The Second Volume of

ANNOTATIONS

Upon all the

BOOKS

OF THE

Old and Nevv Testament:

This Third, above the First and Second, Edition so enlarged,
As they make an entire Commentary on the Sacred Scripture:
The like never before published in English.

WHEREIN

The Text is Explained, Doubts Resolved, Scriptures Parallel'd, and Various Readings observed;

By the Labour of certain Learned Divines thereunto appointed, and therein employed, As is expressed in the

PREFACE.

JOHN 5.39. Search the Scriptures.

Nвиви. 8. 8.

They read in the Book, in the Law of God distinctly, and gave the sense, and caused them to under stand the reading.

LUKE 24. 27

Beginning at Moses, and all the Prophets, he expounded unto them in all the Scripture.



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ANNOTATIONS

On the Book of the Prophet

The ARGUMENT.

BT wo forts of perfons did Ged anciently make known his minde, and will, to his people the fews; by ordinary Ministers, and by extraordinary Messengers. The ordinary Ministers were the Priests, and Levites: bash these, all of one Tribe, the linage of Levi; the former of them, all of one house in that Tribe, the off-spring of Aaron. The extraordinary Messen gets, were the Prophets; so towned, of sortelling sunne events, by divine revelation; men immediately called by God kimsels, and by him immediately inspired. These were of any house, tribe, or prosession, indifferently, as God was pleased to cull, and call. The Prophets, whose monuments we have severally booked in Scripture, are in number fixteen: whereof the four former are called, in regard of the largeness of their prophecies, the greater; the latter twelve, in regard of the shortness of them, the leffer.

Of the four larger, Itaiah, as in place, and rank, so in order of time, is without question, the sirst; and lived also, in likelihood, Some time at least, together with the first of the other twelve : no one of them, whose times are expressed, rising higher then the reign of Jeroboam the second King of Israel; who reigned fifteen years together, with Uzziah King of Judah, in whose reign this our Prophet began his prophetical employment. What Tribe he was of, or of what estate, and profession, before his entrince upon his Office, is uncertain: no mention being made of his pedigree, either here, or else-where; further then his next progenitor. So that what the fewish Doctors tell us, concerning his being of the Tribe of Judah, and of the blond royal; as also of his Fathers being a Prophet, and brother to King Amaziah, are matters of no certainty, having no footing in Scripture. His Sermons, or Prophecies, here recorded, abound with great variety of religious instructions, serious admonitions, Barp reproofs, severe menaces, and comfortable promises. And these all delivered in a stile sutable to the subject matter very lofty, and flately sfull fraught with rhetorical garnifles, & fuch native elegancies, as in other languages cannot eafily, if at all, be expressed. Besides his predictions of Gods judgments to befall his own nation for their sins, partly by the Asyrians, and partly by the Chaldeans, and concerning the utter destruction of the adversaries of Gods people, as well joyntly, as severally; he is most plentiful in foretelling their deliverance from the Babylonian Captivity by Cyrus, whom by name he mentioneth, above one hundred years before he was been, and well near two hundred, before the thing it self effected: and withall in declaring the restitution and enlargement of the Church, whereof that was a sigure; together with the calling in of the Gentiles by Christ; restitution and enlargement of the Church, whereof that was a figure; together with the entiting in of the Gentiles by Christ; whose incurration, birth, breeding, calling, offices (word, prints), prophetical) life, teaching, confreq, sufferings, death, rising again, glory ensuing, kingdom courts, quadratem, the so largely and lively describeth, that he may seem rather to expire associated whereof, he is by the Ancients not undervite associated whereof, he is by the Ancients not undervited from the ensuing the configuration of the ensuing the configuration of the ensuing the ensuing predictions being usually servedly termed. An Evangelical Prophet, and A Prophetical Evangelist. Even his menacing predictions being usually served to the ensuing the Configuration of the Configura tempered, and closed with some gracious promises of the Gospel. His continuance in the Prophetical function, is from the times of the Kings under whom he prophecied, not improbably deemed to have been about threefcore years. Howfoever, that which is from the Jewish Doctors received, concerning his prophecying under Manasses, and suffering death by him, seemwant to from the Interesting of his Prophecies making no mention of any King under whom he prophecied, lower then He-eth groundless: the inserting of his Prophecies making no mention of any King under whom he prophecied, lower then He-exhalt; towards the latter end of whose reign, it is not unlikely that he died. Besides this Book of prophecies, he wrote also the acts, first and last, of King Uzziah; as appeareth by 2 Chron. 26. 22. but that seemeth not now extant. See on Chap I. I. Somuch of his writings bath by Gods providence been preserved, as he deemed necessary for the good of his

CHAP. I.

Verfix. Received He wifen of Ifaith the fon of Amoz, which he fam concerning tudah, and terufalem] This first verse containeth in it, the title, or infcription, not of this first Chapter alone, or the Sermon therein delivered, but of the main body of the whole Book, and all the

Sermons, or prophecies therein contained; as by the times, and reigns of the feveral Kings hereafter mentioned, may appear : fee the like, Icr. 1, 1, 2, Hofea 1, 1,

the vision Gods word, or minde made known to this his servant by vilian or revelation, Rev. 1. 1. and 9.17. a kinde of divine, or spiritual rapture, Num. 24. 4, 16. Fift. 1, 1, and 11. 24. one of those means, whereby God in those times imparted his minde to his Prophets; of which ice, Gen. 15. 1. Numb. 12. 6, to Ovad. 1.

vision] Put collectively for visions; as Chap. 22, 1, 1 Sam. 3.1. Dan. 1.17. because it hath reference in general, to all the ensuing visions, prophecies, or fermons, as was before thewed. So axe, and affe; for oven and offer, verfe 3.

of If aiab] Or Joshajahas Amazjah, and Azariah, 2 Kings 15.1. and Jelhajah also, Ezra 8, 7, 19, yet here, Heb. Jelhajahn: (for so is the name of this Prophet constantly written) as #22/10/14. Chizicishu, and others, as well here, as elle-where. Greek, Jisius, they might, by fich mention of their lange, be difficulted that, 15, 7, 10/10 1, 23, and 12, 39, 41, as terming, Mat, 16, 14.

and Zachari is, Luke 1. 5, 12. In our ordinary speech, following the Greek, rather I far, then I faah; as in Ezchiel, Ezchiah, Ierema, Zachary, and the like. End to our ancient vertions, heaking in Englith forms to English cars, not amils render it. The word fig-nifies, Gods filvation. No unfit title for him; who fo clearly, and largely prophecied of Chrift, and of falvation to be atcheved and accomplished by him; whereof, see the preface : and to this purpose, some of the Jewith Doctors alledg Chap. 49. 1. As if it were there intimated, that God for this caute had aftigned him that

name, befor the was born, but of that, See more on the place,
the [on of mox] The Lewith Doctors have a rule, that where any Prophet hath his Father mentioned togsche, with him, (as Efay here, and some others else-where, Ici. 1. Ezek. 1.3. Hefea 1. 1. Incl 1. 1. Ziph. 1. 1. Zach. 1. 1.) there both lather, and Son, were Prophets; whence they conclude, that Direct, Amos, On idiah, Vahum, Habbasack, Ha. gy, and Malachy, were Prophets indeed, but no Prophets Sons; because, though the pla e of their birth, or abode, be mentioned, yet their parentage is concealed; which, albeit of Amos it be true, Amos I. 1. and 7. 14. Yet of the reft of them is altogether uncertain. Nor hath that rule concerning the former, any good ground; but is a meer fruit of their own fancy The mention of the parents of some of them seems to have been added; either because their parents were of fome eminent note or place, in Church, or flate; as Itr. 1, 1, or, because, there were some other of the same name in those times, from whom

the times he lived in;as appeareth, 1 Chron. 26.25. Ezra 8.7.19.

Amoz] of, Amois. Not the same with the Prophet Amos : as fome have imagined: (for their names in the orginal differ, not in the two letters onely; the first, and the last: but in notation as the two acters onerly i the first, and the last: but a notation allo, the one having a fignification of might, the other of weight? but lone other. One, whom the Jewish writers aftirm to have been the fon of loath, King of ludsh, and Brother (not to Uzziah, or Azariah, as most interpreters, by midlake, mifeport them, but) to Amaziah. For which yer, because they produce no authentick re-ord, their care of its delivery no morac could. cord, their report of it deleives no great credit,
which he faw] That is, was revealed to him, 1 Pet. 1. 12. 1 Cor

2.10. As clearly, and as certainly, as if he had leen it, 2 Cor.4.18. and 5.1. Heb. 11. 27. From whence also the Prophets were anciently ternied Seers, 1 Sam. 9.9, 19. Chap. 30. 10. So Chap. 2.1.

concernin.] The Hebrew particle may fignific upon, as Chap.3.
6. or, geaint, as ler, 50,31, and 51.21. But here rather, concerning; because the ensuing prophecies contain mixt matter, of mercies, and judgments, As Plal, 101.1. fo lev. 16.3. and 18.8,9,10. Ezek, 27. 30. For fo, there alfost should be rendred. See Chap. 63. 7.

and Ier, 49.1.7.
Indah, and temfaltm] As 2 Kings 23.1. 2 Chron. 34.3. Chap. 3.
Ier. 19.7. and 27. 20, 21. Though the one be comprehended in the other; yet mentioned apart, the one from the other; because the latter, a more eminent, and remarkable part of the former, So, the land, and tericho, loft, 2. t. Of Davids frozaits intetent mea, and affabel, 2 Sam. 2. 30. Out of the bands of all his enemies, and out of the hands of Saul. 2 Sam. 22.1. Or, because Ierusalem, as the principal place both of Church and State in Iudah; Pfal, 76.1.2. and 122.4.5. fo (which usually falleth out in bad times) nore diforefered then other parts of the land; and by her example, a leader of others into the like. Mich. 1. 5. ludah and lerufalon put here for the State and people of either. As verte 27. Chap. 2.1. and 3. 1. There are onely here mentioned; because unto them, chiefly, was the Prophet fent, Chap. 6. 9. Albeit he prophefied of, at least, if not unto other nations, besides them, But that also, for the infruction, confolation, or reprehension of Gods people; those nations being, for the most part, such as they either had been oppressed by, as Alur, and Babel, Chap. 10, & 13. Or had too much

prenen oy, as Anur, and Davet, Chap. 10. 68 13. Or had too much selied upon: as Egyps, and Ethiopia; Chap.20. and 30. [Iddh] The name of Jacobs fourth Son by Leah; Gen. 20,35. and 49. 8. whose posterity also did bear his name. Deut. 33. 17. [Jud.1.25]4. and also the land that fell to their lot; and wherein they abode, Iud. 17.9. and 18.12.

Icrusalem] The name of a city in the land of Canaan; formerly terujatim.] The name of a city in the land of Canaan, formerly called them; Judg, 19, 10. 1 Chr.11.45, and 3etm, Gen.4.18, Plal. y-6. 2. In regard whereof, fome suppose it to have been called, in process of time, from those two termes put together: fert, tebufatom, and then terujatom. Others would have it so termed, as a suppose of the suppose of th 33,3,4,6. Others, as a peaceable posicision, or a posicision of peace. See Heb. 7. 2. and others, lastly, and that most probable; as a place of special providence: whereof see surther, Chap.22.1. The word is sometimes found in a duall form; because the city was divided into two parts, the upper, and the lower. See Ier. 39. 3.

And Josephus of the Iewish war: 1, 6, c. 13. or, because it stood in the confines of two Tribes, Iudah, and Benjamin; part of it be-longing to the one Tribe, and part to the other, Iosh, chap. 15. vers. 63. & 18.18. lud.1.verf.21.

in the days.] That is, the times, the reigns, as Hof. 1.1. Amos 1.1. the ufuall manner of computation in Scripture, by dayes, Gen. 5, 4,5,8. & 47,9. Pfal. 39.4,5. teaching us to make reckoning of events.

14,5,8, & 47,9, F181,39,4,5; teathing us or make techniques or y day, as being for every day accountable, Pial,90, 10,12, of #xzziahj Heb. #xzziahw, (as \$c|hajahu, and Chizkijahu, before.) Greek, Ozias, Mat. 1.8,9, called allo Azaviah, 2 King 15. 2. having, it feems, two names, as ornan, the lebufite, 2 kmg 15.

18, called also Arannah, 2 Sam. 24, 16. Ichojachin, 2 kmgs 24, 8. called also Icconiah, 1 Chron. 3, 16. Ichojada, 2 Chron. 24, 20, 22. called allo (teomals), a Chron, 3.10. (ting) and, 3. Chron, 4.4. 20, 22. called allo (archine), Mal. 23.5. and divers others. See (er. 23.1.1. Of this kings reign, fee a Kings 15.1.7, & 2 Chr. 26. Of his act, it is faid, that this our Propher word; but that book of his feenis not now extant; no more then that of 16/90°, a Sam, 1.8. and that of Ietemy, 2 Chr. 35.7.3. For it cannot well be underflood of that thort abridgment, in fo few veries comprized, in the second book of the Kings; and coming so far short of that larger relation in the second of the Chronicles, where yet it is mentioned, as relating much more, then is there upon record.

Inham] Of his reign, see 2 Kings 14,32,38, 2 Chr. 27.1,7.

Ahan] Heb, Achan; as Achab. And so the Greek, Mat.1.9. as

Rachab also there, v. 5. Of his wicked reign, see 2 Kings 16. and

and Hexchiah] Heb, here, Iechizhijahu: and Mic. 1. 1. Iechiz-hijah, Though most commonly Chizhijahu, as chap 36. 1. and 38. 1. and sometime Chizhijah, as 2 King 18. 1, 10. Greek, Exchias, Mat. chap, r. vers. 9, 10. Of his religious reign, see 2 King, chap. 18,19. and 20, and 2 Chron, from chap, 29, unto chap, 32, as also of some 43, 11, 13, and giveth being to all thing good part of it, in this Prophecy, from chap, 36, unto chap, 39, He 36, Rev. 4, 11, See Exod. 6.3, Chap, 26, 4.

unlikely, that in his dayes, there were other persons, bearing the being the last King mentioned under whom Esay prophessed, in the reason will as in divers other ages, both before and after may be probably hence gathered, that the Prophet Esay did not norm inc any from the mentioned must whom Eray propulled, it may be probably hence gathered, that the Prophet Elay did not furvive Hezekish: and confequently, that he fuffered not under Manafles, as is commonly, but groundlefly held.

Kings of Indah] That is of the Kingdom, or State of Indah, con-

fifting of that tribe, with those of Benjamin that adhered unto ly called by the name of Ifract; after their revolt from the house of David, under Rehoboam, 1 King. 11.31,32. and 12.16,17. So 16. 1.15. Some suppose, that the Sermons, or Prophecies in this book recorded, are disposed, and digested in order successively, according to the times and reigns of the Kings here mentioned: but of that there is no great certainty. See v. 2. Nor do we finde the like in the writings of the other Prophets observed, Sec 1er. 27.1.

V. 2. Hear, coc. Here beginneth Efays first Sermon, or Prophecy, contained in this Book; and that concluded in this Chapter: which yet to some, seems not to have been the first in time, after his defignment to his office. See verl.7,8. (where the defolations mentioned feem to have reference unto Ahaz his time :) lations mentioned feem to have reference unto Ahaz his time: J and Chapte, J.8. In it the Lord first arraigneth his people; as in the view of the whole world, of extream unthankfulnels, flupidit, and but filhnels in their carriage towards him: Verf.a., as alloy of difference oblitinacy under his band, that had been to heavy upon them, for their first: verf.a., Secondly, acquaintent them with the caule, why their factifies and levivies found po acceptance as all with him, verl. 10,15. Thirdly, Inviteth them to a friendly debate, propounding them terms of composition, and reconcilement, ver1. 16, 20. Fourthly, complaineth of a strange alteration with them, in their Rulers especially, for the worse, vers. 21,23. Fiftly, tnem, in their request especially, for the worle, veri, 21, 23. Pittly, promifeth a refliction of them, upon their fincere and ferious reformation, verf, 25, 27. and withall denounceth defluction unto those of them that shall still persist in their wicked courses,

hear O heavens, and hearhen O carth] The fore-mentioned arhear 0 heavens, and hearless 0 cants] The fore-mentioned arisignment of them the Problem takes entrance into, with a follown contectation: wherein heavens, and conth, the whole frame of the creature, Gen. 1.1. are immoned, and called upon: as to appear, and bear witness in Gods behalf against his people, as Deut. 4.1.0. & 30. 1.9. & 31. 4.8. for behar, and to take notice of Gods charge given in against them: as Mic. 6.1.1. Thereby immediate the dear the contract of the cont plying them to be so extream obstinate, and sensless; that the very liveles creatures were more ready to hear, and obey Gods ry liveles creatures were more reavy to mean, an obey booss word, then they, Numb. 10.8. Pfal. 105, 31, 34. & 107, 35. & 147, 15, 18. Mat. 8, 46, 17. And their carriage towards God fo vile, bafe, and abonitable, as might well make the very liveles and fenilefs creatures to abhor it, and to be aftenithed at ?: I.er. 2, 15. Luke 19, 40. Howbeit fome by Heasten, here understand the late of Angels 3 whose abode is in heaven: as 10b 15, 15, Pfal. 97, 6, led Angels y whole abode is in neaven 1 as 100 15, 13, 1741,976.

By Earli, people living on the finite of the earth 1 as Pfal, 96,913, & 98.9. As if men, and Angels, were both appealed unto, for the hearing, and deciding of the controverse between God, and his people 1 fo Chap, 7, 3, 1er. 2,910. But the former feems the founder, and more simple exposition. In like manner doth Mo-the onder, and more simple exposition. fes begin his long: Deut. 32.1. as Elay here this prophecy: for frivolous and ridiculous is that conceit of the Chaldee Paraphraft there, that Mofes should say: Attend, O beaven, and hear, O carth; because he was near to heaven, and far from the earth: whereas Esay saith, hear, O heaven; and attend, O earth: Because he was farther from heaven, and nearer the carth : whereas it is well known, that the words are promifcuoufly used; and either of them as well to those afar off, as to those that are near at hand : See

as weir to those area of the state of the data are then a frame . See . Phil. 5, 13, 28 17.1. & 43.1. verif. to. Chap, 18.2.3. herozoaf] Or, heaven, As it is well rendred, Gen. 1.1. I Kings 8, 35, Chap, 49, 13, 28, 64.1. For, though the word have a shall form; improfied to have his appellation, from the waters, threein contained, whose name is allo deemed to have the like form; in regard end, whose name is allo deemed to have the like form; in regard of those two general receptacles of water, the one above in the clouds, the other below in the sea: and other parcels, that either environ the earth, or shoot themselves into it : Gen. 1.6,7. And environ the earth, or infort themselves into it: Gen. 1.67. And it be not denied, that there is mention in Scripture of more heavens, then one: Deut. 10.14. 1 Kings 8. 27. Plal. 148.4. Yet neither is that notation certain, or the deduction, and composition so exact. And we read of more then two heavens: a third, 2 Cor. 12. 2. and both in Hebrew, and other languages, many words are found, that under a plural form bear but a fingular fense: as

that of water among other, verf. 22.30.

O carth Not the Inhabitants of the earth, as Pfal. 2.10. & 33. s. but the earth it self, as ler.6.19. & 22. 29.

for the Lord | Not man, but God; not the Prophet, but the

Lord :1 Thef. 2, 13, Heb. 13,7. not the Herald, or crier: Chap. 44.3. Mar. 1.3, but the King and ludg, Chap. 3.2 a.5, by whose command, and authority, and in whole name, and person, he speaks: Chap. 6. 1, 9. & 40. 1, 6. He that speaks by him, and in him. Acts 4.25.

2 Cor. 13. 3.
the Lord] Heb. Jehovah, as Plal. 83. 18. The onely true God.
Dent. 6.5. who alone hath his being of himfelf, Exod. 3.14. Chap. 43. It. 13. and giveth being to all things, Acts 17.25,28, Rom. II.

half field of . As Amos 3.36. & 3. 8. Or, half field of first place of his assister. For the word is about to fletch (as perify for, about to first), trong to first place of his assister. For the word is a bout to fletch (as perify for, and about to for, 1 Cor. 10. 15.) God, Mal. 1. 6. Soot man, Exad. 21. 29.36. Het when many of his assister and to furth an one God compareth himself, Hol. 11. 4. 1 Wholes require, when he freaks, though by Gods appointment, yet in his own perion: Deut. 32. 1. Surely Efay, speaking in Gods more perion under more.

own perion, much more.

I have nowified] God begins this his contestation with his people, with a recital of his fingular favours conferred on them, and continued unto them : in a more especial manner, then unto many, yea, unto any other people, Deut. 7. 6. & 10.15. & 26. 18.

Plal. 147.20.
nourifled] Or, nurfed. Heb. reared, brought up. So is the word nonparal VI, nursel. The New York, young any. So is the work included, lod 3:18. Chap. 3:4. 46. \$1.18. I have from their fift beginning to be a people, while they were yet in Egypt as an abject infant, directored, and not looked after, taken them up, understand the charge of them: provided for them, protected them, which all mostly and the charge of them: supplied them with all necessaries, had as tender a care of them, as parents are wont to have of their children, until they come to their full growth, or to mans estate; chap.46.3,4. Ezek.16.7,14.

their full growth, or to mans cfare; c shap.46.34. Ezek.16.7.314. J 10f.1.13.

children | the people of lfact, whom he had adopted to be his
peculiar ones, his children. Deut.32.6.14. c.hap.6.18.

and brought them up | Aschap.6.34. or, advanced, sected: As a
divergible them up | Aschap.6.34. or, advanced, sected: As |
5 sam. 1. F. Ezek.3.1.4. And this rather here this latter feems to
be force, not implied only, but expected in the way to be forced addition.

I have not onely brought it
them up, but prefere with them, taking them to be fo near to me,
or a finem cover me with them, taking them to be fo near to me,
or didente on mong them, working firange, and unheard of mixables
for them; and rathing them up to a kingdom of great note, and
tenown. Deut. 4. 6.7,83.3.36. Ezek.16.3.14. Plai.13.4. & 8.1.4.7.

1.3.0.8. 8.14.8. 4. (hap.4.13.1.8.0m.3.1.3.8. 9.4.5. For neighter 19,20. & 148. 14. Chap. 41.21. Rom. 3. 1,2. & 9.4,5. For neither can I alient to the lewish Doctor that confoundeth this with the can I aftent to the lewith Doctor that confoundent him with the forner, expounding both of advantement only: and much left approve of his fathers nice diffinition, reftraining the former, that Gods giving them his Law chap, 44, 31, the latter to the feeling of his Sanchuary among them. Plaly 6, 13, Chap 11, 0, and they have rebuild a gangli me! After the relation of Gods goodness towards them, follows a narration of their unworthy demonator towards him, who had dealt for grationly, and boundarily with them: The one much aggravating the guilt of the property of the pro

other, Deut. 32.10,18. 1 Sam. 2.27,29. chap. 63.9,10. Ezek. 16.7, 20. Amos 2.9.17.

and] Or, but. The copulative, for the adversative, as vers.

S. Num 16.0.11.

V. 3. The ox knoweth, &c.] The very bruit-beafts, and the dulleft of them (Plal. 32.9. Prov. 7.22. & 26.3.) are brought in, by their carriage and couries toward their mafters, and benefactors, fuch as feed them and make much of them; to controll, and condemn the demeanor of Gods people towards him, who took no notice of, nor regarded him that had done the like, and much

notice of, nor regarded time that a more the laws, and makes more, for them, v. 2. So lett. 9.7.
ox knoweth] Ot, oxen know: and, for oxen, and afs, for affect as vificon, for vificont, ver. 1. and the like, ver. 6. For those populations, and the like, ver. 6. For those populations of the laws forged us a fable of an ox, and an ass; that being in the stable, where our Saviours Mother was delivered of him, should take notice of him, and cherish him with their warm breath, as he lay in the cratch.

the craum. knowth) lakes notice of, regards; as Prov. 12.10. chap. 42.25. They so regard him, as not to offer to hurt, or wrong him; but are oblequious to him, however they be fierce, and offensive to others, Exod. 22.26,31.

bis owner] Or, buyer. Him, properly, that by bargain and fale, (Levic.3, 28, chap. 24, 2. Ezek. 7, 13,) or more largely, that any way, or by any means, is policited or him, Zach. 11, 5. It is given to God, as Lord and owner of all things, Gen. 14, 19, 22, but more fyeically, as by purchase, the Possellor of his people, Deut. 31, 6.

and the affer I The word here used, properly lignifies the male; as another the semale; but are both promissionally used, as well for the one sex, as the other. As the word that signifies a slight, suded sometime in the massuline form; sometime in the feminine, of one and the fame fish, Jon. 1. 17. and 2. 1. whatsoever the doting Rabbins there dream of two fishes, a male, and a female. The Another there gream or two mines, a many and a tender word is used generally, to comprehend all of that kind, of whether fex, or for what use fover, as here, so essentially example the same well those for burden, Gen, chap. 49. vers. 14. as for the saddle, Exod. 4. 20.

but Israel, &c.] The different, yea the contrary practice follow-eth, of Gods people towards God, as before, v. 2. but] Or, yet. A defect of the particle adversative, as v. 6. Pfal.

30. 7.

If act] The name given to Jacob, (as he was at first called, Gen. 25, 25.) upon his weefling with the Angel, and prevailing therein, Gen. 32, 28. Hof. 12, 3. and transmitted from him, as the thurein, Gen. 32. 18. Hof. 13. 3. and transfinited from him, a sthe more homograble title, to his pofferity; called formetime the fors; or, children of Iffact, Gen. 32,32.and 36,31. and fonetiane fimply; Iffact, Gen. 48.10. and 49.7.11, Plal. 149.2. and fo here. But hore filled in way of reproach, as having degenerated from him who firth hare that rhame; nor aniwering to what it imported. So Iffilurum, though of it felf a name of honour, Deut. 33,16. yet in way of exprobation, enunciated of that p-onle, Deut. 33,15. and not how may Heb. Inth wat known for ext. 2. add not known.

doth not know] Heb. hath not known, fee verl. 2. doth not know; dath and knowly 11CD. nath not knowly, leever, 2, nan yan knowledge, or underflanding; 13 blevit, 31,31,41,44, they are a people of no underflanding, 1914, 33,4. foot, 44, 13, 1ny known new, nor anderfland. They have no more knowledge, nor underflanding, then the built bealth; 121,10,25,14, (when they have no more knowledge, nor underflanding, then the built bealth; 121,10,25,14, (when they not they have not not the state of the s beyond: lob 35. 11.) yea, herein they come fort of them. Or, doth not know me, is ignorant of me : as Icr. 4. 22, and 9.3. they know not me, faith the Lord : and, there is no knowledg of God in the gown no me, jamin in Long. ana, inner a no nonwang in von in the land. Hol. 4.1, But hown here rather, for, Lad, soulier dy, infeltiachowyledg, as Pfall. 16. Prov. 37, 13, Ier. 2.3. Max. 7.5 and 5.1.2. hown som me: a defect of the pronoun necessarily happendy to make the fense perfect, as verf. 17. They know nor me, the best owner. Dest. 33.6. their maller. Mall. 16. One, that from time to time have fed them; and most kindly entreated them. Deut. 8, 3, 4. and 32. 13, 14. They know not me, whom I have

known above others, Amos 3.2.

my people] Who have been better raught then others, having been trained up under me. Deut 4. 8, 14. Pfal. 147.19.20. And to whom I have been more beneficial, then to any other Pfal, 105.11; 45, Mal. 1.2,3.

doth not confider] As the word is rendred, Pfal.37, 10, and 52.15.
Or, underfland; as it is translated, Pfal.107.43. either, they are of Or, interplant, as it is translated, vish.107-43, enter, they are of blocklift, and fetting, then the brist beatts: they have not blocklift, and fetting, then the brist beatts: they have not format blocklift, and fetting, then the brist beatts: they have not format underflanting as they have: the 5.7, Or, they have not format blocklift, and beatter the second of t 92.5. chap. 42.18,20. Ezek. 12.2. they neither take notice of him,

nor think upon him.

V. 4. Ab finful nation] He proceedeth here to aggravate their fins, and to bewail their mifery, thereby procured: fo chap. 24.

16,18. ler. 9.1,2,3.

ab] The word here used, is sometimes a note of compellation; as chap, 55, 1. fometimes of denunciation, as chap, 5, 8, 11,18,20. (See chap, 10, 5, and 18.1.) and fo fome take it in this place; fometime of lamentation, as I King 13.3.2. chap.6.5. ler. 22. 18. And for rather here: but sometimes mixt with indignation; as verf. 21. and with deteftation, as chap. 28.1. And so it may well also be in

and with detentation, a scing. 25: his patinge.

[Infill] Addicted, and given wholly to fin, and to loo'nefs of life:

[Infill] Addicted, and given wholly to fin, and to loo'nefs of life:

[Infill] Addicted, and given to thole people that lived without the pale of the Church: and were firangers from the commonwealth of Ifrael, Eph. 1.1. to Play 96, chap 1.1.10, and 41.6. and

[Infill] Addicted the lews to this day, are wealth of Ilrael, Eph. 2.12. 10 Pial. 30.5. Chap. 11. 10. and 42.0. and 6.9. and 6.19. ler, 10.2.25. And which the lews to this day, are wont in way of reproach, to file all other by, but their own. The Prophet may the rather feem here to have used it; thereby partly 1 sopres may use tarner teem nere to nave meant; interest partly to imply, that they had made themielves no better; if not in flome relpect works, then any other people, in Gods repute, by their fins and excelles, 1cr.9.25, 26. Ezek. 1.6.7. And partly, to intimate the generality of their fin, and applicacy; which not form few, or more among them, but the main body of the nation, flood guilty of it. was a general defection, a national evil, chap, 59. 4. and 64. 6, 7.

was general setection, a maximax in the property of the first of the f grievous: as chap, 21.15. and 30. 27. and 36. 2. Great and grievous finners: fuch as the Sodomites: Gen. 13.13, and 18. 20. and as Elies fons are faid to have been, 1 Sam. 2.17.

as Elies ions are iau to have been, 1 Jam. 2.17.

a sted of cuil dorrs A wicked, and wretched race, that tread, and run on in the footsteps of their ungodly progenitors; and transmit their ungodlines unto those that come of them. Num. 32. 14. Pfal. 78.8. and 106. 6 chap. 57.3. Icr. 7.18,26. and 16.11.12.

children that are corrupters] Or, as some, corrupt children, children, that dead corruptly, 2 Chron. 27.2. ler. 6. 28. Or, that have

corrupted themsselves, Exod. 3.2.7. Deut. 32.5, and their doings: Zeph,
3.7. H.b. children corrupting, or corrupters, that is, swalffulcor, swalfulcor, swalfulcor ful bildre. A metaphor taken from ricous, or prod gal yonkers, that wafte, and continue their partimony, the means left them by their parents. Luke 15, 13, 30. Applyed to this people, as having embezeled their [piritual partimony, derived and transmitted to them, from their religious predecestors. Gen. 17.7. Deut. 7.6,8. and

tiem, from their rengious protections. JCh.17.7. Jour. 7, 9,8 and 32.9.10. Pla. 147.19.20. and 148.14. Rom. 3.1. and 9,45. they have for the Lord By refufing to walk according to the perfeript of his Law: and by following table Gods, and addicting themselves unto the fervice of litch, yet. 18. let 2. 16. and 2.13. and 16.11. and 22.9. See chap.2.6.
th: Lord Heb, Jehovah. See verse 2.

187: Lang 1 rec. , crowten. See Veries. .

they have provided and snaged As Num. 14.11.13. and 16.30. Or displied, cost canted, fit high by : as Deux 3.11.0. Villa. 17.07.11. Prov. 13.0. and 15.5, or, abhored, as Deux, 3.1.9, 15 snz. 2.17, 1c. 14. 31. 03, represented, highered, as Sam. 2.14, Pfal. 10.13, and 47.10.18. days, 25. They locarried themselves, in their wicked courfes, finning with an high hand; Num. 15.30,31. As if they did what they did, on purpose, to provoke God to wrath, chap. 3.8. and 65. 3. Icr.7.18,19. and 27. 10.

5), 5, 101.7, 103, 19, 2012.7, 10, the body on J The holy fond, or Lord; a defect of the fubfiantive, as chap, 5, 19, 24, 10 verfe 24, to be supplied: as chap, 5, 16, he, who both is body himfelf, chap, 6, 3, and faint first those that are his Levit 13, 2, and 20.7, 8 Ezek 10, 12.

of Ifrate] Who was in covenant with them, and was to be worthip ped, and ferved by them : Deut 6 5,6, and 26, 27, 28, fo Pfal, 89.

18. Of the name, See verice 3.

18. Of the name, See verice 3. allo in the like argument, Hof 9. to, they are jevered, or have feperated themselves (to wit, from the Lord) unto that shame, or shameful thing; that is, and betaken themselves to it.

"gene away] Oc, alienated: they have fevered, or estranged them-felves from God by their fins, Plale 8.3, chap. 59.2. Eph 4.18,19. to the strong to the fine is the strong of t focal doubtfully of the word here used; one while referring it to that root, that hath a notion of feperation : Levit, 22. 2. Anothat your contact which hath a notion of alteration, 10b 19, 13, Pfal. 78.30. But whether way we here take it, it will come in effect to one: [tparation, or eltrangment, in the prefent case, being in a manner the fame.

backward] It feems a metaphor taken, either, from undutifull children, or fervants; that turn their back on their parents, o contacts, or lervants; that their other on their pateins, or mafters, in dildian, when they like not what they are bidden to do! Ier. 2.2. and 15. 6. and 32. 33. Ezek. 8.16. Or, from reflive jades, that go the more backward, the more the rider, or driver, firres to put them on forward! See Art. 5.

V. 5. It by should ye be stricken any more? ye will revolt more, and V. y. 11 hy flound ye be firithen any more? ye will stroub more, and more! Or, may be read, as no continued fentence, Thus, why, the more ye are are firithen do ye more and more record? Or, why flound ye the firithen any more; since ye will, or do, return more and more with a available it, to feek, or thrive to amend you, by chafficinents: (Gen. 6.3, Pbl. 95, 10.1, 11.6.7, 3.) when as the more you are chafficle, the worfe ye waxta Chr. 28 a. let. 7.24.

Britley I] With variety of judgments: which are as Godstods, or nodes, Deur. 28. 22, 77, 28. 5 am. 7.14. Pfal. 89, 32. Autos 4.9.

ye will] Or, fince that ye will; a defect of the particle, as lob 32.12. and 38.21.

13.11. and 9.5.11.

mill Or, do; the future for the prefent: as Deut. 15.3, Ruth 1,
17.1 Sam, 3.17. See chap. 3.16.

revolt more and more 1 Heb. entreafe; or, add revolt: as verse 13.

chap. 7.10. Clean contrary to that which God intended in sinking

them ; he smote them to reclaim them, and bring them home to him; chap. 9. 12, 13. Amos 4.6,11. And they took occasion thereby, to go further away from him, ler. 44.17,18,21,22. See verf.4. the whole head is field The whole state, both civil, and ecclesi-

aftical, is diffempered, and out of frame; and those worft, and weakeft, that should support and strengthen the rest; Pfal. 75.3. and 82. 5. So some, under standing it of their excess of sin, and wickedness in such especially, as were as the bead, and beart of the State Numb. 25. 4. Mich. 3.1.9. But it feens rather to be spoken of their Numb. 15, 4, Mch. 3.1.9. But it feems rather to be looken of their lamentable condition; by means of Gods judgments inflitted on them, for their fins. The cvils, that have betallen, and lie full heavy upon you, are both general; is fow or none (eslaying foo-free in them; and withall lore, and grievous, like hurts received (Gorn. 3, 11, 113.6 & 3.1.) or discless lying in the beach. 8 Kings. 4, 19, 20. Cr. flowed fines, and before to the heart it for 4, 18, 7, and 8.18.

A field Helde. A not felocoff; or, in Infection For 6 the particle here used, is observed, oft to fignisis, 19th, 1.6, 10, 10, 7, 1, 11, a lamentable plate; in a grieven discless 1.6, 21, 18, 28, 13, 3, 7, 18, 18, 18, 18, 18, 20.

Jamentable plight; in a grievous difeafe; 2 Chr. 21.18, Pfal.38,7.

and the whole heart] As noting the extremity of the evil, Pfal. 22. 14. and 25.17. and 102.4. Or, every heart; as implying the generality of it, fee verse 4: chap. 2.9. The lewish Doctor referreth is to that commination, Deut. 28.28.

is faint] It is, as with women in their infirmity of course, Levit. 15.33, and 20.18, or languishing, Laun. 1.22, and 5.17. As with those that pine away, through grief, or affiltion, or by means of fome lingging and walking disacip, better, 27, and 28.60. Sam; 3.34. Laun. 1.13.

1.6. Frem the falc of the fost, even unto the head] Ye have been

V. 6. From the fale of the fast, even with the head? Ye have been fo founged, over and over, that there is no part free, from top to toe: a proverbial fipech; the use whereof, see a Sami, 4.15, lob. 2.7. The meaning is: that in the calamities and afflictions, which in those tances had befalp, them, none had escaped Gods hand; but all, as well greaterft and higher, as leaft and lowed had fullered; they had been plagued all, one with another: a. Chron. 38.5, 8. the field? The febrew word signifies, beauting, or, hollow; and it is applied fometimes to the food, as here, the fale, Dux. 4.5, and

11. 24. Sometimes to the hand, the paim, Levit, 14. 17, 18, 19. Sometimes to the thigh, the hollow, wherein the huckle bone refteth, Gen. 12, 15, 32.

county letch, and; as Deuth, 33.

mage the bread I includively, existing it with the reft of the body; as a Chron, 34, 30. Pfal. 14, 31. Ict 8, 10. Ellewhere more fully; anto there, we rown of the bread, Deuth, 33, 51, 60. The tree, we rown of the bread, Deuth, 33, 51, 60. The tree is no foundarfal. Oc, nothing, no part found: fo is the word indef, Excd, 9. I. Levit, 9, 2, 3, Or, as Stem, there as no floppe of a mag. for, 50 is the word taken, Iud. 20, 48. He compareth the fewith State, or a mans body; 16 ogenerally polified with from emalignant difficult, that no part of it is found, or free, either from the invest state or the nouved for more the convent of the control was to the nouved for the state of the s lignant disase, that no part of it is tound, or tree, either from the inward tain, or the outward hymptomes thereof; or to fush a body, as either by the like malignity, or by fore and often focuging, or evil uling ostherwise; is with tumors, and ulcres, to overfixed, that no funps or figure of a man, almost, appears on it. So Pial. 38.377, where the very fame phrase, is found.

Data wounds The advertative particle is wenting, as werfs, to the more properties of the sounds.

our wounds] The advertative particle is wanting, as vert. 3, mounds] Heb, mounds; taken collectively, as Prov. 20, 50. So bruif, and fore, or firipe, and froke, afterwards, of which fee, vert. 1, wife, and vert. 6, vert. the fife, Vert there foems to be founce uphads in it: nothing but wound, and bruife, firipe, or mark: as it he party were foo be martyced, as we due to ay, that the whole body might feem to be, but as one wound, one firipe, one ulter, one tumor one fire.

immur, one set. built. The word properly fignifies the mark of a first (sognerly given; remaining fill to be feen on the body, Pla1,3, 8, Frov.1-0, 3-chap 5; 8, The Lewish crickets thus diffinguith; 3, sh and the former. A populat, lay they, is that which maketh a breach in the fields, and bringeth our blood; a build, fich as makes no breach in the skin or fleth, but coagulateth the bloud under the

putrifying fores] Heb, moift. That is, either green hurts; as a green jamboue, ludg. 15.15. New hurts, lately made. Or, as other matur: moift with mattier: fuch as old festered fores use to be. The word is faid to be in Arabick writers, used for a green wound : but in the Talmudick language, faith one of the Iewith Commen-

fors!] Heb, friets, as Lev. 26.21. Chapt. 4.7. and 27.7. fcr. 30. 12. fcr years of the friets, as before; for vice 1.7. fcr. 30. 12. fcr years of the friends of the friends of the friends of the form of the friends of the form of the friends of the form of t here by metaphorical phrases, borrowed from the art and practice of chirurgery: the like whereunto are found, Plal. 60.2. and 147.

3. chap. 3.7. ler. 30.13.13.
clofed To make up the wound, or the breach in the body: chap.
30.16. Or, crufth, tather: for to the word properly fignifies) as
chap. 59.5. or, wrang out. As lud. 6.38. To express, and force out chap. 39.5. or, wisney out. As Ind. 6.38. To express and force our the mature: as in the feldered force, where the corrupt mature must be removed, before they be cloid, or made up. Yet one of the lewish commenters feemen to understand it of medining a savenum and the control of the lewish comments for the feet of they be cloid; a refering us to lob 18.15. Binishing in the featured upon bis habitation, and then it would be rendred prinkted, or fringed; but the roots are divers. And another, whom he also citeth, is too large, who creakes his pleaded, building on, let. 30.13. Whereof in its place. neither bound up? In wounds and force wont to be, when the purlett mature is wrought out: to keep our winds, and air; and to

rulent matur is wrought out; to keep out winde, and air; and to cause the lips of the wound, or fore, to sodder, Chap. 3. 7. and 61. I. Ezek. 30.21. Hof. 6.1.

neither mollified] Pfal. 55,21.

mentable devastation, and desolation of their land. So Ier. 4.23, 26. B] The verb substantive to be supplied; most render, in the preChap. j. made of it, by the Syrians, and others joyning with the Ifraelices, under Ahaz: 2 Chron. 28. Others render it, in the future; [ball]

under Alaz: 1. Litton. 19. Ottors ternaer n. in the tunte j' join-be: finpofing it a prediction, of an evil to come: but the former is rather to be admitted, fee verf. 5; d'olivat Heb. deflation. That is, moß defolate. As defolate, as defolation it felf: 16 chap. 64. 10. The abfract for the concrete, contained it the control of the abundance for interesting of the partial state of the control of

them, or afterward, in the extremity of rage, to fatisfic their firy or, that they might not be places of refuge, or habitation again, to these that formerly held them. Ioih.11.11. Icr.37.8,10.

your land] your ground; Or, tilled land. Gen.2.5. & 3.17. and

[frangers] The Syrians, Edomites, Philiftines, and others, 2 Chro.

28.5,17,18. chap.9.12.

depair it That is, consume, and cat up the fruit of it, Deut.28 33,51,53.1cr.5.17. It, or your land; for, the fruit of it, as the tenth of the land, Levit. 27. 30. For the tenth of the fruit of it; Dout. 26. 12. Sec Lev. 26.16. Icr. 5.17.

14. NOV. LEV. 10.10. LEV. 1.17. Before you. Before your faces, in your falls, to increase your grief, being unable, either to refeue ought from them, or to retrain their rage, Deut. 38, 33,33,45,155. and it is diplate, as overthrown by firengers] Heb. according to

and it is acjointe, as oursing any primagers; then decoraing to the auxiliary of firences. That is, lay fome of the lewith Doctors, fuch as those of Sodome and Comorrah, verse, people estranged from the fear of God, who were therefore overthrown by God; and the word overthroun shall be taken passively, Ier. 49.18. But rather, as strangers are wont to overthrow a land, making havock of all before them, as being none of their own; nor like long to enjoy it : And loi is is alone alively, as Jer. 50. 40. Annos 4. 10. See the phraic, Deut. 29.23. chapt 3.10. But a studie level in Defens per like leine; fo thole of them also corrupt the cast in the adoption who the finding in the offer the also corrupt the cast in the adoption would that fignifies through a butter of the concentration of the cast in the cast i

to those Egyptian florms, Exod.9.23,25.

V. 8. And &c.] From the condition of the whole land, and State, he passeth here unto the state of the chief city, see Ier. 15. 8.

the daughter of Zion] Or, the daughter Zion, Plal.9.15. Zach.2 10. and 9. 9. As the daughter of Zidon, or, the daughter Zidon, chap.
23. 12. (for fo it would rather be rendred) for Zion it felf, and Zidon it felf. Or, if it be the former way rendred, it is no otherzidos it lelf. Or, if the the former way rendred, it is no other-wife to be underflood; then as when we day, the dip of Rome, and, the dip of London; and the Evangelith, the feel of Palfevour: Luke -1.1. And the Apoltle Paul, be figu of circumstifion, Rom. a. 11. that is, circumstifion, which is a figur, or, for a figur, and to circumstifia-ies, and simplify a became the theorith singushpaces it fee things, the dip of the circumstificial properties and the dip of the dip of the circumstificial properties and electromine from or illumine out of it. other a parcer or business, pranching out or the old Zing's, the whole nether city, as deterning from or illuing our of its are confidering, how ablurd a thing it is, to imagine, that from fome interior, and meaner part, the denomination, as here its, flould be confidered to the whole city in or obfering, or attending at leaft, be given to the whole city: nor observing, or attending at least, the utial manuer of Scripture: wherein great cities, and States, as compared to goodly, and beautiful daughters, or damfels, are commonly in tiled: See of Babel, chap.47.1. Of Egyrk, Icr.47.11. Of monty to threat see of Dabet, chap-47... Of Egypt. Chap', and Edom, Lam, 4.1. And of others, elfewhere. Though of Zion, it is not improbable, that God in a more special manner, doth here for freak : as the Propher in the like, let 9. 1. Because as dear to him, as a daughter! (see chap-22.4.) That which makes the min, as a daughter! fery the more strange, and grievous: that one so dear to God, should be so destroyed, or distressed, Lam. 1, 15, and 2, 1, 2.

and 4. 12.

Zion] That is, Jerufalem. So termed, from a principal part of it: to wit, that mountain, or upper-part. 2 Sam. 5.6, 7. Wherein both Gods Temple, and the Kings Palace, were feated: Plal.2.6.

and 48.2. Zach, 9.9. See chap. 2.3, and 14.13.

is left] Nor by the keeper, that is, God, Pfal. 121.4,5. the keeper
of Ifrael; as some of the Lewis commenters expond the sour left of If ried; as sonic of the lewish commenters expound it: but flat, flanding aloue by it felf, as other of them better: like sich a long constant, and the sich constant, and the sich constant, and the sich constant, and the sich constant is and babut it, or note it: and fo letusslates; all about her being destroyed, and laid wafte; either, as some of them apply it, by the siller of the land, and it is single siller, by the wastle of the land, pande in Abaz his reign, by the Syrians and Ifraclites, 2 Chron. 28. 5,8. 17.20.

as a cottage in a vineyard] As a slotd, or, a booth, set up in the midth, or on the one side of a vineyard, for the keeper there to

watch, or repose himself in. lob 27.18. ch. 4.6.

as a lodg] Made for the gardiner to lodg, or rest in, chap. 24.20. Lam. 2. 6.

Egypt, Join thole Eaftern parts, Num. 11.5. Howbeck if Genetha diem: the faith our God, as not theirs; who owned not him, yerl.3. thim: the faith our God, as not theirs; who owned not him, yerl.3. does not expended the state of the state o in a garden of encumbers] Or, melone. A fruit frequent, as in

fent tenfe, it: understanding it of fuch waste, as had already been and of it, by the Syrians, and others joyaing with the lifacities, there may be still use and need of a streper, though this, or that made of it, by the Syrians, and others joyaing with the lifacities, there may be still use and need of a streper, though this, or that made of it. 2 Chron. 18. Others render it, in the stuture; shall plant, or fruit be gone; whereas in a vineyard, or field of melons, when the grapes are gathered in the one, and the melons gone in the other, there is now no need or use of a keeper in eather. For

the other, there is now no need or use or a seeper in dathet; this is grounded upon a mile-spoftion, before mentioned, as a befored city! Heb. kpt, watched, As Ezek, 6.11. Or, as fone, w.jlted, as chap, 65.4. where some, as here also, strain the word over far, to make is fignific, a place to defaced and horrid, worn over rar, to make it ignine, a piace to detacted and nortid, that men flum it, and keep aloof from it for fear, as \$161, 30. II. Nahum 3.7. but the former rather: As defolate, in regard of the countrey round about; so in great diffres it felf, being so straitned, that none can go in, or out, in fafety, I King. 15.17. 2 King.

ned, that none can go m, or out, it raise(x), ** using ** or \text{As.5.5. and [3.27]. ct. 4, 5/1.7. and 5/6.

V. 9. \(Except, &C. \) From the devaltation of the countrey, and diffred of the city, he proceeds now to the centiumption of the people; a spearing by the pancity of the perfors furriving. See that, the Lotal That all is not clean goors, and uterly deflroyed, it is

me Lora J Inac an is not ciean goine, and meter y denoyed, as Gods gracious work, his great and meer mercy, Laun, 3-21.

the Lord of höft? Heb. Jehovah Sabatab. Which some to be a defective form of speech, thus to be supplied, The Lord, or, Jehovah, the God of Höft, as Levit, 12-5. But that needs not, since that we have the one without the other, frequently in the Prophets, so with the Apostles, Rom. 9.29. Jam. 5.4. Nor hinders it, that the word is not in a contracted form ; for the word, Elohim, is also, oit words not an a contracted form: for the word, Leonin, is also, ofteness, and in the very fame phrase entite; four times, in one Plalme, Plal, 80, 47, 74, \$19. And this may be the priviledy of the word, Ichovah, that it admitteth no fach contraction: the rather, if it have (as may well be deemed) a prick, or point, in its laft letter, as I ah, and Elady, both have: which keepeth the word, fo marked, always trief. Be the words it fall for unter the Adamsh or the tand

to be monuments of his mercy, Plal. 130. 3, 4. chap. 4. 3. & 6. 13.

to be monuments of his mercy, Plal. 130, 334. chap. 4, 36. 06. 15. 34. Mat. 14.13.23. See Romp. 37.54.99.

Mat. 14.13.23. See Romp. 37.54.99.

Mat. 181 The Prophet, very frequently, here varies the perfon, fleaking fomerime, as in the perfon of God, verf. 23. Sometime, as in his own perfon, verf. 4. Sometime in the perfon of his people; and for here: the utilial manner of the pathetail fleeches.

2 very finall vinusaal? An handful, in regard of the the whole. A very mad for the times, chap. 10.32. and 17.6. a vinusaal only, and that every final?. So is the worlded, Plal. 1921. 21. Ezek. 16.47. Ver fonce crude: it, almos/l, (and it is also frequently fouled, Gen. 16. 10. Fig. 1931. 1931. See South of the world finall the see Sadow, &c. But the pointing in the original, carrieth ir saher the other way. eth it rather the other way.

we should have been as Sodom, and we should have been like unto Gomerrah] We should have been utterly ruinated, and conlumed; (none, or nothing left of us) as those Cities, and the Regions adjacent were, with all their inhabitants, Gen. 19.24,25. Deut. 29.23. Lam. 4. 6. Amos 4. 11. The defect of the copulative, makes the fentence the quicker, as verf. 3, 4, 8. and needed not therefore to have been expressed.

V. 10. Hear] Here God begins to turn the tenor of his speech, from the heaven and earth, unto those, whom what he had before faid, concerned; to the Princesof Judah, and the people. And his laid, concerned, to the Princesof Judah, and the people. And his speech to them, he enters upon here, with a very tart and fharp increpation; and continueth, afterward, with no lefs vehement and pafflorate expellution, veri I.1, &c. Nor is this, as some have thought, the beginning of some new sermon, but a continued pursuit of the former discours.

Mear J Hear ye, whom that which I speak, concerneth, so, Mich.

6.1,2,3. Mal. 2. 1, 2. the word of the Lord The word of Me, who am the Lord

(Heb. Jehouah.) So after here, verf. so. See ch. 2.1.
ye Princes] Ye first, because the worst; and by your example en-

couraging others, to do evil. See v.28. of Sodom] Like them for wickedness, Deut. 32.32. as bad as they,

or worle rather, Ezek. 16.46, 48. and juftly therefore deferving to be destroyed, as they were. See vers. 9. from whence he taketh the

De dettroyed, as they were. See verl.9, from whence he clareth the hint of the terms, here given.

give cor wato the law] Or, dolfrine. Not the law delivered you formerime by Moles; but thole lelfons, (though confonant to that) and that mellage, which from God I now bring, and deliver unto you in his name. So the word, Law, is ufed, Plal. 78.1. Prov.1.8, and 1.1.1. and 1.2.1. and 3.1,21. and 6.20.

of our God] The God whom we profels to serve, and whom, both you, and we, ought to hear and obey: fo chap 55.7. Yet here freaking to them who neither regarded to hear, nor take notice of them to the area of the second of the s him : he faith our God, as not theirs; who owned not him, verf 3.

ye people of Gomore b] People as like them, as if you were of the | fame lineage, as Ezek. 16. 3. and in the fame repute with me, as

Gomorrah] So Rom. 9.29. Judg. 7. as Gaza, Acts 8.26. Hcb. Amo

rab, as Amos, v. 1.
V. 11. To what purpose is the multitude of your sacrifices unto me (aith the Lard] Heb, upon what, : or for what, . Not, as demand ing, as some would have it, on what part he should smite them there being already no part free: nor, as others, with what now plague he should finite them: as having tried them with such varicty of Judgments already. But For; or, To what, to wit, end? in plainer terms: wherefore? or, why? as the fame term is used, Pfal. 10.1. But here the words run exprelly thus ; To what end; or purpose unto me? that is, either, brought to me? or, in regard of me? as if I liked them, or accepted of them. It is spoken in way of exponhalation, as Jer. 6. 20. implying, that all they did in their daily devotions, was in vain, to no end; all but loft labour: neither grateful to God, nor ulciul therefore to themselves: not unaccepted with God only, but abhorred of him, and abominable in his fight, v, 13.

is the multitude of your sacrifices?] Or, your multitude of sacrifi is the multitude of your [acriptor 1]. Or, your multitude of jacrip-cer. That is, your many [acriptor. As, a multitude of words: for, many words, Prov. 10. 19. and, the multitude of withcherfelt: For, in manifed withcherfelt, chapt-4.11. Now link facefiles as thefe-though God had commanded to be brought, and offered to him, as all the other duties enflings, to be done; yet being done, as well the one, as the other, by luch as they were, and in fuch manner as they did them, without learny repertance, and due devotion: I he they did them, without learny repertance, and due devotion: I refuseth to own them, and accept them; he rejects them, as not his, but theirs. See v. 10. our God. So Plal. 50. 8, 16. Prov. 15.8. and 21.27. chap.61.8. and 66.3. Jer.6.20. and 7.21, Amos 5.21,22

I am full of] I am cloyed with them, as a man is with some meat which he loathes, and his flomach goes againft, Pfal 107.18 Prov. 27. 7. and is ready, even to cast up again, Prov. 25. 16

the burnt-offerings] Such as were wholly confumed with fire Levit. 1.3,9. Plal. 40.6. and 51.19. Mar. 12.33. Heb. 10.6.

of rams] Male-theep, above a year old. For, those that came floor of that age, go under the name of lambs, Exod. 12.5. Levit. 1.

Of Lambs was the daily factifice, Numb. 28.3. Of rams, those in their principal solemnities, Numb. 28.11, 27, and upon some other special occasions, Levit. 5.15. & 6.6. & 8.2.1 Sam. 15.22. Pfal. 66.15.
and of the fat] Not of the flesh, or the body of the beath, (for that,

the Hebrews have two other wordsto express, Plal. 63.5, and 109.
24. and it might lawfully be caten, Neh. 3.10, chap. 1.6.8 (5.2.) 24. and it fingin tawniny oc caren, Neft, 3.10. chap, 2.5, 6.855, 2.3, but the fat, or fars, that is about the faths, and the kidneys, or about, and upon the entrails, Levis, 3.3,4. which out of all the facilities, was referred as 6.06 portion, to be burns upon his altar, Levis, 3.15, 16. & 4.3, 10. & 17.6, Deut, 32.38. 1 Sam., 1.5, 16. (alluded to, Pfal. 37. 20.) and is forbidden therefore to be eaten by any, Levit.3.17. & 7.23,25.

of fed bealts Not fat barely, but fatted of purpole, Luke 15.23, 27. the best and choisest ye can bring, 2 Sam. 6, 13. 1 King, 1.9.

I delight not in] Heb. have not delighted. See v.2,3. Though he much delighted in the good affection, and obedience of his faithful people experied in an examination of the faithful people experied in, and testified by such performances, Gen. 4.4.

and 8.1. [14]. 20.3. 8.1. 19. Mal. 3.4. Yet not at all, in the things themselves simply considered, Plal. 50. 15. (howshower the

fouls, Levis. 17.11. As a type of the McHas his blood, whereby our propiction, and peace with God is prounted, and purchafed, Ron. 3.25. Eph. 17. Col. 1. 14, 20. Heb. 9.12, 22. The principal cause of the prohibition of eating bloud, Lev. 7.65, 27. 82. 77. 10, 13. of bulledly, or of lambs, or of be-goal') Of these three kinds of catted only their facrifices were, bullouft, or heiters of the herd; fletp, or, goal's, of the flock, Gen. 15. 9. Levis. 1. 2, 3, 10. & 4. 23. Numb. 19. 1. Pla15.9.9. & 66.15.

lambs Because rams were mentioned before, Pfal. 37. 20.

things J Decame rum were memorita ecroscy runs 337.10.
be 50013 The Hebrew word fignifies the greater for of that kind, chap 1.4.9. Jer 50. 8. For there is another word that fignifies ordinarily, Male-50015 Con. 37 5.1. Levit. 4.3. and 50015, in general, a third. Levit. 1.10. & 3. 12. See before, fed brafts.

V. 12. When ye come to appear before me] Which thrice a year, all their Males were enjoyned to do, Exod. 23.17. & 34.23. Deut. 16. 16. As also upon other occasions, many of them, oft, at other times, did, 1 Sam. 10.3. Pfal. 42.2, 8.66.13. to appray lebt, to be from As Exod, 3.43. Deut, 3.1.1. Which, though the ordinary phrase of such access and approach; yet may

here have some emphasis, more then ordinary: as implying, that they repaired thither, only to be seen there; and that was all the good that thereby they gained, So our Saviour of the Pharises,

before me] In my house, in my temple: the place of my special residence, Deut. 12.5, 11. Pfal. 42.2. & 84.7. & 95.2. Jer. 7.10.

who hath required this] Or, who doth require it ? As before, I delight not, verf. 11. yet had he required it, Deut. 12. 5, 6. But not so much that, as other things, which he more regarded, Ict. 7. 21,23. Ezek, 20,39,40, and that from such as were accordingly qualified, Levit, 10,3. Ezek, 14,3,4. So that it is, as if he had said; I neither defire, nor require, either the company of you, or ought from you: defire, nor require, either the company of you, or ought from you. What I require for mei on my people, I require not now fo you being fuch as you are, and coming to asyed. Againft whom therefore, he witheth his temple-doors flutt, Mal. 1.10, at your hand. Heb, from your hand. That is, of you, or, from you, as 2 Sam. 4.11. Mal. 1. 30, 131, 37, 484, there may here be fome eye to their hands, being fach as he faith they were, v. 1.7.

to tread] Or, trample on. As ch. 63. 3. As if by repairing to his house, they did but trample upon the pavement of it, as a company of beasts would do; and foul it only, and wear out the stones of it with their feet. That was all the good they did, or was gotten by their appearance there, Ezek. 23.38,39.

my courts The courts of the Temple, or Sanctuary, Pfal. 84.2.

my counts] The courts of the Temple, or Sancuary, Pian, 84,2, and 116.19, which were principally two; the linner court, wherein the PriciBs and Levits minifired; and the outer court, wherein the people met, 2 Chr. 4, 9, Ezck. 40, 31,344. Luke 1.10. This reproof therefore leems to reach the PriciBs, as well as the people. How-foever, courts may beput for court, a schap, 62,9. And the great court, into which the people had free access, feems to have been divided into divers partitions. See Ier. 86.10, and that also is filled the courts of the share show one whom our Saylour drove the courts. the temple: for there they were whom our Saviour drove out, Mat,21,12,14. V. 13. Bring no more] Heb, add not to bring, as verle, chap.23.

12. He would rather have none brought, then any brought in that manner: rather not be ferved at all, then not to be lerved by fuch, let.7.21. Ezek, 20.39. Mal. 1.10.
vain oblations | Heb. an oblation of vanity, as, Lam. 2.14. Oblation,

for, Oblations, as verf. 1.6.

solutions, as ver. 1. c. oblations] Meat-offerings. Sometime offered alone, Levit. 2. 1. Sometime additionals to other facrifices, Numb. 15. 4. The word fignifies, in general, a prefent folemnly tendred unto God, or man, ignites, in general, a present totemmy tenues unto Oog, w man, in acknowledgment of honourable reliefet to either, or for procure-ment of grace and favour with either, Gen. 4.3,5, & 3.1.3,18,20, 21.8 43, 11.1 Sam. 10.27.2 King. 20.12. Pfal. 45,12. in regard whereof, it is by fome deemed to defend from a word that fignifieth, to bring ; by others, from one that fignifies, to pacifie, or make quiet, But it is more specially applied to some certain fort of reli-gious oblations; whereof, see further on ch. 57.6.

vain] Becaule a service, not sincerely, but feignedly, performed, chap. 29.13. & 59.4. Lam. 2.14. Or, vain, because in vain offer-ed, as not regarded, nor accepted, Gen. 4.4. vers. 11. Mal. 1. 9,10,

If the abominations one; it etc. abomination is to me. It, for, is. The pronoun, for the verb bulbnative: a thing in thebrew very frequent, Pla1.4.4. Ecclef. 1.5, 10. & 5. 9. Abomination, that is, very abominable, Levil: 81.2.2. A defailation, for every defailet, verf. 7. That which was formerly reputed, a pleasing, and pleasant favour unto Cod, Exclas. 2.9.5, Pla1.14.1. Exclas. 2.4. That now, from them, as a thing most unsavoury, and of evil scent, he atterly abhorreth. Levit.26.31.

the new Moons, and Sabbaths, the calling of Assemblics Or, the calling of Assemblics, in the New Moons, and the Sabbaths. A detect of the particle, in, as Ier. 9.2. so Numb. 12.8. Psalm 10.4. and else-

new Moons] Heb. new-Moon, as Pfal.81, 2, So, Sabbath, and

Alliembly. See verf.1.33.6.
Sabbaths J Either weekly, or yearly, Levit.23.3,32.38.39.
calling of Alfemblies J Heb. to call; Or, proceding a Convocation,
Which was done in those folemn times of convening, by found of

rumper, as well to give warning to the people of meeting, as to incite them unto due preparation of themlelves thereunto, Numb. 10.2,7,10. Pfal. 81.2. Joel 2.2,15. A learned Annotator, lately divulged, giveth two other readings here; either taking the words absolutely, As for the new Moons and Sabbaths, and calling of affemblies. Or, with supply from the former branch, Add not to call that is, call no more meetings, on the new Moons and Sabbaths, Which latter I mislike not.

I cannot away with] Heb. only, I cannot : or am not : or, shall not beable; to wit, to bear it, or, to endure it any longer, or the like: I cannot; for, I cannot bear: as, ye could not; and, ye cannot, for, ye could not bear; and, ye cannot bear, 1 Cor. 3. 2. and, I could not; for, I could not forbear, Jer. 20.9. An imperfect speech, intimating an inexpressible measure or degree of discontent. Such a burthen it was to him, that he was even tired out with it, and no

longer able to endure it. See v. 14. Jer. 44. 22. Amos 2.13.

it is iniquity] So most Interpreters. As declaring the cause, why these offices were so displeasing to him, in regard of the iniquity inherent in thole by whom they were performed, or adhering to the duties in their performance of them, Pfal.66.18, Prov. 15.8. & 22. 27. chap. 43.23,24. Others rather, it is an afflittion, or, a grievance, as the word is used, Job 5.6.ch, 10,1 and oft eliwhere, And this seems the more probable,

Chap j. eventhe folema meeting.] So is is generally rendied; or, much to the to have their fervices accepted. So ch. 18. 6. 10. fame purpole. Yet with that late learned Annotator, I finde this laft wash ye, make your setues I fishe founded. clause thus fastned to the words foregoing, I cannot endure inquity, and a convent: that is, faith he, a folorin meeting joyned together with wickedness, as with you it is: And much to the same purpose. with one only before him : but in another construction, iniquity, and congregation, that is, a wicked congregation. As a confumption, and determination, for, a determinate consumption, chap. 10. 23. And

it is true that such kind of construction as this, is not unusual: of it is true that then kind of collimation as this, is not distinuate, which, fee chapt, 45, 6. As also that the word here used, and another not uslike it, do both sometime fignific, a solution assistant day of restorant please, 2. Joel 1, 14, So exemed, because the people were thereon restrained, should be removed by the proposed of the people were thereon restrained, should be removed by the proposed of the people were thereon restrained, should be removed by the people of the people were thereon restrained, should be proposed to the people were thereon restrained from their ordinary imployments, and asfairs, Levit. 23. 7, 8, 21, 24, 25, 27, 31. For thence, I suppose it rather forermed, then as that learned Annotator, because it closed, or concluded the festival, being given therefore to the last day thereor constituted the retrival, being given interestore to the same an according to (f. Levit, a. 3, 65, Numb. s. 7, 55, Deur. 16, 8, a. Chron, 7, 9, for the word is used more generally, of dates of such (olemn meeting, with the like reft ain implyed, Amos 5, 21; and that allo, where no other of that nature at all had then preceded, as 2 King, 10, 20, Joel. 2, 14. But yer to me it seems rather to have a signification of veration. As another of the same original hath the like, Psal. 107. 39. ch. 53. 8. And so the words may well he rendred, It is agrievance or afflition and a vexation, to me. The last words are to be supplied from the former clause, concerning incense. So vers. 14.
V. 14. Tour new Moons Both the solemnities themselves, and the

V. 14. Your new Moon! Both the lolemnities themlelves, and the facilities offecial in them, Numb. 10. 10. 2 ft. 11, 31. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1. 3. 1.

they are a trouble to m: | Or, a combrance. As Deur, 1, 12, where buithen, and it, are joyned together. They are such an encombrance, as wearies, and thes me out. Job. 37. 11.

I am we ary to bear them | Or with bearing of them. Or, of bearing them. For fo we life to fpeak : as Gen. 19. 11, they were weary, or wearied, to find, (that is, of feeking, or, with feeking to find) the down And Jer, 6, 11, 1 am weary with holding, See vers, 13, Jer. 15, 6, and

2019, a defect of the pronoun: a verf. 3, 15, 17, 27, 2014 when Age, 2019, when Age, 2019, when Age, 2019, when Age, 2019, and inpplications: the incense of your payers, Palint, 141, 2, not, the calves of your lips, 40, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019, 161, 2019,

11, and 14, 12. Min. 3, 9. Zach, 7, 13.

ye spread forth your hands] To wir, in prayer; Described by the gesture therein ordinatily then used, with arms spread forth granter from outlantly thereined, with arms pread forth, and hald open; effectally in folemn an earnet prayer_tize_0d_9ag_33.1 King.8.2238.Exr.y.8.Job. 11. 13. Plaim 88. 9. and 143.6. I will hald name eyes from you! I will not regard, either you, or your prayers; but I will hide my face, as Plaim 27. 9. and 30. 7. chap. 8. 17. (for eyes, are somerime put for face Ezek. 23. 40, comchap, 8, 17, [for 1915, are formerime put for fate Exek. 23, 49, compared with [pr. 43, 0.a.5] face, for 1915, 8, \$0, \$1, \$0, \$1, \$19, \$19, \$19] and with [pr. 43, 0.a.5] face, for 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, 1915, like, chap. 58. 7. Ezck. 22.26.

Jea, when ye make, &c.] Though ye be never fo inftant, and importunate, by fuch your inftancy and importunity, hoping and expecting to speed, and prevail, Matth. 6, 7. Luk. 11. 8. Yet it shall not avail you, Prov. 1. 28.

yea] Heb, alfo, As Pfalm 41. 9.

yearly Or, though, As Gen. 8.21. Josh, 17, 18. Psalm 23.4. ye make many praces; Heb. multiply prayers. As multiply speg. Jer. 2. 22. and multiply med.come, Jer. 48. 11. For, use much sope, and

I will not hear] I will not hear you. The pronoun wanting to be

Polini, 1, and 20.1. But there feems here, to be forme emphasis in it, more then odinary. I will not formula as give you the heating, auch left grant year requests. See Zach, 7.11,3. Tour bands are full of blood! The section why God fo abhorred their praises, because their hands which they forested our in grayer, see the section which they because their hands which they forested our in grayer, see the section which they forest our in grayer, see the section which they forest our in grayer, see the section which they forest our in grayer, see the section which they forest our in grayer, see the section which they forest our in grayer, see the section which we have the section when the section which we will be seen that the section which we will be seen that the section when the

and ought therefore to have been pure, and clean, 1 Tim. 2. 8. were pollured, and that with blood, ch. 59, 3, fee v. 12.

blood | Heb. bloods. That is, blood-guiltine (c. Plalm 51, 14, and 55.

23. ch. 16. 23. Murther, cruely, opprellion, extention, veril. 20. and theop fo low to forry wretches, as to argue with them, and to which are as murther, in Gods tepure, veril. 21. chap. 3. 24. Mis. 3.

3. 1 Joh. 3. 15. That which was the cause why their prayers speed no better, seemed they never 10 derout, chap. 58. 2. 23. 4. and 59. 2.3.

though Jet. 2. 15. 1. Mis. 6. 12. 3.

though Jet. 2. 15. 1. Mis. 6. 12. 3.

though Jet. 2. 15. 1. Mis. 6. 12. 3.

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though Jet. 2. 15. 1. Mis. 6. 12. 3.

though Jet. 2. 15. 1. Mis. 6. 12. 3.

though Jet. 2. 15. 1. Mis. 6. 12. 3. Detter, seemed they never so devour, chap. 58. 2, 3, 4, and 59. 2,3.

wash ye, make your selves estan If the founcis of your hands be that which hinders the acceptance of your services, and the success of your fuits, then must you wash and cleanse them, ere you can hope to have gracious acceptance of the one, or effectual audience for

the other, Job 11. 13, 14.

wash ye] Cleanse both your hands and hearts, Plal. 26.6. and 73. 13. Jer. 4. 14. Jam. 4. 8. An allulion to the rites of washing, then in use, of mens bodies, their garments, and their facriness. Exod. 19. 10. Levit, 1. 9. and 8. 21. Numb. 19. 28,29. Deut. 21.6. and 23. 11. Heb.g.10.and 10.22.

make ye clean Heb. be cleanfed, ch. 52.11.25 verf. 24. See ch. 50.1. Wath your felves sedulously, and diligently, over, and over; again, and again, until you be effectually, and throughly cleansed, Pfal.

put away the cuil of your doings from mine eyes] Which cause me to turn my face away, and to hide mine eyes from you vers. 14. Let menot hear or fee any more of them, if you would have me to re-gard, and hear you, your fervices, and your fuits, Job 11. 14, Re-move them from before my face, left I fet them before yours, Pfalm 50.21,

cease to do evil 7 The first step to amendment, Psalm 34. 14. and 37.27. 1 Pet.3.11. Surcease your cruelty, your injurious and merci-

Jessey and the control of the contro

5.1.Pfal. 119.71.73.ch. 26. 9, 10. Ephel. 4. 20.24. Phil. 4. 12. Or, enure, and accustom your selves unto it: as Jer. 13.23.and 31. 16. Hof. 10.11.

to do well To exercise mercy, and beneficence, ch. 58. 6, 7, 10,

Dan. 4.27. frequently From the general he defcended to those particulars wherein they most failed: a and president them with the duties of the fectoral Table. Because hypocrites, though profesting a greatest of devenion, yet are therein wont much to failer and fail. So Pial. 50. 16;18, Mic. 6-7,8. Matth. 3-3, 3, 1 am. 1, 2, 6, 7, and 3. 1, 4, 2, 6. While they vainly imagine, that their fedulity and addition in the one, may make amends for their defects and defaults in the other; Prov. 21.27. Je 1.7.9. to. Howbeit these are the things, that God pro-felich to prefer before sacisfice Prov. 21.3. ch. 61.8. Maik 12.23. feek judgment] Consider seriously, and sedulously, what belongeth

Josephagosa Jonasse et redous, and do it, cap. 16.5. So Jede years, and the like, Pfalm 34.14. Amoss. 14.2cph. 2. Heben-pears, and the like, Pfalm 34.14. Amoss. 14.2cph. 2. Heben-pears, and the like pfalm 34.14. Amoss. 14.2cph. 2. Heben-pears, and the like pfalm 34.14. Amoss. 14.2cph. 2. Heben-pears with the like pfalm is the standard concuraged others to the grain which they ought to have rededled in others, year, 23.

relieve] Heb. righten, as Prov. 23. 19. do them right. Set things right, and strait, between the oppressed and those that oppress them. Do as God himself doth, whose Vice-gerents ye are, Plal, \$2. 1. 2. and 146.7.

the oppreffed] The word properly fignifies those whose hearts are so vexed with evil usage, that their spirits are made as sour a vinegar, or seven; or as with vinegar, or seven; Exed. 12.39. So Pfal. 73. 21. and the same intimates the term given to the Oppresson's Galled, as a fourer of the hearts and spirits of those, whom he so dealeth with,

judge] Judge for them. Do them justice : as Deut. 32. 36. Pfal. 7. 8. and 26. 1. or, judge the cause of the orphan, as vers. 23.

the fatherles] Heb. the orphan. Such as want either parents, or either parent, to protect them. Concerning whom therefore, God gives special charge, Exod 22. 21, Deut, 10, 18, and 24. 17, and 27. 19.Pfal.82.3, the want hereof is complained of, and reproved, v.23.

plead for Heb. debate, contend for, Prov. 25. 9. chap.3. 13. or, upon debate, decide for, Plal, 43. 1. and 119. 154. Mic. 7. 9. 01, plead the cause of the widow, as before. the widow Who wants now her husband to help her; and whom

God therefore takes special care of, Exod. 22.21. Pial. 68.5. Jer. 7.

of reconcilement, remission of fore-passed transgressions, and testitution of former bleffings, and benefits, upon fuch reformation, as was before here required So chap . 55, 1, 3, 6, 7, and 58, 6, 12. Ezek. 18. 21, 22,

let us reason together]Let us debate the matter between our felves, fetting apart the creatures formerly called in, vet [,2. Confider well, you your felves, whether the terms I propound be not equal and rea-fonable, and for your own good. Thus is God content to condescend,

Job 27, 8, 9, Ezek, 8, 17, 18, Sec ch., 4.

V. 16, 18/19/19/1 An exhortation taking its ife, from the realon before tendered, of the evel lineaction taking its ife, from the realon of the dependent of the evel lineaction taking its ife, and directing them, of the dependent of the evel lineaction of the dependent of the even lineaction of the dependent of the de

1,2, alluding to that of blood, v. 15.

not to probable for the fentence flould then fall in the latter branen; invention of those double-dies, were any thing neere to ancient, as to be in the there, See Plin, lib.9 cap, 39. The word is indeed uted fometime for double garments, Prov 31.21 and fometime for a twimed or twilled thred Gen 38 28 30.or, line, or, cond, Joth. 2 15, 18,21. For there is little reason to imagine that a woman of so mean condi-tion as was Rahab, should have in her house, a cord of crimson, or fearlet, and, that double dyed too, as some have rendered it, so strong, and fo long, as to let the fpies down, from the top of the Town-wall, of whose he ght, see Deut. 1.28. Howbeit, the word is most commonly used, for such a deep red, as the encehinnel, or the few let-grain yeelds, 53am.1.24.Cant 4 3 Jer 4 30 Seldem is it found without fuffred, was to be the latter hereafter mentioned; and it is here in the plural as Prov. Pfal. 81.11,16. 31. 11, but in another sence there, fearlets, for fearlet, as we also sometime ale to speak but in that form, never else where.

tometum: tite to peak.out in that confineer a two water.

they flull be as white as famy they, That is your fins. But the
phrale is metonymical, for to beak properly, the fins themfelves are
not partited; but the perfons, whose fins they are, when they are
done awayes the garment of fuch are faid to be whitened, when done away; as the garment of Juch are laid to be whitened, when the foots of them are done away. Rev 7 · 14 · and fo Christ is faid, to puzze our fais. Heb. 13 · 3 when he purgeth us from our fais, Heb. 9 · 14 · He meaning is, that the guilt of your fais shallbe fo utterly abolished, being walked away in the blood of the Mellias, 1 John 1.7. Kev. 1.5.8-7.13,14 · that ye your felves, who were formetly for sainted, and disclosured with them in your foules; as if your bodies had been from top to toe, dyed all over with fome deep red thall appear, as olean, as pure, as white, as fnow, in Gods fight Pfal 51.7. Cant. 4.7. as white as faom, and whiter then faom, a proverbial forme of speech, very frequent in Scripture, Pfal. 68. 14.Dan. 7.9. Lam.4.7. Mault, 17.2. and 28 3. Mar. 9.3. Rev. 1.

though they be red like crimfon] Or, as crimfon; that is, as red as erimfon, as 2 King 3 22 red as blood; that is, as red as blood. Some of the Rabbines take this to be a deeper colour then the former; and fo in reason it should be, if they be several colours. But others of them, affirm them to be one and the same: they are most commonby joyned together, as importing one and the fame thing, both in the differintion of the work of the Tabernacle, and the Prieffly and parel;as alfo in the purification of the leper, and other unclean ones: Party and this is put first, that after, in the one, Exod, 25, 482, 6, 5, 5, 1.

228, 5, 6. Whereas, this followeth that in the other, Levit 14, 25, &c.

Numb, 19, 7, being found alone, and in a masuline form, twice only in this place, and Lam. 4. 7. But in both the forms of Speech formerly mentioned, wherein they are conjoyned, the conftruction is such, as argues a concurrence of both, in one and the fame subject: fearlet of argues a concurrence of both, in one and the lame lubbect legited we crimfon, and crimpo of feature, for out the words, whereby they are commonly rendered has a rock of finit, or, a finity sock, Detta, 1, 1, and; a flits of rock, or volk finit a 1 betta, 2 to 1, which in effect all one low, (to render it, as I luppole the genuine notion of either, to be the feature going of vising long, of the womentant is july moving or crimfon grain, for thereof hath the crimfon its name, from the worm, not from the grain) and the worm of the fearlet grain; or, the grainy worm; or, crimfon For the latter word here used fignifies a worm, cap. 41.14. Jon. 4.7. and a worm ordinarily grows in that grain, where-with the climfon is died; from whence also, both in Arabick, and in other tongues, t hath its name. Of this worm, fee Paulanias in Photieis.& Plin.lib. 14.cap.4. The former word therfore, I conceive to fig-nifie the grain the latter, the 1907m: & the fame colour to be in both intimated ; unless this latter add ought to the deepness of the die, the worm being of it felf, a deeper red then the grain is by it felf alone-See Nahum 2.3

they shall be as wood That is, as white, as wood, as of frow before:a defect of the former epither, to be from the particle of fimilitude underftood as 2 King. 5.27. or out of the former branch to be here funplied at the term red, in the former, out of this latter,

as moo! That is, as pure mool, as Dan 7.9 or as white mool, Rev. t 14. For, there are as well black, or brown; as white wools in those parts, as well as with us, Gen. 30. 32. as white wool undyed, another defect of the epithet: the like whereunto, fee chap. 5.2. Mal. 1, 14 and the very fame, where from and wool are joyned together; and fnow livened to wool, Pfal. 147.16.the very fame thing that was spoken in the former branch, is (after the usual manner of this Prophet) repeated; but with other terms of expression in this latter. For as for that, which one of the Jewish writers hath, that Gods meaning should be, that if their fins were but as fearlet, they should be made as white as fnow:but if they were, as crimfon, (which is a deeper die) they should be made no whiter then mool that comes short of snow: Rey insolute this country is the first property of the first prope

by the blood of his Son, were they never to beynous, upon their re-2.). antation to mat o the oil y 1.5.

finded 1 he word is by found tippofed, to fignific cloth doublefinded 1 he word is by found tippofed, to fignific cloth doublefinded 1 he word is by found tippofed, to fignific cloth doubleformation 2 july 1.1, 2.6.ficide, that it is affirmed by those that a cutpentation 2 july 1.1, 2.6.ficide, that it is affirmed by those that a cutfind a little did in little find the flatter, that wook, even with it satisfied by did field in

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world disnort, o Rabbinical Writers have of late vented; (who yet tax all for blind which is not lo agreeable to reason. Nor is it probable, that the buzards, that dealt with this place before them,) to wit, that the Prophet in these words, alludes to a rice used in sending out of the scape-goat Levit. 16. 10. between whose hours (as the Talmudist the file of this word, in matter of dye, or colour, is found in Scip-ture; being of o late a date in comparison of Moles, that feven thus file of o late a date in comparison of Moles, that feven hundred years were over; after the building of Rome, ere ir came a piece of fearlet, cut out like a tongue; which if it of it felt it turned white, (as it may be, by fome jugling, the Priests made the people believe sometime that it did) they then beleived that their sins were remitted. But of this rite, there is no precept; of this miracle, no mention in Mofes. And it is more likely, that from this place the fable was forged, then that the Prophet should here have referrence to any fuch figment.

V. 19. if ye be willing, &cc.] If you can be content to accept of

the terms before propounded, v. 16, 17, willing, and obtdient Jimplying, that what foever they had hitherto fuffred, was to be juffly afteribed to their former wilful difobedience,

be willing and obedient J Or, will confent, (as Pro. t. 10.) and obey, or, confent to obey, as Ezek. 3.7.10 what is now required of you. obedient] Heb.bear. As 1 Sam. 12.15.&15.27. See verf.15.

yeshall eat the good of the land | Ye thall reap, receive, perceive, and enjoy, what oever benefit and commedity the land is able to afford you, Levit, 26.3,5,10. Deut. 21.11.12. it shall not be devoured, as before, by your enemies, v.7. but you your felves shall enjoy it

good) Heb. 300dness. For good things, as Neh. 9.36. Jer. 2. 7. the. abstract for the concrete, as v.7. chap. 64 10. Of the goodness of the land ,fee Gen. 1 3. 10. Numb. 1 3. 27. & 14.7. Deut. 8.7,9 Joel 2.3.

V.20. But Heb. And; as v.2,21. So Gen. 4.2. Chap. 29.13.
if ye refufe] Opposed to consenting, Neh. 9.17. Plal. 78.10. Prov. 1.

and rebel Opposed to obeying v. 2. chap. 63, 1 c.
ye [ball be devoured] A fearful commination annexed, to enforce
them to acceptance of the conditions propounded. So Lev. 26.14,&c. Deut. 28.15.&c.

devoured |Heb.caten up: So Jer. 21. 7. thefe word is faid to have a mouth; and therewith to devour, Jer. 46.10,14.

minth by invoid Of your nemies, chap. 3.2.5 yet called also the fistoria of the Lord. Jer. 12.12. because fent in upon them, by him, Levit. 26.25. and comming with his committion, and by his command, Jer. 47.67. Exek. 14.17. Seea passage parallel to this, Job 36.11. mand, get.47.67. Ezek.14.17. See Pauley parant of misjon 11, 2. the fword, as comprehending by a Synchdoche, all war-like weapons.chap. a1.17. Jer.51. 35,37. is put frequently for hofile invafions, and all fuch calamities as are wont to accompanie the fame, Deut .2.8.22. Ezek.14.17.21.

for the mouth of the Lard bath Spoken it] God himself, as by word of mouth hath spoken it, chap. 40. 5. and 58. 14. and it is therefore of most undoubted truth, and shall assuredly be effected, 1 King.

of mon understand, 14.12, Ag. 1.1. Jer. 44.28, 2.9. Ezek. 12.25.

the Lord Heb. Jehouth. He, who, as he hath his being in himfelf, Exo. 3.14. and gives being to all things, beide himfelf, Rev. 4.11. So to his word alfo, as well as to his works; whether of promife, or of menace Exod. 6.3. See v.1.

Spoken it] A defect of the pronoun, or affix, as chap. 21.17. Hof.

V. 21. How is, & JAnew increpation of them for their generall defection as promiting little hope of a found reformation.

How] Spoken in way of admiration, as wondring at fo strange

an alteration with them. So Icr 2.21. is the faithfull city become an harlotef [] Terufalem, which had plighted fidelity unto God, 2 Chr. 15.2 15. & 23.16. and had for some time continued faithful to him, (even when Ifrael fell away) as a loyall wife to her husband, 2 Chro. 13. 9, 11. Hof. 11.12 but now carried her felf difloyally, 25 a harlot, or common firmpet, Plal. 73.27. & 106

39. chap 1.7.4, 11. Jet 2.2.0. 82.3.0.2.1 Ezek 1.6.15.23. 82.3.3.8c.

ii was full of judgment] A place, wherein judgment and judice had
been, plentifully and conflantly exercised, and executed under her religious Kings, and righteous Rulers, a Sam. 8.15.1 King.10.9.2

Chr.10.5,10. Jer. 22.5,6.
/ull Of it, as a river of water at high tide, or swelled up with a Jand-flood, Amos 5, 28. See ch. 11. 9. For the Jewish Doctor here dallieth who from the word rendred fnl. gathereth, that there were 480 cither courts of Judicature, or oratories (for the term of convention used by him, may import either in Jerusalem; because the letters of that term make up that number, as indeed they do, and one over. Which pity it is, he tooke not notice of, to coin us out of it some other mysterie: that letter especially being a radical, which the two laft are not.

righteoufnej's lodged in it]Or, in her, I he meaning is , that matters registrong acts or may be remained and uprightly decided, that Julice it felf might feem to have taken up her abode there, See Plal. 84.9, 11. and the contrary hereunto, Plal. 55.9, 11. Howbeit, in regard of

again dally with us in their descant upon the word, lodge: as if that term were here used in relation to the manner of their judithat term were here used in relation to the manner of their judi-einry proceedings, wherein pecuniary controversies were ulusally decided the same day; but in cases of life, and death, or capital decided the same day; but in cases of life, and death, or capital scale was been used to the same day, that the cases was been used to the same day, that the cases was been used to the same day, that the doorn of the same desired to the same day, that the same day was deserted unto the day following, being par of the same day was deserted unto the day following, being par of the same day of the same was the same was the same table, whereby the parties in monocarry might appear: and injusted the same day of the same day of the same day of the same same day of the same day of the same day of the same day the same day of the same day of the same day of the same day the same day of the same d ferveth, the word is not here in the notion of a nighty flay, as lud. 19. 15,20.ler. 14.8, but in a notion rather of constant abode; as lob. 17.2 15.20.ler.14.8.but in a notion rather of confiant abodicas 10b.1/1.2 8 41.2.Pid.2.13.ler.4.14.Zach.5.4.50 2.Pet.3.13.wherein righ-teologing is depelled; the fame with lodged here. but] Heb.and as v. 20,88.

now murtherers] That is, men given to oppression and enalty, v. 15.ch.3.11. For our lewish Masters here, either dally again, renew-15,ch.3, 11 For our lewish Malters here, either dally again, renewing their former notes of condemning and executing men without replies, or expiral, the fame day that their cause was heard 5 or floor wide, referring the Pophers words to times far remove, to the mutther of Zashin under King Iondha, Chr. 24,21,31, which was long before Eigna dayes, and of kirah, under king Londha, Chr. 24,21,31, which was long before Eigna for later then his times. Whereas the Prophet with was supported by the Christian Christian and Christian an which was again as fat later then his times. Whereas the Prophet fipeaketh exprelly of the time he lived in Rt that more particularly, are which he delivered this Prophecie; now mutherers. It is a defective form of speech, (but quick and emphatical) to be supplied from one of the members in the force-going sentence: as the like, verf. 18. ch. 3.6. either fuch now ledge in it, or it is full of such. And it is the supplied of the chandles of th if it were fo in Manafich's time, 2 king, 21.16, it is very probable, that it was no otherwise in Achaz his daies.

that it was no onerwise in Actual to easies.

1/2.2. The flore is become dway?] Some understand it, as the letter founds, of the counterfeiting, or embasing of their cope. But it
feems rather to be a figurative speech, implying the was all now
purty or goodness had formerly been among them, as was all now
clean pone; and it any outward form of it embassed, it was but as d. cls, which though it may fometime have a flew of good metal; yet it is of no true worth, or value, Prov. 26.23, ch. 64.6. Ier. 6, 28, 30.

Eck. 2.18, 19. 2 Tim. 2.10, 21.83, 3.5.

drof/51He. droffer, Eicher the flural bearing the fame fence with the fing. ln. Ecck. 2.18 where both are ufed, as tim. y. 25, or the plural ufed by way of excels for all drofs, or all manner of drofs: not of filver alone, but of other bafer metals too. See Exek, 22.18, 19.

thy wine is mixt with water] Some understand this also, of the Vintners fraud, and the like in other trades, practifed by mixing un-found fulf with the better fort of their wares, thereby to vent the come, for, or, with the other. Year, there was not thele, rise refet both this and the former, to their Vinemers, that there will be formers, as well with counterfeit copy mine when the formers, as with wine mingled and marred with water which go too low, for bozzath the Propletty purple. The pallage, doubtlels, is figurated to the property purple. rar beneath the Propuets purpole, in e painage, doubtlets, is abura-tive as the former; implying that nothing was retained by them, in Church, or State, but it was fome way or other, grofly and grie-vokfly corrupted. So Hof.4.18.

volue corrupted, 30 rtol.4.18.

mine? The word properly fignifies firong mine, or mine meer, and
numixt, Rev. 1.4.10. fuch as ulually, and eafly, is wont to overcome
men,ch. 16.12. Nah. 1.10. the best and excellentest ordinances are thereby fignified; or those that in former times, had been kept most free from corruption.

mixt] Or, spoiled with water. Which both taketh away the purity, and abateth the strength and efficacy of wine. The word is no and abates the the length and clarky of which
where elfe found in Scripture.

mater] Heb, as fome think, waters, But of that, see beavens, v. 2.

V. 23. Thy Princes, &c.] See v. 10.

are rebellious [Or, revolters, As it is well rendred, Hos. 9, 15. For

thefe two are diffinguished, Ier. 5.23, and the verb, whereof it comes fignifies to turn away, go afide, or, depart from, Plal. 34.14. Jer. 6.4,8.

and companions of thieves Maintaining extortioners, and evildoers; not winking only at them, Levit. 20.4. but countenancing,

ana companion of inversal contentioning executioning, and the contentioning only at them, Levit, 20.4, but countentancings, encouraging, bearing them out, pattaking with them, 170v 37-18. doi: 10.18. doi: 10.18

commodities as he deems to be most advantagious, Pfal. 34.14. ch, 51.1. Prov. 21.21. Ephel. 4.19. and omitting no means, or occasions,

of procuring them, Prov. 1.19. & 28.21.

remords Doing nothing freely in their places, but all for hire, and

of might, mighty men, thip. 3.25, and right confinelle, for, the most terribution, Mic. 7.3. And because this later word hard; a notion of right ones, chap. 6.4.6. See v. 26. Fer our lewish Malkers Sees retribution, or, required in its lence the lewish Communications of the confinelle with Communication of the confinelle with the confinelle w retribution, or, requital in it; Hence the level's Commenters expected it, of the judges complexing and combining among themselves, to give by turns, wrong judgment, one for another, as eithers occasion thould require. But the word feems to look another way, and that the fame with the former.

they judge not the fatherless. They judge not for them, be their cause never so just as versity, but against them rather, Plat. 109. rorthey refuse to hear them, because they are not able to bribe them ; as in the next claufe, the widowes caufe come, not before them, ler. 4.28. Zach. 7.10.

ler. 5,128. Lacht, 7,10.
fabrief[s] (7,0 pphas 38, 3 widow, collectively, as gift, before, 50 v. 17.
before them] Heb to them, as Nell, 2, 13, 16, 6,21.
V. 5,4. If erefore thus faith, 8cc.] A dreadful commation, yet mix
with a promite of reformation, and teflauration, v. 15, 26.

fairb] Heb, the foying of the Lord. And to chap. 3.15. & 14.22, and

the Lord Heb. Adon. The title given to God in regard of his crea.

the late free, author the day and owner, job in the tend, the Lard of holi las chap 3. 88 to 1.6, the later would be retained, as in the Hebrew Jebovah 2 to dislinguish it from the former: the Jebovah holis, See v. 9. And hereby it may appear, that the word Jebovah, is found that the word Jebovah, is found that the word Jebovah, is found to the day a fix althat the where it is said, Jehowah our God, is one Jehowah; that is, is the onelytrue and eliential God, I loh. 5, 20, one, for only:

the mighy one of Ifrael] The mighty Lord, or God, or Protector of Israel; as of Jacob. Gen. 49. 14. ch. 49. 26. and 60. 16. See v. 4. He that was formerly their powerful Protector, will now exercise his power in punishing of them.ch. 63 9,10.

mighty one] And able therefore to Master them, be they never to

ftrong or great, v. 31. Yet fome suppose the word to signific rather Chicfiain, then Mighty, as I Sam. 21,7. lob 34.20.

Ab] An expression of grief, as ler. 22. 18. & 34. 5, See v. 4. Thus. God goes about the punithing of his people, with grief; as enfor-ced by their fins to do that, which otherwise he hath no mind unto, Lam. 3.33. Ezck, 18.31.32. and 33.11. Hof. 6.4. and 11.6.

I will eafe me] Heb. I will be comforted; or, I will comfort my felf:

I will edge me 1 step. 1 with we compound a control with compound my compound as v. 16.1 will fashise my felf, and cale my mind, by taking verigeance. See ch. 17.5. Spoken after the manner of ment, fo unfutionably provoked, and so much enraged, that they carinest therefore be at reft, until they be averaged, Gen. 27.41,43. So ch. 47.24. Ier.

numeration in such that groups as more including against your Goog. Palalis 89,211,37.8. 215.11,31.5. (hall be now turned against your Goog. Palalis 89,211,37.8. 215.11,31.5. (hall be now turned against your Googles (hall be wrigenence upon you, and to deflive you, as my Googles (hall be not seen and the seen and the palalist of the seen and the seen man fets his hand to work, Prov. 31.19. chap. 11.11. (for to vetuva is ufually in Hebrew, to do a thing again, Gea. 26. 18. Ecclef. 4.7. is ulusally in Hebrew, to do a thing again, Gian. 26. 18. Ecclel. 4. 7.

A. 1. Dan 9.45.) I will once more fee upon reforming of thece and the new modding of thee again, as at the first, v. 5e. upposing it, by what followest, to be polosen in way of micgation, and moderation in part, acleant of that dreadful and direful intermination, v.24, as God intending by the doom therein demoned, the drive thought of the moderation of the worker lost; and the amendment of the better, Dan. 13.10.

thee lerufalem,v.11. that I find I not purely pure amony thy droft.] I will, by those calamities that I find I not upon thee, definey out of thee, the incorrigible wicked ones, Pfal.119.119.Ezek 20.38.8 22. 19,22. V. 31. and purely the control of the c

rific the reft, ch.4.4.ler. 9.7.Dan. 9.35 Zach. 13.8.9.Mal.3.3.

purely] Throughly. Heb. according. 10. puruly, as Pl. 18.20, 24. (but in another fence, or, by purity, as lob 12.30 slowe render it, at with fope, and the word here used, comes neer indeed to that of fape; both of them descending from the same flock: Yea, the very word here ufed, feems to be fo taken, and were molt fiely fo rendred, lob 9.30. where fnow water, and it, are joyned together; but the words following, carry it rather another way For fope, as also nitre is for the fouring of mens bodies, and garments, lob 9.30, ler. 2, 22 not for the melting and trying of metals, here intimated and it may rather therefore well be rendred, as with the five of purity ithe noun inclosed nucreare we see transca, a routs the tre of parays: the noon incloded the verb Parity for puritying matter, whether /per, as 1 ob 9, 30 or fire, as here, the as it the first fire, and as the fullers (per, Mal. 3, 1.) as fairing, for fairing per, or fire, Prov. 1, 3, 3, 8, 2, 2, 1. page any field-matt'; or, bara out by melting, et a. 4, 1 ct. 6, 29, page any field-matt'; or, bara out by melting, et a. 4, 1 ct. 6, 29,

and 9.7. Ezck.22.20. thy deofs] Heb. droffes. See verf. 22 the wicked themselves, which are as the refuse of a State, bfal, 119. 119 Prov. 29.4,4. ler. 6.30. or the vices and corruptions of mens hearts and lives, Prov. 17. 3. & 27.21.C.48,10, Ezck, 56.25,27. or both,

Chap.)).

All thy to 1 in is mentioned among the bafer metals, Num. 3.1.3.1.2 kg. kg. 1.8.8 it is fails, being mixed with gold and filver, to make them harder, or thorter, and more britte. Hebiting, as draffer, v. 2.3.4 hough in the fingular number more usual, being mixed with gold and filver, to make them harder, or thorter, and more britte. Hebiting, as draffer, v. 2.3.4 hough in the fingular number more usual, to intense an utter ridiance of likeh wicked ones, and wickednelles of intense an utter ridiance of hich wicked ones, and wickednelles of intense an utter ridiance of hich wicked ones, and wickednelles of all fores. Some by droft, underthand groft inquiry by tring littering like the place of the profession period ones, and wickednelles of all fores. Some by droft, underthand groft inquiry by tring littering like the place of the profession period ones, and wickednelles of all fores. Some by droft, underthand groft inquiry by tring littering like the place of the profession period ones, and wickednelles of all fores. Some period ones, and with the profession period ones, and with the profession

you, or to fland you in any flead, So ch, 30,5, & 44,9, Sec ch. 2, 2, 0 if the else; 10,7, grouts, O flich trees, Ezek, 3, 1, 1, 2, or, as fome, of the gold, Idols, falle, gods, Ewd, 1,5, 1,1. See the like ambiguity, chap, 2,7, but the former bere rather, for that which followed.
Trees, and groves fer apart for idolatrous fervices, ch. 67, 3, ler. 2, 2, 2, 8, 6, Exck, 20, 18, forbidden, Declares, 2, 8, 16, 11, 2, except for the levith Declares expound it and elect it forme of the levith Declares expound it are elect, but

elms. That it was some kind of shrowdy and shadowy tree, appears, Hof.4.13. where it is also rendred elmes.

which ye have defired Or, delighted in. As chap, 2.16. ler. 22, 28, not fo much in regard of the pleafantnesse of them, as for the wor-ship of your idols, which your hearts were wholly set upon, and taken

up with, chap, 57.7,8, & 66. 3. Ier. 17. 1,2.

and the gardens Abused in like manner to the practice of idolaand the gardens | Abuded in like manner to the Practice of idola-ryc, th. 67, 3, 8 66, 17, intimating, that in every place they had their idols, and excercised their idolatry, as well in their gardens, as in the woods and groves. See ch. 1.8, 8, 47, 9. that je have they of Made choice of for such purposes, chap. 65, 1.2.

V. 30, For] Or, when, As Plal. 75. 2. Sec. v. 29. V. 3.0. For] Or, when, As Plat. 97.2. Sec. V. 29.

y [ball be as a ck]. Like on oc thoic else, so rrees, (which ye delighted fo much in, v. 29.) when you that be firing of all your wealth and flate; as it is of all its leaves and verter; chaps. 8. 1, 24 ier. 17.

6. & 48. 6. See the contrary in the blelled effate of the godly, illustrated that the second of the contrary in the blelled effate of the godly, illustrated that the second of the godly, illustrated that the second of the godly. frated by the same kind of resemblance, Pfal. 1. 3. Prov. 11. 28.

rehofe leaf fadeth] Heb fading, or, falling, with her leaf, that is fhedding, or, having shed her leaves, (see on chap. 10.14.) despoiled of all its bravery, chap. 34.4. leaf, for, leaves, as Ier. 8.13. Exck. 47. 12.

See v.1.6.

and as a garden that hath no water] Heb. to which water is not That is, not watered; either from heaven, chap. 5. 6. Amos., 4.7 to with the hand, and help of man, Dett. 11. 10. As one of those gardens you made fach choice of, verf. 30. watering water in time of droughttwherein nothing chrives, but all windles and withers away ch. 5.1.3. & 10.17. & 17.4. See the contrarych, 18, 11. He alladeth to the treets, and gardens, that these isolators had offended in: as to those flowers and garlands, that the drunkards use to wear at their

diritings, chap. 28.7.

V. 31. And the liven J. Either the firongest of you, and all that they are able to do, an Pfal. 76.7, 6. Amos 2. 14, 16. or your strong idols, as ye esteem them; and all the makers of them, as Pfal. 97.7. and 115.18 shall perish together, when the Lord truly mighty, v. 24.

thall come to deal with them. See ch. 2.18,21.

the liveng One, for liveng ones, as Amos. 2.18. See ver. 30.

fault be as towy As scale to take fire as tow, (fee ver. 17.) which
from the leaft spark that is, fireth, and is suddenly therewith configuration.

med, lud. 1, 5, 1, 4, 8, 16, 9,

and the maker of it. To wit of the idol, Hab. 2, 18, or, and his work;
that is, all that he (to wit, the frong man) doth, or can do. So the vord is used,Pfal, 104.22, Icr. 22, 13.

as a fpank] To let the towe on fire. See Zach. 12.6.
and they [hall both burn together] Both perish together; the one, by, and for the other, ch. 2.18.

and none shall quench them The fire that God kindles, none but he

can quench, ler. 4.4. & 17.27. & 21.12. Ezck, 20.47, 48. Amos 5.6. CHAP. II.

Verf. 1. The moral Here beginneth a fecond fermon; contain-ed in the three enlaing chapters, conserning the re-ditation of the Church, principally under Chrilt. Which he both beginneth with chap. 2: 3.4. and after the denunciation of ma-ny heavy Judgmens inferted, to be inflitted upon the main body of the lewith people, for their manifold grofs and grievous fins, at length concludes with ch.4,2,6.

length concludes with 6.4.3.6.

the word [0.7, thing or, matter. As the word is frequently used
\$0.1 \text{ Sum 14.6.} and i.6.18.10b 4.12.10t which Efay faw.

that I flaids] [0.7, Efay.Sec.6.1.1.

the [no of Annox] Secch. 1.1.

faw]Had everaled unto him from God, and was as sure of, as if

ne had feen it done. See ch. 1.1. and 5.9. Amos 1, 1, Hab. 1, 1. concerning Judah, and Jerusalem] both their ruine and restitution See ch. I. I. Thus far the title, or inscription of this particu-

V. 2. And] Or, Now. As 1 Sam. 9.1, Ezra 1.1. Neh. 1. 1. For the enfuing discourse hath no connexion, with any foregoing, But the particle is here used, as oft-times in the Hebrew, to make entrance

nto fome new relation, without dependance upon, or reference unto any other. So Hof. 1.2. Ion, 1.1. it [hall come to pafs] Heb, it [hall be, Chap. 4,3,2 prediction of the

restauration and enlargement of the Church, in the times of the [hall be confumed] By the fire of Gods judgments, ver. 31. ch. 16.

Gofpel. See the very fame, Mic. 4.1, 2.3, but Micah in likelihood after Efay, if we compare Mic. 4.12, with ler. 26.18, 19. And the Church V. 29. For] Or, When, As verf. 30. Some understand it, as no. | to be gathered out of all Nations, is here described & illustrated, by

metals, Num, 31.3.Ezek 1.3.18.8 it is laid, being mixed with gold and filter, to make them harder, or thorter, and more brittle. Heb. tins, a droffer, v. a.s. though in the fingular number more usual, to intentance an utcraidance of fisch wisked ones, and wickenefles of all fors. Some by droft, understand golfs iniquity: by inglittering hypocific to prefins openly prophane by the one, inwardly unfound by the other. Which may well be, for that tin carrier han outround by the other. Which may well be, for that the carrieth an our-ward relemblance of filver; as copper, or brafs burnished, of gold, Rev. 115. Howbeit, I happole rather with the lewish Commenters here, that by several resemblances, the same wicked ones; are here,

after our Prophets uftial manner, reprefented and intended.
V.16. And I will reflore] Heb. bring bath: or, caufe to return: as 2 Sam. 15.15. ler. 34.11, Sec v. 25.

thy Judges Thy Rulers and Governours, Judg 2,16,Acts 13.20 not by railing up the fame again; but others like them, in their

not by rating up the tame again; our street like strength in room, as Mail, 4.5, with Matth. 11.14, Luk. 1.17.

as at first such as thou hadft at first. Moses, Ioshua, David, &c fulfilled in Ezekiah, Iosiah; and after the captivity, in Zorobabel Ioflua, Nehemiah, and others. and thy Counfellowrs | Such as by their advice, were affistant to the

entainty confictions in the first feeting and confittent to the Rulers in chief, i Chr. 27, 32, 33, 2 Chro. 25, 16, and are, if prudent and faithful, a great flay to a btate, Prov. 11, 14, chap 3, 3, at in the loginality.] At the first setting and constitution of thee,

as a State, after the coming out of Egypt, chap. 44. 2. and 46. 3 afterward Heb, after fo, or, thus. When God hath thus purged

thee, and fer good Rulers over thee. See chap. 4. 2, 3. and thou shall be called Heb. it shall be called to thee; or, of thee; a. ch. 64. 4,12, thou shall both be so, and be so accounted, as ch. 4. 3.8

6.0.6.4.3.12. then than both the logation to obscuring states, states, so, the tity of vigitacenfuelfed Or, a city of vigitacenfuelfed Or, a city of vigitacenfuelfed or, a sa, a city of virule, Zachb. 3, that is, a true and righteous city; a sa, weights, and meafures of wifiter to virule weights and meafures of Levin. 19.46. or, a city of jul, or vigitacenfuelfs, chapped, 3, and 62.21. the abstract for the concrete, as Prov. 12. us j.chap4. 3, and 6 2, 11. the abitract for the concrete, as revy. 12.

7. and 21. 66. Sev. 11. Chap4.1. And 64.6.

the faithful city] Or, a frithful city. As returned to the former loy10. 11. 12.

or, a firm, felted, well citabilitied State; as a firm houle, 2 Sam. 7.

16, For the word is in both places the fame. See chap. 2.2 16. For the word is in both places the lame. See chap. 1.3.
V. 17. Zins J Jerufalem, and the whole State of Judah: See v. 8.
Herethe place for the people, as ch.40. 9 & 49-14.

[ball be redeemed] Referred, and delivered from her forepassed ca-

pass be tractimed a secured, and carried artism for foreign decisions, the fine formerly produced, and from her finners, and finns, whereby they have been produced. So the word of redeeming, its commonly taken in Scripture, Plal. 5, 18, 8, 10.72., 8, 13.93, 5th, 3.9.22. These promises are added, for the support and comfort of the

faithful, as ch.4.2. and 10. 24. let 3. 14.
in judgment] Ox, by judgment. To wit, executed by God upon the wicked among them, and upon the enemies of hispeople, chap. 4. 4. and 5. 16. and 34. 2. Ezek. 20. 38.

and 5. 1.6. and 34. 1. Ezek. 20. 38.

and bir converted Thole that are reformed in her, from their former evil (couries, ch. 10. 20. 21. & (9.20. Or.), thole of her that return, to wit, from captivity, being bettered (2s Manafleh fometime,
2 Chros 3. 2s. 3. b) their bonds, Ezza, 6. 21. Pial. 13.6.1.
in righteauluf) I that is, in faithfulniff, flewed on Godb part, by
dililling his promides to his people, as Pial. 143. 13. 2. chap. 51. 5.
and 56.1. or, by righteauluff; that is, by fetting righteous Rulers
over them, and fetting the due execution of junice (before wanting,
v. 33.) among them, Pial. 122. 5. ch. 32. 2. and 33.5. and 54. 14. and

V. 28. And] Or, But. The copulative for the adversative, as v. 2. ch.29.23.

the defivation of the &c. The wicked shall have no part or portion in the bleflings promifed. Being either cut off by Gods judgments before denounced, Pla138, 7, or, containing still in an accusted condition, by reason of their oblimacy in their sins, chap. 67, 20, The drofs is confuned, or cast away, when the gold is once fined. So lob

104. 35.

delivation] Heb. breaking, Alluding to the breaking of some earthen vellel, Pial. 2. 9. ch. 30.14 Jer. 19.11. So chap. 14. 25. & 15. 5. Ter. 4. 6,20.and 6.1. transgressors] See v.2. men openly prophane; such as have cash

off all profession of piety, ch. 46.8.

and sinners Men of lewd life; though retaining some outward thew and femblance of devotion, ch. 48.1, 2. & 58. 1, 2. Luke 7.37,

39. 2 Tim. 3.5. Tit. 1.16. See v.25. [hall be together] They shall be destroyed as well the one, as the other; as v. 31. or the main body of them, at once, Plal. 35. 26.

and \$7.50.

and they that for fake the Lord \ Versa. by going after strange gods,
ch, 67.21. lev. 1.16. & 5.7. or by breach of his commandments, and
their covenant with him, Deut. 29 25. Ier. 11. 10.

100000

is eminency, feetuency of repair to it, v. 2. alacrity and feevency particle, 10th. 4. 9. Pfalm 8.5. 15. Mal. 1. 9. of people repairing to it, ver. 3. and tranquility and peaceable neither of the among themselves, v. 4. Closed up with an incitement unto the manner of his fervice, and for them among themselves, v. 4. Closed up with an incitement unto

of them among themleves, v.4. Lonca up wan an internet with the Jerith people, to initate their forwardness (v. 4. in the last dairs) 14th posserity; or, latter end of dairs, 24, 23, 20, 83, 24. The phrase commonly used to design (as the Lewish Commences themselves on this place observe) the last age of the world, the daies the Messias, the times of the Gospel, 1er. 48. 47. and 49. 39. Ezek, 38.8. and 16. Dan. 10. 14. Hol. 3. 5. 10el 2.28. Act, 2.17.110h, 2.18, And yet a late Annorator, (in this kind too oft faulty) would have this so pregnant a Prophecy of the times of the New Testament, fulfilled in Ahaz his daies, upon the deliverance

or, (where Ornans threshing floor sometime was, called also Mount or, where Ornans interining noor iometime was, cause a no mount bloriah, as bearing the name of the Region) the Temple was by Solomon built. See Gen. 22 2. 1 Chron. 21. 18, 26, 28. 2 Chron. 3. 1. Pfal. 48. 2. 88. 87. 1. chap. 14. 13. Zach. 8. 3. put here for the Church, whereof it was a type, Pfal. 2. 6. and 87. 5. chap. 40.9.and 61. 3. and 62.1. Though fome would have it here to fignifie Christ, the floar, that being out out of a rock, became a great mountain, Dan. 2, 34, 35. But the tenor of the text, and use of the trype here, carises it rather the former way.

sies it ratine: time former way.

Brill be [labibled] 3 Aschap. 16. 5. or prepared, as Hol.6. 3. So
Palin 108.1. or fet, placed, feated, as Plam 93.2.

iii the top of the monitarist] In a most conficuous place, Marth.
5. 14. and, in ergard of fpiritual glory, advanced above all fecular

State, and power, Plal, 68.15, 16. chap. 60. 1, 16. 2 Cor. 3. 9, 10,

8. Rev. 2.1. 8. 10.2.2

18. Rev. 21. 3,10,23.
in] Or, on. As, on the mount, 1 King. 19. 11. on a hill, Matth. 5.14
on carth, (for fo it would be rendred) Matth. 6.10.

top] Heb.head, Num. 2, 4. chap. 42. II.

and all nations] The calling in of the Gentiles is here foretold;
which out of all parts of the world should adjoyn themselves to the Church, 1/21.87.5. chap. 11. 10. ler. 3.17. & 31. 12. Matth. 8.11. nations] Who are now in so mean and vile repute with you, that you efteem them unworthy of any fociety with you, Act. 10. 14, 15,

together, run all into some one common stream; or as great rivers, swelling up at the flood, or tide, come flowing with a full stream, up into the land. A metaphor intimating as well a plentiful, as a volun tary confluence: for the waters are thus wont to flow in, not for ced, but of themselves, Pfalm 110. 3. Matth. 11.12. Acts 2. 41. and A-So Plain 45, 1er. 31, 12. & 51, 44, 1 de land de la ferred here, an elegant conformer an afmittade of prignal, breven this word of flowing, and the deemeth, because that fign first annual air, forthere called the deemeth, because rivers us to play for the conformer and the conformation of the conformati they so is to now down itom it; and it is centerly to now with them chaps 30.5 f. & 64, 13, Joel 3, 18, and withall, hence gathereth, as therein initiated, the alaci ity of the people here spoken of, making as fall up the hill, as rivers run down from the hill. But neither the source of the sour ther doth the notation of the word feem found and folid; and the notion built on it, tather witty then weighty. But fee more hereof on

Jer. 3. 17. V.3. And many people] Heb. peoples. As Pfalm 100.1.v.4. a nume

V3.3. And many people! Heb. peoples. As Plant 100.1.74, a numerous company our of feveral nations, verfe a. Rev.7.9.
[Bull go] Heb. walk. As after here, loc th. 60. 14. they that be content to take, though long journeys to fach places, where they may be partakers of God ordinance, and joyn themselves unto the Congregations of Gods people, Plant Man. 8.4.6.7. tet. 9.4.5. Eph. 1.13.

and the bull fay, came? The seal and forwardnette of the people is an abstract when they do not the first mere and content of the people is an abstract when they do not the first mere. To construct, alone to

and phal phy, come! The zear and forward the here described, that flould he in those times; nor content, alone to flock unto Gods house, and to embrace the Christian faith and profession themselves; but inciting others also: and each one another, thereunto, Pfalm 122,1. ler. 31.6. Zach. 8.20,23. Ioh. 1. 36, 37, 40,

theretoxytain transfer as a chap; 37:4, and 38:31.

Id it go np] Ot, repir more a chap; 37:4, and 38:31.

Id it go np] Ot, repir more a chap; 37:4, and 38:31.

Id the mountain of God | That, which at Moure Simileralled a lot the mountain of God, 1, Kings 19:9.) what time the law was delivered, they in glue not do. Exod. 19:12, 2, 12:3. Heb. 12:20.

unto the loude of the God of Jacob | The boule, the 'tmple; the place of this Gocial abode. So Gent. 8.17; 19:1. Sami. 10; 31: King.

8.17,19,17 Pfalm 42. 4. ler. 7.11.
the God of Jacob] Whom he and his posterity worshipped, and

the Code of Jacob Which he and the posters' were in coverant with Pellan Kel. 11.8. 19c; 11. priviledg of birth-right; whereof yet afterward he defeated him, See Gen. 25, 26, 33. and 27.36. Hof, 12, 2. His posterity were also called

by his name, Plal. 14.7, Hof. 12.2. and he will teach us] Or, that he may teach us. Intimating, either the effect, or the end of their repairing to Gods houle, to be taught, to

he] Chrift, the teacher of his Church, Matth 23. 8,10.

his maies] The manner of his fervice, and fuch courses of life and conversation, as he approves of, and are well pleasing in his sight,

convertation, as ne approves or, and are well pleating at his light, Plaim 18, 21, and 25, 4, and 119, 33, 17. Thefi 4. 1. and 19 will make his in way of promile, as Mic. 4, 5, or, that we may walk, in notion of end, and purpole; as before. The end, as of repairing to learn; fo of learning to practice Deut 6,1, Matth 7.24.

luke 11. 28. Iohn 13, 17, Iam. 1. 25.
in lis pathes] As he hall direct us, water, and paths, are here the

in his plants; it such active consequences are supported in a state of the peoples speech, for, Sec. Jonne take this clause, as a part of the peoples speech, reading a season, why they repaired thinker to be taught; to wis, because the true knowledge of God was there once to be badd, the God. Azach, S.g., Others arthers, and so the Lewish Commenters has the Azach, S.g., Others arthers, and so the Lewish Commenters has the 3. AGAIN. 3.3; Others rather, Janu to the Lewin Commercery at the words of the Prophet, the wing by what measure the people fooded be induced to flock, and flow in such manner, thirther; to wit, by the notice given them, through the preaching of the Golpel, of what was there to be had, Pislin 96.10, and 98.3, ch. 61.9, and 66.19. Rom.

the Law] The doctrine of falvation by Christ, Plalm 19. 7. Rom. 3. 27. and 16. 25, 26, Ephel. 3.3, 5, 6. Law, for, doctrine: as ch.

hall go forth out of Zion] Or, from Zion: 2s after, from Firufalem. See ch. 1, 8, 27, from Zion, Valum 50, 2, as before, from Sinai, Deut. 33.2. Heb. 12.18, 22.

33a.Heb. 13.18, 23.

and the tiwe of God | Hit meelings concerning the Meffias, now exhibited, 46.2., 23, 6. and 3, 13, 3. and 10.36, 3, 8. 13, 23, 58, 44. from Forey Laten | 10. and 3, 13, 5. and 10.36, 3, 8. 13, 23, 58, 44. from Forey Laten | 10. feels third, God Laten | 2. and motion to be preached, first a terudatem, and among the Levis of the first third, God Laten | 2. and 2. an

5.22, 23, man, oyine powerful occurrer or no word, execute the royal authority, not among the Iews alone, but among the Gentiles abroad, and fubdue their hearts unto the obedience of it, Plal. 2, 8, 9, and 47. 5. and 110, 2,6. Matth. 28,18.Mark 16.15, 16. 2 Cor.

9, and 44, 5, and 110, 20, 80 matus, 20, 10, mata vol. 10, 45, Rev, 6.2, and 19, 21, 16, and lphil vebuke many people; llethe, peopless: as verf.3, He fhall convince them of their fins, and bring them to repentance, and faith in him; that fo be may affoil them of their fins, and they may be faved by him, [0.0] hon 16.8, 9, A63, 23, 73, 83, and 3, 26, and 5, 31, and 11, 18, and 14, 9, and 16, 18.

11. 18 and 15.9 and 16. 18.

and they! The people for convinced, and converted.

Beal test their functional plan-flater! Beal as Zach. 11. 6. Or,

break! as th. 30. 14. That is, by bealing 30, breakings or, breaking bea
ten out, or, breaking, they flad convertor, curn, their funds into plan
flaters. See the like phrafe, th. 14. A defeription of that peace and

concord, that the Gofpel preached doth produce among those that

embrace it, Pfalm 46. 9, thup 9. 6. Hol; a. 18. Zach. 9. 10. Luke

fwords into plow-sharts which in time of peace, is wont to be done; when, of arms there is little use. As on the contrary, in times of war, fuch inftruments of tillage, are wont to be converted into

war, fach influments of tillage, are wont to be converted into arms and ammunition, leaf 3, 10. And men are careful to furnish themselves therewith, Luke 22. 36.

itae plany-flavor; Albeit they leave warring one with another; yet not living idly, but applying themselvas to other honest, and peaceable employments, Epiche (4.8. 2. Thest], 3, 10, 13.

and their plear into pruning booky; Chap. 18.7.

antion final tast filt in flavoral dasied nation! Nation againflusting, as Matt. 4.4.7. That is one nation againflusted whole Roman. Empire, about the time of Christs coming into the world, which as it is apparent, from the Romane histories: I om any be gathered from the universality of the Tax, or muster, mentioned in the flory of the Colpsel, which could now well be, but in time of a general peace, Luk.

3. But it seems rather to be understood of that peace, and agree-ment, that should be among those, one with another, persons, and solutions to the state of the s et, with au men, Rom. 12. 10. Fieb. 12. 12. and mintain it among themselves, Mark 9. 50. John 14. 27. Rom. 14. 19. 1 Cor. 14. 33. Eph. 4. 1, 6. Phil 2. 1, 2. But it ariseth from the corrupt nature of mans heart, wholly unsubdued, as Fain, Deut. 31.12, Nch. 8, 1, 8, 12. Acis 13.44. See the like use of the yet in the enemies of the truth, whose corruptions it croffeth,

which fetteth them therefore on work, with all cagerness to oppose it, Ad. 13. 8,10,50. and 14.2,19. and 28.22. Rom. 8. 7. 1 Theff. 3. 16. and from the reliques of that corruption, even in the faithful themselves, Rill remaining, Rom. 7. 17, 20,23. Whence jars arise themeteves, informating, rom. 7:17,30,35. Without pars and fometime among them, by the psevalency thereof, warping from that gracious dilpolition, that God, and his Spirit have in part wrought them unto, Mar. 9.34, Luk. 9.54,55. Gal. 2.19,26. Jam. 3. 14,17 and 4,1,

neither [hall they learn war any more] Learn; or, exercife, accu flower being class unto war. As Jer. 13, 23, and chap. 1. 17. Warlike exercises, being much diffued in times of peace. Yet, neither is this fo freken, as if all use of arms, either defensive or offensive, were to Christians utterly interdicted. (See Luk. 3, 14. and 22. 36,38.compared with Matt. 26. 52,) or, as if under the Goffel no wars at all, thould at any time be among those that profess the same; (which should at any time be among those that proteins the tame; (which by would up-reince, we find, and recit lot oo interwise.) but by thele, and the like exprellions, the Propher would intimate, what a frange temper of used, and peaceable disjointion, mens hearts should be woought unto, by the Minittery of the Word, who had been fiverely, and furiously affected before; as if men, that had been fixed by and furiously affected before; as if men, that had been fixed by minitted the stress of t and military atfairs, should now wholly give over, and, as grown out of love thereof, should abandon that course of life, and betake themselves to other more peaceable employments, See ch. 11.6, 9. and to hold forth withal, that entire affection, and conjunction of gons to monitorin withan, that entire anection, and conquiremen of frist, that true-hearted Christians should bear either to, other. Wheteof ice a fingular example, Act. a. 30. First boulfund (acteal, if not eight thousand, Act. a. 40 and 4.4) believers, all of pas hear, and one mind, his k one tout had dwight in 10 many boules. Land, for

Microso fie a fingular example, Ad. 4. 19. Fire thoughoul (as leaf, if not cight thousand, Ad. 3. 40 and 4.4) believers, 31 of pur house, and our might, believers, 31 of pur house, and our might be for the purple of the people from the company of the property of the propher here turns his fipsech to his own people is not more food, Dung 32.1, Boun 10. 15, and 11. 31,14.74. a crindex-ourse prevent them, and by going before them, (as they waite failt called upon) to them other people the way, to lever, and obey him, [cs. 50. 8].

house of Jakob J. Y. Jews of the family, and large of Jacob, year, (c. ch. 31. 7. Called all be though of 1 first, chaps. 5. Abs houle of 4 aron, Plalm. 35. 10. And the houle of Javid, chaps. 5. Abs houle of 4 aron, Plalm. 35. 10. And the houle of Javid, chaps. 5. Abs houle of 4 aron, Plalm. 35. 10. And the houle of Javid, chaps. 5. Abs houle of 4 aron, Plalm. 35. 10. And the houle of Javid, chaps. 5. Abs houle of 4 aron, Plalm. 35. 10. And the houle of Javid, chaps. 5. Abs houle of 4 aron, Plalm. 35. 10. And the houle of Javid, chaps. 5. Abs houle of 4 aron, Plalm. 35. 10. And the houle of Javid, chaps. 5. Abs, houle of 4 aron, Plalm. 35. 10. And the houle of Javid, chaps. 5. Abs, houle of 4 aron, Plalm. 35. 10. And the houle of Javid, chaps. 5. Abs, houle of 4 aron, Plalm. 35. 10. And the houle of Javid, chaps. 5. Abs, houle of 4 aron, Plalm. 35. 10. And the houle of Javid, chaps. 5. Abs, houle of 4 aron, Plalm. 35. 10. And 10 of the Lorel Jetter (hard, chaps. 5. Abs, houle of 4 aron, Plalm. 35. 10. And 10 of the Lorel Jetter (hard, chaps. 5. Abs, houle of 4 aron, Plalm. 35. 10. And 10 of the Lorel Jetter (hard, houle of 10 of the J

whom, the their ling, Cod hath defervedly rejected a and little hope therefore left of recarding with them, Jer. 5, 35, 0.

John John S. Jidg. 6.13, Jor. 12. 7. where the fame word is used. Thou hat for faster them, there corresponds to the purpose for faster the place of the p

because they be replenished from the East With matters (such rites, superstitions, and idolatries, as come to them) from the East. Or, they are fuller, (of fuch abominations) then the East; they go beyond it in those vanities. See the like phrase, Plalm 18.17. and 45.7. and 69.4. and the like ambiguity, Jer. 4.15. and 49.19. They seem, need-lefly to vary here from the more received interpretations, who would have it rendred, either, they have filled the land, with Ea-flerly matters; because the verb bath, sometime, an active notionias lob 36. 17. Or, they have drawn such matters from the East; Because the Chaldee and Syriak versions do so oftuse the word.

the East] That is, the Eastern parts, or people. Those of the East. the Syrians that lay East from Judah, 2 King. 13. 17. ch.9.12. See

2 Chr. 28. 23.
and are South avers Or, and with South avers. (for the particle instrumental, is oft delicient, as Plalm 44.2.) They are replenished, or, abound; as before. The sentence, either running on in the fame continued tenour, They are full of things from the East, and of Southfayors; or, the voib supplyed, and repeated again from the forwer branch See chap. 1:21.

Wer Branen. See chapt. 2.1.

Southfayers Concerning the proper fignification of the word here

Wed there is much variety of opinion, as well among it to lightly

Bootors, as among our own writers. Some will have it to fignifie, Appears, as among our own writers. Some win have it to fignite, flighth as take upon them so fore-sel future events, by the view of the skie, and the posture of the Stars, and Planets, ch. 47.13. And they deduce it from a word that fignifies, to cye, or observe, 1 Sam. 18.9. From whom those livary on or unch, who would have the term used. of fich, as raife their conjectures, from the various figures, and motions of the clouds in the skie; or from the flight of fowls, that flye in styping the store in the steps from the right of towns, many en-the skie towards the clouds, Gen. 1. 20. Deut. 4. 17. Prov. 23. 5. And they derive it from a word, that commonly, fignifies a cloud. Others, such as by magical skil delude mens fight as drawing a cloud, or cafting a milt, (as we use to say) before menseyes; whereby things are made to appear other, then in truth they are. So it is thought, the Magicians in Egypt did, Exod. 7,11, 12, And of thefe, fome deduce it from a word that fignifies an eye : others, from a verb, that fignifics to sloud, Gen. 9. 14. Others understand by it, such as give anfwers to those that repair to them, for advice and direction, concerning their affairs, and fuccelle of them; deriving it from a word that fignilies to answer: but this seems over general. Others, such as observe daies and times, as good, or bad; lucky, or unlucky: such as those, that cast lots before Haman, Esth. 3.7. fotching its original from a word, which fignifies, as they sup-

1868), or unlacky, inch as thole, that call loss before Haman, Effin, 37, fotching its original from a word, which fignifies, as they fuppele a let time, Exod. 11, 10, but that word feems rather to bear souther, fine, The first, and fecond, are the most probable. Health of the first firs the way here, who by the use of the word for to suffice, I King to. 10. would have the text here understood, of their contenting themfelves with the superfiltious courses, and arts of heathen people, which made them for light by Gods law, children of strangers [Fon strangers themselves] as Nehem. 9. 2.

Pfal. 18, 44,45, and 144, 7, 11, chap, 60, 10, and 61, 5. Though fome expound it of children; abused contrary to nature. A vice grown too common, even among the lewish people, I Kings 14, 24, and 15,012, and 12, 46, and 2 King. 23, 7. but this feems too coast. As they have delight in such, forto such they shall be less; and by such plagued, chap. 7, 17, and 9.

12 and 19 3 6. V. 7. Their land also Heb. His carth, His; as having reference to the word, people traken collectively, ver 6, and fo allo, ver, 8, carrb; as ch. 1, 6, and fo like wife, ver, 8;

alfo] Hob, and: as legt. 3 and fo v. 8.

is full of fifter, and gold.] Not that these things are simply evil,
Gen. 13. 3. dob. 22. 24. Hag. 2. 8. but they are taxed for their abule of them, and about them. Their greedy, and undue gathering of them by fraud, and oppression, ch. 3. 14. Mic, 6, 10. Hab. 2.9. their dethining of them from those union whom they were due, Prov. 3, 27, 28. Ier. 2, 13. Their priding themselves, and puring of vain confidence in them, ch. 28.15. Plain 49.6 and 52.7. and 62.10. Hab. . 9. 1 Tim, 6. 17. Their excess by occasion of them, in attire, chap 3. 18,23. And in fare, and all manner of delights, ch. 5.11,22, 22. Amos

Chap. ij.

neuter usere any case of securist spares; amplying, assume times, God. bow and bring them down by his judgements, ver. 11, 17, the great abundance of their wealth; as Nahum 2.9, and 3.3,9. Thus is God wontto retaliate mens fins and excelles with judge-Oras others, their unfasiable greedinefs, as having never enough, ments, in one kind or other, correspondent thereunto. See ch. 1.30, Paper, 30, 15,7 Eccl. 5, 10. But the former rather, and so in the and 66, 3, 4. next claule.

their land also is full of horses] Wherein also they much consided,

c.31.1, though forbidden to multiply them, Deut. 17.16,17.

nither is there any end of their ebariots | Whereof no use, without

minute is the supplied of the ler.50.38. ,

idals] So commonly termed in Scripture, Levit. 19.4. Pfaling6.5. them, ler. 2.11, and 5.7. and 16. 20. Or, because nothing worth 1 as a

6. and 32.30.

worthin Heb born down themselves. (As Exod. 20.5. ver.9.)

shem, as to some what more excellent then themselves; which if it be an unworthy thing, for man , bearing Gods image, to do in a religion way of worship, to any, even the mest glorious creatures that God hims lishat made, Deut. 4. 19. How much more base and abominable to do so, to seme forry piece of his own making, ch. 44.

15,17, their own hands Heb.his own hands; and after, his fingers. Either diffributively, which each one hath either made himfelf, or, procured to be made for him; as ver. 20. Or, his; for their, collectively, as

that which their own fingers hath made] A further amplification of the fame matter; as ch. 17. 8. because the singers are in such curious artifices moll imployed. So the heavens are faid to be the more of Gods fingers, Plain 8, 3, Yetic may here have forme emphasis, to imply the fortifinel's of fuch, as having been so long time singring of that matter whereof their idols were framed, had not all that while

names given to man in Sponeny, 100 37, 6. I nere act our names given to man in Sergeture, 1 wo of honour, two of digrace.

1 Gebu', a mian of iteraght, a mighty man, ch. 22.17, ier. 30. dia, 1/b, 4 mian of worth, of value, and valour, an eminent man: and it is used therefore a difficulty. therefore to diftinguish the fex, Gen. 2.23 and the age, ludg. 8.20.21. therefore to dittinguish the (xx, Gen. 2.3, and the age, sueg. 3.0, 2.1) purposess, swissing on a cutraction of use man oncy or the outer and 1 Con. 13 (1.3, ddima, a pain of clay, an early man, Con. 7, and 15 (2.3) and 15 (2. on his lon, to minde him of this milerable and mortal condition, 10 cft., 4.6 & F. o. f. And became direvaled a common team to these kindering energiags the name of Adamsfronthian to all his plants of Adamsfronthian to all his plants of Adamsfronthian to all his plants of Adamsfronthian to the name of Adamsfronthian to all his plants of Adamsfronthian to the Adamsfronthia as man, a street ropid Methym, this fignifies, does that there, in a point work from the world. This proyed Methym, this fignifies, does the true recursto the world here incl. This proyed Adam, commonly impour some along general, who will district in or place of these, and by Adam, and by Jane all one, Proy 3, 3, 3, 0, bit, where the two varieties are countried by the control of 9.or fome special persons, or number of people; as here the main body of the Tewish Statesthere is by Adam, understood a mean man, a man of low degree alluding to his first original from the dult, Gen. 2.7, and 3.19, which as it is the lowest, and based of the elements: so in Scripture language, it notes lownels and balenels, Gen. 18, 27. Plaint 13 7 ch. 47 t ler. 17.13 whence that speech, Job. 30.8. Sons of bafe men more vile then carth. 10.00

6.1, 4.6. And the converting of them to idolatrous uses, vers. 8, 20 bowesh down! Todo honour to his idol; asver 8. Or, shall be brought down, as ch. 5:15. As they bow down to their idols, so will mither a there any end of their tendares! Implying assome thinks. God bow and bring them down by his independents vers. 1 God bow and bring them down by his judgements, ver. 11, 17.

and the great man] Fireb 1/b. The word 1/b, is taken most islually, and generally, for any man indifferently, Gen. 2, 2, Levit, 7, 8, 10, and 15. 2. But sometime more specially for a married man, an husband, Numb. 30. 8,9. Hof. 2. 16. Or, as in this place, where opposed to, or distinguished from, Adam, for a man of more then ordinary state, and degree. See before, Adam.

great man And, mean man Collectively, for men of their flate and degree; as lob 7 .1. and 14.1,10. ver.11.

humbleth himfelf | Forgetting his own excellency, and eminency; either by creation, as bearing Gods image; and, as Gods vice-rey, let above the rest of the creatures, Gen. 1. 27, 28, Or, by place and de-gree, in the civil State, being raifed and fet aloft above others, as, in fome fort Gods vice-gerent among men, Exod, 22,28. Pfalm 82, 16, abafeth himfelf by advancing that, as his God, above himfelf, which God had fee far beneath him, chap. 44, 15, 17, 1er. 2. 26, 27. Or, shall be humbled, abased, and laid low, God, by his just judgment, abasing, and pulling those down from their state and greatness; who by their fervice done to things of no worth, have formerly for abaled them-felves; so ver.11,12. The meaning is, that none, high, or low, great, of small, shall be exempted from his judgment, ch. 7,15. therefore] Heb, and. Which particle is indeed some time so used; See

the beginning of the verse. But here, it may well be taken, as a copulative, in his first and native sense.

forgive them nor] So most Interpreters taking this clause, as spoken by way of imprecation. As if the Prophet in an holy fervour of spirit, transported by the consideration of such soul enormities, and unsufference by the consideration of such soul enormities, and unsufference by the consideration of such soul enormities. rable abults, by all forts and degrees among them; committed; should entreat God not to pardon , or to spare them any longer, See some what the like, Nehem. 4.5.86.14.Plalm. 19.5 & 109.14,15.2 Tim. 4. 14. But the words may well rather be rendred, as a meer prediction or denunciation, (albeit, that the Prophet by way of Apostrophie, in the delivery of it, turns his speech unto God; as in passionate expressions, pallage from perion to perion is not usual See ch. 1. 2, 4,9.826.
3,7. Revel. 1. 5.) and thou wilt not forgive them thereby inclinating the former doom, and fentence passed on them, to be so peremptory, that God would not revoke it, and that he had been so far provoked

factific their fuffering an true common common, whith the relative test is a factific their fuffering the fencence for far as contented the outward judgment, tenching the definedition of the main body of the oblifi-

hape your courfes according to his Will and Word for the prevention of his wrath; make what shift you can't of the word for the from that from of his indignation, that will findily fishe you for you, for this you'd islobed energy and for this you'd islobed energy for the formation of the f

**Add to the rock] This is spoken by the Prophet, nor as advising them so to do, nor, as it asy such judge could afford shelfer, and lefting and the straining of the straining of the straining of the straining of the straining what their effare and condition, then, should be, and unto what forry thifts they would be ready then to betake themselves, when God flould come to execute judgment abon them, ver. 19,21.

the rock | The holes, and clefts of the rocks, where they might feem; in likelihood, to be moft fecret, and moft fecure, ver. 19. Pfalm104.

18. Cant. 1. 14. Rev. 6. 15. Rock tor, Rockis; as ver. 9. ch. 1. 1,3.

and hide thee Heb. be bidden, As ch. 1. 16. So Judg. 9.5. 1 Sam 10. 23.

in the duff In the caves of the earth, ver. 19. John 10, 17. Judg 6,2. 1Sam 13.6.1 ob 39.6. Duβ for, Earth; as Hab. 1.10.
for fear of the Lord] Heb from the face of; or, from bifore (as chap.

the like phrale, ler. 7.12.8:44.3.

the tike pirale, ier. 7.12.634.3.

and for the glory of his Majelly]Heb. from the glory, or, excellency,
&c.as.ch.3, c. 2. To be hid from his Majellical appearance, in a most
resplendent and magnisheent manner; when he shall come in pomp

required, or an analysis to the hearth, Fishm. 50-55. & 77-75. Dan. 7-9-10. Add, 26. 32. Add, 26. 20. The hearth, Fishm. 50-55. & 77-75. Dan. 7-9-10. Add, 26. 23. & 8. ex., 16. exer. 25. & 20. ex., 15. & 20. ex., 15.

nget or an natury neutranta partity (1971-1953) o.8811.4. [0.11] be bounded drawed See v. 59. h. 1.2.9. and the Lord] Heb. Jehovah. See ch. 1.2.9. also [0.11] be exatted] He only thall be magnified, when all mans pride and power thall be depretied, 9.17. in the day [Orgherya that timegas ver. 20. ch. 26.1.827.1.2. But whilad day, for a fit as neweither determinant time 7 ach 1.4.0. 8 [im-

in the any locking in that limits were seen as a constraint with all dyling in they precisely determinate time 2 ach. 14-7; 8. Implying, that God keeps his word to a day Exol. 1-2. V. 1.1 for the day of the Load Or, 10-2 to day for the Load, Plain y. 8:10-2. 8:17, in the teles, The time that he had Go, as a following day of felling on allicition the eye cutton of judgment gather fipecial, as here, and ch. 13.6,9 or general, Act. 17.31. Rom. 2.16.1 Thell. 5.2.
of Holls] Wherewith he is attended, when he comes to judgment;

as a judg with his train, Dan. 7.10, Matth. 16.27.824.30.825.31. See on ch. 1.24.8 v. 10.

shall be upon Oc. against; as Jer. 5.25. The day wherein he will come to fit in judgment upon them, ch. 18.12.& 27.1. or to proceed

come to the in paragraphs against the content of the against the content of the against the content of the cont

1. 18 .Obad.3,4.

and be fivil be brought low] As ver. 9, 11. Matt. 23.12. Luk. 14.11 and 13, 14.

V.13. Mpo 1 the cedars of Lehanon A mountain lying on the North part of the land, Deur. 17. Joh. 1. 4. So called, as lome, from some flore of sweet wood, or gummie-trees, that there grew i For it comes neer the word that signifies frankineense, Lev. 2.1. ch. 43.23. See Cant. 4.11. Hos. 14.7. Others rather from the whitness of it, by reafon of the frow, that is wont to lye conftantly on the tops of high mountaines, Pfalm, 69.14. Hence, the from of Lebanon, Jer: 18.14. it was of special note for goodly tall Codars, I King. 5.6. Pfal. 29.5. & 104.16. ch. 14.8. Zach. 11.1.

that are high and lifted #p] Above the other trees that grow need them, Ezek 31,4,4.

thim. Eack 3.1.4.

and ayon all the Oaker of Bafaul A Region beyond fordan, Joh.

1.5. Sometime the kingdom of Og. Delut. 3.1.4. Samous for fair,
and choice cales fizek. 2.7.6. Zack 17.1.89 I all cedus, and great
edificate quaderloods, either their factory buildings, framed out of
facts materially are fair. 3.6.1.4.15.3.2.4.11.1.0.7 men proud of
haighty or proverful and mighty and great in flate of flature,
effoot fig. critical fig. 1.7. 3.8.8.1.3.2.4.1.1.0.7 men proud of
haighty or force funds, who by reduce of Lehnony, would have
meant the king, and Frinces of Syriaby oak of Bafaus, the king, and
Friends of Bafaus, and Brinces of Syriaby oak of Bafaus, the king, and

Y.14, And upon all the high mountains, and upon all the hils, that are lifted up] Above the plain. By high mountaines and hils, like wife froms to be underflood, men of fivength and flate; and what foever is in them, advanced against God, Plain 68.17, 16.8114.6. ch. 40.4, Zach, 4.7. Yet not without fome respect unto those moun tains, whereof thoy gloried, as places of impregnable strength; and wherein they confided, as fure succours for retreat, and relief in times of difficulty and distress, let 5, 17, & 21, 13, & 49, 16, Matth.

24, 16. V.15. And upon every high tower, and upon covey fenced wall No Fort, or frong wall, shall be able to fence, or fecure any, chap. 30. 25.ler.51.44,58.Lum.2.2,5,8.

Jihip, of l'aijhijh Tarihijh, Or, Tharihijh, Was the name of one of the fons of lavan, Gen, 10, 4, whole polterity bearing his name, and fellings at fome fuppole, in fome part of Spain, gave that denomination, both to the city they there built, and the Region thereunadjacent, which, by fome corruption of language, afterward came to called, Tariffins, the one, Tareffia the other, And of this place, they understand that paliage, Ezek, 17, 12, Others, (and this way the

Chap. i).

Annotations on the Dook of the Lording that Lording the Lording that Lor and Port-town of that Territory, called, in after times, Tarfus; the and Port-town of that Territory, called, in atter-times, Tarfys, the place of Pauls birth, Ad. 11, 19, and 12.3, The former jupped, that by flips of Tarfpilly, here, as allo, ch. 31, 11 falm 48, 7, & Ezek, 27, 25, are means fact, fings, as either belonged to that Port-town in Spainpor that belonging to other places, were wont to frade theretas allo, that the folips of Tarfpilly mentioned, 1 King, 10, 23, and 21, 49, 2Chro, 9.17, &210, 36, were for bearmed, because they trad-defen a where it loudis of the falmen name with that is Seximand 12.49,3110,312.3. ed to a place in India of the same name with that in Spain; which they imagine also, to be that which is usually called, ophir. But they magne along the that wants samely carety paper. But that feems not to be for because in the forcy of Jehonshati its faid, that he built flips of Tarfhif h to go to Ophra, 1 King, 22, 49, 2 Chr. 20, 5 C. Thole therefore that go the latter way, impofe, that from the city of Tarfus, being a Port-town of note in the Mediterfrom the city of Tarfus, being a Port-comp of noze in the Medderranean-fea; and its territory lying much upon that Seathe Midland fea, was fonction called, Tarlighfo, founderfland they that, Jon. 1.3. and that the filips, either belonging to that Fort, or trading to and frojn that fea, were thence called, Johjo of Tarlighfo. Now that fea being the greateflythat they, of those parts, were acquainted with, in regard whereof it is called, Johns of Tarlighfo. Now that fea being the greateflythat they, of those parts, were acquainted with, in regard whereof it is called, Johns of Tarlighfo. So necret also at hand, Pilam 1004,5, in way of diffinition, from that other lefs, and more remote, Johns of Jeffer, John 1004, Hones of Tarlighfo, We the interference of the control of the Greek word, that fignifies the Sea, feems derived, by the interference of the control of the Greek word, that fignifies the Sea, feems derived, by the interference of the control of the Greek word, that fignifies the Sea, feems derived, by the interference of the control of the Greek word, that fignifies the Sea, feems derived, by the interference of the Greek word, that fignifies the Sea, a Navy of Tarligh), Istant to King had at Sea, a Navy of Tarligh, Istant Interference of the Greek word, the first that the King had at Sea, a Navy of Tarligh, Istant Respective of the cortest of the cortest of the Greek word. 10.3.1 That is, fuch a Fleet, as was imployed in the Eaftern maintained to the control of the co were commonly imployed in the shallower waters, and more shoa-lic seas; such as the inland lakes; called also feas, ch. 9. 1. and the red fea, ch, 18, 1.

and upon all pleasant pétures] Heb. pittures of destre, or, delight, As ch. 33.12, sildes of destre, or delight; and, a vessel of destre, or, delight, ler. 25. 34, Hol. 13.15, Some understand it, of such curious pictures, ser. 35, 34, 760, 13, 13, 50 onle understand it, of rules curious pecules, or other ornaments, as their high parte pioken of, were beautified, painted, or in-laid with, Ezck. 36, 56, 748. 3.8. 11. Others, of luch as their chambers, were hanged, and adorned with, Ezck. 8. 13. Others, of their images, made for idolaterous purpoles, luch as they were forbidden to make uie of, Levit. 26. 1, 240 commanded to deflow), Num. 32, 53. The word hath affairity, with one, that fignified magnature of 12. 17. 7. Prov. 18. 11. and it fully aniwers a Greek imagination, 1911/3.7. Prov. 18.11. and traity aniwers a creek word, uled, AC.17.29. In regard whereof, fome render it, rar-devieces. But the word being uled for imagery, and pictures, we may very well here take it, for all fuch curious pictures, as being either for Superstitious uses, or civil ornament intended, they were much taken

inperturbus tites or evil fornament internues, they were much taken with, and took much delight in. See (ch. 12.9). down! Or, humbled, by V. 17, 4.nd it the hautings of man final be boused form [Or, humbled, and ornaments, wherein they so much formerly prided thensielves, and ornaments, wherein they so much formerly prided thensielves,

thap 39.4,6.Lam.1.7,10. See v. 9,11.
and the lord alone [hall be exalted in that day] See v. 11.
V. 18. And the idol: [Of the name, or word, lee before, v. 8. their idols shall not be able to fave themselves; much less those that faved them, and expected fafety from them. See chap. 1.31. 2 Sam. 5.21.

the Hall utterly abolify He, to wit the Lord, of whom v. 17.00, the idel fall utterly pafs away 300, be abolified. For the verb is of a paffive lence, and fignifies such a charging, or paffing away, as is accompanied withdisclusion; and definition, Job 14.14.19(al. 102, 26. Prov. 31.8. compared with Prov. 24.11. or more fully, (the noun being plural and the verb fingular) the idols, each of itom, final the uniterly abolybrid. For that is usually intimated, in such kind of confucilon. The like is found Gin. 49. 22. Evod. 17.20.823.1.4. Prov. 3

fruditon. The like is found, Grn. 49, 12. Exod. 17, 20. 83.1.14. Prov. 9
18, and 14, 1. See v. 10. ch. 37, 10. 82.6.19.

uttry) So the word, here in an adverbil notion, is found adjectively on tide ellewhere, as of the facritices, wholly, on, uturly confumed and burnt all to after, Levis, 6, 221:3, Deut. 13, 16, 86, 32.

10. Pfal, 11, 20. the rather to be observed, (a simplying a general and utter abolition of their idols) because a Writer of foure note, denyth the word here used, for fignific, and would have their cread, they that Jap /s story/, withis wight doth at the Sun-rifing, Cant. 2.

17, But this the worde points will not bear.

abslifts | doubling of they that | be, either, by Gods judgmenter, could use in them. Exod. 12, 13, 28, 63. 45. See

ecuted upon them, Exod. 12.12.1Sam. 9.3,4.1cr.43.12.846.25. See ch. 1.31.or by the hands of those, that had before made, and adored thembeing now either affiamed of them, when they find how unable they are to help thems v₃ o.or abborring them, and feriously repenting of their folly, in the worthip of fach vile and bafe. fluff, ch. 17.79. & 27.9. & 30.2. Hof. 14.8.

V.19.

V.10. (the light of Or, men fhall go, or, there so ill then be going into the bots of the rocks. An imperional or indefinite manner of speech, like thar, Numb. 19.5.4 and beyor, one fluid burn the before that is, but he found and Mal. 1.5. and they or, men fluid to the international the burn And Mal. 1.5. and they or, men fluid and the mental is, they fluid be called, which makes it, here, the more emphasical, is it he had faid, of naming none that flouid fo do) there will be nothing on all hands, but running into hole, and caves, to hide themselves. Hof Yor, A. Ilsk. 2. 10 Rev. 6 1.6 & A. 6. thing on an manas, our turning and notes, and caves, to mad them-felves, Hof. to.8. Luk. 23. 10. Rev. 6. 16. & 9. 6. holes]Dark, and blind places, as the word imports, 1 Sam. 13. 6. &

24.3.9.

and into the caver [Heb.holer, or, hallow plater. For it comes from a word, that fignifies to pierce, or, bore, or thruft through, Exck, 28, ..., and hath affinity, both, with that, which fignifies windows, that are boken through the wall, or left in air, and light Jer. 21. 42 and with that allo, that fignifies pipes, that are made hollow, for wind and therefore the trough Jude, 13.4. Such holes, or hollow places, as are as windows, or pipes, in the ground. The word is no where elfe

found.

of the carth] Heb.duff, as verf. 10.

for [care of the Lord] See V.10.

when he arifoli) So is God faid to do, when he comes to execute judgment; who before feemed to fit fill, as not regarding what men did. So Pfal. 3, 7, and 7 6. 86, 9.19. 86.81.

to [ladge territy ble tearth] Or, Land, as ch. 1, 2, and 9.19. and verf. 7, when he comes to make a terrible carthquake in the State, Pfal. 7, and see comparisons and concultions in a State, are compared to up, tometime, whose crises, Rev. 0.12,14,44,5,19,141 16.

18. Zach. 14.4,50 v.21. Yea, fuch fometime come before, as prelages of further judgments, Matth. 24.

7. Mar. 13.8. Luk. 21.11. and foit feems, one did, as a warning peice, or peal, to that here denounced. Sec Amost. t. Zach. 1.4,5.

Sec Amoss, 1. Zach, 1.4,5.

V.2.0. Is that doy] Thospor, at that time: as V.11. chap. 3,7.

V.2.0. Is that doy] Thospor, at that time: as V.11. chap. 3,7.

a man findle vall bis idels] Man, for men; as Verf. 9, ideolaters finall, a man findle vall bis identical bis chemost precious of with indignation and diffain, calt their idels, the most precious of when, not the recent, and the floren one ly, Exck. 2,031, but their filver, and golden ones, Plal. 115, 4, into the vilet and fittieth holes with the processor when unrevel unables to fland and corners, when they shall perceive them utterly unable to stand and content-when they man perceive ment uncerty unasors of raind them in any fleed See (ch. 1.9, 86.3.1. Though fomel (but with lefs) probability understand it, of hiding them in fluch places for fecur-ty, in regard of the richness of their materials. But the verb here there is the property of the standard of the standard of the content of the standard of the sta

uled, teems to imply, not a care to keep, but a contempt, and diffee grade, as Erck. 7-19.

which they middle her in thin the like be which they made for him, which they not when they were cased in two sors, for him they made what is, which were made for himse Gen. 4.1.

all they all the sort in the like they will be the sort of to manuer, in ocripture not unutual as Fig. 127.3, 6.140.5, dual not-tively, as our English well renders it; each one for himfelf. The rather, because the word is taken collectively in the former branch. Sec v.8,18.

made Made themselves, as ch. 44. 15, 16, or caused to be made for them by others, ch.4.6.6.

to the moles and to the bats] Some joyn these words with the to the motes and to the bur! Some joyn these words with the next before goings and so reader the text, which they made to swon-fly motes, and first meaning were, that they made golden, and first immediately such the Egyptians formetime of mise; I Same, Joseph Soo of motes and the Egyptians formetime of mise; I Same, Joseph Soo of motes and the support of the suppo times, did, in their idolatrous lervices, make the of the pictures and images, even of the vileft and bafeft creatures, Ezek, 8,10, yet, nor in likelihood, to worthip those very creatures, but such imaginary deilikelihood, to worthip those very creatures, but such imaginary deilikelihood, to worthip those very creatures, but such imaginary deilikelihood, to worthip those very creatures, but such imaginary deilikelihood, to worthip those very creatures but such imaginary deilikelihood, to worthip those very creatures but such imaginary deilikelihood, to worthip those very creatures but such imaginary deilikelihood, to worthip those very creatures but such imaginary deilikelihood, to worthip those very creatures but such as the su likelihood, to worship those very creatures, but sinch imaginary deiteis, as by those to men they intended symbolically to represent, so the Philittins by their Dagon, framed like a fishpor a mer-maidre to the Sant, 4, a mended not to worship any fishpor sinch sea-morther, to their spolywhom, our of some superfished to the some state of the some state over-much to reed; and the words are rauter to be reterred to the first banch of the veric; they sould east them to the moties, and to the str; that is, into such tholes, as the one dig in the ground; and such dark and shifty corners, as the other use to roust in, either abour the house, or else where; not the very same, necessarily, but any such See, Ships of Tarfhifb, v. 26.

moles] The word is no where else found; but signifies such a beast motes i ne word is no where eue rounajour ngimer uten a centra as digs, and boroughs in the ground. Which some therefore would have to be the tony, or the great mountain-rat, that is rise in the Alps But the Hebrew hath another name for the one, Levir, 11.5. Pial, 104.18. Prov. 30.26. And of the other it is uncertain, whether it were at all found, or known much-less frequent in those parts. It is most probable therefore to be, as it is here rendered, the mole, though another word also be so translated, Lev. 11.30. Some would make two feveral words of ir, rendering it, to dig holes, or vaults; but

V.19. and they find go into the holes of the rook The wicked Ido-t the former is the more generally received, and the method heart, for the laters, recrified with the deaddinates of Gods judgments, full ble, take; the control of the state wherein those two creatures agree As in the dimness, and duskines of their eye slight, nor enduring the broadday-light. For entire of them is stark blind; and the same word in stebrew (yet not this) being used both of a fowl_Levit.118.and of a ceeping creature in the very same chapter, v. 30. Some of the Rabbins render it in the former place, but; in the latercap mole.

V.1.10 go into the closs of the rackej. When he hash thrown a-way his idols, that could not secure him, to aslay what shift he can make for shimsels. See v.18.

make for himfelf.Secv.18.

dt/f13 he Egod 33.13.

into 16s top 10 r, dt/f15 Sec h. 57. 5, 50 go into the tt/f15 or, up to the tt/f15. The word in the original, doth properly fignific a branch, chap. 17.6. 82.7. 10. and being applyed to rocks, and htls; if gnified fuch parts thereof, as the main body of the rock, or mount, did branch it felf front into. The diff. 38 we term them between which places of refuge and fletler, are oft-times found; and which being fleep, and rifing higher then the main bulls, or body of the rock, are not of cafic access for an enemy, Judg. 15. 8. 18/1.104.18, Jer. 48.7.0 of the ragged rolef! The word, arged, into in the originalistic; is included in the term here used t which fignifies any rock in general, Numbro. 0. P. fall. 3. 2. Lap. 3.2. Sec Chap. 16.1.

for face of the Lord, and for the glory of his Maj/fy] Sec verse

when he arifeth to Shake terribly the earth] See before, v. 19.

mbrahe mijesh to floake terrishly the earth] See belore, v. 15.

V. a. Code y from man] A dehoreation, very fishy inferred upon
the former demunitation; and making way for what followeth, ch.
3.1.3.8c. fering that all human e helps and external flavor,
tailiand no might or height will be able to fecure any, when God
comes to execute judgment: be admonithed, and daylied, to call off
your yain confidence in frail and mortal man, Pfal. 143, 3. Ju. 17.5.

The state of the confidence in frail and mortal man, Pfal. 143, 3. Ju. 17.5. 6.and remember you have to do with God, before whom no man is able to fland, Pfal, 76.7.12. Eccl. 6.10.ch. 45.9.

man]For, men; 35' v. 10.
whose breath is in his nostrils]Heb.in his nose. Whose life is so frail

manipleor, menyay v.10.

model events in his subtrist; litels in his mofe. Who felic is fo frail
that if his nofhilib be burftoop, that he cannot breathe freely, he
dyech, axing, a 1,0 e who felic, as a pull of wind, passing so and for
through his noftrils, may be very foon and fuddenly gene. Cr. who
may pust and blow, as it he could do generatesters, field, 10-7, and be
pushed up, and fwell, with an high conceit of himfell; r Cor.8.1.1.
Tim.6.a, but all is no more, but a little looke wind, that may be foon
gone, and he with it, pla1/8.3, 33, and r.6.4.6.6.5.5.

for wherine is be to be effected? White recoming is to be made of
him, 10-7.7.7.2.9. Pla1/8.4.6.4.6.4.6.7.5.7.

and being onto of Oods master pieces all the looke with a last notcellent recease of himfelf, bearing Gods image, Cor. 11.7.2.8.9.6.6.

and being onto of Oods master pieces having Cod. Sing. 26.4.6.7.6.7.6.

for more value then the whole weath of ficks: Matth. 1.6.7.6.7.6.7.6.

for more value then the whole weath of ficks Matth. 1.6.7.6.7.6.7.

fire come into comparison with God, or if he final final in oppofition against Gods he is of the fire they would high thing; a part of
wind, and a pile of dust, pla1/6.1.0.7.1.8.78.3. Feed. 1.7.7, a thing of
northing, or left then nothing hand, 26.3.7.

and bring to nought, in an inflant, Gen. 27, and 3, 1.9.8.18.2.7. Pla1,

6.3.9.chap.40.15,16.3.2.3.4.Dan.4.57.

CHAP. 111.

Verf 1. For behald, &c.] This chapter is part of the Prophecio, or to the dehoration, wherewith the former chapter is concluded, the dehorated, therefrom confidence in the creature man especially, and whatfoever any or support he is able to a fibrad. And here he renders a reason of that his dehoration; to wire, because all slich propers and stayes God hath determined to withdraw.

behold] A note as well of admiration, as of attention; giving warning of fome, as well admirable, as remarkable matter to enfue. So

for its property of the state o fuddenly do it: It is as fure to be done, and foon done, as if it were in doing,or done already. So Gen. 6.7,13.1King, 14.14.chap.29.14. Jer.

from Jerusalem, and from Judah] See of these, on chap. 1. 1. from Jerufatem, and jrout Judoli Nec of thele, on chapt. 1.1. the flay, and the flaff) All means, one and other, whereby, as with a flaffinnish life is fulfained, v.1. or a State is supported, v.3,3. The words in the original, do both fignific one and the fame thing; to writ, such a flaw, wherevith men, weak through forteness. S. 2, do 1.1.9. or ag., Zach, 8.4. or for case in journey, Mar. 6. 8. are wont to shay the class of the state of the s or age, Zach, 8.4.or forcase in journey, Mii. 6. 8, are wont to flay themselves. They differ only herein, that the one is a masonine, other a feminine formethie is used for only, that a man flayeth himself with, thrustent to,or related to the property of the hope the state only be founded for a flass property to termed; both mentioned here, to insimate flass; of all fores, more or lefs.

the whole flay of bread] Heb. all flaff; or, flay of bread. (as whole

leadior, every head; chap. 1.5.) Hereby some understand that power I cannot here accord with that learned Writer, who would have and virtue that bread hath to nourith; as if God threatened to deny a bleffing to their food. So that albeit they had bread, and did ny a bleffing to their food. So that albeit they had bread, and did earlyst what they did ear thould not nourist them, flouid do them no good, A judgment supposed to be threatned, Levit. 26.26. In their words, the full ear, and not be fuilified, and to have been put in execution, 1821, 9. where it is fairly ear, but are not flatified; or filled. And true it is, that man life, leath, and Rength, dependent on on bread, or food; but on Gods Will and pleasure, Deut. 8, 3. Matth.4.4 who, if he deny a blefling unto the creature, or with-draw the power and efficacy from it, which he can do, when he will, and oft doth:the creature then, though we have it, and use it can nothing avail us. But even those two Scriptures seem rather can nothing avail us. But even thole two scripures seem random to intimate a facreity of bread; as by the tenour of the context in either may appear, as also by the opposition in the former of them, of cating their fillor, feeding to fattuy, to the full_Levis_6.5, and in the present passage, God seems rather to threaten the taking away, cumcifion, for eircumcifion, w. i h is a fign, Rom. 4.11. God threatning

constron stor treamerlough. I h is a figs. stom. 4.11. God treatming to bring upon them (a she did ometime upon Epprembere he is fad, as here, to have broken the whole, or, all the flaff of bread plat. of; 1.6.) in extream fearcity of food, And what was here threatmed, we in all finds fallified, Jer; 37.a.1.8.3.4.

and the whole flaf of was received as bread, or meat, for the furport of mans fifth All comprehended under the name of water, before the manner of water, because the control of the first of the furport of mans fifth All comprehended under the name of water, because water is in those parts, the most general and ordinary drink, Num. 21.5. Deut. 2.28.8: 9.9.1 King. 18.4,5.2 King. 6.22. Jer. 3.7. flay of water As of bread before, For, water it felf, See Amos 4.8.

Compared with Hag, 1. 6,
V.2. The miligity man, &c.] Those two mentioned, ver. I. were the
flayes of each leveral mans life. These that follow being the prime persons for martial, civil, and Ecclesiastical Officers are nor the chief ornaments only, but the stays and pillars of the joynt body policique, both of Church and State, Judg. 51.43.15.1 King. 2.12. and 23.14, Pla1.68.27.875.3, Etcl. 10.17 ch. 1.26.1 Tim. 3.15, which being removed therefore, the ruine of both must needs ensue; 2s of an house when the principal pillars are pulled away, that support it,

Judg. 16., 26.30.

Judg. 16., 26.30.

mighty flor thrength of body, I Sam. 14.52. I Sam. 17.10. or, for power of command, Gen. 10.8,9.

power or command, uch.10.39, and the many of warfor, the wavelent in military affaires, judg, 20.17.1 Chr. 11.36.
the Judg, and the Prophet The one to aft, and by execution of justice, to reform Jud. 2.18, 19. The other to instruct, and by instructions of the Jude 2.18.

jultics, to reform, Jud. 110-193. The water the control of the con depth of judgment, ablo 10 to bot four the truth of things difficult, and abfruit/and to deem of, and gues finewally at the configuraces, and events of affairs, that he may feem to have a fipit of divintion in huw. So is the word taken, Prov. 16, 10, and an inflance of it we may fee in Solomon, King. 3, 16, 3, 8, See Eccl., 9, 16, 18, and the act cit!] As ch., 9, 15, by realin of years, and ages, grave, wife, and experienced; and in that regard, of more authority, Levic.

19.32. Provi 6.31. and 20.19. Jubi 5.9, 10&32.4,6,7. Ezek.7.20. See

V.3. The captain of fffty] One of the leaft numbers that Commanders took charge of Exod. 18, 21, 35, 6 Sam. 8.13.2 King. 1.9, 21, 13, 11, 13, intimating, that hardly any fit to undertake the leaft and lowest charge, should be left. See verfe 7, 8.

and the honoura' le] Heb, the man' eminent in countenance; as ch.o. 15. one that carries authority with him in his countenance, a man of respect, in regard of his birth, (Eccl. 10.17.chap. 19.11.) place, or parts, Eccles, 8.1.

and the connectionrs | Such as Princes are wont to have neer at and in tenteratury out as Prantes are wont to have neer at hapilto a wife with in weighty affairs, 2 san, 15, 12, and 16, 23, 1 Chr. 26, 14, 2Chr. 30, Eth. 1, 36, 14, 16, 84, 84, 15, 5uch, as being pious and prudent, may be of great concernment for the lupport of a Stategard whore such fail, all is like to fall, and miscarry, both at home, and abroad, Prov. 1.14, and 24, 6. Mic. 4.9.

and the cuming artificer [Heb. the wife of the workmen, in timber.

fone, or metal, for in Scripture, as also in other the learned land guages, the skilful in fuch arts are tearmed wife; and skilfulness in them, wif dom, Exod 31.3,6 fuch among them, as are in such assaure skilful then ordinary; who being of much use in a State, either for civil, or walke employments; much inconvenience and detriment therefore, may accure to a State, by want of them, 1 Sam. 1: .19,20.2 King. 12.11,12, and 24.14. Jer. 24.1. Zach. 1.20,21. For the words rendred, one skilfull in mitcherafts; because the Chaldee useth the latter tearm commonly for witch-crafts,
artificer]The word fignifies(as also the Latine that answers it

tator have it here taken. But it is generally supposed rather, theretator have a mere transman as a generalization proposed assume states affectly in preech, that he is able by his perfusations, for the prevail with those he peaks to; that his words feem to be as a ple-gland the perfous he peaks to; that his words feem to be as a ple-gland the perfous he peaks to; to be as charmed by him, Pfal, 18, 1. Cor. a.4. As is the peaks to; to be as charmed by him, Pfal, 18, 1. Cor. a.4. As is the owned of divination used in no lile fines, et prov. 16, 10. Sich an one word of divination used in one of the preech to the was Abigail, that charned David, 1 Sam. 25. 24, 34. and fuch another was the woman of Abel, that charmed Joab first, and then the whole City, and so saved it from being sacked, 2 Sam. 20. 16,22. Of fuch Solomon, Ecclef. 9. 14,15. The words, Orator, Artificer, and fo that solomon, eccetify, 173, 173 are watery arms, 25 min to the refl of them, though in the fingular number, are not meant of any one particular perfon; but are put collectively, for all, or mol, of each degree or rank mentioned. So A.27, 20.7, 5 mol, or all the properties of the p

verment and imployment,
I will give children to betheir Princes Or, I will make children their Princes, For, that is the viual fence of the Hebrew phrase here

then Princes, For, that is the runal tence of the interpret phrate here utded, Pfal. 18, 46, pdo, 07, 26, 26, 26; or 18 will gively Set up, place in Offices of government. For, into fact, I will gively Set up, place in Offices of government, For, into fact, Pfal. 17, 67, Prov. 3, 17, 6, Dan. 4.3, 31, and he gives fach, as well in wrath, as in mercy, Hold, 13, 11, children | Either in age, and years, and confequently rude, and raw, wanting experience and different on for the weighty an employment, Eccl. 10.76, or of a childin disposition, for wit, skill, car targe, and the state of the province and the like and baster than children print on fome for two great provinces and the like and baster than children in fome for two great prints.

courage, and the like, no better than children; or in some fore worse, because less teachable and tractabl: then children, Eccl. 4, 12,

Such were Ahaz, Manafler, and Jofas his faccoffors. See v. D., and bobbe foller that over them Buber, that is, shill high both ones; no wifer or difference, then either fachling, or newly weamed babes. For from the word that to fignifies, the most deduce that the them they had a seed to the condensate of the face that the following the condensate of the condensate is the condensate of the condensate is the condensate of the condensate is the condensate of th ons, or, infolencies, that is, mockers, men of infolent carriage; fuch as take delight in the scornful usage of others. For so is the word taken, from whence they derive it. But the former feems the genuine sence of the word here, (being no where elle found) as confirm.

inc fence of the word here, (being no where elle found) as confirmed by what followeth, v.13.

V.5.-And the people had be opprifted 1 The necediary confiquent, either of none, or of ill government; where either no government as all ane, or in fach place of government, as are not able to govern themselvers, judgo, 9,45,75,306, V.5. 82. 83, 198, 19. 82. 13. 57, opprifted Not by clock, and under-hand dealing defrauded; but by force, and open violence deflocide, as judge, 18. 42. 15.00 v. 3. Done read it, and the people final opprifs one another, or, among, the people, one that opprifs another, And the time comes all to one, in cithes, one the violence deflocid and the violence deflocid to one, in cithes, one the violence deflocid and the violence deflocid one, or other others will be supplied to the violence deflocided as judge, 18. 42. 45. 50. 97. 50. 40.

one by another Or, one against another. Heb, man by man; or, man gainst man. This clause some joyn to the former words, as our English hath it. Others being a new sentence with them, supplying a word, much of the fame notion with that which in the next branch is subjoyned. Man shall rife against man, as Mic.7.6, that is, one against another, as 1 Sam. 2.25. and the points of distinction. in the original carry it rather this way. See ch. 9.21.

and every one by his neighbour] Heb.a man by, or, against his neigh-iburiot friend, A common phrase in Hebrew for one another without bbarion frund, A common phrale in Hebrew, for one analysty, without any fiecial notion, or intimation of mutual relation, or respect, Exod. 3.1.4.3, 18, 3.5, ch. 13.3. Jer. 7.5, Yet, in this place, it fems to have fome emphasis in tais unphying, that not respect of vicinity, or amity, would be had among them, but that they would be as forward to wrong a neren neighbour, as a meere stranger, a friend, as for, see Jer. 9.4, 5. Micr. 7.6. in this light behave bingfeld would neighbour to the child be a general consustion of all degrees, without respect of age,

or Mate, ch. 4,2,2.

or Mate, ch. 4,2.

behave bingle proudly] Or, firengthen bimfelf. For the word fignifies as well power, as pride, Plal. 138,3, Cant, 6,5, &cc Rebay, ch. 5,1,

Hebbehave themfelves proudle, or, firenthen its middless. For the noise in fingular, the verb plural. Of which form of fpeech, fee before, och 1,1,18,0. The meaning is every boy, or young freighing, will be taking heart, to carry hindelf malepertly, or infolently toward the ancient, whom he ought to reverence and refped, Levi 1,9,32

Sec V.13.

Sec V.13.

and the wile] Or, contemptible, Heb, of light efteem, t Sam. 2. 30. & 18.33, Sec ch. 1%. 14. every bate fellow, (as before, every boy) will make bold withor earry humble flacely, and arrogantly toward thofe, that be far his betters, 50 shime; a Sam. 16.5. 9. each fit however the light when of worth, and weight. For honour and weight go togethers and word with a fittle difference in the three learn-

Chap. ii).

ed languages, imports, either ; Deut. 23. 58. ch. 23. 9. V. 6. whon a man, &c.] Or, as fome, For a man, &c. as tendring a realon of the former contuition; because every man thould flum all mentioned rather as an energy and consequent of the former to with that the State should be in such a general confusion, what men would be glad to get anyto proceed them, and to offer place of command and authority to them; a but those whome they should make such and authority to them; but those whome they should make such offers unto, confidering how things stood, should utterly resulte that, which ordinarily men are wont most to affect, Num. 16.3.

2 Sam. 15.4.
when Or, And when As some render it, that go this way, (as ch. 8.
when Or, And when As some render it, that go this way, (as ch. 8.
19.) for the better connexion of it with the precedent discourse.

So v.11.

mmi Or, any man, as Levit. 1.2.

mmi Or, any man, as Levit. 1.3.

Deat. 18.2.

#

Jayns, incomment (17)

Ithis bift lething I how that good appartel, fuch as few have left them in the ctumes of plunder, and pool 1 har, for which the common fort of people, are wont most to regard men, Jam. 2, a or, ppartel, being put more generally for all fort of necessaries thou art furnished with means, and are not unfit therefore to beate them. office among us.
be thou our Ruler As Judg. 9.8, 10, 12.8c 11.6.
be thou our Ruler As Judg. 9.8, 10, 12.8c 11.6.
let this ruine be under thine hand Help to support, or repair the

ruines of the State; or, (the abtract pur for the concrete, as chap. I. 21.864.6.) rake the charge and government of this 1 uinous, or tot-

21.8:64.6.) take the charge and government of this minous, or tot-tering State, upon thee, See Pfal.75.3.8 82.5.
"wine] NS 25ph.13. A metaphor taken from an houfe, or wall; ei-ther ready to fall, or ready fallen down, Pfal.62.3, ch. 30.13. Amos 9.

11.Şec v.8. (1.3ee v.s. under thinc hand] Under thy charge; hand, for charge; as Num,4

2833. V.a. In that day]Or, Then, as ch. 2.11, 20. answering to the particle

when yee.

Jistim unjustice they not wit his hand. A phrase frequent in final be fracture [Heb. lift up. To wit his hand. A phrase frequent in Scripture, taken from the rite, in those times used, of litting up whe hand toward heaven, in the folemn taking of an oath, as to him that hand toward heaven, final 1,31,4,64,57,13,866, 1,3by, whom they switch they have heaven, final 1,31,40, Ezek 1,56,3, Rev. 165,56, Start, 165,56, Rev. 165 faying, I will not be] Or , I cannot be For the future, in Hebrew, i

oft potential. So Job 9.3.8. 14.4,14. Jer. 2. 23.32. and fo here for the reason rendred of his resultal. reason rendred of his resultal, an header) Helya binder up. A metaphor taken from chirurgery, and the binding up of wounds, and forces for the cure of them. See ch. 1.6. & 30.46.1 dare now undertake the cure of fuch desperate evils, as

the State is possessed of, and pestred with, chap, 1.5,6 the State is posselled of, and pestred with, chap. 15, 5.6.

in mine bungle is utasher bread nor clothing 11 ann not to furnished, as
you suppose me to be. Either term fall make him rather to forstwear
himself; then to undertake so perplaced and perisons a charge,
that feacing hiddle bor all noce states, comprehended all under
tassel ewo heads, so we use to say, near drink, and appared.) Gern,
18, 20.1 Tim 67, that even those shall be found to want them, that
were estemed to have greatest flore of them, a King, 6.27.

bread Seev.

V.8. For Jerufaton is mined, and Judah is fallen Or, when say, 6. So fome, continuing the former speech of the party refusing to take charge; and rendering a reason of his refusal to undertake the care and cure of the State as being fo far ruined, that it was not in his their ruin, touched upon v. 6. fo to flow the cause of it, to wit, for their extream obstinacy and impudency, in their extream

Jerusalem and Judah] The Jewish State, the Inhabitants of that

yern Jatem and Judoh The Jewith State, the Inhabitants of that city and people of that land. See th. 1.1.80; that he feeds not enuch of the city, or and it felips of the persons, people, and State constitute of the city, or as th. 1.2, 7th woods entiting thew.

Confiding of Cora State, Just humbled; as Pfal.27. x.ch. 8. 17, according to that of the Aposlle, Rom. 9, 3.8. Rel. 1.1 but the other agreeth better with the former pullage, y. 6. and so is the word used, Pfal. 107, 1.8. Res. 9.

107,12.8109.24. is fallen] Is come to confusion, as ch.21.9.

is fallen]is come to contution, as \$t.n.1.9.
because their tongue and their doings, are against the Lord] They fet themselves both in word and deed against februals, him from whom they have their beings (Act. 17.25, 18.5cc ch. 1.2.) Plal. 73.9.

Mala. 13. Jude 14.

to provoke the cyts of his glory] As if they spake, and did things on purpole, to provok him to his face. So Pfal. 78.17.chap. 1.4.8665.3. Jer. 7.18,19. See Somewhat the like, Job 17.2.

to provoke Or. by provoking, or, in provoking. So is the particle

ufed, Gen. 3. 22. Inflymming 1 or, infloowing. For fo it would be there tendered, and Deut. 9, 18. in doing viil. See ch. 10. 2. the tyer of his floor) of the tyer, of the floor of the theory of the floor of the theory of the

V.9. The shew of their countenance doth witness against them Their ewinters and snamelesness discoveresh it self in their very face and fore-head;neither do they defire, or endeavour, to conceal it, Ezak

frem Or, trial, as some. For it comes from a word that fignifics, to prem JO. 1, 11.14, as some. For it comes from a word that fignifier, and enhanced for 10.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, 11.14, word (as manyother, in this Prophery) is no where eife found in Scripture; that which makes it the more ambiguous. However, the lence is certainly this, that their very looks alone, were evi-dence enough, without further proof, to convincethem, how flowed yindfeed; the disposition of their heart therein as evidently offering, it less most view, as if it were even enslamped on their faces, or engreaven enthier fore-heads: and that their extrean impulsency is imply; ed. the sequel shews, See, Jer. 3,3, an harlast fore-lend.

neau,
dob mine[s] Dorh give in evidence against them. Heb. dolb anfines; in reference to such interrogatories, as are wont to be administreed to those that come in as witnesses against a party questioned, or accused. So ch, 59.12. and in the law, Thou Shalt not answer a falfe of active and analysis of the Neighbour, Exod. 20, 16. Deut. 5.20.
and Or. red. As Neh. 6.10. Pfal. 7.4. For it is a further aggravation

of their shamlesness.

or their manutements. It is described in the control of the product of the produc

meir tongue; not in way or contention, as Davia, Fiai, 32.5, out in way of profession, as Lamech, Gen. 4, 23, 24. as Sadom That is, the men of Sodom, who openly professed what they intended, and commonly practifed, Gen. 19, 5. 50 Judg. 19. 24.

Sec. Jer. 2. 25.
they hide it not] As those feek to do, that are ashamed of their sint, Gen.3. 7, 8. Job 31.33. See Ezek. 24.7. a defect of the pronound

Sent. 3. 7, 8. 100 31.53. Sec. Exec. 34, 7. a secreta en une procession as ch. 9.9.

we to their faul That is, to them, or, to them fever: as in the next churle, and Lame, 6. west on 5.0 pf. 3.2. then fayto my fourlights is, to mirand the 1.3. which have fail to the feul that is, to the Yet the syntam and the freech more patients are being fooken by the Proplant, and the procession See the 7. 4. 4.

pher, rather in way or deportation, time or definitionings that and in the Lamentations. See ch. 1.4,3-4.

for they have remarked evilto themfelves. They have remarked evilto themfelves. They but not God, but wrong themfelves, Job 37,4, Prov. 9.12.8. 11, 17

rewarded Or, done; or, procured. For the word doth not alwaies remorted JOL, done; or protected. For the word doth not alwaise imply, any terbinition, or rewards is doth thereface, v.11. but oftimes, only a doing of ought, simply, on ones less, or another, be it good, or the See Palay, K. B. 36, S. 1162, Prov. 3; o.c. 6, 8, 7, 1n, all which place, is the same word used. And it might well be here rendered in the present tenfe, case the like. ch. 11, 3, 3, 1/16, protect, or, do evail to i hemselvies: or thought well with the provided in the present tenfe, case the like. ch. 11, 3, 3/16, protect, or, do evail to i hemselvies: or though evaluation that the second control of the second control of

V. to. Say ye to the righteous | Some take thefe words, as fpoken by way of concession, and preoccupation you will fay, there is a promile made to the righteous that they shall do well; but ye are no such, made to the righteous that they institute mens out ye are no luch, and it belongs not therefore to you, Deut. 18.18, 19.0 thers as in way of reprehention, and calligation of the falle Prophets, that fadded the hearts of the godly, but preached peace to the wicked, ladded the hearts of the godly, but preathed peace to the wicked, Ezek, 13, 19, 22. Others rather, by way of caution, and confolation, to keep up the hearts, and bear up the spirits of that small company of keep up the hearts, and bear up the spirits or that imalicompany of godly ones, that remained yet among them; and to give them affir-ance of God spodness to be showed them, and his care to protect them, amids those consusted and calamitous times, ch. 8. 24. 2 Pet.2.9.

fay ye to the rightcous] Heb. fay the rightcous; or, tell the rightcous. fay ye to the righteous Heb. Jay the righteous yet, tell the righteous. A defect of the particles as Sam, 5,3,3, one told Devide, and King 20.9, tell my Lord the King. Say to them, that is, to them be it Jain 20.9, tell my Lord the King. Say to them, that is, to other be it Jain 20.0, tell my Lord the King. Say to them, that is, to them be it Jain 20.0, tell my Lord the Lord the

cs.1. 20. the rightens: I the upright man. Righteous, in regard of inherent the righteouthes, ruly, and finerely; though not perfectly, and exacily, according to the ligour of the law: for fon one is here on early according to the ligour of the law: for fon one is here on early 1911, 143. Flow 20.9, Ecclef. 7.20.) So Pfal, 32.11. & 58.10. & 97. Pfal, 143. Flow 20.9, Ecclef. 7.20.) So Pfal, 32.11. & 58.10. & 97.

that it shall be well with him] Heb. that good. As in the next verfe, evill. A short, but quick, and emphatical form of speech, (the like fare well with him, however it betide others. That howfoever things go, it thall go well with him; for all fhall work for his good,

things go, it thall go well with him; for an insu work to ingoon; Eccl. 8.1.3, E.7.5, 1.1.Romb.; S.8. for they flail eat the frait of their adoing of They thal not fail to fare well, for their well doing, Plail 8.2.4, a.5. & 6.2. 12.Gal. 6.7,8. Heb. 6. 10. A metapher, taken from husbondinen, who are then faid to ear, or origor the futit of their labour, when they are fed, and maintain-edly that, about which they had formerly taken pains, Plail, 12.8 a. 2 Tim, 2,6, So Prov, 1,31.

they fhall | That is, each one of them fhall. For there is a pallage

from number to number as chap. 1, 18 25. See verf. 5.

V.1. 110 to the wicked Or, But 100. A detect of the adversative; a v.6, To here, a note of denunciation, asch. 5. 11. See ch 1.4.

it shall be ill with him]Heb, no more but, cvill, Sec v. 10. howforver the godly fare, it shall be fure to go ill with him, Ecclef. 8.12, 13.

ch. 65.13, 15,20.

the remard of his hands shall be given him] He shall be rewarded according to what he hath wrought, Plal. 28.4.862, 12. Prov. 1.31. Rom. s .6.2 Cor. 5, 11.

hands for works. Because the ordinary instrument of working, Prov. 30.28 & 3 1.16,31 Eccl. 9.10.

100, 30.4 8/3 1.10.1 Ect.) 10. V. 1.4.8 for my people. Put abfolutly. See the like, Plal.11.4.8 for my people. He may people. Put abfolutly. See the like, Plal.11.4.8 for my people. He may be after the former after ion inferred, concerning the different flate of good, and bad according uncothers diffeotion, and demeanous returns again to professuch is former diffeourfe concerning the confusion and different flate on the time. der of the times.

my people] An emphasis in it, that such consusion and disorder my people.) An emphasis in it, that such consuson and distorder should be among Gods own people, who sade better means more them whereby to know their davy, had been better taught, and when them whereby to know their davy, had been better taught, and who estimate it is a special manner made his, and undertraken to proceed, should by persons of no worth, or parts joby, and women be obbasted, and abused, as the special parts; joby, and women be obbasted, and abused, as the special parts; joby, and women be obperfigured to their opports of them. Neb. child opporting them, opporting them that is, every sind, or every boy, is opporting them. Of the phrase, see before, v. 4. Yet some read the vowds, My people do their Opporting the gods, it has is, their opporting do so for fool and peel them, that they leave nothing behind. And the word indeed may significe a glean of graptes; properly as mother is

auto ipon and peer them, that they seave nothing bettine, shift the word indeed may fignifie a gleaner of grapes, properly as another it thought to fignifie (but that doubtful) of corn, Pfal. 12.9. 7 and 68 it should be an allusion to that, in the Law, where they were furbiliden to pluck their vines fo, as not to leave fome cluft ers behinde, uen to pluck their vines 10, as not to jewe tome churters benninde, Levit. 19. 10. Deut, 34, 11. and the meaning were, that they flould atterfy firip them of all as Jet. 6, See Jet. 49, 9. But the world rather feems here, to be taken in the former fence, as that world need rather feems here to be taken in the former tence, as trast word neter unto it, and of the fame lineage with it, dobt wery frequently import, Jeff. 6.11.89, 3.0.844.10. and fo the meaning is, that even boys and women abufed them, and dominected over them, implying, as the lifelient cartage of the one party fo the bale pirits of the other? that could endure to be fo dealt with by fuch, Jud. 8.20, 21.89, 34.86e v.

women rule over them] Those of the weaker fex, 1 Pet.4.7. not fe fit for rule, 1 Tim. 2. 12. and yet over-ruling those, it may be, that should rule; as Jezabel did Ahab, 1 King 21,7.15,25, that, which of thouse rute; as Jezaoet on onay a man a 1,15,25, and which of Jeconiah's mother, fome suppose, a king a 4,12.0,7,8 fome, effeminate and womanith men, ch. 19.16. The word in the Hebrew, waits the first, or head letter, of that which signifies men, as denying head-ship first, or head letter, of that which signifies men, as denying head-ship to fuch. They go too far from the text, that would render the word

either usurers, or oppressors.

O my people He turns his speech to the people, as minding them who they were that were the prime and principal causes of this their

ruine.

they which led thee,coufe thee to ere? Thy leaders, thy rulers, princes, pricts, & prophers, that fhould aright lead thee, millead the, partly by their wife verification, the partly by their wife verification the other, ch. 1.0, 3.1.am. 1.4. & 4.13. which lead the Clor, that [bound direct thee. From word that figures the companies of the characteristics and the characteristics and the characteristics and the characteristics.

destroying Pfal. 31,25, &107,27, chap. 49,19, Lam. 2,2,5,16,07,38 others, they hide; or, cover, As, fay, they other word is taken, Num. 4.20.

Chip. ii),

Annocations off the Book of the Chip of th the doftrine of the Law, whereby they hould hape their couries right, Luk. 11.72. But the former fence is more plain, and more frequent. Nor doth the word in that place of Numbers, feem to fignific fimply to cover, but to wrap up, or to involve, and make up in a fault; where the things fo made up, feem, as swallowed up in their outmost wrappings.

the way of thy path: See chap. 2 3.

V.12. The Lord flandeth up Heb. Jehovah. See ch. 1.2. The Lord

V.1.3. The Lord flandstip ap] Heb. Jehovah. See ch.1.3. The Lord chief- Julice, pr. Jude, general, Jul-J. o. & M. 7. 8.8.1. 1. chap. 3.1.2. A defeription of Gode entrance upon, and proceeding in judgment, against hole opperflors, and milleaders of his people. flandstip As Cen. 2.7. Exod. 1.8. or rather, if chap Pfal. 4.9. o. no. flanding, but fixing rast the Perfan kings wife beide him, Neh. 2.6. and Bathichea the Queen thoucher, on Solomonst gight hand 1. king. and Bathichea the Queen thoucher, on Solomonst gight hand 1. a. 1. 2. and for it would be rendered Pfal. 8.1. In the first state Judge and the process of the bench, that fitteth down, to hear causes debated before him, Exod 18.13, 14.chap 6.1.Dan.7.9. Joel 3.1.2. Rev.6.16.0, to fet them-felves, (to within battel array) and to fland, (or fland flill) are men-tioned, as two diffinct notions, 2 Clar, 20, 17. See the like error in

tioned, as two diffined notions, a. Chr. 20. 17, See the like error in tramllation, th. 43.2.

to ptend Ox 10 a debate, Job 9.3. Prox. 25, 8.9., either, to plead and debate the matter in their behalf, as their advocate, Jer. 50. 34.0 to here the pleas and debates on either fide as a Judg, Mic. 79.

and flanded to judg the ptople He size down to bear, and debate, the flands up now, as the manner of Judge is after full debate, to pais furence, 50. Act, 75, 61. te appeared more obsephen, as ready to paid furience for him against their Chr. 10 and 10 and 10 and 10 are the six of t

10 9: 10 judg the people[To judg for them; in their behalf. To pas fentence against their opperations, as Pial. 7.8. & a6.1. Sec ch. 1.7. the people judge mobile before, 12.1. Denut; 23. 67. defect of the affix, v1.2, left, people; pas Pial. 7.8. 6. hap. 3.3, 4 the whole multitude of them; as well one, as another. He will be sex; mai right them. stude or them, as well one, as another rice with near, and right them all, bit they dever so many, pla1, 145, 14, 2, 18, 146, 7, God can, and will do it, though Moses could not, Exod. 18-14,
V. 14. The Lord will enter into judgment [Will come to a trial, Job

14.13. The Lota was trait runs purposes.

14.13. Pila 1.43. of his people? Before was shewed in whose behalf, v. 3, here, against whome he would proceed,
the antients? Or, elders; that is, as the next word shews, the Princes,
and Rulers. See called, because chosen a ordinarily, of such as were and Rulers. So called, because choices a ordinarily, of luch as were well in years, Exod, 24, 9,211. Num, 11.1.6. Deut. 23. and because in maturity of understanding and judgment, they ought to be as fuch, albeit they be note for far in years as some ethers, Exod, 18,2.1. The triple triple of the fame title is given unto the Assembler of the Golpelschough Gomenime, having nor attained yet to old age, 1 Tim, 517, 82. 3.6. 84. 12. of has people Bledzer of the spenfels you one, as ditin from the Elders of the Prints But has 60 from the Common Com

in government they feem to have been conjoyned, Deut. 17.9,2 Chr.

for ye have easen up the vineyard] Before, the persons against whom he would proceed. Now the actions and inditements that he enters against them; and the crimes wherewith he charged them; to

wit their opprefions of his people,

for Or, because. Heb. and. The copulative for the causal as Psal. 60.11, th. 64.5, and so it may be taken, 2 Sam, 24.1 in those words and be moved David, &c. because one (that is. Satan, 1 Cht. 21.1) had moved David, or because David had been moved. (of which form of speech, see chap. 1. 18,20.) Others render it, but; as if it were the latspecch, fee chap. 1.8,2.0.) Others render it, but as if it were the later part of a specch, party conceived, and party expelled/18 some rashe that of the Serpent, Gen. 3. 2.) wherein God having related that their duty was to have done, and what care they quogle to have had of this vintyard; doth after proceed to flow, what a contrary course they had taken therewith; Buy there cettar is an entirely dother than the contrary course they had taken therewith; Buy there cettar is and indeed the thought all the size of tiled for the advertative, as characteristic characteristic characteristic characteristic characteristic characteristics.

And indeed the copulative is oft used for the advertative, as ch. 1s.658 (1.15, 6). Mal. 1.11. But it is not needful, that it should so be three used into a result in the case of the person. See the like, chap 7: betwee Or, they bew. A change of the person. See the like, chap 7: 2,9 Deur 1.18. 2 yethe turning of this speech to them, adds some emphasis to it; as if he had said, 7e, even ye, are those that I work of

with fire, Joel 2.3.
the vineyard | Either Gods vineyard; that is, his Chutch; ch. 5.1.7.

his people, v. 15. cointrand, for, my observed, as, people, for, his thers, going fruntingly, and wantonly, as little boyes and gaid an epople, v. 13. to 'compand, for, what hat is, the lands, and with the work to do in a lighter manner then will fland with matton-like epople, v. 13. to 'content and the lands, and politic article also, Deut. 2.9. the windred and no neither than the results of the people is to come from an Arabick tearm, uled in most of his poor people; of window he beaker, 21, 3. f. See King. Chap. iij. article and, Delix 3.5, New York part, and 15, And 15 and 5, And 15 and

the fpoyl of the poor) Not taken by the method taken from themias, my wrons, not done by me, but done to me, feet, 51 33, and bis finner and bis finner feet by him, but fet for him, Job 18.10, flow | That which ye have wrested, and our from them; as in an hollie manner, or a will backs yeey upon carted. See ch. 10.2. is in your house 13 And that is evidence sufficient against you, Mic.

V. 15, it hat meane ye, &c.] Heb. what to you. And that all contract-

V.15, what meaneye, occ. I recommate to you, and that all contract-ed into one word. A quick form of speech, not unfit to express anger and pattion, what have ye to do? Or, Who gave you authority to use my people in this manner? A sharp exposulation; as proceeding from, and intimating no small measure of weath and indignation: not unlike those, Plaim 50, 16, chap, 52, 5, Jo. 1, 3, 4.

not unlike those, Valan 50.16. thap 18.1 Job. 3.4 the ye with them, that ye bedt my people to price? In Mics. p. 3.70. that ye with them, as 10b. 4.19. Prov. 3.2.3. Land 3.40. Crysulfe thempas thap 7.5. 5.10. Crysulfe provides of thempas has 3.3. Crysulfe thempas thap 7.5. 5.10. Crysulfe provides of thempas has 3.3. Crysulfe thempas thap 7.5. That in a few cases the secretic all manner of cruelty upon them. Sec. ch. 1.7. 1. The time flowed his found plain 9.4. The secretic play of thempas of the provides them by your oppellions, and brack unique of thempas of point away, that it manifeltly appears have the provides of thempas of the provides of t

beare about them in their faces, The word nere used inginines, as of grinde, Numb. 11.8, So to batter, Exod. 32.2.0.

grinde, Numb. 11.8, So to batter, Exod. 32.2.0.

V. 16. Moreover, the Und dishl) Heb. Andas Neh. 12.8. Here the Victory the Und dishl) Heb. Andas Neh. 12.8. Here the Victory the Und dishl) Heb. Andas Neh. 12.8. Here the Victory the Understanding the Great Constitution of the Great Constitution of the Constitution of the University of the Word Constitution of the Constitution of the University of

dictments that he had to commence againt the womengk the heany doom that should be pussed, and executed upon them, for the same because the daughters of Zion are haughty]. The crimes charged upon the women, are principally, their excess of prise, wantonnes, and vanity, discovering it elest in the manner of their gaze, & garb. Daughters of Zion Nele, as the Daughter of Zion, (of which physics for chap. 1.18, blue, as Daughters of Jinets, Sam. 1.4. And Daugh-ters of Jerusselm, Lat. 3.2.8. The women that dwelt in Jerusselm, where of zion before a principal aux is our here for the whole circ. ters of freufalem, Juk. 23, 28. The women that dwelt in Jeruillem, whereof zion being a principal part, is put here for the whole city, as ch. 43, But here the rather, is may be, because many of the women of chief note, and molt faulty in the exceller, here taxed, before been coted, and taxed for their dominesting. Our effectively, the limit of the property of the control property of the

and time they will begin a before the state of the state

firetched forth] The stretching out of the neck, is sometime of ear-nest desire and expectation, Rom. 8. 19. Sometime of pride and

and some displation in the women of its times, and shifting, and shifting its log of Or, topp mg it, nicely, at they go along, the bandly missing or, ogoing, and respong or, takening, segaring as Plain 1.6. of This is, or of onlinaily, or at women to go irrepart, or along the man the or of the state of is ambiguous. Some suppose it, by interchange of one letter with a is ambiguous. Some lignose is, by intertisange; et one letter with another, of very here a facility, to come from a word that fignifies to
beat, or, play on a facility. Which Some of them understand of
the creating of their parties, Cohers, rather of a fer frame of affectd pac, not without from enotic or found, as they fooced it; and
for it may be reinted. They file to taker it as they go. As in another kinde, it is and other court-Ladies of Nineveh, carried away
the kinde, it is and the state of the court-ladies of the found. ther kinde, it is faid of the court-Ladies of Ninerch, carried away of teast captive, that they fould go along with their Queen, in the fame 3. Nor condition with them tabering upon their breakly, Rah. 27, Others demention of the condition of t

pace, as before; fuppole it to conie from an Arabick tearm, tiled in that language, for a painty, or ambling nie. Which may well be deemed the more probable, from that which next followeth.

and making a thickflag with but jet? His has word also, as the former two, is no where elle found. That from whence it hath its original, which in the fingular number, Prov. 7.2. fignifies a futtry as not tender it; though our English her flore in the plural; we want in the figure of the fine the fine plural is the second of the fine plural is the plural is the plural is the fine plural is the plural is the plural in the plural is the plural is the plural is the plural is the plural in the plural in the plural is the plural in the plural in the plural in the plural is the plural in the plural in the plural is the plural in the plural in the plural is the plural in the plural in the plural in the plural is the plural in the plural in the plural in the plural is the plural in the plura as most render it; though our English, ise fleet; in the plural we have it, ver. 18. for gatters, or chainter, worn, usually, about the lege. Some cheerfore expound it, going, as if they were futured, Others, tiatelying, that is, making a noise with their plungler about their garting, lay flower, with little bela about their loose, flay others, or with the chaines of gold, or fifter about their loose, flay others, or with the chaines of gold, or fifter about their legs; wherewith they used to make a noise of puppeds, as they were along in the fitters: See verf. 18. Thus, as sometime, with the cryst of inflying with the cryst, for inflying with the cryst, found the taxed as a note or lightness. But they that render it, going, as if they were futured; understand is fanch a nice with of a fifted parce, as was in the former team infinited, and here further described by a resemblance taken; either from express and prisoners, that having irons upon their legs, cannot gostreely neer nature described by a retembance taken, either from captures and prisoners, that having irons upon their legs, cannot gofreely and readilybut in a flow, and staking manner, as their irons will give them leave. Or as others, from those cooks, or fetters, that horse-breakers are wont to hamper young colts with, to bring them to a pace. That which forts well with the notation of the word foreign from the headship. going, from the Aradick.

going, from the Avadick, feel Jor leg as Pla1.105.18.

Jen Jor leg as Pla1.105.

Jen Jor leg as fence is God with a feab, or, feat, will take off their hair, which is a part of womens glovy. I Cor. 11. 15, and wherein their did pright then fileftees. This might be effected, enter total did a feather the fileftees of the following the file of the with first and entering handsocy by collect of did a feather with first on entering handsocy to look the following on them, fight, as not fellower llows lookness of life, Job 10, 17 life, and the file of the with cut, yea, or to tear out their nauttant, which in meany calamities, out of impaciency, and impotency of fiftir, is oft done, Jer. 7.29. But the first feets most probable. See ver. 24.

the crown of the head] The natural feat of haire. He will make

the crown of the medal in the natural reas or natire. The will make those their heads, which before they carried so high, not only yold call lovelines, but so loathsom now, that they shall have little desire to have any see them: and others, as little lust to looke after them , that were formerly taken with them See Cant.

of the daughters of zion As the daughters of Mode, ch. 16.1. See v. 16. and will different their feeret parts [Heb.mode metalogo, parts, Leyti, 10.18.1, 9. By bringing them into that miferable condition; that those, when evered in variety of apparell, hange of syment, and unnecediary superduities, shall want clothes, wherewish to cover their nakednesithal hardly have to hide those parts, which natural shame, and womanly modelly, do, by all means, define and endeavour to concell, and keep out of spitch, ch. o. Able. 1.11. Or, the meaning may be that they should in way of form and abuse, suffered thick disgraceful usage, by the uncivil and himmodelt carriage of the chief they considered the control of the chief they control the control of the chief control of the chief the control of the chief they can be suffered to the chief they can be controlled the chief they controlled the chief they can be controlled they do not controlled the chief they can be controlled they do not controlled the chief they can be controlled to the chief they can be controlled they can be controlled to the chief they can be controlled

V.18. to that day] What time this doom shal be put in execution;

as cn. 2.20, oce ver 7.

the Lord will take away] He will fire them of all their ornanents, and abiliments, wherein they now fo much abound, Ezek, ments and abiliments, wherein they now to much abound, Ezek, 16,39,843,16. Not that fich ornaments and attires, were of them, felves fimply evil and unlawfill, 65ec Cen. 24,31,51,35 Sam., 13,18. Ezek, 16,10,13, but their excels in them, and their abule of them, but the forestening of their pitch and but is, that which is condemned in them, and for which the removal of them is here denounced.

ao 1101.1.9,9.50c cm. 1.5.

1 the bytaury] Constiting in the great variety of ornaments and attries, hereafter merical, being fisch as they used to wear in times attries, hereafter merical, being fisch at they used to wear in times of feating and joility; oppoded therefore to motorning weeds, 67; 67.

Not is the word to be reflexing to the first of them alone, here mentioned; but hath reference also to all the rest that ensue. The mentioned; but nath reference and to an the cert that chine, the bravery of all these things; for all these brave, and goodly things, As, bravery of excellency, tor, brave excellency, or, excellent bravery, ch, t

of their tinkling ornaments about their feet] Or as some, their | Zacht 2.2. The word it felf, is a sole one. a) their imaging minimum about their iter 1974 is bond, at the pipers. The therew word properly fignifical fitters, Prov. 7.2. but gatter there, as the motitor, abains. Such golden chaines, as indeed their of the Eaflern parts women of failton using at this day, to wear. This was questioniets, almed at in the last clause of the verse next

before going.

and the cauls]Or, as some, net-works. As others, embroydered works. and the cauls 10 ras, some, net-work, As others, this update work; by change of a letter, from that which fighting, embroydery, Exod. 81. 4, 39. though some diffinguish that, and embroidery. Some would have it to be some ornament about the legs, as the former about the fectura is the former were some kind of shoots, or slowings. But there is little probability of either. The work has to fellow.

The word hath no fellow. and the round tires like the Moon] The word is found only here, and Judg. 8. 21, 26. where such ornaments are said to have been on the camels necks, that belonged to the Midianitish Princes It is unite comets scop, that we onge as one manimatin strates, it is generally acknowledged by the interchange of two letters of vary new affinity, and in found almost, if not wholly the fame, to be derived from one, which in Syriack (where of the Syrian deity is to tearmed) fignifies the Moss, yet not for such the half, as the whole the strategy of the tearmed lignifies the neon, yet not to mater the man, as the whole Moon. Others render it, the may or collars. Which are indeed cound in compast, but do not 60 fely relemble the Moon. And chaims are also laid to have been on the camels necks; and that diffinguished it om these mone-like ornaments. Others and those not a few, take it, so round looking glaffes. And such indeed swelling up, and bellying out, do not unfuly resemble the Moon, and that at full for from nng out, ao not untut retembre the Broom, and that at full for from her reundarly fire hath that name. But what should looking glaffed on camels necks/Others, laftly, for fothe kind of ornamentabout their shooes, such, as the Nobility among the ancient Romans, some their mootsquen, as the evolution among the antenna contain, were: whereby they were diffinguished from the manager fort, so other fach jewel, and ornaments, shaped like the Moota as among other Nations, (which flories thew) have been in side. Not odeh is hinder, but that these, here mentioned, should be of the same fort with shock-beausic they relembed not the figure of the cound, fort with those beaute they resembled not the figure of the round, or whole, but the half-hooked, or homed-hoon. For albeit the Moon, from their the Moon, from their two mounts of the mount of the Moon, from their two mounts of the mounts of the Moon, from their two mounts of the Moon, from the Moon, from the Moon, from the Moon, more largely used, to fignife that Planet, without special respect had to her feveral happe, and so the word here used may well signife and the Moon of th might well be the filter, or golden boffes, on the camels furniture, before mentioned.

V.19 And the chains] So some Others, collars; as collars of Effet with us. Which may therefore amount much to one. But chains or tollars and their feem to be diffinguished, Judg. 8.26 where both are tellers, and their feem to be diffinguithed, Judg. 3.6. where both are inentioned. The word, here utiled, comes from one, that fignifies to drop, And because pure Apyrob, is fuch as drops, or illuse from the latter of its filler (footoced, is by a word of the fame original, thence for team of the filler (footoced, is by a word of the fame original, thence for team of the footoced, is one of the footoced by the tney were mit made and ured see ver. 20.0 tners take it to pearlist for eatherfrom the form of them, (as some the like in Gircek) refembling the droppings of myrth, or other gummy matter; furth awe tearn, pendagit; and our great ones were wont to wear as

and the bracelets Or, chaine s. Peradventure the leffer fort of them fuch as our bragelet ordinarily are. The word, as it is here fingle, is no where elle found. But in a fquare, or double form it is oft uled, in discribing the work about the tabernacle; as Exod, 28 vers. 14.80 thin 39.15 and there fignifies chains; it come of a root that fignifies to mycain, and hart affinity with one that fignifies the navel Ezek. to pricangang natural mining with one-state agrands of more leaves, 164.4 And with another, that fignifies, a cost of mailtor, a brigandine, 15am. 17. 5. And it is most likely to import any fuch ornaments, as consist of links fastened together; as the mail in the coar thereof comits of the statement of the statement in the control of the confilling, or of gold-wire, or thread therewith covered, twifted and wreathed together. Such as those about the tabernacle, and Prieftly tobes seem to have been, of both kinds, where of theirs and tratests are usually made, Ir may, as some think, comprehense chains of all fores, used about neck, arm, wreft, or leg Howbeit, the Chaldee Paraphraft used the word sometime for books; whence it may be surmised to Intend fuch golden hooks, claffs, or taches as women ule oft about their loofer garments, to faften one part to another. Of which mention is made, Exod. 35.22. though amifs rendred there, bracelets, the word being commonly used for hooks.ch. 37.29. Ezek. 19.4, 19. &

and the musters Or, masks, or, veites, or, hukes, Such as women use to veile, or cover their faces with, as Rebekah did, Gen. 24 65. and to veile, or cover their taces with, as Kebekan dialy. of n.4 of, and of which the Apolfte [peaks.1. Cop.11.10.15, f or the head there fignifies not the skull, or (calp only, but takes in the face allo, as when a man is faid to be beheaded, 2. Sam, 16.9.) So some take it, because the word whence it comes, is found used by the Jewith writers, for in that maner to tover; who yet from the word here, feen to have taken up that use of it, which in Scripture is not found. Others therefore expound it fangle, or fangled attires, that are wont to quiver, and by quivering to make a more glittering flew. Be-caule the original of it, is from fuch a root, as in Scripture fignifics trembling, and floody, 3, or, quaking, Pial, 60.3, chap, 51, 17, 12, Nah. 2.3

V.10. and the bonness 1 Or, bend-siret, sor, boods. 'The word is of the same descent with that translated, bravery yet's 8. And is deemed, sometime, to be taken more largely, for all forse of goodly garments, cl. 61.3, 10. But is most commonly used for bead-active, and that common to either fex, as appeareth, Exod. 39.28. Ezek, 24.

17,23,&44, 18. See ver. 22. and the ornaments of the legs | Thus do divers render it. Some of them so taking it because it comes from a root that signifies, going, of them for taking it becaule it comes from a root that fignitus-gong, of packing, Jung 1, 4, Pall-6.8, Plut the fonvations are not alwaits of certainty. The fame word, with an Aleph onely prehased which alaran ont its original, is rended-gholany, Numb. 31, 50-and a brackit, 35am. 1, 10. Whence also it appear that it was fuch anorament as was ultially worn, not on the legs, but on the arm. For it is faid to have been taken off Saults arm, and yet in that other place in Numbers, some translate it also garters, as the old latine also doth herethowever, it appears that it was an ornament no more, if at all of the legythen of the arms and the translation therefore would be altered, See verf. 19. bracelets, Of which, thefe feem to have been fome special distinct kind.

and the bead bands] Silken fillers, or ribbens; which they used about their heads, therewith either to tye up their hair, or to fasten their other head-gear, or attire to their heads. See Ezek. 24.17. It was an ornament of special note with them, as appears, Jer. 2.2. See the note there. Nor is it to be omitted, that the royal Diadem (as the name it lest also imports) was in ancient times, no other then a fair and rich fillet, it comes of a word that signifies to tys, or to binde. And God seems to allude unto such curious fillets, or ribbras; when And God feems to allude unto lich curious filts, or ribbars, when the willedt his people to bish his pretests for a figs upon betwheth, Deuts, 8. As also Solomon, when he chargeth his fon to 170,00 bind the lelions he rought him. About his necte, on his heart, and on his fingers, or hands, Prov. 3, 3, 8, 6, 21, 2nd 7, 3, and the tables; Hetchoufes of the finest crybrath, foul, for breath a Gen. 6, 174, 8, 7, 2, 2, 2nd 10 towns take it not amis, Jann. 2, 6, By a Gen. 6, 174, 8, 7, 2, 2, 2nd 10 towns take it not amis, Jann. 2, 6, By a fine of the finest or the first of the finest or for the first of the first o

as Leen. 19,708 3,23,40,610 to the state and entirely summer to the logistic state the logistic state that the logistic state and logisti when they pleased. Others, masker millers, or the like, that covering the mouth, trective, on keep in the breath. For they feem to flavy too far, that render it, patternal; jor, bredf-plate; understanding, thereby, fuch jewels as they wore in their bofows, or between their breaths: Because they wore when the bofows, or between their breaths: Because the londing to wit, the learns, is there licinate. Another word is rendered, tablets, Exod.

35:33.

and the ear-rings]] ewels, that hung in, or about their ears. So fome of the Jewish Do-Gorqand orus. But there is another word died in Scripune for ear-rings. Nounds, 11, 526. Excl. 41, 51, 56e ver. 31. Others therefore of them, whom fome allo of our follow, understand by in-mules; laperflictions trinkets; of magical device, lippoided to have vertue againft charms, and enchantments, or other cafual evils. Patts; or metalf of gold, with Patts; or therafers engaven on them to that purpole. That they leem, thene to concrete, pecuagie of the near estimate year. that that fignities to charm, and enchant, Pfal, 8.5. Eccl. 10.11.

V.11. And the Rings I do to be worn on the hand, or fingers, Eth., 3.10.888.2.Luk,15.22. Jam.2.2. and in Heb. fo called of a word that 3.10.60.0. a.um., 15.3.2. Jann. a.and in 100.00 caused, of a word that ginfices to dip deport, or for, and fifth, 200.41.4. Job 3 8.6 Plaim 69.21.5. Prov. 8.25. Either because the finger is dipt deep into the ring, and the ring faithed upon it, Cant. 8.6.16.22. a.25. O., because being much uied in fealing of deeds, they are as dipt in, and fixed upon that which they fealing give an impression unro, and add a greater firmness to the deed thereby scaled, Effh. 8.8, to.

add a greater finnnefs to the deed thereby (caled, Effih. 8,8,16, and the nief-pievels!] Such as they uide to wear on their fore-heads, hanging down toward the nofe, Gen. 4,47, Prov. 11.22, Ezek. 16.13. This kind of jewel, it feems, was very rife with them, For we find it oft mentioped, Gen. 4.32. Endd. 37.32, Julg 3.24, Job 43, 13. Prov. 35, 123, and they were of divers ionts; if ome, that were hanged in, or, about they aerges appeas, Sorn 3, 4. and were for rife with their women, and they ownger fort of that fex, that of them alone, was made the golden cale, Ewod. 32. Prom which, or diffinguish those here spoken of, they are called jewels of the nofe though the word here rendered. Note, is offer into whole fore. the word here rendered, nofe, is oft-times used for the whole face, Gen. 3, 19.2 Sam. 24. 33. and so it may take in also the cares, and be rendred more largly, the face-jewels; as comprehending either

V.22. And the changeable fults of apparel] From their jewels, and additional ornaments, he feens to pals here to their chothes and garments themselves, that covered their bodies, or the greater

changeable fuits] The word in Hebrew is but one; and is found but in one place more; to wit, Zach. 3. 4. where it is rendered, change of rayment, But a word of neer affinity to it, and of the same descent with it, significs spoils, taken from men flainand stript; whether armour, as a Sam. 2.21. of rayment, as Judg. 14, 19. (where another word also is used, for change of apparel) so called from a word, that fignifies to put away, or, put off Deut. 25, 9, to. & fo it is thought, that change of appacel is, here filled; because the one is put off for

Chap, iil. nating on of the otherias Zach3, 4.5us others rather deem to for ipecial kind of appect, that covered the body from the walke down-upical kind of appect, that covered the body from the walke down-upical kinds as our womens kirstle, or pristoats are: For is were can to word, that commonly fignifies the lympic, 61, 3.7. & 11. f. Nor fee I any reason, why it may not be for taken, in Zachsty also for forms tick payments, as men used to wear, fallned to them about their loins. Onely there feems there, a defect of the epither; fuch, as in this Popier, chap. 1.18. & 5, 4, & Mal. 1.4. and it may he be termined, I will class the with fair rober: or the like. Some garners and artizes word: in name at least. Common to both faces. ments and attires were, in name at leafly common to both fexes.

net summers, y, 20.

and the monter | From covering or enwrapping the body, focalled.

For that is the notion of its original, Pfal. 73. 4. This leems to be fome upper garment, as the former an inner! That girt to the body; This hanging loofe. The word is but once read.

and the pumples It is rendred a veil, Ruth 5.13. Some would have

it an appon.

and the crifping pins] Or, curling-pins. Such long pins, as they
were wont to curle, or to faften their hair with: or, to make use of
about their attire and apparel. Otherwise, it comes neer to a word about their active ame appears. Outsite with, chap. 8.1. or a tool, that fignifies a prog. or pis, to write with, chap. 8.1. or a tool, agray with, Essed, 3.4. Some expound it pin-cofe; so, retuct-cofet. I thould rather, pin-cofinion, or, pin-pilpore's as releasing the form of linch bags, as the better fort tied to put their morely in. For which the words in Ged. 8 ling. 5. 3.3. being not found elfe-

V.a3. And the glaffes] Not drinking; but looking glaffes; or, mir. (for of glass we find no certain mention in the flories, or books of the Old Testament: nor is there any word that I know for it in Hebrew) but of fine and bright brafs; or other the like metals. See recovery out or nue and origin trans; or other the like metals. See Exod, 38.8. though two other words, be also used for such: but both from one root, and notion of fight: and but once onely, as this here also, used either of them; the one in that place of Mosesthe other, and, see general stream the one in that place or motesture outer, blo 37.18. The word here given them, had in is ground from the use of them, to reveal, and show a mans, or womans own face, to themselves, Jan, 1.2, 2.4. The Aposlle alludes to them, 1 Cor. 13. 12.82Cor. 3, 18. Howbeit from of the lewish Doctors would have the word to fignific luch fine and thin garments of lawn, or filk, as do not so much cover, as discover the body clad with them, and lay it open to view of others; as the heavens, in that regard, are in the opinion of some, in that of lob, compared to glass; because transparent: but that is questionable. Nor is there any notion of glass; in the word there used. And of like uncertainty is that of fome others; who suppose some reference to such kind of apparel, as is omers; who impose tome reference to tuch kind of apprach, as it here intimated in the earm (id., b.8. s. t. (where alone the finigalar is found; as the plural here onely which if it fould fo bet, if then then fining, he word here to fignife force kind of vols; it found with us alfo, among the nearer, or nicer for rather, are in ub; for there the word occurinly fignificate and of paper, or parchement, we write in. But the first specific in smolt received; and the fame the second of the plural production of the p werte in. But the interspotation is most reterved; and use fainter words in the Hotew forestime fignific, one changin the fingular number, and another in the plural; as, that which fignifies a post in the fingular, gainfines through in the plural; Eccl.-16. that which fignifies to a post in the plural; as, that which fignifies through the plural period, the first which fignifies are post of the plural period, and proposed the plural period and proposed to the plural period and per feminine, chap. 23, 24, that which fignifies light in the fingular, Bilts. 8, 16, Pfal. 13, 21, 1, fignifies herbrin the plural, 2 King chap. 4. v. 39.

and the fine linnen] The name of the stuffe, or matter ; not of the reflure or thing it lelf, thereof made. It is translated sheets in Samplons flory, lud 14.12. and the Greek word answering it, and Sampiness forty, Jud. 14.15. and the Greeck word answering R, and detived from it, is used by three Ewangolifts, in relations: or our Saviouse Sepatture, for a winding fitter, Matth. 27: 59. Mar. 15. 46. Luk. 13.53. User might peradventure, in that former place, have been better rendeed, furit; then Brees: for it is non likely, that those Phillims whops Sampfon flew, to make payment of his wager, carried, their fitters; and much less their winding fleets, about them. Befdes that it feems used also, for a fliest, or fuck an inner garmen of his works to be worten neverthe disk. Man a 4.5.7. 4 and of linners, as is wone to be worn next the skin, Mar. 14.51, 52. and it may well therefore here be rendred, either smocks, or shifts; the the more modell term used in these times, comprehending both

Shirts, and Smecks.

and the boods 1 Or. Turbans. An attire for the head, different from the bonnet hefore mentioned, v. 20. Levit. 8. 9, 13. fuch as the Turks and Perfians, or their women use at this day, consisting of many folds, and wreaths; and with fome raifed up to a great height in the middle: fo called of a word that fignifies to roll; or, turn round, chap. 22. 18. It is used, both for a royal diadem, ch. 62.3.

turn yeunes, chap, 22, 18, 11; is used, both for a royal distalons, ch. 62, 2, 24; 1. Exck, 21, 26, and for a Prichtly price; Exced. 24, 4. Levit. 8, 9, 24; 1. 3, 5, and it is fo called, because it was routed up in many folds; and the head energyped with it, Levit, 1.6.4, and the valid; Or, yeber; or, frocker; or, caffock; A loofs upper garment, fo called of fyroading. For 60 fignifies the word, from whence it comes, 1 King, 6, 32. It is found here, and Cant. 5, 7, non-librations.

V. 24. And it [hall come to paffe, that] Heb. it [hall be As chap. 2.

putting on of the other tas Zach, 3.4. But others rather deem it four followeth the politive; what in room thereof should succeed.

There shall be instead of sweet smell The word comprehends all aromatical, or odoriferous spices, Exod. 30. 23. 1 Kings 10. 2.

flinck The word properly fignifies pulvefattion ; or, rottenness, history in the wore properly in guines pairly action 5 or, occurring, och 5.24, and by confequence first, thence usually proceeding. That which though betal them, either from such filthy fores, and loathfome discases where with God should sinte them, Deut, 28, 27, 60. lob.7.5.8 19.17. Pfal.38.5.v. 17. or from fuch evil ulage, and re-

160,73, to 13,77,1813,83,74. To often turn et un tages, and re-funds, is prisons, and damgeous, which they hold endure in the singe of their captivity, ch.q., 23.
and inflead of g. gizide[O, g. giziding. Which the word properly fignifies, 3 King. 3, 21. as also the like word hereafter uted; and may import, either a gizidle, wherewith they uted to gird to them may import; clines a great, whereven very uses of the clining spariness, Exchange, or fulls garment, as being girt to them, about the logues or paps, 1 King, 13, 46. Levit, 13, 23, Rev. 1, 13, 20 keV. 1, 20 keV. there wied fignifies as well twigs, or branches; as leaves, Gen. 8.11. Neh. 8. 15.) our first parents made to cover their shame with,

a rent] renting of garments for extremity of grief, Ier. 41. 5. Or, rags; having no whole garment to put on, it comes of a word that fignifies to cut down, ch. 10. 34, or to cut a funder, ch. 29. 1. Some Influence we have dead to the first garments, by the enterny cut thort, in footn, to the discovery of their fitnere, as a Sam, to 4, 4th, 2s, 4th, bout those that were so curious in girding, and fitting their gar-ments to their bodies, before: as it is wont to be with those, who either being in a sad or forlorn condition, are wholly regardlesse of themselves; Or, whose apparel is so tattered and torn, and by reason thereof so unusefull, that they hold it not worthy of any regard, nor would frand them in any flead, were they never to care-

gard, now would use use use may use a subject to the subject to th istanden apowe the rest, but all lies as standown as the lutrace of lome gold, or brain-place, artificially beaten out, and exactly finosofted with the hanguage, childry. For from a word that fignifies such marter of week (February, 18). Hand, 11, 22, 44, 12, 18 that, here enclaring with a small alteriation of one word onely derived, and the word which we render, festing, disployed or timming, is applyed to the driefling, or trimming of hair, on head or beard, in the flay of Mephisochett, a Seam, 15, 44, which place gives light to that eacher ambiguous one, concerning the captive womans dealing with her risks. Dest 13, 120. iails, Dout.11.12.

baldness Procured either by the scab before mentioned, ver. 18.

forbidden fopels, Levit, 11, & Deut, 14.) their greatest Rabbins rave, but, as well as we. Some would have it a filten finathing-band; fuch as they used to wear about their breasts. Which with our verfion, may autaltogether unfitty agree. Others of them a fine up-per garment, of fine linnen or filk. Some of ours, a girdle made of rwift-filk, or thread: Because it hath all the letters of a word that fignifies twift, Exod .28. 28. (for fo it would rather be there that tignihes 1stylf, Exod - 3.8, a.8, (for lo it would rather be there rendred, then lace) and a cord, or line, Exck, 4.0, 3. and forms kind of wearing cloth made of fuch jour rendred a bractet, Gen, §8. 18, colors of them s'Andrigade; a garment confliting of many jetses, that being narrow at the top, where it is girt to the walt, widers in times path, were smorig our Gentry very tite. These lippose the word compounded of a tearn that lignifies a piece, Gen, 18, 18, Lev, 38.
6. And another that lignifies yound: whence the land of Galilee, King, 9.11. But neither is the former word used of pieces of loth, but offerd, or cashendly: nor is the deduction 'erey pro-bable: nor would all granted afford ground inflicient for the making up of fuch a garment, as these Authors would piece toge-ther out of these notions. Ours may stand, till some more probable can be produced.

a girding of sackeleth] Heb. sack; as Gen. 42, 15. A word that holdeth its own in most languages, Such course, and sorry stuff, as their sacking was mostly made of; and being the ordinary matter of mourning weeds, was used commonly, as a badge of much hea-viness & grief, Gen. 37. 34. Iob 16. 15. Pf. 30. 11. & 35. 13. ch. 15. 3. Girding of, or, with fack ; as ch. 22.12. For putting it on, and wearing

in s. as giving on of barnefs, 1 King. 20. 11.

and burning Tanning; or Sun-burning. Which they had formerly been fo curioufly careful to fluur, that they would not once peep out into the air, much less into the Sun-fhine, without mask, or veil, for fear of abating their beauty, and altering their hew. a. and a defect of the particle, that; as ch. 4.3. Before, was the pri-vative part of the doom; what they fould be deprived of Now But should now seize on them with a winnes; being exposed on the f m, wind, or weather. See Cant. 1.6.

and | A defect of the copulative; as lob 12.4, and 20.17, ch. \$.24 Hab, 3, 11, which makes the fentence the quicker.

11ab. 3, 11. which makes the tentence the quicker.

harding I defedive word, from that which, more entire, fo figmilits, Esod. 3, 15, not tound ellewhere, unleis ch 32, 13, (See the
note three) and here ufed, partly, to quicken the fentence; and
partly combact comply in found with its opposite. For in fuch
kind of modulations, this our Propher abounde th. Nor is the team,

them of courts to have any mean uncount adduction. as a flear
tent from Courts to have any mean uncount adduction. e, from Canab, to bara, any more uncouth a deduction, as a (learned Authour, to make way for his own uncouth interpretation, here

ned Authour, to make way for his own uncount interpretation, here tearmeth it) then vi, from variab, to make 189 5, 11.

indicad of Evantify Which by all means, they had formerly been fo exceeding carful and fludious to maintain; whereof they had been for youd, Excl. 61,445. The main funn of all is, that heing firty of all their former goodly raiment, and ornaments, they flouid, in all their former goodly raiment, and ornaments, they flouid, and or an uner comer goodly ramient, and ornaments, they mondy, in most pixtul plight, and forty rags, be carried away bare head, and barefoox, in captivity to Babylon. See Ier. 2. 25, 37. That conftruction of a late learned Annotator, feems over-harsh; who taking the foregoing word not for a noun but a particle, teareth off this clause from the present verse, and gleweth it to the next, thus rendring the words, For inflead of beauty, or, because of beauty, thy men shall fall

by the fround. V.25. Thy men Shall fall by the [word] The men shall suffer; for V. 2.1. Thy men joint just by the justed 1 inc men than tutter; for further, and fomenting in the women, the vices and crimes before charged on them ver, 16. And the whole State, for not restraining and reforming them, ver, 26. Or, the women shall fuster, as in their own persons, by the means above mentioned; so by the loss of their husbands also, and of such as might be a support unto them, and a means of keeping them from reproach. See ch 4.1.

Thy 1 thine, O Sion, thine Inhabitants; as ch. 1.27. v. 16.

meal Diffinguifhed from women, and children, Deut, ch.z.v. 34.

Scn. 1, 1.6. Of the words, lec (h. 1.9. Plal. 78.64. | Ball fall] Be flain; as 2 Sam. ch. 1.1. v. Plal. 78.64. | by the fword] Of the enemy see ch. 1.20. and thy might] Heb., thy might. And to Jer. 49. 36. their might: as we use to Say, shoulding, searn, commandly, four nobles, gentlemen, communt: fo, the bright of people, for longith people, Cal. 4.4. or, it has promp a failed for midshe ware. as wild done for a man of wild done. commons 110, the beight of people, for hanging proper, ca. 24.4; or; hy men of might, for mighty near 3 as wildome for a man of wildome a wild man, Mic. 6.9, and honour for men of honour, honourable men, chap. 5.13.10 through, for throng ones; or, men of through, Judg. 5. 21.Sec ch. 1.21,26.

21. Sec ch. 1.21,20.

in war Where the mighty fall, as well and alloon, oft, as the weak, 2 Sam. 11.35. Eccl. 9. 11. especially then, when God fights against them; and the enemy comes with Commission from him; against them; and the enemy comes with commission from him; against whom no power can prevail, and before whom no strength can stand, 1/61/3, 16, and 76.7. Amos. 2.14.16.

V.26. And her gates shall lament, The City being rumated, shall yeeld a most lamentable spectacle to all that behold it; or, the whole State and land shall be in such condition; it shall so be with

all her cities. See Jer.ch. 34.v.1.

her la change of the perfon, as before verfe 14.

net la change of the perion, as before verie 14, her gates liber eithers, gate, for eith; as Exad. 10, 10. Deux, 16, 15, and 31.12. Or, the gates of Zion, that is, of Jerusalem, wherein the Judges and Elders used to sit; for the hearing of causes, and the exe-

Judges and Elders uted to lit, for the nearing of caulet, and the ex-cution of Juffee, Ruh 4.1, 2. Pal.117.5, let. 2/17.7, final Limited J. A very pathetical experlion, intimating fuch a wo-full condition, as even the very fentlelds: creatures might feem as be fentfalle of it. So, chap. 24. 4. The gates of Zion are fiald to month; for want of that conditioned of people that had wont to be to them as the waits of Jion, are faid to Limital for want of pathengers.

enem; as 10c wastes of 2.100, are laid to lament for want of patlengers that utfed formerly to palte to and fire by them, Lam, 1.4.

and file? The land or the mother City Jeruslaem, Lam, 1.1.

being defaulte! Heb. (classifed: that is empired of goods and people: or delivoyed: earl offs the word is rendred, Zach, 5. 3. But of that version there is found doubt. The word ferms to have a meta-body in it; also from the fusering of an body which known comof that version there is some doubt. The word seems to have a meta-phor in it, taken from the sweeping of an house, with brooms or self-some Matth. 1-44, which by this very word, are of some deemed to be for carmed. Exod 3-5.93, and cliewhere. But that is not so probable; for the vessels or all minuments there mentioned, were of gold, and belonged to the holy Table; and the use of them seems to look and lead another way. Howbels, to the use of such imple-inents, the Propher might well be supposed here to allude; nor is it any unsufal relemblance in Golds menages. For so of Jerobous in house, Gold thereatts to slyrery it away as a man sweeps away durn. house, God threatens to sincep it away, as a man sweeps away dung, notice, God threatens to justep it away, as a man weeps away aims, until it be all gone, it ling 14.10, that is the fence of the place; though the very term of justepine be not there expressed. But of Babylon he saith expressly, that he will justep it with the before of despression, ch. faith exprelly, that he will Jiwer it with the beforme of defination, th. 14.33, and of Tyrus, that he will ferape, or fiwer her very dulp amon, Eck. 2.6.4.07, it may be a roop, exteat from the mining, or elements, of the distribution of a dilp, Matth. 33.35. For in allufton hereunts, in the flow of Manafles God dreacents on the flow, it is seen to the second whe're it is, when he hath to dome, 2 King. 21.32 which we of the two, the phase here used hath reflect to 10.3 application is, that by eleming of it, is here mean, a depopulating of the companion it is, that by eleming of it, is here mean, a depopulating of the companion of the companion

fuch sind of occurrences; and having nothing to shelter them from | dust and dire that flicks fast to the pavement of an house, that canduß and dire that flicks fait to the pavement of an houle, that cannot therefore be cleanfed; the ones, or the other; untill the one throughly wiped; and the other fweep accordingly; and to fait fluff, as is fo wiped off, or fweep away, or forwed, or forspad off, are they compared, Lam, 344, Yea, Inch they were, even in Gods repute: and accordingly it is later intimated, that by him they flouid be foldale with See Fer. 6.300 m is of mourners, Ezza 9.3 (attein upon the grownd J As the manner is of mourners, Ezza 9.3 (bot. 8.13, 140, 47.1. Lam. 2.1. Ezek. 8.14, Yet withall, alluding to the fite, and fight of a facked City, that having her flately buildings, either pulled down, on burnt down, feems to be in the duß; or to be, as a body difloyed into duß, 1 King, 20.10. Plant 10.1.14, th. 3.1.13, and 2.6.5.

ch.25.12, and 26.5.

Verfe 1. At in that day I in those times, as chapt. 3. 18, This ned in chapter belonges to to the former Prophecie, contained in chapter, and 3. And this first verfe of it, to the menaces dened in chape, a.m.d.; and this first verie of 15, to the interacts are nounced in the chapter next before, going v. v. 25, 26. Concerning the definition of their men, and defolation that thereupon flouid enflue; further here amplified by first a paucity, and fareity of that fex furriving, the war having confumed the most of them, (the like whereunto, see chap. 13.22.) that many women should be con-Jike whereunto, Ice chap.13.2.) Unar many women inouta be con-tent, yea follicite, to come upon any tearmers, though never fo une-qual and unreasonable, under one mans wing, that he may be ac-counted as an hasband, and head to them; and they may nor be deemed to warn fisch an one. So some take that, Jer. 31.22.but of

that in its place. tnat in its place.

fewir memin j.e. that is many women, As Pial, 119,164, Prov. 24,
16. (h.)0.6. [er. 15, 9. A certain number, for an uncertain. So
Zach, 8.3.; term in there; a fer fewer women here.

fall lade held Congrary to the modelly required in that fex;
rather to be lied, acal cought unn by the other; then themselves to

feck and fue to them.

of one man] Contrary unto that natural disposition, which in of one man | Contrary unto mar natural supportion; which in that Society, is not willing to admit competers; Marriage, and majety, enduring no co-partnership. And the wife superinduced, therefore, is taid to be a vexation, and, a vexer, Levit. 18, 18.

we will eat our own bread] We will find our felves mear, drink, and apparel. We will expect no fuch means of maintenance from thee, as the law tieth husbands to, in regard of their wives, whether they have one, or more, Exod. 21.10.

bread] For all manner of food; as Gen. 28, 20, ch. 3.1.
our own bread] That which we will carn our felves. See Pro-

and mear our own apparel Either, wrought with our own hands; procured by our own employments, otherwise. See Proverbs 31.

13, 18, 19, 22, 23 and 13, 18, 19, 22, 23 and 18, 18, 19, 22, 23 and 18, 18 and 20 and

So tacoo, Sect. 40. 10. Let my name or catter upon form; that is, let the called and accounted mine, to wit, my lons. called That is, bt, or, be accounted; as ch.1.21, but alluding withall, to the usual manner of calling the wife by the husbands name, Joh. 19.25.

name, ich 1-9.35.

10 4gt awg our represch] for it was deemed a reproachfull thing
among that people, for a woman, as to be without fille. 1 Sam.1.6.

10 4gt, 3-16 for boarrenefs was accounted a curefe, Exod. 3: 3.

10 4gt, 7-16, and fultifulnes a bleffing, Pfal.1:17.3. & 118.3.) for owner an hubband; to live fingles as one, that no mora regarded, or looked after, 6h.64.4. Ich.30.17. and that therefore could not have
liftie, in an honeft and warrantable way. Hence it is mentioned,
as one difinal effect of Gods judgments on this people, that the
middax were not given in mervinger, Pfal.1.9. 63. See the flory of
lephthat's daugher, ludg 11.36.37. This the Apoftle feems to have
had an even of 1. Cor.7.86.

lephtha's daighter, Jung, 11, 36, 377. Into the speak of the danger to f. 10-7.36.

V. 1. Intibat doy] At that time; or, Then; as chap. 2.0. or, And then, For the better connexion of it with the reft of the context, as ch. 36. but here, then if for after; as ch. 30. 35. And, as the particle thee, is of with us arone, not of the time prefent, but of the time enfuing. For, the Prophecie, or predictions here following, were to stake effect: No what time they should be in that defoliate conditions but after these calamities over-past, and the people of the conditions of the state of the conditions that the conditions that the state of the conditions that the ionate conations but after their catamittee over-part, and the people of God by their affilicions thus purged the incorrigible wicked being fwepr away, and the refidue reformed, v. 4. ch. 1. a. 5, 27. For this Sermon, or Prophecy, the Propher concludes, as the form, with gracious promites, for the disport of the faithfull; and with a prediction, as most think, of the exhibition of the Melius, and the substancing of the Church under him whereastich affor he herea estauration of the Church under him, wherewith also he began

the fame, ch. 2.3.

**The transh of the Lord] The promited Messias: the Lord Icsus. **The transh of the Lord] The promited Messias: the Lord Icsus. **The Lo

Chap, iiil. 1. 30. In regard whences, he is alto nutter termed a bund, or branch, of righteonfulfe, [6], [62, 23, 58, 33], 17. The Jewill Dooders themfells expound it of the Mellins; and many of ours therein, concur with them. Yet others undertland it of the Church, That as their land, though earlied by former ways, ch.1.7, 83, 32, 13, and much more land, though earlied by the charge and th land, though wattedby former wars, cn. 1, 7, 6, 32, 1, 3 and muter thought also, by occasion of the Babylonian deportation, ch. 3, 6, 6, 6, emed never likely to recover, and setum to his former fertility and beauty again, Jer. 3, 17, yet fhould become, both after the Affyrian incursion and devaluation, as also after the setum from the Chaldean form and devaluation, as also after the setum from the Chaldean fion and devatation, as anoatter the return from the Chandean captivity as fluidiful and beattifull, a serve before, chap 3, 1, 6, 8, 35, 1, 3, 1, 2, 3, 3, 5, 3, 5 the Church, and people of God, called his pleadant plant, ch. 5-7, though it feemed for the impaired, and wafted, by the foregoing calamities here denounced; and the long continuous that the continuous continuous and the long continuous by the foregoing calamities nere denomined; and the long conti-mance thereof, during the Balyonian deportation, and bondage, that it was deemed as a dead corple, or plant, never like to recover life againt; much lefs to attain to any fuch flourithing eflate, as before it enjoyed; yet flould again figring forth, and liprout out of the duft, and bot efforced to as florious a condition, as ever, chap the duft, and bo reflored to a splorious a condition, as ever, chap; 26,19.8,373. & 44.3, 4. Evekal. 1.1. 8,37. 11, 12.19. Others again conceive, that by the bud, or branch, here mentioned, is underflood the figure of God, and the graces of it, that flould in great abundance, through Gods blefling on the labours of his fervants in their figure all burbandry. I Co.3.6.9, figuring forth, and manifett itemfleties more gloriously then ever, in the lives and courfer the control of the c reit inemierves more grounding time ever, in the lives and courtes of his people, v. 3, chap. 1. 26, 27, & 60, 21, & 60, 3, 11, See the like phrafe, Plal 8t, 11, ch, 45, 8.1 conceive the fecond interpretation, to be most agreeable to the courte of the context.

to be most agreeable to the counter of the Soften take it, it is branch of the Lord] Because, which way foever we take it, it is from him. It is he that caused the Mcssiah to spring from the wither nom num. It is ne mat caused time meanan to pring trom the wife-red froot of [left, Pla1.33.11, 17, ler. 33, 15, Zadu 5, 8, Adt. 13, 2.3333. It is he, that causeth his Church to firing up again, out of her duft, ch. 4.51, 9. 8, 57, 10, 13. Exck. 37, 15. It is he, that causeth the greeces of his pirit, to fixing abundantly forth, from the hearts of those who were barren and fruitleile betore, chap.44. 3,4. Ezek.

of those many and glorious? Heb. For, or, to beauty and glory. [ball be beautiful, and glorious?] Heb. For, or, to beauty and glory, s, for glory, 2ach, 3, and, for a crosso of glory, chap. 28, 5, or, fimply, beauty and glory; as its irsended, 2ach, 3, 5, that is, band glorious; as it is sended, 2ach, 3, 5, that is, 55, at formal glorious; and a soliton of the abstraction the concrete a set of 3, 28, 50, at formal glorious. lation, and unto defolation, are one and the fame, ch. 1, 6, with ler. 12.

11, Sec ch 24.16. 11. Sec (n. 14.10), beauty. The word is rendred glory, chap. 13, 19, beauty/inf () Or, beauty. The word is rendred glory, chap. 13, 19, 8, 14, 16, and elfewhere. But glory, and it, are here diffind. And it feons rather to figuite finch rowlinds; combleins; and pleasantas; unto the eye, as makes amiable, defireable, delightfull. pleafasterfy turn othe eye, as makes amiable, defireable, deliphfull, So, a pleafast beviage, Ica; 3, and, a pleafast mind, Dan, 11, 16, Gor, it comes from a word that fignifies a zwe; a consely fimouth-skinned recentre, and eleiphtuit on behalf where two interciores, the Spoule in the state of the stat together, very firly express the exceeding great amiablenosse, mixt with no less Majetticalness, that is found in the person of Christ, and in his Church, and in his ordinances, and in the graces of his Spirit, Pfal.45.2,3,4. & 110.2, 3. Cant.1.9, 16. & 4.1.8.5.10. & 6.4. ch.52.7,8. & 60. 1, 14. & 62. 4,5. Rom.10. 15. 2 Cor. 3.7, 12, 18.

and the fruit of the earth] Or, of the land: as ch. 1, 19. alluding to that fruitfulnelle that the land formerly had, Gen. 26, 12, Deut. 8.8. and should attain to again; both, after the removal of the Assyrian and insout attain to again.) Doth, after the removal of the Allyrian, Almy 3 and again, after their return from the Chaldean agrived; though it had lain to long time wafte, 1c. 11, 5.60 ch. 30, 33, 24 Exch. 5.6 s. 11, 37, othere is faid, the Indights had lies wifele brane at the graden of Edde. But to be withall flori intally here understood as to 6 garden of Edits. But to be within the timenally here understood of the finite, bollinely, eighecularlys, and the like: that should firing forth, and appear in the lives and couries of Gods people, proceeding from the inward principle of grace in their fouls, chap. 45.8.8.61.3. Ersk. 47.12.Gal. 5.22.23, Phill. 1.11. Heb. 6.7. and

tanh. 1.0.6 of 1.7.18.

[ball beexcellent] Heb, excellency. Or, for; or, unto excellency: as before. The word properly feems to fignific gayaefs; for it comes from a root, which that in the Greek answers: from whence we have our Englith word, gay; And it is a title given to a chief degree aour English word, gay, 3 and it is a title given to a char degree among the Rabbins, as you would lay, excellent; or, illullylious. Hence, the excellent; of Jacob, Pilan 47. 4. yet is it frequently taken in the word they for, for juid, Prov. 16. 18, because of excellent, and gayarf; people are wont to grow proad, Ezek, 28. 13, 14, and in gayarf, people are wont to grow proad, Ezek, 28. 13, 14, and in gayarf, see expects their peide, ch. 21.6. & 21, 19. & 23, 9. But here it is taken for excellency, and of the excellency of the fruit of

that land, fee, Numb. 13.24, 27, ch. 1.19.

and comety] Or, goodly: for comely is not the usual commendation of fruit. Heb. comelines, or, goodlines: As in the other before, The word seems to import somewhat more then comt ness, and to be a degree above it. It is that, that was rendered bra-

Chap, 111].

into him and have interest in him, Rom. 8, and 11, 17, 24, 1 Cor., into him and have interest in him, Rom. 8, and 11, 17, 24, 1 Cor., into him and have interest in him, Rom. 8, 1 and 11, 17, 24, 1 Cor., into him and have interest in him, Rom. 8, 1 and 11, 17, 24, 1 Cor., into him and have interest in him, Rom. 8, 1 and 11, 17, 24, 1 Cor., into him and the area (fagate of float) the fermion of righteon frish. It is a float interest and evaluation of righteon frish. It is a float interest and evaluation of the float interest and evaluation of righteon frish and referved, shall decay and survive the forementioned the forementioned the float interest and evaluation of the float interest and evalu calamities. See ch. 1.27.

of Ifrael] See ch. 1.3,4. V.3. And it fhall cometo pals, that Heb. it fhall be; as ch. 2.2. with

a detect of the particle; as ch. 3. 24.

be that Is left in Zion, and he that remaineth in ferufalem] The fan-Stified effate and condition of the remnant fo preferved, in the state of Gods Church now reformed, ch. 1.ver. 25.

left 1 not fivept or taken away by the forementioned judgments, h.r.g. & 3, 26, Scc.v. 2.

in zion zion, and ferufatem, for Gods Cliurch; as chapter 1.27.

[bit be called boly] Shall to be, and be foreputed, as Gen. 21.21.

chi. 1.26. & 44.5. & 56.7. Heb. holy shall be jud to him; or, of him; 1. Pet.1.2.& 2.9.

even every one, that is written among the l wing in Jerufalem] Or, written unto life; or, written for life; as 2 Sam. 15, 21, Prov. 1016, 17. whom God had forcappointed to escape and survive the calamities of the times: as if he had made a lift of them, and entines. rought of the rolls in newen, Acv. 13, 8, wherein none are re-corded, but fuch as are defigned, as well unto grace, righteonifies; & holinels as to life, glory, & happinels, unto fancitication, as well as unto falvation, Pf. 69, 18, Ephel. 1.4, 2 Theft, 2.13, 2, Tim. 1.9, lam. 2.

unto falvation, Pf. 63: 28. Ephel: 1.4, 2. Thenl. 1: 13. 2. Than 1.7. Candidates 1. Pet. 12. See Call Exod. 32: 28: 26. This hath reference to that Then 1.4. When the Lord flad have 82: 26. This hath reference to that Then 1.4. See Call Exod. 32: 26. See Call Exod. 32: 36. S

2, and 7, 14. Heb. ordare: or, exercised. The word imports all the fifth] Heb. ordare: or, exercised, from the body, (for thence its high termed: nor need we for the notation of an Hebrew word, it high termed: nor need we for the notation of an Hebrew word, to have recoming to an Hebrew word, or have recoming to an Hebrew word, and the notation of the highest contains 18, 2, Pet. a. 2, 20 down-

cyc. See the contrary, 1 Tim. 2, 9, 10, with 1 Pet 3, 3, 4, and flall have purged] Heb. maffed out: as 2 Chron. chap. 4, ana juan nave junga j rice, mojura mu, as 2 cuton cuto, 4 verfe 6, Ezek, chap, 40, ver, 38, or driven away, carrid away, cafe on, removed: as the fame, Jer, chap, 51, verfe 58, and as the like, ch. 11, verfe 12, shall have fevered, and cast out, as dirt; or dung: or as droß, in regard of the metaphor following. And the prophet may feem to have made use of such a word here, as might well fit with both.

the blood] Heb. bloods, used commonly for murther, Pfal. 9. 3. che the vissal free, woods, used commonly to mitters, easy, 5, 133, 15, Hence, a man of bloods, for a bloody, a bloody minded, a murtherous man, Pl. 6, 6, and men of bloods, for the like, Pl. 26, 9, It is used also for the guilt of blood, Exod. 22, 1, 2, or bloud guilti-It is used allo for the gains of theory, Exod. 22.1, 2. or think grafts, Pfalm 51. 4. It is put here for opprefition, and all manner of cruel carriage, which is as murther in Gods account, Mic 3.10. Hab. 2. 12. the common fin of the one fex as those because.

Mic 3, 10. Hab. 2, 12, the common fin of the one fex as thole before mentioned, of the other-Sec ch. 1, 15, 23, 28, 31, 12. & 14, 15, 7 tet, fonce understand it more generally of all manner of unclearners: because blood defiles; ch. 9, 7, Ezek. 16, 6, Hol. 6, 8, or fraulatum] Therein fylis, 2 kings 11, 16. Ezek. 9, 9, and therewith defiled, Numb 37, 33, 34, Pfal. 106, 182 or the cutely exercifed by the Inhalitanus, chap 1, 15, Ezek, 22, 6, 9, from the midl thereof] Or, out of it: as Numb, 14, 13, Judg. 10, 16 Approx. 2

16. Amos 2. 3.

by the fpirit of judgment] By judgement executed upon the

n fie, Exod. 22.6. chap. 1. 31. 89. 18. and ellewhere: and thereof was that place, colled *Taberah*, Num. 11. 1, 3. because God there was that piace, coned Lauring, 1800. 11, 13, 3, because of the came to judgment with them by fire; a she lipeake, Amos 7, 4, and the allufion is to the trying of oare, or the cafting of metal, whereby the drolly metal, is levered from the purer fulblance, and either of the drony metal, is reverentrom the purer motatice, and either confirmed, or call away. See chapt. 35, yet foom render it, the fpi-vil of a motion, 3 or, coalimption; or, transval. Because the verb ic comes of, fignifies fornetime to depallare; or, cat down: as beafts do not. do grafs, Exod. 22.5 chap 3. 14. and sometime to remove, or, take

do grafs, Exod. 11-5, chap 3., 14, and fometime to remove, or, fufer away, t king. 1: 4,6-18 king. 3: 3-4,8 the the former feems more pixed to this place. And it is deeded to have respect to the fire of Gods read, c. 9, 78: 16.11 Exek. 36,5 or to the fire of the Spirits, t Cort. 3: 13,15; V. 5. And the Lad will, Red. Here followes: a promise of Gods gradebus presence among his people, thus burged, in all places of their abode, as well for direction, and guidance, as for protection and defence: expersed in way of allation to his leading them through the Wilderson. through the Wildernes, in their journying toward the land of Canaan. For unto that usually, is reference (as to one of the most remarkable, and miraculous passages of Gods providence, in behalf of his people) both in the relations of their return from the Babylenian captivity, and other-like deliverances in those times vouchsafed them; as also in the predictions of the restauration of the Church under Christ. See chap. 40. 3, 4. and 41. 18, 19. & 42. 16. & 43.

thater (Little, Sec. 11, & 51.9, 11.

erate] Do strange works, like works of creation; such as are above, or beyond the power of nature, and beside the ordinary course of the creature, for the safety and welfare of his people, ch. 41, 20, & 43.19. & 65. 18.

upon every dwelling place of mount Zion] Or, over: as Pfal: 105 35. upon, or over every place of the habitations of his people. Protection they shall have wheresoever they abide, ch. 8, 14. Ezek. 11.

cection trey man may winestower tary atoms (ii. o. 14, Ecca. 11).

6. See ch. 3.1, 8.1, 8.2, 8.3 (1).

6. of mount Zion] A type of the Church, See ch. 2... two word command upon the Affondise 10 cr, placts of meeting. The word from the Affondise 10 cr, placts of meeting. The word with the transfer from a verb, that fignifies to cr, caf, or trad, is used first for read-day, or Scripture read, Neth. 9. 8. and thereof man. and, or scripture rean, iven. 8.8. and thereor nath the lurkish Alcaron, its name. Secondly it is used for an affembly, or a meeting; not for the hearing of the Scripture read and opened onely, ing; not for the nearing of the Scripture read and opened onely, Dent. 31. 11, Acts 13, 44, but for other folemn fervice also, Levit. 23, 7, 27, focalled, from the calling of them together, chap. 1.13. Lastly, it feems here to be put for the places of their assembles. bling and meeting together for fuch purpole: as the like word is uled, Plat, 74.8. Lam. 2.6. oppoled hercunto, or diftinguished from used Pfal. 74.8. Lam. 3.6. opposed hereunto, or distinguished from their private house, or places of abode, mentioned in the former branches, but the state of the meaning is, that God would for potential the state they might, not onely fit fately and question for terral places of abode, Zach, 31.0. but aftemble also and meet together for the publique fervice of God, without fear of danger of the state of the places of about 1.4. having God and Christ himself, and the state of the public of the state of the places of the state of anomal them to present and feature them.

get or atthrbance, Eurol. 34. 14, naving God and Christ himleft, above, about, and among them, to protect and Genue them, both in the one place, and in the other, Pl. 64, 5, Zach. 15, Mart. ch. 18.20, a toud, and fmole? For, a toud of fmole; or, a fmolie cloud. A cloud like fmole, or as thicks linoke, Evod. 19. 9, 18. See the like, yerfe 6. and Prov. 22. 15, compared with Prov. 23.15, So the inoff reground they. Marks 21, 14, 12d. Child and China. most expound that, Matth. 3. 11. the Holy Ghost, and fire, and, water

a cloud) Alluding to the pillar of cloud, or cloudy pillar. That both conducted and protected them in the defart, Exod. 13. 21. and 14.

conducted and protected them in the daytime fire is not fo configur-ble, & 40.38, and fimele by day Because in the daytime fire is not fo configur-ous, as finose, or forme thicker vapour, John, 18.20, Joel 2.39.— and the shins, of a staming fire by might! This likewise alludes to the pillar that conducted the people. Which being one and the same, appeared as a thick cloud without light by day, partly to the configuration of the same state of the same state of the same state. be the more visible in the light; Sun-light, or Sunshine especially that uses the dim fire: and partly to cover, shadow and shelter them from the heat of the Sun, more vehement and offensive in those waste places, and sandy grounds, Pfal. 105. 39. chap. 32. 2. those waite places, and ianay grounds, 1911, 105, 59, 1131, 32, 3, and as a flame of fire in the night; both that they might fee it, and their wayby it, and follow its conduct, when by night they traveled, as fometime they did, Numb. 9, 21, and neither mils their way, nor, miscarry in it, as they might otherwise in the dark, Joh. 11.9 nor, mucarry in it, as they might ornerwise in the dark, Jon. 11.9.

I John a. 11. And again to make the night the leffe uncomfortable to them, when they made flay in thole uncount defarts. And that one and the fame pillar did both thole offices, and had two that one and the lame pillar did both thole offices, and had two lembles, to betake unemperes unto, whom occasion was, camer for fuck feveral appearances with it, appears hereby: Inthus when it flickler, or for finde.

Particle of the checks of that people, (at which time they were haplited with it, I Cor. 10. 1, 2. it dropping or milling down to the region them, to referth them, Plan (8. 9.) and came to the tear of bash, while it lafted him; whereof he had much joy and confort, where it flayed and flood fill to keep them and the Epytains while it lafted him; whereof he had much joy and confort, while it flayed and flood fill to keep them and the Epytains while it lafted him; whereof he had much joy and confort, while it flayed and flood fill to keep them and the Epytains while it lafted him; whereof he had much joy and confort, where it flayed and flood fill to keep them and the Epytains where it flayed and flood fill to keep them and the Epytains where it flood it is the not to fleg grief and vergation when he lost lander: it appeared at the fame time, as a farth cloud to the El
Egyptians on the one fide: and as as a bright light to the Iffactives

A summer of the confort had the proper in the property of t

all the glory] All Gods people: who are his glory, verse 2. whom "all the glory," All Gods people: who are his glory, rerfe 2. whom he make paraskers of his plory: a she did Moles, Exod 34. 19, 30. 2 Cor. 3, 18, in whom he is and will be glorified, Pfalm 39. 9, ch. 61. 3, Rom. 8, 30, 2 Theff. 1. 10, and whom by works wrought, as well for them, as in them, he makes glorious off, even in the eye of the world, Pfalm 84, 11. & 87, 9. & 149. 49, chap. 60, 12. See th. 11. 10. & 22. 24, or, as 1 Conceive the plain meaning to be, that that glory, or goodly and glorious efface, that God would advance his people to, after refloring them from their former dejected and difficulted condition, flould continue firm, and flediaft, under Gods unrefligin, overforeastine service was 16. See chap. 32. 16. Gods protection, overspreading every part of it, See chap. 32. 15,

19. & 33. 17.21. & 35. 1, 2, 9, 10.

(Ball be a defence) Or, a covering. For the word here wed, comes from a root but once read, that fignifies to cover, and by covering, to protest: which is the very proper notion of the word, protest. It is used by Moses in the blesling of Benjamin, Deut. 33, 12. The beis used by Mofes in the bleffing of Benjamin, Deut. 333, 12. The benued of the fuel fluid adversal in Glytu by thin, beful ever thin every day, or all the day long; that is, continually, and cenfanntly. A good comment upon this place. Which may also be rendred, as our transfarors there supply it, br. (that is, the Lord) fluid be a covering. See v. 6. It may have in referred in general, unto choice massers of value, price, and regard, which men are wont to keep clofe covered as well to keep size. as for factor otherwise. But It is supposed. or value, price, and regard, which men are wont to keep to be over-red, as well to keep fair, as for fafety otherwife. But it is supposed more specially to allude to that cloud, that covered the Tabernacle, a type of the Church, Plalm 15.1. When it was within filled with a type of the Church, Plaim 15.1. When it was within filled with the glory of God, Exod. chapter 40. v. 34, 35. Numb. 9. 22. The word is found onely in two other places, Plaim 19. 7. & Joel 2. 16. and it is in both those places used for one and the same thing: to and it is in both thole places uled for one and the fame thing 1 to wit, the bridgy come chamber, cloffet, or bower, For this was, a some tellus, futh a geen bostly, or bower, as in the feast of Tabernacles, they made ule of, Levit, 23, 48. Num. 8, 15, 17, (though others hay, a campp, hapported with four perches, or poles, at the four conners, under which the bridgegroom and bridge received their folerm beliffing. Plant 18, 29, which has bridgegroom folkered himfelf with ners, under which the bridegroom and bride received. there foloum belofting, Pfalm 118, wherein the bridegroom folcaed himself with his bride. A place as of feecesic, fecutive, and fafety: fo of folcae, and delight; no unfire to represent, as well the comfort and joy; as the immunity and fafeguard, that Christ, the Bridegroom, by his yracious preferen affordeth to the Church his Spoude, Pfalm 31, 20, and 31, 1, being both Sun, Solates, and Briedt, or fishere unto her, Pfalm 84, 11, See Cant. 2, 3 Bus it may juffly the queffioned, which then the use of either of these, were for ancient, as either Davids time, Or Efges, Only this we are fure, that the word here made choice of by the Propher Efgy to decipher Gods protection of his people, is in Seripsure used for that wedding room, whatefever it was, V. 6, And three fland be) Or, as some, be fland be, the the word, protection there fland be, Or, most tuly, as 1 suppose, which, the course, for the propose of the control of the course, or the course of the course, or the course of the course, or the course of the cours blefling, Pfalm 128.) wherein the bridegroom folaced himfelf with Pfalm 91. 1, 13. ch. 25. 4. and 32. 2. (nor to fpcak of fome other covert, divers from that before spoken of.

a Tabernacle Or, tent; or, as a tabernacle: or, as a tent. The note of fimilitude supplyed; as Plalm 11. 1. and 84. 11. ch. 21. 8. Alluding, as some think, to that tent, (for so it is termed) made of stuff woven out of goats hair, wherewith the Tabernacle was covered, Exod. 26.7. or those other coverings of rams skins dyed red, and of badgers shins; with both which, that tent of goats bair was covered, Exod. 26. 14. and 36. 19. to preserve both the Taberna-cle it self, and that tent with it, from the annoyances of wind and weather. The word it felf is sometimes used for the holy Tabernathe Plain 76, a, and for the Temple, Lam. 2, 6, which is mentioned alloby that term, as a harmonic focusity and procedion, (tich as were fluctuated with the process of focusity and procedion, (tich as were fluctuated with the process of the fluctuated with the process of the ele Pfalm 76. 2. and for the Temple, Lam. 2. 6. which is mentioned

7 15, 16. 8 21. 3, 4. for a shaller, by making a shadow, Ezek

31. 3. and for a place of refuge Such as the feebler fort of creatures are wont, in hazard of their lives, to betake themselves unto, Pfal. 104, 18. and such is the Lord said to be unto those that are his; and that fuch an one, as never fails, Pf. 9, 9, 10. and 46, 1, and 61.

3, and 6s. 8, and 6s. 8, and for a country from form, and from rain) Such as keepers, before, were failto fee up in places where they keps, to have at hand, when occasion was, for their purpole. It is used a list for title to courts a will beath are not to so make use of, to lurk, and to shelter shall be such as the court of the courts of the courts of the courts of the court of 7. and 119. 114, and by their enemies in derifion ; let him rife

up, and be your covert, Deut. 32.39. See ch. 32. 2.

from florm! The word is sometime asked for an inundation of from porm! The word is sometime taled for an intendation of land waters, breaking in upon the fwelling up of some freem, or flood: as Ploo, Hab. 3: 10, but mode frequently for a flow wers, or rain, Job 24. 8. Plaim 77. 17, chap. 30. 30. and 32. 2. and

fo here.

Jion florm, and from rain] That is, from florm of rain 5 cr., a value from 2 as, florm, and tempell, for a tempellanus florm, chape. 19. 6. and, from its words of florm, from heteropely, tank is, from the temperature of plant, from the temperature florm of wind, Plain v. 8. So, free and brimgloses; for, five of brimgloses; of lightheress free, Gen. 19. 4. Plain VI. 4. d. 4. 10. and 21. 3. and, a cloud and finoley, for, a smoky cloud, 24. 10. and 21. 3. and, a cloud and finoley, for, a smoky cloud,

CHAP. V. Verse 1. Now will I sing Here beginneth our Prophets third Sermon, composed in form of a ditty, or Song In the first part whereof, he layes down, under the parable of a vineyard, the great care and cost that God had been at with his people, and their unworthy carriage again towards him; his goodness to them, and their unthankfulaus to him. That which he began also his

and their unthanking is to film. 1112 which he begin and he first Sermon with, chap. 1, 2, 3.

Now, Sec. J in the former part of this verse, is the Title, or Infeription of this discourse; or of the first part, at least, of it.

temption of this ancourie; or of the intripart, at least, or it.

I will fing J As Moles did by Gods appointment. Deut, 31. 19.

82. 1, So Deborah begins her fong, Judg, 5. 3. and David, Pfalm

101. finging of mirey and judgment; as both Moles, and our Pre-

fing That is both Pen, and utter, as Pfalm 45. 1, 2. & 144. 9.

Deut. 31. 30.

to my welbeloved] There are that render it, for my beloved; in his behalf. As, for Solomon, Pfal. 72, but our version may well stand, as dedicating and directing it unto the party so denominated and written to his honour. So David, to thee, O Lord, will I fing,

Churches believed; fo oft flyled in the Canticles; Cant. 1.13, 14, 116. 8t. 3, 8, 10,16,17; &c. and her love, Cant. 2. 7, & 8, 8, 10,16,17; &c. and her love, Cant. 2. 7, & 8, 14, 15. 8t. 11. 7. Some therefore fluppole is to be flooken in the exercise of God the Fine of the vineyard, pleasing to Churif his Son, & Heir, concerning his vineyard, Mat. 1.13,3;7 Chters rather, in the perfon of the Prophet, note, as some would have its, as of kin to Chrift, fluppoling him to have been of the triple and feed Royal, afting fluppoling him to have been of the triple and feed Royal, afting fluppoling him to have been of the triple and feed Royal, afting fluppoling him to have been of the triple and feed Royal, afting fluppoling him to have been of the triple and feed Royal, afting fluppoling him to have been of the triple and feed Royal, afting fluppoling him to have been of the triple and feed Royal, afting fluppoling him to have been of the triple and feed Royal, afting fluppoling him to have been of the triple and feed Royal, afting fluppoling him to have been of the triple and feed Royal, afting fluppoling him to have been of the triple and feed Royal, afting fluppoling him to have been of the triple and feed Royal, afting fluppoling him to have been of the triple and feed Royal, afting fluppoling him to have been of the triple and fluppoling him to have been of the triple and fluppoling him to have been of the triple and fluppoling him to have been of the triple and fluppoling him to have been of the triple and him to have been of the him to have been of the him to have h and to his Church; to the Bridegroom and his Bride.

a fong A difcourfe made in metre, that it may be the more eafily and readily learned, the better remembred, the more frequently chanted; and being commonly in the mouthes of all forts, be transmitted from age to age , and remain unto all posserity; as we find by experience, that the Plalmes which we have turned into we find by experience, that the Plannes which we have turned into metre, are generally more familiar, and in more frequent used with the hard other parts of Scripute-See Deut. 31.19,25.

of my lettoved Ether commanded of him, as Deut. 31, 19, or (aggedted by him, 32 a 20m. \$1.2, occupied in his name, and in taggedted by him, 32 a 20m. \$1.2, occupied in his name, and in the second of the seco

his behalf; for it is a fong of expolulation and complaint, concerning the wicked and unworthy demeanour of Gods people towards him, who had been so carefull of their good: not unlike

those, Deut. 32. Plal. 78.& 106.
my beloved] The word differeth a little, but not much from the former. And as Solomon the fon had his name from the former: fo David his father from the latter : for it fignifieth ones beloved. Yet fome render it here uncle, and fome, confin: upon that groundless fupposition above mentioned: that Efay should be of kin to Christ. And it is true indeed, that the word here used, doth sometime more ftrictly fignifie an uncle, Levit. 20.20. & 25. 48. and fcems fometime enlarged to any one neer of kin, as Amos 6. 10. See Ier. 32.7,8,12, but it is used as commonly for a friend, or one beloved; and Jacob, and by God therefore set apart for his peculiar, Deut. 7.6

ble as its author and creator, verle s. Sec. ch. 25. 4, 5, & 3a. c. Rev. | and that above thirty times in that fhort book of the Canticlas and they are far out therefore, that imagine it hever to be for

touching his vineyard] So the particle is taken, Gen. 20.13. 86 26. ketuhing his oninyata]. So the particle is taken, Gen. 2013. & 6.46, P. Pal. 3, 1.11. Yet it may here be rendered; and that is indeed the most proper and utial fignification of it; 100, or, but bit roises, particle and the property of the property of the particle property of the property of the property of the property of the proposed of the proposed of the proposed of the proposed of them, that parable concerning the propagat, Matthe. 21.33,34. Mar. 12.1,121 Luk, 20.9,16. but the former feems better. See ch. 27.

his vineyard] His Church; as it is expounded, v. 7. Howbeit, what fome hence gather, that this fong was framed in allufion to fuch merry fongs as in vintage time they used in the vineyards; ch. 16.10.817.2.being such a mournfull daty, seems not so pro-

hable. My believed hath] Here begins the fong it felf,
my beleved | Chrift, as before,
hath a vineyard | So is the Church usually flyled in 'Scripture,
as a place that men have much care of, take delight in, and expect plealant fruit, and no fmall gain from, Gen. 49, 22. Pf 128.3. Cant. 2. 15. & 6, 12. & 8.11, 12. See Pf. 80, 8. chap. 27, 2. Jer. 20. 21. Ezek. 15. 2, 6, Hof. 10. 1. Matth. 20. 1. & 21. 18, 33. Luk. 13. 6.

and a 0.9.

in a vory fruitfull bill] Heb.in an horn, the fou of oil; (as Pfalm 104, 15) or, fatasil, as 1 Chr., 4. 40, an horn, that is, as most, an bill, and hally places are deemed fitted fror vines, Pfall. 80, 10, foune, an high bill. For horn is taked for height, Pfall. 75, 5, as being the most eminest part of any horned beaft. Other an horny bill, fach as bowing like an half moon, may receive the Sunbeing the molt eminent part of any horned-beatt. Others an horny bill, fact, as bowing like an half moon, may receive the Sunbamas at all times of the day, both morning, noon, and evening; and on every fide, for the better ripening of the grapes: and are in fome other languages fail to be be termed; and, they fispeols an allufon to the mountains of lines, Jer. 19, 3, 8, 23, 18, 25, 13, 3 and he for of fatorify, that is, a very large at the formation: The other, the rithmets of the forth. The town being pur for the exchange of the forth of the fo

V. 2. And he fenced it] He spared for no pains nor cost about either for the manuring, or fencing of it, verse 4. Marks

fenced it] Made a fence, a wall, a hedge, or both about it, (fee

fraced ii] Made a fence, a wall, a hedge, or both about it, { fee v, 5, 10 keep out, as frangers, that might reopie; 10 wild be gibt or Cattle, that might feopie, 10 might reopie; 10 wild be gibt or Cattle, that might feopie, 10 money it, Exod, 23, f. Cant., 15, an emblem of Gods cate. for, and providence over his people; ch. 27.

Jeffan 13, 7. Zach. 15, f. See to by 1.0.

and gathered out the floats thereof] Hebt. he floated it. The word here tudel, figuities formexime to call floates at one, a Sam. 16, 63, Sometianes to jet? floats our of a place, as ch. 6. 1.0. and fo here, as the earling of thores into a field, isfaid to join (i. x King. 3, 19, fo the picking of them out is went to amend it because flomes hinder the growth of plants, and makes the land, or ground, lefs fertile. A type of Gods care to free his people, as well from annoy-ances within, asto protect them againth incurfions, and imprizate of enemissition without. See Zach. 25, 80 ch. 4, 5, 5, 6 the service of the fencing, of the prohibition of the control of the calling on the control of t ther wicked people before them, and from among them, Exod. 23.

27,30,Pfa.44.2.But these things feem over-curious 27,50,142.44.3.But these tumps seem over-curious.

and planted if He ferted his People in the land, Pfal.44.4.8.80.
8,9, where they had been but fitangers before, Pf. 10.5,12. as a vineyard planted with fitange plants, brought from fome forraign foyl,

yard planted with firange plants, brought from some forraign soyl, chap. 17, 10.

"with the thoisest wine" Heb. Sowle, (and so Jer. 2. 21.) which is the name of a place, (whether in the Philistims Countrey or in the land of lifact, luncertain) where Dallia dwell. Judg. 16. 4. from from whence some suppose, that this kind of vine has a same; Some of the Rabbins therefore read the words here, He planted it with plants, or slips of Sowle. It as greed upon, that it significant a very choice kind of vine; whose grapes, sly some of them, had no grain or stones in them. But that is farree probable. See Gen. 49.11. ch. 16.8. and 19.9. Of the colour of this vine were some horses, mentioned, Zach, 1, 8, as some in Greek called, Spadices, of the like. Some Suppole it to intimate the Jewish people, as a choice feed, deftended from the loying of those their worthy Ancestors, Abraham, Isaac,

scend unto such niceties, and particularities, in the exposition of a parable. And these branches thus expounded, fall one into another.

acc more nereot, on Jer. 2.2. If and built a tower in the middle of it? So Mark 12. 1. A place for the keepers of ign oreire to, and lodge in, so feituate in it, that they might over-look the ground, ch. 1.8. in the middle of it. Either finning to the control of the state of the control of the state of the control of th might over-now the ground, ch. 1.0.11 the majo of it. Either fin-ply, in it, as ch.7. 2.2. or in the midl; as a place most convenient for over-fight. Of perulalem fome expound it, wherein, as in a watch-tower, the Priests and Princes resided. See Jer. 6.27.

and also made a wine-press therein] Heb bewed out. Of wood, or and also mades a wine-pass between J HeD. Standa out. Cl. woods, or flone, Prov. p., i. th. 10.1; and 21.8. Mark 11.1. It is faid, he deged out. But that feems spoken, not of the prefs, but of a place to fee a welled in, to receive the wine from the prefs. This some expound of the alras, fireaming with the blood of beafts offered in facilities, (Sec. L. 11.1. R. 19.1.3.1) like the layout of grapes, Gen. 49.
11,11. Dun. 32. 14. Others, of the Pitelfs and Prophers, who, by their preaching, prefied out of Gods people good works, and plous offices, as pleafant liquor, very gratefull to God, Heb. £3.16.31. Judg. 1.2. But of that, as set the relationship.

5. 13. But of that, as of the reft.
and he looked Heb. expelled. After fo much care had of it, an men ne congress ricu, experient neuron muon care nad of it, and means used about it, he expected, and waited untill time of year, then making account to receive fruit answerable to the cost and pains that he had been at with it. Matt. 21.34.1. Cor. 9.7. Heb. 6.7.

Jams, 7.

that if fould bring forth] Heb. maje; 28 Gen.1.13,12.Matt.; 8,
10.8.7.19,19.So in the next claude, and v.30.

graps: [3 range, of feine kind or other, it could not but produce,
unleftle is were wholly barren. But the meaning is, lutch grapes as
those plants, or flips where with he had planted it; uffect obers, and
graps therefore, here are to underflink good grapes; for choice
graps therefore, here, we are to underflink good grapes; for choice
2 ranges are to the country of the plant graph of the country of the coun grapes incretore, mere, we are to unactuating good grapes, or enouge grapes, agrammats, for goodly garments. Tach 3:7.

A defect of the Epither, not unufual, 50 c. 1.18, wool, for white wool, c.28,8, no place, for no clean place, Mal. 1.14, a male, for a found male opposed to a corrupt one : as here grapes, opposed to filthy, bad, noy-

form, naughty, flinking ones. jum,nangus,juanung ones, and it brought forth wild grapes] Most Interpreters, (some Greeks onely excepted, that render it thorns) the latine especially run in a track, expounding the word, wild-wists, so called in latine, because they ale to grow in the hed es, or edges of grounds. And to mend the matter, because that is the name, not of the fault of such, but of the plant it felf; and the translation therefore feems not to found the plant it left; another translation therefore Leems not to lound well.) They call us, that the plant is jux for the first. But we need not involve our felves in any fuch difficulties, the fence of the word being plain enough of it felt; The verb whereof it consequently, first left. The verb whereof it consequently, first left, the state of the word of the word of the case of the word of the word of the case of the word of the femilian. Ingular, Ext. ch. 4.1.2. a bad, civil, or naught; 0.19, and the fame here in the word of th the masculine plural, to answer unto and agree with the word grapes the maximum purtation miwer unto ann agree wan the won a yearly votten fillips, noting, formy, or with green; like thoic anaghty fifty, jer. 4. 1.3, or rather like thoic graper of gail, and latter suffers; yielding must like the poffs of dragans, and womous of after, Deux, 31. 33.3. The word graper is not in the Teet, but may will be figurely before the former branch though there be no necessity to the suffer of the post o plyed from the former branch: though there be no necessity to co do: fince it may be renderd amoughty or morphon ones. So the ve-ry like word is used, glo. 31. 40. for morphon or manghty, to wit, herbat-that is, weed; such as grow among corn 1 of which, Matth. 132; where the word used, would rather be rendred weeds; then sare, No can lathen to those, who make that here lopken of, a give of hyporisine, carrying a fair shew of piety, as these do of good crosse without private word. 2. Tim. 1.6. Since that the vices and grapes, without inward power, 2 Tim, 3.5. Since that the vices, and trimes, whereby faid to be resembled, ver. 7. as those also that Moles speaks of, and our Prophet elsewhere taxeth, in fore-going parallel places, are such as too openly publish, and make going parasite piaces, are titted as too openly publish, and make profession of implicity and crutely. See th. 1. 31, and 3, 9, 15, The defect, as of the adjunct before; in cryptic, for good grapes; so of the shiplest here in bad, nor bad grapes; is neither in-frequent in other languages. For so in the Creek Matthi, 32, 15, we read from and rdy, degreeable to that Con. 1. 30, 79 at 1. 25.1. The read (et., and any) egeralith, we render stand and thy a defect of the adjunct; nor unusual in the Hebrew: for so, Plam 38. 7. loathsom, for a loathsom disease; (for disease is

they deemed it delerved to have done unto it, y, j, 4. Anathen re-lates in what manner he purposed to deal with it, y, j, 6.

Oy inhabitrans of Jerufalm, and mon of Judah] That the equi-y of his proceedings may the more evidently appear; he is con-tent to make them judges in their own cause: judge (faith he) I pig you, between me, and you integer's as it he hould say, Tall he what your ledves would in the like case do, so served as I have been with my vineyard. So chap. 1, 18. 2 Sam. 12, 1, 6, Jer. 2.5. Mic. 6. 3,7. Marth. 2 1.40.

8. 8. 9. 27, 29. Others, of Gods precepts that he had planted his inhabitants, and men Heb, inhabitant and man. Taken collec-8. 8. 9. 27, 19. Others, of Coospiccept that he had planted his chief with, Dents, and the state of the had faid. Church with, Dents, and particularities. In the exposition of a Let any one of you pais fentence between me and it; as daring, and being content to put his cause to any reasonable mans deci-

of Jerufaltm, and of Judab] See ch. 1. 1.
V. 4. what could, &c.] Implying, that nothing as wanting on his part, could be pleaded; in regard whereof he thould come thout of what he expected.

what could have been done? Heb, what was there to do? What was more to be done ? as 2 King. 4.13, 16, Efth, 6.6.

to my wineyard] Or, for my aineyard; as Pfal. 72. for Solomon 2 and for his land, Joel 1. 18, that I have not done] Heb. and I have not done. The copulative for

the relative; as ch. 3.6.

init] Or, for it; or, to it, or, about it; that might any way fur-ther the fructifying of it,

wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes ?] Heb. wherefore did I expett,&c.and it brought 11 foith mid grapes 3] Hich, wherefore dad 1 exptl. Rec. and it brough forth, Rec. Why hath it failed mine expectation? See Gomewhat the like Syntax, Rom. 6.7, grapes, and, mild grapes. See ver. 8. It did not founds prove barren, and yielded not fruit, which by the wee fufficient to justific mine intended proceedings with it, Max. 84.89, 20. List. 3.67. Joh. 17.2. But is brought forth filthy, naughty, noy-four fruit, pitch of the state of the

V.s. And now go to, I will tell you He proceeds to relate his purpofe, having formerly propounded the ground of it, and left the en, quity of it to be deemed by themselves 16 Mat. 21.40,41. Mar. 12.7 9.Luk.20.15,16. And the Propher here patieth from perion to per-fon; speaking now in Gods person, as before in his own. See ch. 1.9.

what I will do] Heb what I am doing; That is, am about to do;

mans I will do Hechwhet I am dowg; That is, am about to do; will do Speedly, without further delayase, h.; Janad 43.19.

10 my vineyord Oc; with it is PI.147.10. Jer. 2.18.

1 will take away the bage threef) I will take no more charge of it, not care for it; but expole it to looi, and let it run to ruin. I will withdraw my protection and providence from my people, and will written as my protection and providence from my people, and will written my protection and providence from my people, and will written and my protection and providence from my people, and will written and providence from my people, and will written and providence from my people.

I will take away] Heb. I will taking away, take away. That is, I will ut thry, or certainly, take away; as Gen. 2. 17. But in this place a defect of the verb finite: as Ecclef. 9.11. See ch. 59.13.

defect of the verb finite: as Ecclef, 9.11. Sec ch. 9.13.

the bridge II he word property fignifies a fence of thorns, or the like,
Prov. 8.19. Hol. 5.6. Mic. 7.4.

and it flust be eaten up 18 by Reafts breaking in upon it, Plalm 3.

13. That is, wafted and deftroyed, by hotile invalion, Sec ch. 1,7.

and 3, 12. Hoti flust flust be for enting up, Or, that it may be for many
up: 1,701. 3.4. 9. Mal. 1, 9. as being good for nothing ellie, Mat-

thew 5.13.
and I will break down Heb. breaking I will break down; as be-

fore, A defect of the copulative, as ch. 3, 24.
the wall thereof Her flowe fence. As it is fully expressed, Pro. 24.32. nor feems it otherwise taken, Eccle 1.08, 9. Lang 3.9. Hof. 2.6, 50 this and the former are commonly diftinguished; as also the Jewish Doctors here observe: though someof our would have them both one, See Pialm 80, 12.8 89.40,41.

and it [hall be troden down] Heb, and it [hall be for treading down; as ch. 28, 18, Mic. 7, 10. Or, that it may be for treading down : as before. That it may be for cattel to tread down, and depasture at plea-

fure, ch.7.25. V.6. And 1 will liv it waste] Heb. wastusse. That is, utterly, or extreamly waste: as ch.7.19. the wasters of masses, in which two places onely, is the word found, Sec ch. 1.7.

or hough, being for vineyards, chap.7.25. as the plow for corn-fields, Ter.4.verl.4.

but there fhall come up briars, and thornes] It shall be overgrown with fuch noxious plants, buthes, and thrubs, for want of husbandry, which by those means might have been prevented, Prov. 24.3, 30. ch.7.23,24. & 32.13. but] Heb.and; ch.1.3.

out 1 sec.ana; cn.1.3; briars and thornes J Dyned frequently together, ch.7. 23, 24, 25, 89.1.7.8 10.1.7.8 2.7.4. Heb. briar, and thorn: as weed, for weeds, Job. 31.40. The former word feems to fignific futch a kind of thorny plant, as for ftiffenetic, and flubbornnetic, or hardnets, is compared pranty as to theretice, and thinderinetic, or naturely, is compared to an administ, as mod expondit, Zacht, 712. for the finarposite of its prickles to the point of an adamini, Jer. 17. 1. For the fame word is for an adamina, or diamond, (for all is one) (upposed to be used in both these places; but thereof see on Jer. 17. 1. The latter, is usually in the latine, rendred by a word that answers our bulh.

I will alfo command the clouds that they rain no rais upon it] Heb. and I will charge the clouds from raining ran upon it.

Chap .V.

and] For alfo 1 as Jer. 1. 13. as for precept, So Dent. 2.37 where the fame word is found:
that they can no rain! Heb. from raining rain. As from feeing, Pfal.

69. 13. From redcements, chap. 50. 2. From faving, from hearing, ch.

V.4. For the vineyard, &c.] Hitherto was the parable v. 7. For the uniform, Sec. 1 Hitterto was the peacete. We followed the explication of it, applied unto God, and his people: thewing how the case flood between God and them: how they had failed in their duty, and what for the fame was to

For J So some, as rendring a reason, why it should not so have been with it, as it was: because it was Gods vineyard, v, i, and the Deen with it, as it was: Decaule it was Gots vineyare, y, 1, and the place that he deficed to delight in Pfal. 13. 14, but that goes too far backward. Others therefore rather render it, Truely, Mority, Surely: as Job 8. 6. & 20.20. & 28.1. because having made an end, of the parable, he proceeds now to expound it. See.ch.7.9.

the uneyard] See v. 1.

of the Lord of hofts] See ch. 1.9.
is the houfe of lifrate] See ch. 1.24.& 2.5.
and the men of Judah] In a more special manner, as ch. 1.1. Hos. 4. 15. & 11. 12.

men] Heb. man: as v. 3, his picafant plan! Heb. his plant of delights, or, pleafures; that is, in which he took execeding great delight, Pfal. 132, 133, 14, 40 Jer. 31. 20. a child of delight, For, a child, that God hath taken yary much delight in : David used the terms very frequently, these by to express the great delight he took in Gods Law, and his Word, ny to expreis the great designt he took in Soos Law, and his words, 19'al.94.19. and 119. 16.344.79.77.39.143.174.and Solomon of the delight that God takes in his fon Prov. 8, 39. as also, of the delight that the Son of God takes in the fons of then Prov. 8.31. that is, as here in his Church, while it continueth faithful unto him.

prom 1 occ ch. 60,21,82 61.3.
and he look of he parken m; &c.] See V. 3, 4. judgment, and justice the execution of the one, and exercise of the other, were the good grapes, or fruit, that God cape teed from his people, Mic. 7. 1. plant] Sec ch. 60,21,& 61.3.

grapes, or truit, that God expected from in peoples, man, 7-1, but is hold apprefixed. To wet, there, where judgment ought to have been, in place, of indicature, at the bar, and in the bench of juffice, Eccl. 3.16. See ch. 1.13. & 3.14.15. So. Jet. 4.23. 36.

but] Heb. and. As v. 2. fo v. 6. behold | Spoken by way of admiration, at fo strange a degeneration

Behold | Spoken by way of admiration, at fo ftrange a degeneration. Sec. h. 1.1 [Er. 1.1] and one of the continuous of t fours, ch. 1. 17, and 3.7. was a worse disease to them that repaired fours, ch. 1. 17, and 3. 7. was a worfe difense to them that replained to him for case and relief; as a grievous feab, or fore, that ficks so fift to him, that a man cannot cally be rid, or recovered of it, so that in them the prover bwas verified, a praim; Phyliana, feated difeoff to his patien; a bad one, worfe thous the dipade it off. The Judges worfe then their opportfors: what they full ained by the one, more grievous then what they duffered by the other. See ch. 3.15. Others fleeced them; They freed them: Others braided their fleth; They brake their bones, Micr. 3-3. The word doth not figurily in-profe simply, as some would have it, no more then the word plage, of flowly; though from the word plage of the profession of the simply in the simple of the simple of the word plage. or firele; though joyned also oft with it, Levit. 13.3, 9, &c. but any such feeb, as was before said; either leprous, or other, Levit. 13 2,6. and 14, 56,

for righteoufneffe] Or, justice, joyned commonly with judgment μα τ₂ καταμμητες 1.57, μαι τες γυγικα commony wan μασματες 1 saif the few one in feparable companions: and without juffices in jugdment, no judgment, or a feab of judgment rather; a sour Propiet here (peaks, chap.61.8. See Gen. 18.1.9. Fell. 3.3; s. and 8) way, for the mid-key 5, Prov. 1.3. & 21.3. 2.5 am, 8.15; ch. 1.2.1. & 23.5, 2. and 1 King. 19.2.

Annotations on the Book of the Prophet Isalah.

\$6.1.]er., 1.1.& 9.33. & 23.1.5. & 23.7.

but behold a sry] The cry of the opprefied, crying out of their opptellions and wrongs done them; and crying to God, when they can
eer to celler with man, Exod. x5. 25.23, 27. Job 29.7. Pfal. 12.5.

Ecclef. 4.1. Lam. 7.4. And their were of the bar graper; nite
and of the fiphris, but of the fields, Gal. 5.19,23. complained of before

V.3.4. V.3.110 into them. Rc.] The parable being before propounded, v. 1, 6 and expounded, v. 1, the Propher now proceeds unto a more particular enumeration of fome principal heads of those bad fruits, before touched upon, with demandation of judgments proportionable in fome for the retento. See the like, Amoré 2, 9, 12-15, 19.

H'ol An usual term of denunciation, chap 29. 1. & 30. 1. & 31. 1.

See (nap.1. 4. wo unito] The partiele, unito, though necessarily to be understood, yet is here omitted; and with the interjection here used, very seldome expressed, once onely, that is observed; the inseparable one, dome expreited, once onely, that is observed; the interparable one, Ezek, 3, 13, and once the feparable, Jer. 48. 1: and infleed thereof, twice, the particle that fignifies upon, Jer. 50, 27. Ezek. 13. 3, but off expressed with another definingiative very neer this, ch. 3, 9, and else-

unto them &c. I The first head of the evils, or crimes more especially instanced in, is the grievous oppression of the greater and ricastly initianced in it the greeous oppression of the greater and the cher fort, exercifed by them upon their poor neighbours, in expel-ling them out of their houses, that shood neer them and their lands, that either lay within, or bordered upon their own; thereby either to multiply their own places of abode, or to enlarge their own de-

to munipy their own praces or about, or to mange their with mains. See I king. 1.4. (Mich. 2. a. kiris of boule to touch by house, that joya house to house | the house | to house hous unto their maniforus: but that they saided houles to houles; other that they were formerly political of, Pial 3, 13. That they might have variety of places to repair to, according to the triate and featings of the year, Amos 3, 15, O to make use of otherwise. Blod. 4.3. bloods rowth bloods; I hat is, murther is added to murther one comes in on the neck of another. Houle is body; (sir, one house to another; and field is field. That is, one field to another. Asyman

to another; and field to feld/That is, one field to another. As man of most; for one man of moster, the 3.7 mill make to approach that top field the field top field they will make to approach. A double deced, the field comparise, and; as Ended 15, 9. c., A sound other relativess a Chr. 38, ochap. 4.3, to thefe that, &c., will reply to approach. So have done, do, and will do. See fact, the deceding the state of the field that the state of the s

till there be no place No room for any to dwell by them, when they

till there be no place I'vo toomis a my
have engroffed all to themfelves,
that they may be placed I Heb. and ye may be made, or, make your
that they may be placed I Heb. and ye may be made, or, make your
that they may be placed I Heb. and ye may be finitive: as chap, 2, 3. The felves to dwell. The copulative for the finitive; as chap. 2. 3. The passive for the reciprocal; as ch. 1.16. And the person changed; as

alone] As if the whole land were given them to inhabit, Ezek, 11, 15.
in the midst of the land Or, in the land; as v.25.ch.7.22.

V.9. In mine, &c.] The judgment followeth, proportionable to the offence, And that, for fuller affurance, confirmed with an oathjast Sam.

as I Sam, 15.16. So some, But because the affix or pronoun is wanas 1 Sam. 1,1.6. Sa fome. But because the afthx, or promoun is wantings, (which is not attogether unusuful Pfalp.1, 4.6h. 1. 3, 17. 6.2.

1.3.) nor is the verb in the text. For the hebrew hash no more then,
is the eart be troad, or, of the Lord, &c. (and yet is that verb allo
fometime wanting; as 1 King. 20. 34. 64. 64. 4). Others therefore,
and those not a key, thus render it; 1 this care of the Lord of Hospi.
That is, This your cruel, and injurious carriage is gone up into Gods
ears: as Gen. 18. 20. 2. Chr. 35. 9. Ezr. 9, 6. Jon. 1.2. He fees it, and
takes notice of it, though ye think he doth neither behold nor retorad it, Pfall. 21. 11. 31. 43. 44. 44. gard it, Pfal, 10, 11, 13, 14 and 94.4.
the Lord of Hofts] Who is able to right those whom ye wrong:

and to avenge them on you, Plal. 146. 7. Prov. 10, 11. & 24. 15, 16. of a truth many houses shall be desolate] Heb. if many houses be not Sec.ch.1.9.24.

defolate. A defective, but emphasical form of swearing. See Plal.95.
11. As if he had faid Let me not live; or let me not be God; or let 11. As it no not had that it is measure; or set me no or was, or let me not be demand a Good firstly, a Good on my word, it me never be believed; if neth a thing be, which he means thall never be, Soc. 2.1. A. & 6.8. Or if fact a thing be now, which he is fully refolved fhall be; as in this place, See the like forms with man, Gen. 14, 3, 10, 13.2. 5. wherein, out of a cautious thunning difmall expressions, they used in worten, out or a causous manning animas experiences, new use in fewaring to omit the tearns of execution, which yet in the form of the oath was implyed, and was to be inphyed to make the fentence entic; yet, fometime was, but in a more plaring and indefinite way, for the most part, expressed. See Ruth 1, 17, 1 Sam. 3, 17, 7 D 2

of arrub Rec. I Saith be, is to be supplied As the live is very usual, they are once set to it, Deut. 32. 19. Prov. 13. 35. chap. 36. in the realizing of the specifics, either of God, or others, Sec 1 12. iii. with eighthe them IA detect of the particle, whether we are to

many houses. The multitude, and variety of your houses, so gotten, shall do you no good, you shall have no benefit by them, little joy

man an you no good, you man nave no cenent by unem, intre by of them. See Amos 3, 15, & 6, £11, defolated Hebymon, unto defolate to he said the said the said to he said the s

and décealed in them Amos 6.9.10.

Engrat and fair pribbat inhabitant 1] Even, wantingas ch, 91.

1. It is great pair fair pribbat inhabitant 2] Even, wantingas ch, 91.

1. It is great pair general we use to say goodly. 50 Denit, 81.12. Neither the large else, nor the fairness of your house, shall procure fecturity on such fairness of the private inhabitant plant, 1916, 1916 want of the private inhabitant, 50 Centle there is no inhabitant in them. 50 Jer. 4.7.

or inhabitants, or bicanfe there is no inhabitant in them. So Jer. A.7. See the line, the case of source of fluid yield one half] as their houses. V 1.0, Yea, ton acces of source of fluid yield one half] as their houses, and the case of the cas

breadth.

Badlyield Heb mille. As verl a. Holid 16 % 10 1 to hiddle ridne, for to yield mint, as to make milk for to yield mille, ch. 7:22 one but I mint, as to make milk for to yield mille, ch. 7:22 one but I man is, but not bath, not of grapes, but of wine, made of one but I make the grapes, that it faul bear. For the but was a measure for invited things, yet not the least in use for them, as some lay, bit, was far 12. Level. 2.3.3 Eleck. 41. Land the log less then shik Levi. 2.4. 2. 2. 2. 3. C. and it contained about eight of our galloin, the tenth part of an home. Fezek. 45,11.5 on that an withle acre of ground, planted with vities, itoudd not yield so mith, as one whole gallon of with.

wine.

and the feed of an house Ten, an house of feed. So also, Lever, 2, 16. The house was mediure, as well for grain, as for lightly, containing on either front his chapter, 2 the feed of the chapter of the feed of the f

mould not yield them apove the 'tenth part of their leed; they shall earry out much, and bring in but stitle, Hag. 1. 6.

V. 1. 1.70 unto them that arife early in the morning.] The second crime charged on them, their excess and riots sensitively joyned with

that rife early Heb the early rifers. As making a daily exercise of

it. So plal. 227.2.

rife early That rife early to their dtink, as worldly men to their ry; eary) in the early to their strine, as worldly men to their work pfall. 17.2 as being never well, till they be active whe, the one is their work, the other (So Zeph. 17. They wife early to early their attions) And in Willing, and defining early and they are all large out the time affigued and allotted to labour, and to and a vanuing out use time alligned and another to about, and to more ferious and necessary employments, according to the condition of mens (everal places, Plal. 104, 12, Eccl. 20,16,17, that they may] A defect of the particle finitive; as Zeph. 3, 7, See ch

that they may I a detect or the parties minuscas 2-pin-3-y-3-central forms from drink] ha Pla1, 11, 9, 150, that follow mifchief, Purflue is a segicity as one doth his fleeing foe, or his trade. See ch. 1, 23, 16 to fire after it, Prov. 33, 20, 35.

It may drink J Not withe, but other fuch drinks, made of honey, dates, neemals, or other grain, hat for fiveingth, obt-tinks, come from of where and (where of all on they have their name following drunk as well as it, Num. 6.3, 10dg. 13, 43, 44, 449, 20, 3. And though ordinarily diffinguished from wine, v. 21. yet uled here to comprehend both; and loc th, 56, 13.

**Anterior mention unto mich Hills the authlusers, or, drainters old often wine.

mena compana to 1.1, 20.11.
that continuers or, drawers out of 50 wir, that continuers on the first which dinkings. For there is a two-fold defect, both of the copulative as v. 8. and of the noun, after the participation the like cafe expedice, I fall 1.12.2. or fimply, flaying at it, firting by it, to wit, at, or over

petice, vial. 127, 207 imply, soying at it, menng by 1,50 wit, 45,070 etc. it with, Prov. 3,3 v. 30.

***gas night] lebah, for umo, as Gen. 11.4. Exc., 9,7 yi willight which imay be understood either of the cotar similight; as Job 2.4. 15, Prov. 7, 9, they fay by it, from morning to night, all the live-long day, as we incled to feetah, or the swaring similight, and two of is uicd., Job. 7.

***. Sam. 30. 17, from morning to morning, spend night and day, in drinking, and revelling : as they are never well, will they be at it it is 10 they can never give over, when

understand it, fill, as fome, or, that, as others the one implying the issue, or effect, the other, the purposed end.

issie, or effed, the other, the purposed and water Whence is appears, that the word used in the former branch, doch there comprehend both; and that file free the word, wite, ensuitable with a single the conditions of the word wide, it is indeed the odditiary effect of wine and froing drink immodrated by taken, to enslame the body, Jer. 11.39, no bring seaves and calentures, such as have thereof their name, Deur. 28, 21. ver, to enslame it with fistly last, Gen. 19, 33, 36, 161, 11. Vet because the word formetime dio fignishert, segrey, or andem to purple. Visit 7:3, 61 to. 1. Lim., 415, Some threefore render it, still the waite purple their is the public in. [1]. It is privite when in that manner, that it dott inspire them, and maker them, and take wits. Reason, and understanding from them, 160, 41.2, 19. vo. 20, 1. Under 10. of the free with Countries. ng, from them, Hof, 4.12. Prov. 20.1. but the former feems the foun-

ing from them, Hof, 41.2. Prov. 20.1. but the former teems the tonder.

And the bing shift the violable tablet, and play, and wine, with its bin footby. They abound excellifiedly in all manner of delights; abstrictioning themselves wholly theretune one that the things here mentioned, are of themselves will but as in their womens arise, and drimmeins. It 3, 14.50 here the excels in them and abuse of them, who which is condemned. So Annos, 4.6.00 co., in this greet, hath as hain-fail to be frung with whice, and to yield foined with a manner of a minical influment, where, and to yield foined that for with the without a few former of a bottle-jo allo called, th. 30.1. [51.13.13. See ch. 3.1.4. Which not unfully andwers our; either lute, for viol. The influment, in jest, having its demonstration from this is acknowledged by some of them, to have its original froit the Photos of the control of the c tioned, then thefe two; and they are oft joyned together, I Chro. 17.

tioned, then thele two, and they are of it opined togetter; I CHU 15, 28, 26, Chro₂ 10, 28, 29, 49 Fall 81.2, 8 15, 9; 16 He didn't; The word coming from one that fignifies to brat, including the distribution of the the flaughter ing of their children, in fair-file to blolech, whereof the place of those bords this had be natine, ch. 20, 23, 31, 21, 23, 23, and fairly, fuch as they indeed commonly in their feath, and merry meetings, ch. 24.8. 2016

they uted commonly in their reassistance. (as an hand-infitument the former, if called, because billing or pirred through, Sec chap. 2. 19. and 38. 20. after that filler, are both joyned together, as here, for elements, if the commonly as among us in dancing, from whence the frequent said of the pipe directing give the rame, in flebew, to the dance, Plai. 1.49. 3, for 31. 15. and 2.1.7.

gave the name, In Helbew, to the daunce, viai. 149. 3, ye. 2, 2), July 8, 1, 2; 2, 3, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2, 4, 2

who you there is not make the to be exercity as an assum, making nothing points of ferious: but all excefs, and loolinefs, Contrary to that of the Apollic, I Control, 13. A plous lence; but I conceive; not have for his approach of the Apollic, I Control, 13. A plous lence; but I conceive; not have for his approach of the Apollic, I control, 13. A plous lence; but I conceive; not have for his approach of the Apollic, as of ordinary meals, to easily with non-Gard, 13. Control, 13. So of challing, to think with him, Effin, 2, and 3, ...
the II the Apollic and Apollic

the work of the Lord] His judgments, either incumbent or, impen-

the work of the Lord His judgmeins, either inclumbent or, Imperadent, Pial (4, 10 Hab. 1, 5;
mither confider the operation of his hindr/Heb, and the doing of his
hands or his hands doing they fer anyor, they have not fern. They cither confider thors for take notice of the things tilemfelves, th. 42,
Holdy lory and leift, like no notice of an hand of God in then,
th. 45. It. For it is to onice, that fome of the Jewith Doctors have,
who, by the work of God, underfland the Law of God, by the mode of
his hands (the writing of it in the tables of flone, Exod 3, 13, 14, 18
"firthy Weir stand for not regarding, and looking after God's hay
Job. 11.14 And this fletwise feetingth to be out of the way, which flows
of

of them have, with without fome of ours correctly, who understand for them have, with without fome of ours correctly, who understand for them have, with without fome of ours correctly fords works of creation, the celebrah bookies that for the properties of the control of the

on the like grounds, Amos 6.7.

on the like grounds, Amos 6.7.

***ny people bee ch. 1.3, 8 t. 2.6.

**are gone into eaphrou?! Or, **are going. Are as fure to go,as lifthey were going thereology. Or, **are going the goods, 50 (cr. 9.1, bio. 1.8).

**becausife they have no homeled? Hich, first homeleds. Or, heroughbecausife they have no homeled? Hich, first his, fenciets, and fential a
people. Pla1.9: 6. 89 94.8.ch. 2.71.

**centile they do not regard, and the hocker of the hazardous eftate
they are in, and Gods padgments inducted pile too ficiare on the other

and having file cand on the State in pare already, ver. 12. Jer. 8.7. Mat.

**and having file cand on the State in pare already, ver. 12. Jer. 8.7. Mat.

34.39. Luk. 17.44.
and their honouvable men are familhed] lich, and his honouv, or glo-

Jer. 44.28. The meaning is: the great men, that now live in such pomp and Stare, and revell it in that manner, shall be starved for

judicial to mans life, then the want of bread. The meaner fort of Judicial to mass life, then the ware of bread. The measure foct of them final lifetiv ware, because only the main fine the measure for the mea m addition that perith. See thap 3.1. & 65.13. Icr. 2.5. Hol. 2.3. Amos 8.13. For it is not to be conceived, as if the Prophets meathing were, that the one of them only thould fuffer hunger, and thereby periff; and the other only third: but, that both of them thereby perint; and the other onsynthin; out, that both or them fhould inflain a giverous want of either; fet forth in a thetorical manner, as in way of diffibution; for the fuller amplification, and aggravation of the evil; fuch as with this Prophet is very frequent. aggravation of the evil: first as with this Prophet is very frequent, So ver, 15, 16 chaps a 8.17, and fo, Pidam 106, 17, Where it is faid, that the earth operated and fundament up Datham, and covered the company of deline by the state it found the company of Datham, the state of the state hate Annotator, because the word in time natice orante in avoidant for former for abundance, and is applyed uncovered by Falin 37-16. Eccl. 5. 10. would have it also for taken here, and v. 14.4sadeh. 16.14. abundance; for men abounding in wealth; and fo it will be the fame in effect with the former.

V. 14. Therefore hell hash enlarged her felf] Hell. Heb. Sheal; tormer is on larger extent, then the atter: the laster upinyaged a strifficial grant, or fivelider onch made by mans hand, whether by strifficial grant, or fivelider only made by mans hand, whether by strifficial Septice; as well that by nature provided, as by mens that greater what cover place or receptable a mass body after found the found the grant in by difficultion, or for difficultion, bellowed the found beganter, in by difficultion, or for difficultion, bellowed in That grace faith, in word ago to his for pickph to Sheel, whom yether fuppoled more to be intered or laid in the ground; but developed, and to batter, as we may fo fay, in the bowels of fome wild beautift, Gen. 37, 37, 50 fones called with bolly of the fifth, that had taken him in, and iwallowed him down, the belly of Sheel, jon a. 1,1. because it was the the grave on him, and was like to be the place of this diffortion. So when Herzkian him, Shatte canney praigic shee, ch.38, 18. He means any dead, without diffinition, whose bodies appointed ever. That which jot he called his green meeting, house appoint and artificial grave, or fepulchre onely made by mans hand, whether by ever. That which Job calleth, the general meeting house appointed

her [11] Heb, his [out i just for [14] as ch. 3, verf. 9. Jer. chapter \$1.18 Heb, his [out i just for [14] as ch. 3, verf. 9. Jer. chapter \$1.28 heb, his [out i just for [14] as ch. 3, verf. 9. Jer. chapter \$1.28 heb, his properties my head of the phastical expection, inclinating the number size my head of the phastical expection, inclinating the number size my head of the phastical expection, inclinating the number size my head of the phastic moders (county) as if the were flex receive them, see [61.7, 31.3].

Or above great and his flex so for the phastic my head of the phastic my his phastic my head of the pha

3.44, and their glow, R.C., Or, that their glow, R.C. may defented, Stc. as noting the end for which the grave gaped to wide; because it had fuch as buge number of corplex to receive, that the night further down fuddenly, without stop, or stay, at once, See that use, of

the sample, when the sample sa

gen policoction men or gent y 1.15. those that where it must attach and elleum, among them.

of her, That is, of the City of Jenufalem, as some: or the State of Judah, as others: for the attach is not made ultime there, as before, v.13, but feminine: and hath therefore nothing else in, the test,

whereunto it may be referred. See v. 3, 7.

and their multitude Heb. her multitude: asher excellency. Her, as
inche former branch: and multitude, as in the verie next beforeinstale follower orance: a ma mutusur, as in the verien next betorgeoing: the many, or, as we file to fipels, the menors, those of the meaner fort, which are the greater number by much every where, And 60 most here take it. Howbert a lare author, as v. 13. is here, rendered it are ather abusance. Which forteth nor amifs here, with

what followeth Sec ch. 16. 14.

and their powp) Or, noife, or, tumust: as it is rendred, ch. 27. 24.

their tumulus noife, or, blouding: as ch. 16. 10. for fo the word
properly fignifies, ch. 13. 4. & 6.6. 6. fuch as is usual in waring some
litists, ch. 13. 5. thol. 10. 14. Amos 2. a. as the lite allo in diorderly
feathing, and revellings-effectally where wine hath get the upper
and Some, with: as Exod. 15. and Jefph, for, with Jefphand
Nch. 10.4. and Jeromini, for with Jerominia as it is there well rendred! their tumultuous shoutings shall ceafe, or dye, and be buried
with them. th. 28. & 8. 4.

with them,ch.24.8.& 25.5. their] Heb. ber. As before.

what was transpared as \$2.55.

their] Hob. or. As before,

pomp] Or, noyle, or, tunule, or, flouri: as forme, for, those that

pomp] Or, noyle, or, tunule, or, flouri: as forme, for,

that luch any flouri, called the four, or children of flouri
lots, Jer., 48. 45. as flow before, v. 18 or,

that rejection of the flouring the flouring that the rejection of the control of the co

Chap.v.

fion; and fo'ls the particle uled, Ezra 9 7. chap, 10, 21, but the tra-jection is too great to admit here that lende, For the word of defcending, flandeth here in the front of the fentence, and not in the close of it, as our vertion placeth it. And it ought therefore to be tendred, he, or him that revelleth in ber, or the reveller in her; as be-folecher excellency her multitude, her flouring. Of which, see before,

Visg. And the mean man Shall be brought down, and the mighty man Bull be humbled | Men of all forts (as before, ver. 14. lave that the greater, and of higher degree and state, are first spoken of there; the meaner condition is hift mentioned here) thall alike be laid low, being brought down to the grave, that makes no distinction of flates, Job. 3.13,19. See chap. 2 9. where the words being the fame, this is at larg opened.

and the eyes of the haughty shall be humbled] See chap. 2.11.

nan in 1512 of the naugory juni we number a joee chapts. 11.

fhall be humbled j Their countenance, or big look shall then be cast down, Gen. 4. 6 Lam. 2:10.

V. 16 Bhi]Heb. Host. Which may well stand here.

the Lord of Holfs [See chap 1.9.

[Ball be exalted in judgment] He shall by his just judgment executed on those wicked wretches, who fee so light by him before, mahited and magnife, as well his power, ds his purity, Pfal, 9.6.

See ch. 2. 11, and God that is holy Heb, the God; the holy Onc. The most holy God, so holy, as none boly as he, 1. Sam, 22, as none good in regard of him, Matt, 19.17. none wife, in way of collation with him, 1 Cor. 3. 19.1 Tim, 1.17.50 none holy, in such manner as he is. They that are holy, and wife, and good, in fome kind, by participation from him. are neither holy, nor wife, nor good, when they come into comparifon with him, Job 4,17,18.8 9.2.8 15.15.825.5,6. See ch. 1.4. &

That be fautified] His holineis, and hatred of fin shall appear, and he religeously acknowledged, by his punishing of it in obstinate finners, Levit. 10.2,3. Ezek. 20.41.& 18.22, 26 the sparing and forbearing of whome, for a time, caufeth wicked wretches oft times, to call in question his holines, Pfal. 50.21. Mal. 2, 17.

in right confines, by his right confines shewed in those his Judgments. For it is not to be understood, as if he were to be exalted by judgment, and not by rightenifness, or fantified by rightenifness, and not by judgment. But it is a rhetoricall illustration, amplifying and dilating both the act and the effect; and describing the act by two feveral arguments: the subject, judgment sthe adjunct, justice: the effect or event by two branches of it, the manifeling and magnify-ing, partly of Gods greatnesse, and partly of his goodnesse; the one applyed to the subject, the other to the adjunct; though both common to either. So also ver. 15. See of judgment and justice, chap. 1

27, & ver. 7. Of the manner of speech, ver. 13.
V.17. Then shall the lambs feed after their manner Heb. And. for. Then, 28 Gen. 28. 21 or 22 rather, (for the condition of the vow there is in the at. verfe, the matter of it in the 22.) Levit. 4. 3.&

6.4.

Then When by the judgments before threatned, being put in execution, the unjust policifors of those houses and lands before fpoken of being either flain, or expelled; they shall either lye waste or return again to those unto whome they formerly belonged.

the tambs [hall feed after their manner] Some expound it literally, and fimply, without any figure, or allegory, of cattel, grazing freely without reftraint, in those places, whence before, by inclosures, they had been excluded, after the pasture came into those great mens handsyca, upon those places, now lying waste, where their either dwellings, or farm-houles, had before stood, as chap. 7.25. & 17. 2. But it seems rather. as the most and best, to be understood of the godly poor; who either being left in the land, during the time of the captivity, flould enjoy those places, and receive the fruits thereof. captivity, moute chiply those places, and receive the trusts thereon, which by the defluxdion, or deportation of their Operfolors, were now wacant, Jer. 5.1.3. Zeph. 3.1.2. (fee chap. 7. 21.2.2. or returning out of captivity, should quietly enjoy their lands and means again, whence by cruel and injurious course of the mightier for they

whence by the and influences of the highest forces, the lambs [Gods people are in Scripture termed his shrep; in regard of the care that he hath of them, as their shepheard, I'fal. 77. 29, & 80.1. Ezek, 34.15. Joh, 10.10, 16, 27.28. & 21.16, 17, and his pallier, sheep, in regard of the plentiful provision he maks for them, Pfal, 23. 1, 2. & 100. 3. Ezek 34.31. and his lambs, in regard of his tender

affection towards them, ch. 40, 11, Joh. 21, 15,

field feed JEnjoy those good things, that the land affordeth. c. 1, 19,

after their manner] The word here used, is but twice found in Scripture;here,and Mic. 2.12. For the one of thele Prophets hath much from the other, (see chap. 2.2.) Now in Micah it is apparent, that

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Annotations on the Booke of the Proplette Janan.

Chap. V.

and diorderly shipping and frishing, our of lightness waters are sufficient for the like motions and gesture, expections of immoderate and other the like motions and gesture, expections of immoderate and other the like motions and gesture, expections of immoderate and other the like motions and gesture, expections of immoderate and other the like motions and gesture, expections of immoderate and other the like motions and gesture, expections of immoderate and other the like motions and gesture, four died, for expectively, for the whole view of them, Section Health and the like such as the lik haldee to commonly uted.

and the waste places of the fat ones, shall the strangers eat [This fome understand of strangers, by Gods just judgment devouring what was found lest in the places where they had expelled those great onesbefore mentioned; and so it should be the same with that. hap, 1.6. fir angers devour your land, &c. Others, of the expulsion of thole great ones out of those places, whence they had expelled the right owners before, and driving them out into the wast wilderness, to feek relief and harbour there; and thele render the words, and the fat ones, se strangers (to wir, from God) shall feed on the waste of the land and so it should be as that, plas, 68.6 the rebellions shall dwel in a dry land. But this seems to ofter over-much violence to the text. Others therefore understand it of the poor oppressed, as before, ic-turning again to those places, to which they had been for a long time as ftrangers, after their freedome from captivity, Jer. 12, 14,

the wast places] Or, wasts: as Ezek, chap. 33. 24. and 36.

of the fat ones The word whereof this comes, fignifies marrow. Job 21.24 Hence this word word is used for fat beatts, or fatlings, Pial 66.15, and another not unlike it, for the fame, ch. 15.6. because the bones of fat ones, men, or beasts, are usualy full of marrow Job 21.24. Some therefore understand here, the pastures, the now wastes, where far beasts, that they sed on, and seasted with, (cl. 22.13.) did formerly feed. Others, where those fat ones, that is, rich ones, did themselves formerly abide. Fat. for, rich, or, great, for their flore of wealth, or high feeding, or both; (as Luk. 16, 19, fo ftyled, as Pfal. 22. 29. & 78.31.

finiof men, that are not content to his and do evil themletves; but mice, perfused, jurge, and force others threamout the Devils trade, Gen. 3.-a. called therefore the Tempter, Matth. 4. 1, 3.110h.13.2. t. 20-7.5.1 the 18.3.1.2. the 18.3.2. the 1 that draw in a cart, or a wain; the vain, and falle perfwafions, and arguments, wherewith they draw them on unto evil, to traces, or care-rops: and the parties fo drawn on by them, to wains, or carts; drawn by bealls, Understanding by iniquity and sin, as the word iniquity after an Hebraisme not unusual, men of iniquity, and men of sin, as the word iniquity feems taken Plat 49.5. 8.65.3. & 119.133, Of which phrafe fee also ver. 13, 14. But the place feems rather to most others, to be meant of fuch, as being desperately bent, and abandoned to fin, do not lengthen only, and draw out their finful course and tenour of life, as a man draweth out a line, or a cord, either in the unfolding, or the fpinning and framing of it, (for the word fonetime fignifies to continue, or, provad, Plal 36, Tr.) but by all means, that they can devile, draw fin unto them(elves, where there is hardly any they can devile, draw in unto themicives, where there is hardly any matter of profit, pleafure, gain delight, perfwafion by others, enforcement from others, or other like temptations that are wont to lead afide, and carry men on to evil. So that, whereas others are drawn by such motives unto sin, they draw sin unto themselves; whereas, sin is by such inducements pressed and enforced upon others, they press is by men inducements preue and enforce upon others, they preis and enforce is upon themelives; they draw fin to them, as beaft draws a cart, or wain, after it, Deur. 13, Mowbeit, fom by fin, and inquity, here conceive to be meant, the penalties or punishments due unto either. And to indeed the words are not feldom uled, Gen. 4.13, Levit. 20.17. Num. 9.13, according to which interpretation, the meaning should be; such as labour to draw on Gods judgments upon themselves by their continuance in impenitency, and adding fin to fin, and thereby provoking God, to come the more spedily in judgment againt them. Rom. 2, 45,2, and this indeed would well flut with what follows; V.19. But I tuppof rather the genuine meaning to be; fuch as by all means, and with all their might, apply themselves to the practice of evil, toiling and tiring themselves in it, as a beaft tugging at the plow, or drawing in the cart, as Jer. 9. 7. See Job 4.8. Prov, 3. 29.86. 21. 4. where the I'ke met: phor is used.

that draw iniquity] Heb the drawers of iniquity; as the early rifers, v. II See there.

with cords of vanity] By cords of vanity, Some underfland here fuch vain excuses, and preteners, as wicked ones use ordinarily to cover, or colour, to amount of the practice with, 152, 1, 13, 15, 26, 1, But that is not manner of inthe deferately profelled when energy in the content of the profession of the pro rather, to avon, other areas of unity, therefore, I rather understand, 52.1.clap.3. 9.By cords of unity, therefore, I rather understand those teches and devices, toilione courses and employments, wherein men bent to wickedness, and fet wholly thereupon do labour and toile and take pains incellantly, for the compassing of their intended evil, practices, and the bringing about of their wicked defigns, Plal 36.4. Mic. 1.2.

Chap .v.

with eart-rops [Heb the thick rope of a main, or eart. For the word properly fignifical a chick cord, or rope, such as those are usually, wherewith carts or wains are drawn, and whereof traces are mad wnereward cars of manufactures and whereby is intrinstated the fivength of thoir plots, that they make use of, for the accompilitment of their wicked purpose, that they make use of, for the accompilitment of their wicked purpose, that they may not fall, and mistarry before they some to full effects plal.64,56.

V.19. That fay, Let him make (peed, &c.) That foot at Gods menaces, and jeft at his judgments; neither crediting the one, nor exacts, pecting the other: yea not onely, not confidering them, or thinking at all on them:as those before wholly drowned in sensuality, and carnal delights, v. 1 2, but in most impious manner jeering at them, and the Prophets that denounced them, as if their words were but wind, and the matter it felf a meer mock ery; fuch, as it were a most fond thing for any man to fear, Jer. 5, 11, 12.

most road thing for any man corean, pers, 11,12.

Let him make speed, and hallen his work, that we may see it,]Or rather, Let him make speed, let him hallen his work, or, make hall with his
work. For the copulative is not in the text, sethe infercing of it maks the speech less emphatical. The words they are of these desperate Athielts; as if they had faid, we have heard much, and long of what God, you say, intends to do, we would fain see it once done, So Jer. 17.15, Ezek. 12.23. Amos. 5.18.2 Pet. 3.3. they speak, as if they thought it long a coming, but will think that it comes too foon, when it doth come, Matth. 8.29.

his work | Gods work of judgment denounced by his Prophets,v.

let the counsel |That is, the matter, as by counsel fer down, and re-

[olved upon.Plal.3.11. ch.19.17.

Of the boly One of Hirar] So in mockage they speak of God, as those Job. 21.15. Of the file, see, ch.1.4.

draw neve and come, that we may know it]Heb know. A defect of the particle, denoting the object, or thing to be known either know it to be true, and you to be true Prophets, that now rell us of it. Ezek. 2.5.8.6.10.0r know it, by feeing, yea, or feeling, what we now hear, finding that fulfiled, that is now faid, Jer. 30.24.

maing that tunited, that is now hand, jet. 30.3.4. V. 20. If wonto them that call evill, good, and good, evill? Some would have this reftrained to matter of judicature; and fo it which be in effect, the fame with that which followerh, v. 2.3 his it feems more genteral, and to deferibe the perverte disposition of those who do not onely confound the names and natures of things, and take away all diffinction between good, and bad; honeft, and diffioneft; as fome here expound it, (which yet were a most horrible depravation and obliteration of natural reason, and of the remainder of Gods image, in mans corrupt heart) as mil-place them in a cross and image, in man souther heart significant and a country percent course and manner; (like those that turn jnight into day; and day into night) transferring the one into the room of the other; and lubfituting the one in the place of the other; not only confounding, vice with vertue, and evil with good, making both alike, either allowable, or dif-allowable, & fuch as may alike be either rejected or received: but going further then fo, hating that and rejecting it that ought to be loved, and embraced, and orbracing that, and approxime it, that ought to be a poleded, and abhored, Amos, 1,0, Mic. 3, Ahra which is the highest degree; if it be don out of judgment, of that reprobate minde, or; unfound judgment, than the Apoltic Speaks of, which foune healthen we given up unto, Rom. 1.28 or if against judgment and knowledg out of a meer wiltulness, and perveriness of spirits is not far from that opposition, which out Saviour Christ terms blasphemy against the Spirit of God; and saith, shall never be remitted, Marth. 12, 32. And this is the fourth evil fruit, or crime, that some part, at least, of this people, are here

call cvill, good, and good, evill] Heb, fay of evill it is good; and of good, it is evilias Mal. 1. 8. Prov. 20. 14. that fo do, cither out of unfoundness of judgment, or base calumny, or gross flattery, or meer

toundnets of judgment, or bale caluminy, or gots flattery, or uncermalice, See, Prov. 44, 4., of ording or entering weils, and, of good, or,
concerning good: as the pritche is ufcd, Pfal. 97. 17. Ethia, 2that pad advelf 5, for light, and light for davelef; s that padbitter for for weet; and force for bitter) Heb, put davelef; s that padbitter for for weet; and force for bitter) Heb, put davelef; s that the
state the room of light; and to of the reft. In thele words, is a metaphoicall amplification of the thing before fooken, libultrating the products amplification of the ming before poken, manually the practice and carriage of the persons therein raved, but we similitude, taken from natural objects; thereby intimating, that this their settlementing of good and evil, proceeded not meetely from a natural ignorance; or from fome infirmity, or weakness fince that those that are corporally blind, albeit they cannot diffinguish between night and day; and they may therefore suppose it to be night, when indeed it is day; yet can they not take darkness it self for daylight, or deem day-light to be darkness; as also those that have their mouths or pallats, by some distemper or disease out of tast; al-

or colour, to smooth, or smother their vile practices with, 15a. 15. 13, though they do apprehend things of themselves sweet, as bitter syst. do they not appechent things bitter, as fweet. But by these mea phorical illustrations, the Prophet implys, that this their cross car-riage, in passing such doom on good and evil, and not displacing only, but misplacing of either, proceeded rather from a wilful and inordinate love of whatsoever was evil, and repugnant to grace and goodness; and an inveterate hatred of what foever was good, or had any relish of grace and goodness in it, Job 20.12,13.824.13, 17 Pial. 36.2,4. Joh. 3.20.

darknesse for light | Grace and goodness is commonly rearmed light in Scripture, Act 26.18. Rom. 13.12. Eph. 5.43. Theh. 5.5. because it proceeds from God, the Father of light, Jam. 1.17. from his irradiation thining into mens fouls, a Cor. 4, 6. Heb. 20, 32. It makes men lightfome inwardly, that is, pure, and fineer, thil, 1.10, there in like unto God, 1 Joh. 1, 5, and able to differn a right of things that differ, Rom. 2, 18, 20. Phil. 1.10, it maks them thine forth brightly in their life and conversation, Matth, 5.74, 16. Phil. 2.15 Rev. 19.8, 14. it is fach as can endure the light, Joh. 3. 21. it affures of the light of Gods favour here, Plal. 36.9. & 89. 15, 16. by translating men into the Kingdome of light Col.1.12. and facth them for that everlasting light, whereof also it is a pledg, r Tim. 6. 16.Rev. 21.23. As on the other fide, fin and evill, or the evil of fin, is commonly compared to darknels; and is fo u fually filled, Joh. 3.19. Rom. #3.12.Eph. 4.8.1 Thef. 5.4.5.1 Joh. 1.6,82.11. because it darkens the mind, Eph. 4.18 it affects darkness; Eph. 5. 11,12,1 Theff, 7.7 it is such as cannot endure the light of Gods word, Joh. 3.19,20. Eph. 5.13.it is the service of Satan. the Prince of darkness, Eph. 6. 12. [5,13,115 to the retyrice of Savan, the Frince of artanets, Epn. o. 12. Col. 1 12 and makes men like unto him, Joh. 6. 70. 1 Joh. 3, 10. if makes men liable to the gloominets of Gods wrath, and cloud-eth his countenance toward them heretand if perfifted in, will bring. unto utter and eternal darknels hereafter, Matth, 8.12, & 22, 13. & 25.30.

bitter for [weet,&c.] Gods Word, and Gods ways, are of themelves (weet and comfortable : and fuch is his favour following all those that are guided by the one, and walk in the other, Pfal. 4. 6, The state of the s yet is mans corrupt heart over-apt to conceive, that there is no fweetness, or desireableness at all in the former; no sweetness, or de-

treement, of cut-atomics at all in the counter, no increments of actineableness at all, bits in the laters 100 so, t, 13, 28, 21, 21, 41, 5.

V. i.i. wo, unto them that are wife in their own yes 1 The first way, denounced against whose that are passed with less conceit; and a yaln ophison of their ownsildom. This most of our interpretry underly yaln ophison of their ownsildom. This most of our interpretry underly yan opmon of their own much in smooth our interpretis under-fland, of inch an opinion and effects of themselves, that men com-monly are possessed of, in regard of their own knowledg, that they think feorn to be adviced and taught by others, and refuse there-fore, to hear ought that Gods Ministers speak to them, as being fitter to teach them, then to be taught by them. And true it is, that fuch felf- conceit, is a great hinderance to proficiency in any knowfach fell- concents a great hinderance to proficiency in any know-ledg; either Humane, or Divine. Neither can wine, or other liquor, enter into a blown bladder, untill the wind be voided, and the bladder quit of it. And the Apolle therefore faith, that the manthat thing hindelf wolf, mult become a fool, that he may be wife, I Cor, 3,19 and Solomon, that there is more loops of a foot, then of him that is wife in his some coaciet. Prov. 46.12 he II huppole, that wice, or cime, that the Propher here aimeth at, is the vain confidence that many of those times, had in their own wildom, by means whereof, not a few, great Statelmen effecially, imagined, that they whereon, not a two great or actiment especially a magnicing that they could devile and couries fuch ways and couries, as finould be able wholly to avert those evils & judgments, as were either threatned, or expected, and so to secure well enough, both the State, and them. selves, that which made them not to regard at all, any the speeches of Gods Prophets, fee chap, 30.1, 3, & 31.1, 3, And by help whereof others of them made account, that they should be able to secure themselves at least, and to procure their own indemnity, howsoever matters should go, and what soever should befall the State; that which made them also set light by what soever was denounced as being furnished, with armour of proof before-hand, against all that might come; and fure to thift well enough for themfelves, however it might fare with others. See chap. 28.13. 82.9.14,16. Such kind of felf-confidence is that, which Solomon opposeth to trulling with the whole heart in God, Prov. 3.5.
in their own eyes I that is, in their own opinion, conceit, judgment:

r, as the Apostle speaks, with themselves, Rom. 12.16. So prov. 3.7. & 12.15.&.16.2.and.21.20.&.26.5,16.&.28.11, &30.12.

and prudent Some would diftinguish this from the former; refer-ring wife, to matters concerning Godsprudent, to things concerning the world. But the words are in Scripture used promiseuously: and the fante thing feems (as with this our Prophet is very frequent) in divers words repeated; implying, that none of their prudence, or policy, wildome, or understanding, term it what, or how they plealed, should be able to prevail against God, or to secure them from his wrath, Prov. 21.30. prudent] Heb. under Handing, So. Jer. 4. 22. where fuch are opposed

to fools, or fottifh ones. The term comming from it, is used, Prov. 3.5. where Solomon admonificth his fon, not to lean upon, or trust unto, his own understanding.

with that before, in their own eyes. Because what stands, or lyes be-forca mans face, is in his fight, or in his eyes. So, before the eyes of God,

torca mans face, is m nis figni, or m nis cyclaso-goper i myst utoco, first, at a did for inthe face of Cod, La, 31, are one; and the famous V.1.1. row moto them that are might to drinke wine! The field is thundered out againft those that glocid in their milke to take in much liquor, and go away with it. This found to take in much liquor, and go away with it. This found that for the fame, in fulbrance, with what was before dealth, yetril, and the fame, in fulbrance with what was before dealth of the fame, in fulbrance, with what was before dealth of the fame in fulbrance with what was before dealth of the fame. 12. Supposing this chapter to be made up of parcels collected out of feveral Semnons of this Prophet; and so repeating the same things, as they were found in those severall Sermons oft delivered. And fo indeed our Saviour on feveral occasions at feveral times, taught to undeed our Savious on feveral occasions at feveral times, angibe fornectime the fame things, as Matth, 30,38,0 compared with Matth, 18,8,9, Matth, 17,16, 18, 8with Matth, 13,3, Matth, 10,38,39, with Matth, 12,43, 18,45,18, 18,0 cat the Apolites out of their forner Epitiles fornectime repeat fome things, 1Cor. 5,9, Phil. 31, But the probability is there, that this chapter floated be fop betted out, and not be an entire difficurite and connext, framed out of the fund diplicance at leaft former writingly. Probability Chilery, thanks, then the control of the fund of the fund to the fund t and substance, at least, of one particular Prophecie. Others, though they deny not this to be the same with the former : yet they suppole that the fame vice, or crime, might well be more then once reproved, and dealt with in one and the fame semonas fome the things are more then once inculated, fonetime in the fame Epi-file. I COT. 1.10.12.82 3.1.4.811.13.29.hil. 2.12.84 4.Phili. 3.1.84 6. 4. And that indeed is not unufual in the writings both of the Pro-phets and Apostles, howbeit there seems here some difference between the former parlage and this. That which fome suppose to consist in the persons dealt with the Nobles and Courtlers being principally aimed at there; the Commanders, Soldiers, and men armes, here:and it is not unlikely, by some terms here used, but that they are specially glanced at among others. But I conceive that the courses and vices mentioned, and darted at, in either pas fage, are diffinct. There was taxed their fenfuality; and their unfeafonable immoderacy in mirth, mulick, drinking, and all manne of delights : here the extream vanity and vilenels of those that gloried in this, as matter of much honour and valour, that the were able to take and pour in more liquor, then many others could do. A practice, that many, who live as loofely and as luxuricome on, practice, max many, who sive as smootly and as answer-oully as any, yet cannot, or do note, or delice nee to do; much lefs are ordinarily faulty in. Of which we may well fay with the Apo-fle, that the garry of fuch is their [plans, Phill], 3 to it being rether the commendation of a tun, then of a man, (for a beatfurill face able it) to be able to take in and contain much liquor.

and men of strength] It is not unlikely, that in this expression, the Prophet indeed to touch their military men. For such in Scripture Prophet macca to touch their ministry ment or ann a sequence are commonly for filled, by the earth nere utiled, man of mms, and armitersor of might and voltars, (so the word imports either) plusty, 3, 29, 1 Sam, 1, 1, and, 3, 1, 1, 2, Sam, 1, 4, 9, 1; is transfer by a had fall of them, They are Rided ment of the second prophet o

norous, our at ocaranor in neutation to night, our or main, of that is to, onely wherein they defire to the wheir valour, to ming(e). So indeed the word here used, primarily, fignifies, Plalm 10.11, where the affliched perion complains, that he mingled his dring with his tear. Now because it was usual in those parts. glod his drink with his tears. Now because it was usual in those parts or mingle, and temper their wine, when they drank, ordinarily, with water, thereby to allay the least and frength of inhence came it to pass, that the word, which properly signifies to mingle, or temper, is both in hebrew, greek and latine, used for to prepure, your out, frow, reach, or pour its wine, or other liquor, So prov, y.a. wildome is fail ont to have mingled after, like that, than, 1.3. but pure, and since co, as her milk, I Cet. 2.a. (but to have crapt. 23.00: pure pain enterers, 23 mer metta e even con to mare proposed, that it, dawn out of the veltel, poured out into cups, and made ready to be ferved out) ber wine, had hence, those that ferved and attended at ready, as a testly, are laid to minige, that is yo ferve out wine to the guelty, and that then, when they ferved it has without any missure of ought. Yea, hence mixture it into them without the proposed of the p any misure ot ought. Yea, hence misture is uted for wise in ge-neral, ether mixt, or unmixt. Sood of is fall to have in his hand acsup-ful of misture, that is, a cop ful of wise, Pfalm. 76.8 of which it is faid more fully, and expelly, Rev. 14, 10. that it is the unmixt, or pure wise of weath minglef, that is, sourced in to be ferved out, at the cup of his anger. And the drunkard is faid Prov. 37, 30.0 for left or misture, that sign wise, or full cups of itmost mingled wine, as it is amilite nedered; it is not fuch that they feek after. And here there fore it would be sendered. and to mistale, here a now in or fore it would be rendered, not to mingle, but to pour in, or pour down. Nor will it help, for the falving the translation, to say, that is may be they used to mingle theirwine, or drink, with some dugs, or spices, as we sometime do, to improve thereby the heat and er ipices, as we iometime do, to improve thereby the heat and firength of it, and so make it the more heady, for this could not be that, but the taking of it in rather, wherein they should shew their strength; That had been matter of arr, and skill rather, then of

might and valour, as they effected it,

fivous drink | Some render it drunkenness, and expounde it making others drunk by tempering, and tendering of wine and frong drink to them, until they make them drunk as God is faid

Chap. *

Annotations on the Book of the Property Jaman.

is their own fight-Hich, bufore their own fact. The same in effect with that before, in their own yet. Because what stands, or lysts with that before, in their own yet. Because what stands, or lysts with that before, in their own yet. Because what stands, or lysts because what stands, or lysts because what stands or list of the stands nuce.nus use trime for which a wo is denounced against them is their indquity and perverse beginnen, togother with the rose of it, their coverousness. That for fishly barce, being by wicked men brid-ed, they would not flick to acquire the guilty, and condemn the gwit-lessboth, which are pronounced to be most aboninable in Gods

light, Prov. 17, 15, which judges on the paradan, as forme would expound it in the doctrine of the Colpelitor the word is never found to ule-decitien in the Hebrew, or Greek Writers, facted, or propher, nor in our common facech 3 nor as it is a law term dooth it ever fignific to make judgifister eas we tile to Okyayam make me donaston on the control of the other of the control o a lade, 1 John, 1.10.k. 2, 1.00. that is, they carry themicises lo toward God, as if they accounted him to to beyer, as well so fay, of one, whole honefuly and integrity fome firity to maintain, when we deem otherwise of him, you would make him an houself man. But to julifie in a legal way, doth alwaies fignise to defend or to dem as julf and guittlefylies from the offence, where the party called in question is charged; to defend as julfiand so it is the offence of an advocate, of the man julfi, and consequently assoll from guit and so it is the part of a fluid; and consequently assoll from guit and so it is the part of a fluid; and it is therefore opposed formetime to crimination in control of the former. Consequent to consequently in consequently associated to the control consequent to consequently associated to a second consequently associated to the control consequently associated to consequently associated to a second consequently associated to a second consequently associated to consequently associated to a second consequently associated associated to a second consequently associated to a second consequently associated to part of a fudg. and it is therefore opposed fonetime to crimination, in regard of the former; fonetime to condemnation, in regard of the former; fonetime to condemnation, in regard of the farter, Deut, 25.1. Marth. 13.27. Rom. 8.33,34, and for it condently uled in cases of this kind, Exod. 3.27, 15. King, 8.32, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42, 8.42,

I four to be so that it is a superior to the control julific, beginning as eyer in matter of judicature, for far forth as it imported the ado of a Judg, so doom, acquit, or allois, as guildels, or as free from the offence changed on the party quethoned, and this contact to the word, in fact, each weighted, would much conduce to the clearing of the doctrine of julification of a finner in Gods fight. Concerning which, fee further, so change 3, 11. It is myked? The guity Without they ought to pronounce guilty, or condemp, Deut. 3, 1. Where the word used (lignifies properly to guiltife or to made wide? That is, to pais a doom or fentence upon me, as fuch, Prov. 19, 13, 18, 18, 8, 33, 2. Chr. 6, 33. Now in fome case, and for fome special respect, it may fomerime be lawful for the that are in authority, to layer or pardom an oftender, and yet if men do it, there where God requits judice to be firstly excured, they mult look, with Ahab, to pay with their own fouls, for the spring of lich as he demands unto death, 1King, 20,4. As in the case of wilds have repeated as unified in office of the parting of lich as he demands unto death, 1King, 20,4. As in the case of wilds have repeated as unified in office of judicature, for him, or to page and on, or connire as the case of wilds authors; God will have as lastifaction to be admitted, Numb, 34, 31, and the like. But for perfora placed in office of judicature, for him, or to page a page and on, or connire as judicature, for hire, or favour, nor to spare, or pardon, or connive at onely, but to justific, and assoil those as guiltless, whom they should fentence for guilty, is such a crime, as is not abominable onely in Gods eye, but most odious also with men. Prov. 17, 15, and 24.

2-4, for reward]Or, as fome, for hire of reward, or gift after in way of hirebut we need nothere fo to force the tegs, when the words of themfelves yield a plain and full fenfe, without transfortion, or fupply. Since the former word is oftude, fumply, to fignife, Joy. Gen. 2-18. 2-6. 2-7. 2-8. 2-18. 2-6. 7. Now for Judges to make fale of juiltile, fo as not to do juiltice, intels hired, is vile, and to take gifts from any that have cause before them, is to tidden Exod. 23.8. Deut, 16.19. But to receive hire on purpole to do injuflice, is afar greater offence, Mic. 3.11. Again, to deny justice to the wronged and to acquit the wrong doer, is a point of much injuffice, ch. 1.23. Jer. 5. 18. Ezek. 22. 12. But to condemn them asguilty, rhat are utterly guiltless and to be hired forodo, is yet a further crime of a more transcendent nature, Exch. 22, 12, and such as

and tabe away the righteou fuelle of the righteous from him] That is, which for hire, or favour, or other finite respects for the one of mong anne to them, must they make mean tanhasa so is is in the Egyptian of the Egyptian and take anyof the righteons from him. That is, ans, a percefule of librit, that made them flagger like a man in which to hire, or advant, or or other infiller reliefats, for the one of drink chapt, 19,44. Nor is it impossible, but that in the sate the root phet here fpeaks of, were forward and frequent enough in fuch practical ded to condemn, and pails femence on them, as guilty as This particular, and the control of the co

Chap. v. not that any man can take another mans righteoulness, or innocennot the entyman can take another than righteomorphy of infocea-cy from him, and fo make him really unrighteomobut them they are faid for 60, when they pronounce them to be fuch; and fo can'e them to be deemed, and to fulfer as fuln; I that men are also do which they endawoot to do and as far as in them lyeth affect. Com-which they endawoot to do and as far as in them lyeth affect. Com-

which they enucavour of any max is in them sycing electrom-pare Levit. 14.17, at. with Deut. 19. 16, 21. Lade any 1/04, remove as Job of himfelf: I will never remove mine integrity from meet will hold my fall righten fulfs, and not lee it go, Job 27.5,6 Not meaning, that he would not give over his upright Job 27-5,6. Not meaning, that he would not give over his upright carriage (though that no question, he was allo resolved on) but that he would not give over the justifying of himself, he would never condemn himself, as guilty of those things which they unjustly charged him with.

the riginconfness] I he guiltlefnes as Pfal. 7.8.

the rightcons of principles ones of persons guiltles; not faulty in that whereof they were accused, whether good, or bad, otherwife.So Deut.25.1.

from him] That is from any of them, or each of them, For the noun journing jamas majourn any of them, or easy of them, for the noun in planal, the pronoun fingular; and implies such a common course of corupt carriage in this kind, that they made no conscience of sparing any, whatfoever they were, whome, by any one they might be hired to condemn. See of the manner of speech, ch. 2. 20. ver.

V.24. Therefore] Hence followeth a general denunciation of an utter destruction, that God would for their crimes, for rise and comutter defiruttion, that Gou would for free ermites, to rise and com-nion among them, bring, and that fuddenly, upon the main body of his people. For those things that follow, as inferred upon the for-ner, do not refer unto the branch last before mentioned, alone, but mer, do not reter unto the branch sait before mentioned, alone, but to the whole body of the charge.

as the fire devoureth the Stuble, and the flame confumeth the chaffe,

as the pre accounters one stores, and our trame conjumens one choice, in their void hall be ratterned;, and their bidljome hald go up as duit! He returned to, and alludes to the allegory of a vine, or a vine, yard, which he began with a tirelt, verf.. Becaute this vine, my people, which I had been at o much charge with, and taken fo much pains about, brings forth such vile and abominable fruits, as have been before mentioned therefore will I without further delay, proceed in

Detoes mentionedithercione with a without turture detay, specced in indigenter against it, and even indidently continue it, Plai. 81.16.

at the fire little, the tongue of fire. The finne of fire; or fire, the finne whereof running out in length, refembleth a congue and that like a tongue doth lick up, and confune, either liquor, or day and light combutible matter, Sor. Mingr. 8.3 & it is laid, The fire than felt from the Lord consumed the burnt offerings and the wood, and the flons, and the duff, and licked up the water that was in the trench. The phrase and the angular took is fuldenly done; of ought, fuddenly deftrayed, as licked up, and without further adoe, fwallowed down in an inea, is like a up and wishout turner axoe, twallowed down in an infant, So black of the Haciltee, encamping neer him in the wider-nets; This company will now the up all vound about us, as own lick up the graffe of the field, Numb 224. devanted the control the chiff blackette up to five that earth up ch. 9.4 devanted the chiff blackette up to five that earth up ch. 9.4

& 30.30. A mouth is given to the fire, as well as to thef word, ch. 1.,

the βubble] Light matter, foon confirmed. An ulual emblem of defirmation, indically confirmated. As dry flubble, being fired at one ends of a land, doth in the turning of a hand, run over the whole field, Exod. 15, 7, Joel. 25, Objal. 18, Neh.1.10.Mal

4.11. and] A defeQ of the particle, making the fentence the quicker, answerable to the matter contained in it. So chap.3.44 and the flame columnt the than flick-the than flatters, with, or from the flame, to the verb lignites, judg. 1.9, where the day it fails to fail towards the verning. The particle noting the edictions, is wanting;

as Pfal, 17, 13, 14.

fatheir root shall be restenacis, &c.] Or, as with a supply some ren. der it. So shall they be destroyed. (As according to some translatider it. So shall they be activoyed. In a according to some translate one, Pfal. 48.7, so were they destroyed. The root of them shall be as vateums; to cutting it shorter, so the root of them shall be as vateums. The former note of similitude(if not the whole reddition, or second branch of the similatude) is wanting in the hebrew, as oft elsewhere: the latter is expressed there, and ought as well to be rendred in the translation, as the other to be supplyed.

their root The root of them; before spoken of By root Some undertheir von Jibe und of them, bettoe Ipoken of By von Jone under-fland throng ones well to seed, 50 bit 3.7 Jor.; 3.2 by bifolium, weak ones, easily blown amy Plal, 103.15, 76 ch. 40.7 Ohner by von the perious them chlosely bifolium, which is the sair it were faid. That they, and their illue, should both be deltroyed, Holf. 16. Others, their whole might, as well inward, as outward. Which precise inter-pretations, and applications of each tearm, for everal fee fabjects, if the deemed here requisite, and by the Prophet himself intended; it hould rather [unoole, that by vant. of them. as ch. 11; were underit be decunted here requisite, and by the Prophen innuite intendent; in the data with reposel, with the yors, or item; as ch. 11.1. were under-flood, flyrength, and powersby biofilms, pomp and gloryyas ch., 8.1. & 40.6. But the words feem only to import an utter defluxtion of the State, as of a plant, which fo long as the reot is found, though out and cropt, yeal tewen down to the ground, yet may forcut up and floot forth, and recover its wonted beauty again, Job 14, 7.9. Dan. 4. 14. 15. But when the root is rotten, all periffeth together with it not the blofloms alone, though here only mentioned, as a goodly part and ornament of it; but fruit, flips, twigs, branches, and what foever elfe fprings from it, and appertained to it, Job 18.16. J. r. 11.19. Amos 2.9. See chap. 9.14.

rottenness |Or, as rottenness. That is, it shall moulder away, as a thing that is rotten. The word was used before, ch. 3. 24. in somewhat another notion; but both alluding to the nature of things putrified? The word whereof it comes, fignifies properly to rot, Zach. 14.13. their felfs shall very while they stand upon their feet, you above ground while they sive hand their eyes shall yet in their boler, and their tongues shall yet in their boler, and their tongues shall yet in their months. The punishment, as of the enemies of Gods people their so of his people, that carried themselves as enemies to

and their bloffoms [hall go up, as dust] Their bloffoms fiall never grow to; or yield any fruit; but shall also, as rotten things are wont to do, mouldering to dust, flye up into the air, and being there difperft,come to nought,Pfal,22.15.chap.9.18.

because the have cast away the law of the Lord of Hosts This is by fome Interpreters, supposed to be added, as the main ground and cause of all the fore-mentioned excelles. And indeed, where men have once shaken off that voke, and cast off that curb, it is no marvel if they run forth into all excels of fin, Jer. 8.6. But it may as well be understood to be mentioned as an effect of them; to wit, that by be underflood to be mentioned as an effect of them; to wit, make y the fee wicked and rebellious couries, they do, as it were, provedledly early off Gods Law, and refuse to yield any obodience unto inflight the heavy judgment here denounced, upon them, as he had before threatned, Levit. 26,43.

""" and Joyacje little with contempt. For so the word usually figall transpl Oxycje little with contempt. For so the word usually fig-

nifies. Jer. 8.9. Ezek. 20. 13. 16.24.

Lord of holfs Sec et. 1. 9.24.

and defpifed the word of the holy One of Hirael The fame thing in effect for further amplification repeated; that which is very frequent with this Prophet.

defpifed | See ch. 1.4. the word |Or, command: as Pfal. 119. 67. 158, and the like word, FAh 1.14.8 2 20

the holy One of Ifrael One, as most mighty, and therefore able to punish: fo most holy, and one therefore that cannot endure such a-

punithfo moth holy, and one therefore that cannot endure fuch abominable courtes, or fuller them to pols unpunited. See ch.1.4. V.15. Therefore is the angre of the Lord kindled againft has people. For the speak that the angre of the Lord kindled againft has people. For the speakest them of pudgments formerly indiced, for these, and tillee excellengas form think; in the religne of Joath, by the Syrians, 2 Chr.2.4.3527, and of America, by the strategy, S. Chr.3.4.3527, and of America, by the significance, S. Chr.3.4.3527, and of America, by the significance of the strategy of the strat 3.4 But I rather conceive them to be attitutions of latter times under Maza, parilly, by the Hichaeltes, and parthy, by forerign nations; the Edomites, the Philiftlins, the Syrians; and the Afflyrians themplayes, whom he called in for affiliance against them, 2 (the 24)/3-27, 20 Sec. b.t. 7-95. For I cannot accord with them, the anticeland their words are plooned of evilsto come, and not yet indiced, but as fure to come, as if already infilliced, and therefore delivered in the time prefers and path. Which though is be ufful in prophecicle, before hath been observed ch. 1.1. Yet the course of the context here will not bear it. He mindeth them of judgment lately paft, and yet fresh in memory; partly, to shew what God can further to; contrary to their impious conceits, and fcoffing speeches of him; verf. 19 and partly to intimate their extream oblinacy, in evil, being not at all amended by those heavy afflictions, that already had be-

the anger] Heb face breaule anger appears in the face or the countenance, Pfal. 34. 16.Or nofe; because anger expresseth it self, in some creatures more especially, in their nostrils, Pfal. 18.8.So ch. 13.9. &

is kindled hath been incenfed or, hath waxed hor. Because anger

heareth, fo Numb.11.33. Hol.83, See on chap, 91.17.

againft his people Whome he had most cause to be angry with, having carried themselves so to him, who had done so much for

naving catted unimeters to to min; we see upon to initiation them, ch.13. Almost 3.2. and he hath literature on his hand againft them? He hath not only been angrey with them but proceeded to manifed his anger, by the diffual effects of it. He [peaks of God_affeet the manner of men, who having conceived dilpleafure in wardly, diffeour it first in their looks, gethure, and speech; and when that will not serve to affect, and move those with whom they are offended, to use means of pacification; are wont then to proceed to blows, and stripes, Prov. 29. 19. &c

[frerched out his hand] The hand is faid to be firetched out, fomepresented out in somme 132 minutes 134 and to be presented out; some time to help shift or relieves pellal 136.12. Prov. 31.20. Sometime to hurr and finite, Plal 5, 2.0. \$18.7. ch. 31.3. let. 6.1.2. Sometime for, and sometime against one. That hand therefore, that is, that power and providence, which had formerly been stretched out; that is example to the stretched out; t ercifed, and employed in their behalf, against their enemies, for their good had of latter times, been turned against them, and employed contrarily for their evil. See. Judg. 2. 15. Ashe had threatned it thould be, when they thould rebel against him, Levit. 26, 21, 24,

and both [mitten them] As men in anger are wont to do, ch. 57. 17. er.30.14.Sec.ch.1.5.

and the bills did tremble The flroke was fo terrible, the judgment fo dreadful, that the very fenfeles creatures, the hills themselves,might seem to be sensible of it, Pla1.68.8.ch.64.1,2.1er,4.24. Joel 2.10. Though his people (which manifelts their flupid ty, and ex-

tream oblinacy) were not, ver. 12.ch. 42.24,25.

and their carea (2) were torn in the midft of the firetts implying, both the multitude of fuch as were flain, and the hideous, and again to here. both the mutatude of the last were laminated in measurable by fight of the dead corps, which either for want of people to bury them, or for fear of the enemy, not suffering them to be enterred, lay unbursed in the fivers, [14,19,3,1er.3, 20] the havoke of men, made under Achas, in Judea, ice a Chr. a.8. 6, where it is faid, that

by Pekali, one hundred and twenty thousand were flain in one their carcafes]Heb.carcafe,taken collectively; as Pfal.79.2. Jer.7.

were torn in the midft of the flreets] Heb.as fome, were cut off; demere com sa com major que meres y recusa some, mere cat dej s de-riveing a from a word that fignifie to tat dej que que de riveing a from a word that fignifie to tat dej que candental, Pfal, 80.16 and ch.13, 12, and to taken, it would be rendered, Be-long ear off-by table friete. Of which kind of phase, or formed freeth, ice 4th, 14, 81, 41, 13, and 18, 14, 17, Or as others, were a duff freeth, ice 4th, 14, 81, 14, 15, and 18, 14, 17, Or as others, were a duff specen, see En. [4.48.14.13.and 30.143/13.47.47.47 as cances, source a dull or, dung as the feters; typopoling is to be of the fame notion with a nother very like is, that fignifics such dull, or other likth, that from the parement is wont to be ferzeed, or fwert away, See Lam. 3. 45. which I conceive to be the gennine fent of the word, having the the note of fimilitude prefixed to it, in this place. See Pfalm 83.10. ler.9.21.& 16.4.

in the midit of the flecets That is, in the flecets; ver. 8. for all this his anger is not twented away Albeit the Lord hath fo grievoully finitten, and plaqued his people, that his wrath may feem to have been fatisfied, yet he is not as yet pacified, nor turned from to have been latisfied, et he is not as yet pacined, not durine from his fierce anger, but hath further judgments to inflict on them, So he threatned before, that when they offended, if they would not be reclaimed, and amended, by lefs and legiter judgments, further, and fiercer then the former thould follow, Levit. 26 .21,24,28. The lame is repeated again, and again, ch. 9. 12, 17, 21. &c.

for all this] Heb, in, or, with, as ch. 7. 20. or, for, as Gen. 18. 28. Which fome would reter, not to much to the judgment here denounced, as

to the fins before recited, ver. 24.

but Heb, and. I he copulative, for the adversative; as ver. 5. his hand is firetched out fill To inite fill, and further as before,

So John 8, 18, 16.

V. 18. And he will lift up, 8cc.] Heb. For he will lift up, 8cc. as ch. 9, 15. The copulative particle, in a declarative notion. For he proceeds now to relate, more particularly, what further plagments flould be inflicted upon them, (becaule they had not profited by the former) by other torraign, peoplé heraking in upon them, and wasting their land, far more them the former had not a regign] I he use of an onlight in times of war, is either to lift up an engign] I he use of an onlight in times of war, is either to all people together to come in, that they note he lifted, and their names entred for ferviceopt to admonth the che lifted, and their names entred for ferviceopt to admonth the che hat he fo lifted, to be in a readings to match to or to fit themselves, where they are, in the field, for fight, and to fall upon the extre party. Into the first of their, the Prophet feems to have respect in this yalee; when he faith, God will, as some great Commander, set up his Sandard, to call those together, whom he intends to imploy in this service. ne iann, oog will, as ione great Commander, iet up nis standard, for call those together, whom he intends to imploy in this service againth his people; thereby intinating, that he will by a secret work of his, cause them to come together, levy forces, and underwork of m, came them to come orgener, reynores, and under take this fervice, as if by fome potent Prince, that had crefted his fignal for the pupole, under whole power they lived, and at whole command they were, they had been enjoyned for to do. See further,

chap. 11.12,& 13.2,& 18.3, to the nation] Or, for the nations. Some would have it read, to, or to the nation JUT, for the nations, Some women have it tead, to, or, for a nation. Supporting, that by a file of the prenal teter might be added to this word, from the beginning of the next, becaule the word of following, run in the fingular number. But hereof there is no necessity, as that the account of the next present the notation, as the next present the n nations, this is spoken, Interpreters differ. Some expound it of the Affyrians under Senacherib, in the time of Hezekiah, that wasted most of Judea, and straitened, but took not Jerusalem, Some, of the Chaldeans under Mebuchadnezzar, in the reign of Zedekiah, who both wasted the land, and sacked the city, and fired the Temple, which yet after fome space of time, were in left then an hundred vers refered, and raided up again. Others, of the Romanes, under Titus Vespalian, who so unned the lewith State, that it could never be reflored, fo razed the Temple, that it could never be re-edified, for be rettored, to razed the tempte, mark could never be re-edited, for fixteen hundred years, and upward, unto this day, Thefe Nations, as the principal, to opether with those of other. Nations, that were affiftant to, as fundry were, and served under each of them, to thefe three, sew hold with the laft, and it is indeed the leaft pobable of the three; most go with the second, relicine rather the first heads a serveshly for account incline rather than the second and th hable of the three; more go wan the recoma. A inclinerance to the first because, as notable, so neer at hand; and it is not likely, would be over flipt; and when it came, was such, as would meet with those to the propole; and mat all their mith, that gave themselves wholly to jollity; and supposing it would never be, Redden them. withed it, innockery, once come, ver. 11,12, 19. Befides that, the like things are floken, to what here enfues, concerning the defolation that flouid by the allyrian invasion, be effected, ch. 7, 17, 25. from far off | Not lift up or fit up an enfign a far off as some: though the word be so used, Exod. 20.21. where it is said. The people flood a

lnow make good by the Affyrians, that were remote from them, and their confederates, as after by the Chaldeans, of whom the fame is faid, Hab, 1.8. The less favour to be looked for from people, so unacnain, rano, r. o. ine iesi rayour to ue nomea no inon people, io inag-quainced with, and whofe language not underflanding, the lefs able they should be to apply themiclyesunto, and to sue them for mercy, Deut. 28, 49, ch. 18, 11, Jer. 5, 15, and the lefs hope of re-lease, or return, for those that should be carried away captive by them,ch. 22.18,

and will hifs unto them] Or, will whiftle to them. For the word, and 1918 his suitablera] Or, will whill to bless. For the word, though it be well rendred, to hifs, when it hash a notion of contempess 1 king, 9, 8, Lam. 2.15, 16. Yet where it implies a mean of calling to any for access, it would rather, be rendered to whill to So bere, and to chap. 7.18, Zach. 10. 8. And it feems to allude to the manner of thole, that whillte to those that are out of fight in the boff-end of the state of the st the house; and uncertain where, or how far off, or that being, though in fight, yet further off, then that their voice can wel reach unto Or, rather, and more especially, unto the usual manner of shep-herds, that which whistle, are wont to call their sheep together, nerds, that with their whitte, are wont to can their incey together, when they straggle further then they should, or is fact for them. That which our Saviour alludeth to, Joh. 10.4, 15. God will not one fet up his enjoy, for those neer at hand, with in the fight of it; but he will whifte also to those that are more remote, whereforver, and his bare whistle will be sufficient to bring them together. For the word implies a readiness in those that are whistled unto, to come at the call of him that whiftleth.

unto them Heb, unto him, or, unto it, in the fingular number; and fo after, he, or it shall come, &c.a. if he had spoken but of one nation before. The pronoun therefore is to be taken, either distributively it, or him, that is, each of them:as ver. 23. Or collectively, as careafe, for.carcafes, ver.25. but with a limplying, that they should meet to-gether, and come along, not as a rude, confused multitude, Act. 19. 2, but as united together or making up one main body, under one

ommander in chief;as Joel.2.7,8.11. from the end of the earth] That is, from the utmost places, known to the most of them, in those parts: as the whole world; for the whole world commonly known; and that was under the Romane jurisdiction, who had, at that time, command of the great of part thereof, Luk. 2. 1. and every nation under heaven: to wit, with whome the Jews had ordinary commerce: or among whom they had Pro-felytes, Act. 1, Or from places fo remote, that they might be deemnayres, not. 1.50.1 from piaces to remotestant unry mignt be deem-ded to come from the worlds ends be chapt. 104, 43, 6, Jer, 10, 13, & 13, 12. Match. 12.42. Of as fome, (which I millike not) from the lands orditas Pfal. 513, & 73, 8, that is, from those remote plans where the land is bounded, either with the fearor other great water, river of note, large lake, and the like. See chap. 7. ver. 18.

and behold Look for it, be fure of it, as ftrange, and unlikely as

vou think it, yet it shall undoubtedly come to pass, See ch. 1.

they Shall come] They shall come as readily, as the sheep at the Shepherds whiftle:ner shall any remotenesse of place, hinder them

Shepherds whittlemer shall any remotensite of place, hinder then from hearing of Gods whittleyer any length of way, or journey to be performed by them, deter then from indetaking Gods service in the present expedition, shap, 7.19.

with Beard JO, with bulle, 15-48. I.e. The particle is in both places wanting but to be implyed, and sound experted, Escel, a. 1 year case wanting but to be implyed, and sound experted, Escel, a. 1 year the state of the shape of think spoken uses, in way or answer to what they had said before: Let him make speed: Let him hassen his worke, ver. 19, what you seem so much to desire, shall be done.

muen to deme, man be done.

fwiftiy]Heb.lightly. Asch. 19.1. Jer, 4.24. Because lightness of body. is a special help to swiftness. See Deut. 28,49. Hos. 8.

V.27. None shall be weary There shall none of them be wearied

V.37, None foul to watery] I here itsus none of them be wearied out, with the length of the journey,

so flunds among! I them! Stumble at ought in the way ? (which in rough, or flowy states, of talleth out) as Pfal.91.13.ch.(3.13.1cr.) in rough, or flowy states, of talleth out) as Pfal.91.13.ch.(3.13.1cr.) as the property of the p shall march on, in an orderly manner, without let, or impediment,

either from without, or from among themselves.

either from without, or from among themleives, more fleid flumber, of legs [1]. In it, spane [hall flumber, much lefs fleep; more fleid flumber, much lefs fleep; fleen, flumber is found and or reft and fleep, a date times, de 13.4. Not that the flumber is flued for reft and fleep, a date times, de waybut the waybut though not be fleepy, and florhful, from 6,9 & 19.4. (c), 15.6. (c) but lively, and watchful, and attentive to their but fluedy, and the fluedy flu neis, Prov. 6.4.5.7, as tome, tancy mant upen as went ingratas asy, in beforeging and affaulting the city as 1er. 6.5 But the Prophet feems to feak here-grather of their expedition by the ways then of their comployment at their work, when come, to their waies

neither shall the girdle of their loins be loofed] That is, as some they mether patt ine grace of their owns to topical a tast sign and any final not be weak; the looking nor want of a glidle, being an another own of methods are grade, and gridle, with it, an emblem of methods have been seen to the sign of the grade of the sign o the word we to the the control of th

their belt, or girelle upon their thigh, Pfal, 45. 3. Cant 3.8. Or al- | flould not be able to fecure, or withhold what ite had a defire, and water ready for journey, or action; as men that go girt, not un-put 38 men are wont to be, when they fit ftill in the houle, or lay themiclyes down to reft, 1 King, 18.46, 2 King. 9. 1. Prov. 31. 17.

Luk. 12-35 nor the latchets of their shoes he broken. That is, as some, they nor the latchets of their shoes were well. Which I see not how the words will bear. Others therefore expound it of their sincessed and facty in fich, that they should nor suitaint or losse of our shoes are short or some shoes of a shoe-latchet. See Gen. 14-32. But the meaning, not so much as of a shoe-latchet. See Gen. 14-32. But the meaning, some smallers to be, (so he specks of them as yet in journey) that shot yhould have nothing, betall them, not so much as the breaking of a shoe latchet. that nishet case them to I lacken their pace, or to of a thoo latchet, that might cause them to slacken their pace, or to flay them on the way for the mending of it. The fum of all is, that they thould be heavy, lively, ready, and well appointed; and mer with no difficulties, or fuch common occasions, as might retard them in their way. An elegant and artificial description of a journey, or a march rather, with rare expedition, and without any notable impediments dispatched.

Peannerns unpactice.

V. 28. It bufe arrowes are [bar], &c.] He proceeds to relate with what arms they come furnished. And he begins with their with what arms they come furnished. And he begins with their born, and arrowers; because that was a principal part of their artilloop, and arrowers; because that was a principal part of their artilloop. lery in those times, Gen. 48. 22. Plal. 78. 9. Deut. 32. 23, 42. 2 Sam. 1,22.

arrowes sharp] Or, sharpned. For so the word properly signifies Pfal, 120. 4. & 140. 3. Prov. 25.18. Marpened, that is, polified, and well kept, to wound the deeper; as ch. 49. 2. Jer. 51. 11. So

and all their howes bent] Heb. trodden. Asch, 21.15. So to treac the bowe, for, to bend it, Jer. 50. 14. because they made use of the foot in the bending of the bowe. They have all things continually in a readinesse for fight, Pfal. 7.12. 8 11.2. 8 37.14.
their bodes books spall be counted as slint Or, york; as ch. 2.10. Ezek.

3. 9. For firmnels, as an hoof of brafs, or fleet, Mic. 4.13. and their wheels a whirtewind 1 the wheels of their chariots, much

and their whitels a subjectivistical 1 in the subjects of their charlos, since used then in war, and fight, Exod. 14. 7,25, Judg. 4.3, & 5,28, Pf. 20. 7.8, 76.6 a. while twind, for fwittnelle. So ch. 66.13.
V. 29. Their rowing shall be like a Lion Like the rowing of a like the company of the control of th v. 39. Intersouring management a time large time rounting of a time on a Dana-33, tills hair newer grown life the englet, that his nails like the bird. That is, like the feathers of eagles, the ones and the nails of birds, the others for length, both of them. See ch. 13.4.

The dreadful thoughtain in joyning fight, or in flor-

Mos cassed, The dreadist thour, that in joyning high, or in stor-ming place of through they shall make, to the terrour, and amaz-ment of all that hear it. Plal. 74.4. See Jer. 37. 30. For the passion to to fleak of their fercencile, in fish, and assidant, ..., It also J. Whose voice is, of any living creature, the most dread-ful, almos 3.3. To which therefore, both the wrath of a King. Prov. 19. 1.3. and 3.0.2. and Gods indignation also, is, likened, Hol. 11.30.

being in the vigour of their age; and their might and diercrenelle nothing yet abated, or allaied. So ch. 31.4. Jer. 2.15. of the feverall names of lians, in Scripture diftinguished, according to their ages, or

qualities, Sec on Job 4.10.

yes, they fluid war, and ary hold of the perf.] Or, they fluid both warry and take hold of the perf. and, for hoth, as Vial, 76.6 Jec. 6.4 & 21. d. 6.6 they for the perf. of the perf. ene affirming, that he roates when he wants prey, the other, that he roates not, to wit, in fuch manner till he have it, Amos 3.4. See Ezek 22,25, and the word here used imports such an hideous roaring, as wherewith much indignation is expressed, Prov. 20. 2. and

as 15. [ball carry it array] The word hereufed, fignifies in general, to take, and carry away by force: ought from those that detain it, and are unwilling to part with it. And it is therefore very frequently used for the referring, recovering, faving, and delivering of one from, or out of the hands of those, that are either redy to feize on him, and to mischief him: or, that having seized on him, detain him in and to mifchief him: or, that having feized on him, detain him in capitity and threlden So Pilal, 173. & R. 18.3-44 & 21.4. & 8. Oncly in this place is decided to the violent finatching from a man, and going away mount of the violent finatching from a man, and going away mount of the property of the property of the Affryians, the work he was quietly, and leafly profiled of before, that they should keep held by the prog, and early if away; fo by Micah, who lived in the fame time with Elay, of the Jews, by them in a property of the proper Hing the very fame word there, that Elay doth here, Mic. 6, 14. So that the one should carry away, whatever he laid hands on the other

endeavoured to keep.

and none [hall deliver it] Or, because none can deliver it. They thall feize upon, and carry away what they please, because none thall be able to make head against them, or hinder them: much lesse to or and to thinke near against steating, an intensity of a long, when he is ranging about to feek prey; nor reflouting from him what hash once fielized on junfiels by fome extraordinary power, and help from Godtas in Sampions cafe, judg. 1-3,5 and in Davids, Young 13,43,5 (a) alided to by Paul, 2 Tim. 4-17, 5 ee Ppl. 17, 17,16.6. 31. 4. But these came armed with Gods commission : and there was no faving therefore of ought from them, ch. 10, 5, 6.

and] For, because: the copulative, for the casual: as chap.

o-9.5. most shall deliver?] Or, nose shall be able to deliver. For the indicative, is oft used potentially. So Vf. (0.2.3. Mic. 6.1.4. V. 3.0. And is that day hery shall now a gainst them? (1.6. as the words lye in hebrew, they shall roan, 1 fay, against them; (1.6. he repeated heapin, what he had tounce!) slad, with addition of a new similated, exceeding the former) then, or, at that time: as ch.2.20.

they (ball roar) They shall make a most hideous noise. It is the

latter wordused, v. 29.

against them Heb. he shall roar against him. That is, the Assyrian army, against the Jewish people: against whom all the foregoing menaces were denounced.

like the yearing of the Sea] With fuch an hideous noife, as the waves, and waters of the fea, make; where having born down, or furrounded its banks, with much violence and fury, it breaks in upon the land, and carries all away before it. For to fuch inundations are hostile invasions oft compared in Scripture, Pfalm 93. 3, 4. chapter 8, 7,8. and 17, 12, 13, and 59.19. Jer. 50.44. and 51.42,55.

Lam. 2.13, and if one took, &c.] This laft paffage is, by Interpreters very varieufly readed. Yet io, that herein they all agree, that therein is related the forlorn condition of the Jawiin people, by the irruption of lo powerful and prevalent an adverlary, fo perplexed, that turn they, and caft their eye which way foever they could, no hope of help, or relief, floudd appear. This is deferibed by a metaphro of one fo furprified and environed with a thickmilt, or fog, on every fide, that no glimps of light, can from any part be difficult See the like concerning the flate of this people, upon the Affyrian two flows of long with the working the flate of this people, upon the Affyrian two flows to flour with the working the flate of this people, upon the Affyrian they flow to flour with the working the flate of this people, upon the Affyrian they flow to flow up the weekful the three the three thr invasion, closing up the prediction thereof, as here, so there, chap,

8.21,242 and it one look into the land] Or, when he find look was the land, or, down to the earth, or the ground. Whether a man look down-and, or upward, no look, but the land of the dog, and the land of the l R 21.72

cn.8.3.2.
one took of Or, he shall look. To wit, the people, before implyed in those words, against bind. The singular number, but collectively taken, or him, for any of them; and it may here also be so rendred, ken, or lown, for any of 190m; and at may nere ano be 10 refinited, they; or, as fone other, by; that is, the enemy float look into the land, &c., As if this his very look (fo terrible it floated be) would foamp them, that the whole country floated floem over-fpread with findh hideous darkneft, as Egyn was, Exod. 10, 12, 23, But the former fence ferems mobe probable, becaule more agreeable to that, ch. 3.1, 32. Again, fone read it, we float! look; as if the Prowhet fighe in his own perion, including himfelf amongst the reft of them, as a member of the fame body with the veft; as he doth, ch. 3.1, 3.2. Again, fone the floated float 1.9.8 64.6. But the points, that ferve for vowells, and the analo-

1.9.80 04.0. But the points, that herve for vowells, and the analogy of the verb, in the original, will not admit it, into the land] To wit, of Judah; toward any part of it, or, down to the earth: a sch. 8.11. oppoled, as there, fo; as most suppole, here

to the earns: as Ch.8.11. Oppose, as use, to year and unipoles, total the beautry a sign, after-mentioned, and the state of the beautry of the and the state of t co. 1. jan involved in the same much exam channes, with cheficlves. Darkuffe, for affiltion, and defrefs, ch. 50. 10. Joel 2. 10. Amos 2. 10. and 8. 9. As on the contrary part: light, for joy, and comfort, Eth. 8. 16. Pfalm 18. 28. and 97. 11. and

112.4.
and forrow? Or, rather, of forrow; or, of it hulation, of affliction, of difficts. For the word properly fignifies a flriefle, Job 7, At. P. 11.8.6.
& 6.6.4. ch. 6.3. 9. Yet some of the Jewith Dodtors would have. it keeps fignifies the Sast 3; and the word translated aright the light, in the next branch (unso which they joyn this) the Moosy, a name given indifferently both to Moosy, and Sun, Gent. 1.6. Plaint 316. 7, 9. And for the fence flouid be, buth San and Moosy final be dawlerd; no glimpte of light from cither. Which, though it express as much as the text intendethig the like manner of freech may be of found a few where A. 12. 12. Exc. 8.2. 7. Tole 3.1. to. 3.1. and 3. 15. as the text incinculate the me mainter of the elfewhere, ch. 24, 13, Ezek, 32, 7, Joel 2, 10, 31, and 3, 15.

Matthew 24, 29, Rev. 6, 12, Yer cannot here be received because we never find the Sun elsewhere so tearned; nor doth ought in the text, necessarily here require it; and other of their own, therefore, herein controll them, and render the words, as we have here done. The pauses in the text here make it very difficult, for the words rendred according to their ordinary acception,

or, diffrefs with light, diffrefs continueth even when it is light. See

the next clause. and the light is darkned] Some read the words with a twofole supply out of the former branch; And he shall look (as before) to the light, upward to the heavens, from whence light cometh) and behold (as above,) is darkned. Others, taking into this branch the behold (as above,) is duthered. Others, taking into this branch the flat outs of the former, and repeating again the next before it; the darker, of differ, followays, before the first the first of th 8. Others again, the light it felf shall be affliction; that is, the hope it felf, that they had conceived of some help and relief, shall vex them (when it shall be darketed, that is, be defeated, and prove help-less. These several versions and interpretations I relate, because they have authors of great note abeting them; but feen much to force and tear the text and I adhere therefore here, rather, to our own vertion, as flowing moft naturally from the words of the text, It is, as if he had faid, when they shall look up towards heaven, as

te is, as if he had falid, when they that I look up towards heaven, as in mifery men are wont to do, chap. 8. 21. he fall fee no more light, hope of help and relief tiom above, then from below.

**inthe heaven, there of I had it is, in the land of Judah, before spoten of in the heaven, that cover that part of the earth, wherein the people dwell. The heaven, or belt, is in Scripture, as also in other irreplane writings, faid to be dashed to men, when they are in finel girle, or fear, that they have no joy of the light, because dark and gloomy daies work much upon men spirits. physicania, wata and grouny works much upon men partia. Job. 24.13,17, Anos, 8.9. as on the contrary, the heavenly bodies are laid to give light, and to flinte forth with more then ordinary brightness to men, when they have much matter of mirth and reyging afforded them, Pfal. 11.2.4. chap, 30.56 because the fight of light is cheerfull, Erch. 11.17.

the heavens thereof] The heavens. So called, of a word that lignithe heavest bixes []. The heavest is Called, of a word that fignifies to doy, Dunt, 3. a. because the rain and dow drops down from theire, Dunt, 3.a.8 and his litturn, thereigs, be howers, here, And from therefore traders, in this shifflullowing, or vains, that is, so wis, the light, is wons to differed, and drop, or dare upon the earth. But the word light, is noted in the pronoun there feminine. Others tead in the definitions thereof, or, his vinits, to wit, of the land, and the process the proposal test had been defined to the control of the land of read it in the idefinitions threes, or, it is visual, to wit, of the land. Becaute the faune verb, fometime fignifies all to delive, yield, 100, 20, the web is but once found in this fenfe, twice in the former; the nous in this place alone. Which, therefore, the former; then one in this place alone, it is the libility of the property of the thin the former; the nous in this place alone. Wife driverth from the Ethiopick language, wherein it hath a notion of yef, Matthi, 11. 28, 29, 8 to 4.45, and little the text, Ebhold drawfull; all theylip, or, anguly with libility, (anguid) continuing even when it is light, or light is looked for jut gownthe day into stylight hat is shely meet with darknefs there, where they might promite themselves reft. But of this let, others deem.

CHAP. V.I.

CHAP. VI.

Cit. 1. To the year that uses in did here beginned the fourth
Vision, or Sermon, of this our Prophet, recorded in which
here imposed to have been digested, according to the reign of
here imposed to have been digested, according to the reign of
here imposed to have been digested, according to the reign of
here imposed to have been digested, according to the reign of
here imposed to the prophetical chapt. 11. So that all the
here for e-going Senmon, or Prophecies, fiticall he delivered in the
digest of the visibal his onely in the beneating of to that mar general the reign of Uzziah, this onely, in the beginning of Iothams reign: the next, ch. 7.8. &c. under Ahazi fome other, under Hezekiah. But of

this see more on v.8,

that uzziah]Of this King and his acts, written by this our Pre-

plict, fee ch. 1.1. #23iab died] It is the manner of those that write Histories, or fome remarkable relations, to configure that write Finotes, of fome remarkable relations, to configure date them by fome fixed pinter of those times, whereas they begin their relations, or, in which the things related were done; as the year of fitch a or, in which the things felated were done; as the year of litch a Kingariagn of fish an ones bith or death; or fome other memora-ble accident: as Amos, by the carthouske that fell out in this Kings dates, Amos; 1. and Jfaith here by this death. Con-terning which, ye there is fone variety of opinions. For fone would have the apparation here fooken of so, have been exhibited, and feen in Itzaith's reign, but in the fall year of it, before his deceders a Amos his was, before the carthquaketotherwise, fay they, who would he nor rather laws in the fall year of Tablum viriantles. why should he not rather (ay, in the first year of Joshams reignsten, in the year that u sigh died, But unto others this seems not so probable: who therefore fay that the death of tlaziah is mentioned bableswho therefore say that the death of Uzziah is mentioned, to fix the time of it more certainly, and to avoidal ambiguity because of software region, there might be a two-fold reconing; the one-from the time that he governed the Kingdome, and experted Royal authority as most heir to the Crown, after that Uzziah was finitten with leprofit and lived sequence at Lepra; Chr. 36.17. The other, from the time of Uzziah decede: when he succeeded. him in the Throne for whom before he fate on it, 2 Chr. 26.23.8.
27.1. Nor want there those among the lewish Doctors, who suphim in the Intone, or whom before he late on it, 2 Lhr. 26.3 Ag | Jert 33.3 Linux is, sure source gaintents.

2.7.1 Nor want there those among the lewish Doctors, who support that the state of the state word most properly significantly the state of the 12, and as David accounted his, when in likelihood, under Saul, he

tun thas Robald darkyufyflasights/or, diffref) and light, which a late than the Robald darkyufyflasights/or, diffref) and light are together, learned writer therefore rendereth, diffrefs and light are together, diffrefs with light, diffrefs continueth even when it is light. See this feems not to found: And when the text taken properly, affords a fit fenfe, nor doth ought appear in the context, or other places collated, that may crofs it; it is not fafe running out into metaphorical

I faw alfo] As if this had reference to some fore-going vision, The hebrew is, And I fam; and it is true, the copulative is uled some time, for al fo, as Jer. 1.3. but it is used also, to begin a relation, without any dependence upon former discourse, or matter; as ch, 2, 2, and of the occurrent here expredded, For so is the copulative used, Levit.

I fam, &c] The present chapter consists of two parts; a relation of a most glorious apparition, v. 1.7. and a narration of amost dreadful a mon giorious apparition, v.1. 7. and a narravious among dreadul Mediage, that the prophet was fent to deliver unto his people, v.8.1.3, 1/aw] [aw in a piritual extalle, and a symbolical apparition, as Erc. 1.1. Joh. 12.41. Act. 10.10, 11, &2.2.17. 2. Cor. 12.2. Rev. 1.12. See

th: Lord | The word here used, is not Jehovah, (which is yet commonly fo rendered) but Adonai, which properly fo fignifies and is given unto Christ, Pfal, 110, 1. from which place Christ averreth his dicty, Matth. 22,42,45. Whence some inter, that it was the second Person, the eternal Son of God, who is here said to sit, as King, on the Throne, v. 9. Act. 22. 25. and fo, questionless did he speak alfo, whatfoever, as frem God, he delivered to his people. But to exclude the Person of the Father, from sitting on the Throne in such apparitions, is not fafe. The rather, for thatin fuch apparitions wherein the Persons are distinguished, the Father is still said to fit on the Throne, and the Son to be presented unto him, Dan. 7, 9, 13, or the Son, and the Spirit, to be before the Throne, not on the Throne, Rev. 4.2.3.8 5.6.8 6.16.81.4.844.5.But in this apparition, not not the Threne, Rev. 4.2.3.8 5.6.8 6.16.81.4.845.But in this apparition, no fuch diffinction of perfons appearing. I (appole it fatelt to fay, that one God Thobush, yea.3.5. the onely true God, Deut. 6.4. who is also called Advance and the contract of the Advance and the contract of the Advance and the called Adonai, or Lord; as the only Soveraign Lord of all, Joh. 3. 11.
Mic. 4.13. Mal. 1. 6, in three diffinit Persons, as the allegations above-mentioned fliew; and that plural term also used, v. 8. who shall gof for 1877 (not unlike those, our image, Sen. 1.26. and one of 113, Cen. 3, 22.) Jecemeth to imply, If it be demanded, how the Prophet could be God, when as it is in Scripture flad, that No norm balls from God at any time, Jon. 1.18.1 Joh. 4.12 and rubous no man ball be litter from or can fee, 1 Tim. 6.16. The answer is case, that no man can fee him in his Essence, as he is in himself; since that he is a Spirit, Joh. 4. him in his Ellence, as he is in himself; infoculate he is a Spirit, John, 34,44nd a Spirit cannot with copyral eyes he feerilulik, 44, 83, 39, nor can he be feen in the linfinite excellency of his Majelfly, Esoci, 33,0.0. Tim, 61,6. buy et in fine hi Hibble mobiles of plenyas he is pleafed to reprefent himself muto the view of the creature, I ohe may and hath of been feen, Evolly 4,94,19,11,40009,1 and in fuch manner Elsy here faw him. In region whereof; infliend of what the Prophes faith of himself here, I fam the Lord 1 the Evangelit faith of him, he fam his glory Joh. 12.51.

fitting upon a Throne As a Royal Soveraign, t King 2.12 in his Temple, (which by the words following, appears, v. 4.6.) as in his Court, or Palace, here upon carth. See ch. 14, 13. or, as a Judg on the bench, ready to execute judgment, as Dan. 7. 9, 11. Joel. 3.12.

bits high. 2 Chr. 3.4. As we fee with us in stately structures, the partall, or gatehou/c, as we commonly tearm it (far higher, many times, then the main body of the whole fabrick belides. See further on ver-

and his train filled the Temple He appeared, as fitting on a stately thrones to clad allo in his royal robes, Plal. 93:1. his train 10r, as some render it, the train thereof, so wit, of his Throne supposing the utmost part of that chair of State which he sate on to be thereby meant. But we find not the word, whereby this is here expressed, to be any where so used It is applyed ever to apparely and signifies the shirts, that is, such parts of it as hang down parelyand against the egests that is, mass parts on it a straing down to the ground; or being longer, and of more worth them is not ob-trailed along upon the ground, are with Perfors of State born up-by otherstand is not antify-kerefore; pended here, bit train, are bit shirts. For the word here is plural nor is never read otherwise, that single trainsport, bits of this robes. As here hight; alam. 1,3 and by their Jer. 1 3.23,26, that is, the skirts of their garments.

where the Threne here mentioned, was fituate, whether within the

or without it, which I suppose, may not amilis b: thus reconciled. The bis, with n, fignifies order; but Soraphin, and so cheirbin, with no Transfe, talan in a large lenfe, comprehended the whole fabrick, fignifies the spirits of each order. Whereas the one is but the Challenge and the confident bush of the house, which was all over covered, be the two deep or Syrian rather, plural termination: the other, the Helsen confident bush of the house, the confident bush of the house. confiltin, both of the houle, which was all over covered, & the two deep control also before it, which were (befules the cloyfters about a with a befule in them) provered as the like, before great mens houtes, and a like to leave them to their delivers and the one is but the Challen in them) provered as the like, before great mens houtes, and a like the cloyders about the word, Temple, taken, per 7, 10, & 26, 10, See (with a See Secondly, it is taken former in or the houle only in the province of the control of 1 King, 6, 9, divided into three parts; the parts, or partaff; the Parts, and the Oracle, 1 King, 6:35, 5. Now it Genus to me, that the laws, and the Oracle, a King, 6:35, 5. Now it Genus to me, that the laws, or chair of State, was fo ituate in the parts, or partall of the Temple, (the height whereof, you had before and which comes within the compais of that appellation) that the train hanging down from it, though feated far above the door of the Temple, and the latter whole Dalace. Recontrol it, though leaten at any other door of the leting to fituate then, it flood in some fort without the Temple because, not within the Palace, most frictly so termed; and yet withthe femple to, because the porch, or portall, was a part of it. This, the rather I incline to because they are a part of it. This, the rather I incline to because God is generally deemed to appear here, as fitting in, or unto judgment. Now the manner of the Manufacture of the Ma the Kings in those times, was to fit for judicature, in the poorts, or gates, (which doubtelle were not without porches) either of their gatts, (which doubtene were not without portnes) either of their palaces, or of the cay, See 1 King, 7, 7, Jer. 26, 10, 8, 37, 13, & 38, 10, Befdes that, the quick coal taken from the Altar, implyes as much: the Altar on which the fire was perpetually buras much: the Anation which the inner court, against the front of the house, t King. 8. 22. Ezek. 40. 47. But see further, on

yer. 6.
filled the Temple] As, when the cloud covered the tent of the Congregation, the glory of God filled the Tabernacle; in Moles his time,
greathed dedication of the Tabernacle, Exod 40, 34, and, the cloud
at the dedication of the Tabernacle, filled the boufe, at Solomons dedication of the Temple, in fo glorious a manner, that the Priest could not enter to do ought there,

V.2. Above it flood the Straphins] After the description of Gods I Kings 8.10,11 w. 1. Nature is point in straphinn) futer the deterption of Golds majelitical fellion upon his Throne, is related his attendance, correspondent to his State: as Princes and Potentates are not wont to fit in State alone; but with their Nobles, and chief Officers atto it in state atome, but with their resolute, and their Omeers at-tending upon them: fo hath God, here, his glorious Ministers at-tending upon him: and so Dan, 7.10.

tending upon num: and 10 DAN, 74.10.

Above 11 Or, as forme, Above the upper part of it: to wit, the Thome, 7 to clear this, some tell us, that whereas there were three rowes of chambers built on either fide the body of the Temple, one rowes of chambers but on enter that the body of the Lemple, one over another, t King, 5, 6. the footflool, as Exod. 24, 16, or lowelf part of the Throne, was eaven with the pavement of the fectoral chamber; and the upper which the secanism accuracy caven was the moor of the final above which, the reft of that flape of a man, wherein the Lord manifefted himlef, eached unto the roof of that now. But guest nather, that the Lord appearation a far more flately and lofty manifert, that the Lord appearation are more flately and lofty manifer; his lead and appearats above the Throne reaching from the proposed of the control of the c well near to the roof of the porch: the Throne he face on, reachwell near to the root of the purel; the Entroise ne sact on, reaching from thence downward, into the top of the doors of the I emple by which the train of his Majelficall robes, filled the whole houle, Sc that the Straphs might well fand attending him, about the throat, as the text expectly liath, the bodily fings of humane nature, wherein he appeared, to far exceeding the Throne, whereon he fate Forin he appeared, to tar exceeding the Throne, whereon he rate, ror, as for those, that render the word about him, they seem not to consider how incongruous a thing it is, for the servant to stand over his mafter, on whom he attends, fee v. 1. lifted up. The czver ins matter, on whom he attends, tee v. 1. 11/11 up. 1 ne certifal Spirits fland above, neer the upper part of Gods Throne: the fadful on earth, as attending at his foot-flool, chap. 66. 1.

flood | Sare not, as he did: but flood attending on him: the usual posture of servants attending on their masters; of Officers, on their Lords, 1 Kings 1. 2. & 10. 12. & 17. 1. 2 Kings 25. 19. Prov. their Lords, I hungs 1, 2, 6, 10, 12, 6, 17, 1, 2 hungs 3, 19, 17, 05, 2, 3, ascepally togo and come at command, about whatfoever they shall enjoyn them. Matth. 8, 9, applied to the Angels, both here, and elfewhere, Dan, 7, 10, Luk. 1, 19, as minifiring spirits, ready to be first abroad, to execute what God pleafeth to enjoyn, either in mercy, or in wrath, Pfal. 103, 20, 21, ch. 37. 36.

the Straphims] Or, Straphs. A counterfeit Authour of pretended antiquity, whom our Popith Writers follow, makes these Seraphs, the last of those nine orders of blessed Spirits, as he reckens them: the terror time orders or memoraphies as in receivable than and heafthms them to be fever degrees above the Arth-August, theing, according to his account, the eighth) and never to fir out of the glorious prefere of God, asthading here about his throne. So, that, as he flates the rank, those Serubs are the highest; and the Angels the lowes. True it is, that some distinction of degrees and the Angel the lowest true it is, that ome autume on or degrees among those glorious creatures feems to be intimated by a place in Daniel, ch. 1.13. where Archael is faid to be one (as most) the field (as some) of the third primate. Which can hardly be understood other, then Angels. For, whether version we admit, a chiefty of some, in regard of others, feems to be intimated. But to fet out certain feveral and diffinit ranks of them, affign them their flations; defign them their offices, and cut them out their work, is a prefumptuous attempt of ignorance and arrogance, joyning together, for the producing of a groundless and frivolous conceit. Nor is that less reliculous, which fome of them tell us, that Scrapha, and fo Chetu- imputation accreweth to them from Christ, anther, in

fignifies to fire, or to burn : as fome think, because they are of a fiery nature, or substance; fire being the most subtile of the elements: as purer then the air, or the pureft part of the ayr: and coming neeras puct such the autor of the purer part of the syst and coming neer-fet therefore to the nature of pirits. Others, in regard of their freezest of love unto God. And others again, in regard of their agility: the like unto that, which appears in the, or of their fiplen-dor and brightness, Rev. 1.0.1. It is faid indeed, that God maketh dor and brightnets, MeV. 10.1. It is is an indeed, that U on injusted its visible his mellingers, can be did in teeching back his fugitive fervant Jonas, Jon. 1.4.) and the flame of fire, or, flaming fire, bit withflers, which the Apolle by way of invertion, applyings or the singles, faith, it maketh his Angel's sprint, and him million for heart fire, the h. 1.7. (whence four foundly gather a dillitation of the fire. Heb. 1.7. (whence four foundly gather a dillitation for the fire.) gels, that some of them are of an airy substance, therefore called Spirits: some of a firry, therefore termed Straphs.) And we read of Angels supervisor in the library of the supervisor in the Angels appearing in the likeness of horsemen and chariots of fire, 2 King. 6.17, and of the Cherubs, or some one of them, with staming (word, or, fwords; fet at the entrance into Paradife, to keep man out, Gen 3.24, and it may well be, that thefe did likewife (though having the fhape of men, as those other of horsemen, and with those Cheubs, the figure of a blade; yet) appear, as all of a flaming fire; and thereof were fo termedibut of the reason of the name, here, and no where else given to these spiritual attendants, we have nothing more then meer conjecture. Yet because the word is the same with more then meet conjecture. Let because the words the same with that, whereby those fiery ferpeats, are defigned, that were first to fling with fissy torment and inflammation, those mutineus and rebellious ones in the Wilderness, Numb.21. 6. Some thence suppose, they are here so called, because to be executioners of Gods fiery wrath on these obstinate and refractory wretches: against whom an heavy doom is here in the words following denounced. And we read of an Angel, that had power over the firetand to fearth men with fres. Rev. 14.18. & 16.8 But of this allo, as of the former. Concerning the number of them that appeared here, is some doubt also made. The most affirm them to have been two only; answerable to those two small Cherubs in the Tabernacle, on the lid of the Ark, Exod. 37. 7, 10. and to those two large ones in the Temple, that reached with their wings stretched out from wall to wall, in the Holy of Howith their wings itrezened out from white warpinting roay or ride-lies, I King. 6-27, againt which fome object, that the word is not dual, bur plural: and howfoower that exception be but weak; for the plural is oft ufed, as well of two, as of more, Levit 5, 11, & 14. 22. yet she affertion is uncertain; fince that we find four fuch in an apparition, Ezek. 1.5. and myriades, yea millions of them, Pfal. 68. 17.Dan. 7.10.nor is it necessary, that the number of the Seraphs, should here answer the number of the Cherubs, either in the Ta-bernacle, or in the Temple, more then the like essewhere. How many therefore these were of them, cannot certainly be determined; but hereof, see more, v. 3, 4. The description of them, in what shape

they appeared, here followeth.

each one had fix wings] Heb. fix wings, fix wings, (the reduplication whed by way of distribution: as morning, morning for every norming, the 1.3 1.9 & 50.0 4) were to one, one, morning, to every morning, the 1.3 1.9 & 50.0 4) were to one, one, for each one, as Each, 1.6 & 1.5 1.4, 2.1, in which laft place alloji to faid, four four, to one; for, four, to each or, a $\beta(x,\beta x)$, here. And herein the deferred from the form of those two Cherubs, in the inner part of the Temple, & those also that appeared in a vision to Ezekiel; that those Tomple, & thoic also that appeared in a vision to Ezzkiel; that thoic in the Temple had two repairs of wings, it King, 6. 27, thoic in Ezzkiel rue pair a piece, Ezzk. 1, 6, & 10.11, thele had libre pair, fix a piece, (as thoic four living wights had, Rev. 4.8. one pair on the relation of the piece, (as thoic four living wights had, Rev. 4.8. one pair on the relation of the relati ver their lower parts. For fuch was the use of them, described in the

words next enfuing.

with twain he covered his face With one pair of them, to wit, those on either fule the breaft, each of them covered (not Gods face, as manufacture, the breaft, each of them covered in multiple of the face). ny Interpreters would have it, thence extracting mysteries of not feeny Interpreters would have it theate extracting myfteries of ms fre-ing Golf face, Exo. 33.10.03 implying an inhibition, of pwying curious, by into Golds feeter countle's, and kidden mifteries, Deut. 37.49. Pr. 37. 1. A. 61. 17.) but his own face, as not endaring to behold the refigen-dent brightness of Golds gloy & Majeltyna more then mortal crea-tures are, with open cysable to behold the Sun thining forth in his still flrength. Howbieft, I date not avow, as found have done, that the Angels thus are faid to cover their faces, in Gold prefence: because the through the Gold in their faces, in Gold prefence: they appear before God in their own righteouinessbut that christisthey appear before God in their own righteouinéchot that chriftien auon need not for oo de : they may look on him with their fiation over the because or appear before him in the righteouinello of Chrift, a Cor ; 38.8 %; 14.75 on righter are Chriftian men, while they live therein, in regard of freedome from the tain of finite set the Arc, who never had, nor have any the leaft properties of the arc, who never had, nor have any the leaft properties of the arc, who have any the leaft properties of the arc, who have any the leaft properties of the architecture of t

formable to Gods Law, which by vertue of their own inherent righteousness, the se blessed & plorious Spirits, both now are, & ever righteoulnets, the to Deficed & 1 foreign Spirits, journ now are, & verever, Nor did the Apolibe, in the place mentioned, intend any fitch
matter, as to make any comparition in this kind, between Chriftian
men and Angels; but between the faithful before Chriftist coming,
and those fines his revelation in the flelly and that, not in regard of righteoulness imputed to them; for, and from Chrift: (wherein there is no difference at all between those faithful of former times; and those that now live and believe, (but in regard of the clearer manifefation of the Mysteries of the Gospel unto the one above the other; as else-where, he makes use of somewhat the like phrase the outerast ene-where the makes me of nonleavant the map which the faithful attain here, with the fuller and fight of God, which the faithful attain here, with the fuller and cleaver light, and fight of God and the things of God that they are to enjoy hereafter, 1 Cor. 13.

12. as by the whole tenour of his diffourfe there, may evidently appear. But that men in Chrift, and partakers of righteoutines, as well imparted from him, as imputed for him, have been fmitten with fuch a reverend dread of Gods Majefty, as hath cauled them in like manner to cover their faces in Gods prefence; as the Angels here are faid to do; and that upon far less glorious apparitions then this was; is apparent by the practice both of Moles, Exek. 3.6.

and of Elias, t King, 19.13.

and with twain he covered his feet A fecond use which the Seraphs and with than be toward my feet a tecond use which the seraphs made of another pair of their wings to wit, the nethermost of them about the hips, rather, then as fome would have it, about the feet that as with the middlemost of them; (both being under, or within compass of their arms) they cover their faces, so with these lower-most, their feeting Gods feet, as some sondly, as of his face, the like before; (thereby, fay they, intimating, that neither Gods face, or his upper parts, that is, things done before the world began nor his feet, or his lower parts, that is, things after the worlds end, are to be curiously enquired into but their own : where by feet, most understand that part of the body that is properly and usually fo tearmed, wherewith we tread upon the ground: which being in that regard more subject to foil: much wathing of feet was therefore used in those parts, Gen. 19.2. & 24. 32. Judg. 19.21, 1 Sam. 25.4. Luk. 7.44. Joh. 13.10. might seem to be no unfit emblem of some defilement. Jon 13 (Long in term to be from the characteristic and the Hebrew rongue frequently by a model R from of speech, are understood those for parts, which the Apollle tearms understood those forces parts, which the Apollle tearms understood (Long Laza), 2.4 and which nature both taught many even swage people, 100-00 carrying to go with allow most of the body befales, stark naked. So is the word, without question, or contradiction of any used by this our Prophet; chap. 7.20. fo it is by most Interpreters taken, Gen. 49. 10. Deut. 28. 57. and Ezek. 16.25. And the Jews call urine, the water 16,10e1,28,37,3na 12,28,10,35, And ung jews can under he mainten mainten and of the fetts (to reading the texts, 1 King, 18,27, 8 ch. 36, 12, where Rabhisakh ufed(as they fuppole, and it may well to be) a broader and more unfeenly term. I he belfield Angels therefore appearing in humane flape, did with one pair of their wings, the one of them crofling the other, yell and cover thofe parts, which, as deeming them to have fome uncomblined in them, both out first parents, and their potterity most of them, are careful to conceal and keep out of fight, Gen. 3,7 and with willfully to different; is generally deem ed a note of impudency; or thame, and mifery, to have against the will different during the conceal of the con al filth in them: (no more, then in regard of any guilt of fin, they are faild to have like their faces) though in that regard,our first parents fometime 6 did, Gent 3, 7, but as they veiled their faces, as having their cycle days their cycle days the cycling brightness of his glorious appearance; the light whereof, with open face, they could not endure to they cover their fect (take the word which way you, will) as abalitation. ed, in the apprehension of their own infirmity and imperfection, in comparison of Gods incomparable and incomprehensible perfections:to which purpofe, some apply those passages in the book of Iob, chap. 4.8. & 15.15, which yet feem rather to have reference to the fall of the apollaticall Spirits. But certain it is, that the neerer the creature makes his approaches to God; and in the more glorious manner God manifelieth himfelf unto him; the more apprehenmanner God management numers that on hing the indeed specifies, the cle is of his own meanners, baleners, vilencis, nothingles in regard of Gods infinite greatners, ch.4.9.17, See Gen 18.8.7.3 ols 8.1. Where the Cherubs are faid, with one pair of their wwigs, to have severed the state of the control of the bods. Note control of the bods, the Can I conceive, Why the covering of the body there, or feet here should denote their univotted purity, as some great ones

and with twain be did flye] The uppermost pair at their shoulders were made use of, for flight; not that they were then flying to and fro, or, at present in flight; but that with them they used to flie, and had them fretched out, as ready preft for that employment : like those of the Cherubs, 1 King. 6.27. & Ezek. 1.11. Whereas the other two pair were clapped close to their bodies: whereby is intimated. their promptness to, and swiftness in, the execution of Gods Will and Work, whenfoever he should appoint them any service whatfoever, Pfal. 10.20. Matth. 6.10. Hence it is faid, that one of them flew unto the Prophet, v. 6. and of the Angel Gabriel, that he became

this regard, avail, then to coule them to be reputed as perfectly confome parts of them; to wit, their wings, now followes their prefent
this regard, avail, then to coule them to be reputed as perfectly confome parts of them; to wit, their wings, now followes their prefent
this regard, avail, then to coule them to be reputed as perfectly confome parts of them; to wit, their wings, now followes their prefent
this regard, avail, then to coule them to be reputed as perfectly confome parts of them; to wit, their wings, now followes their prefent
this regard, avail, then to coule them to be reputed as perfectly conformer parts of them; to wit, their wings, now followes their prefent
this regard, avail, then to coule them to be reputed as perfectly conformer parts of them; to wit, their wings, now followes their prefent
the regard, avail, then to coule the parts of the parts of them; to wit, the parts of the rights, that attended before the Throne, Rev. 4.8,

one cried to another Heb this to this as Exod. 14.20. Pfal. 75.7. no one creat to another Jete Julis 10 thisias Exod. 14, 20.1/211/7.7, not not with another, as finging in a confort jointly together; and yet is the word allo fornectime found fo ufed. Of which, ice Lam; 4.6, but not to another; as by courfe finging out the prailes of him, on whom they attended; in such manner, as the men and women did, answering one another; upon the delivery of them at the red Sea, Exodition, 13,21, and the Levice, at the laying of the foundation of the fecond Temple, Ezr, 3, 11, And hence fome gather, that there were but two of them. See further. v. 4.

of them, See further, A.

and faid, holy, holy, holy, A three-fold repetition, as fome would have it, intimating the Trimy of Persons, in the Unity of the Deity as some also, that of I should, God, and I should page in, Deute, 6.4, and the state of the one great likelyhoud of that hee; and in the latter place much less, Others stather suppose, likely repetition to democe the impertative eminency of Gods shufts [3 asis they had faid, holy, yea thrite holyor infinitly holy:16 Rev. 4,8 and we shall find the like repetition tied, for more vehemency, Jet. 7,4,8 2.3.9 Exck.3.9.1.4.2.7.For that of the I swish Rabbins, soncerning the three worlds, for creating the underected find world, the Angels, boly, in creating the supercelestal world, the jet of the restaing the supercelestal world, the jet of four others, that this threefold revelotion, should have of some others. In this threefold revelotion, should have worth, the creations an obligation the incurring a said, of some others, that this threefold repetition, should have reference to the threefold distribution of time, into past, present, and survey and so intimate the eternity of Gods holiness, Rev. 1. 4. feem both, though true, yet not at all to the mind or intention of the text.

is the Lord of holls Or, be the Lord of Holls; that is, as he is most holy in himself, and none holy like him, I Sam. 2.2. so let him be acknowledged of all creatures, to be fuch the fum and fubBance of the fecond Petition, Matth. 6.9. Hallowed be thy Name; or, as fome, shall be: as approving Gods holiness, and the justices of his judgment

bit as approving Gods holinels, and the juttnets or his judgment hereafter denomede, ver, 9, 11.and thorsty to be executed on that oblitimate people; according to that of the Plalmill, The Lord is right-action in all his wayses, and holy in all his wayse, Yella. 143,17,01 the title here given to him, fee ch. 1.9.

the whole earth is full of his 2007 Heb. the fuluals of his glory, (so the fuluals of his glory, feather lands of the carthy field. 2, 4, 1, 1); and la be, or level, the whole earth is full of his child. The lee sepond what is there flocken of the land of Judea, wherein God made his more special abode, of the land of Judea, wherein God made his more tyecial abode, and did in more fipcial manner unanifest his glory, and make known himfelf.Leviz.61.1, Pfa1-76. 1.and in more peculiar man-ner allo yet, in orgard of his Temple, which was filled with his glory at the hirst dedication of it, 1 King 8. 11. Pfa1.3-9. and which should be filled with his glory, by the execution of his pittice, Nunn.1.4-1. Others extend it to be the wide world, poken, as in way Num.1.4.31. Others extend it to be the wale worth, posen, as in way of enunciation, that all the world, and whatfoever therein is, dott manifelh, and fet forth Gods glosyaccording to that of the Plalmith How excellent is thy name in all the earth! that is, throughout the whole world, Plal.8.1.9. or by way of exhortation, inciting all men to take notice of it, and to acknowledg it; according to that, Plal, 99, 3. Let them praise thy great and dreadful name, for it is holy; and, Let the whole earth be filled with his glory, Pfal. 27.19.0r, laftly, by way of prediction, as fortedling, that in fucceding ages, not that land of fury only; but the whole world should behold, and partake of that glory of God, which the Jewes in more special manner alone then enjoyed: according to those Prophecies, All people shall. atone tree enjoyed; a exercing to more respired; an epope joint fee his glosy/Palays. 6.And the glosy of the Lord flad he verestated; and all fless shall be getter; fee it, chap.40.5. The first of these feems most probable. For the phrase, see the very like, chap. 8.8.

V.4.And the polit, &c., Here followeth the decadeful effects, that

V.4.And the polis, Sec. J. Here to lowern the accadulate elects, that enflued upon the crying, or loud finging of those belief and glorious creatures, implying matter of much wrath, already conceived, and ready to be manifefted, and put in execution. The Temple doors, and polls flaken; and the body of the Temple, filled with

the posts] That flood on either fide of the door. The word is no where else read in Scripture. Yet, because it different in one point, or vowel onely, from that which signifies cubits some of the Tewish-Doctors to expound it here:hence conceiving the posts,or the tranfomes removed fome cubits, two or three, from the place where they

formerly were fixed.
of the door Heb of the transomes; or the thresholds; as Amos 9.1.40 wit, the upper, and the lower, whereunto those posts were fastned, the upper resting on them at the topithe lower, at the bottom, bearing them up; and the doors between the posts fo large, and fo weightyjas Jošephus informeth us, that twenty men could hardly open, or fuut them; being on either fide, both below, and above, with great nut themseing on entire, incomposition, and above, and died the door; because, either put for the door; or because the doors and they are deemed to have moved here together, the one with the other. The word is sometime rendred post, Exod, ch. (hing [mifthy, Dan, 3.1.

11.ver. 6. and polis, Amos 9.1. but the thresholds, or transforms; and V.3. And one cried to another] Their shape was before, and the use of possible distributed, Ezek. 43. 8.

at the voyce of him that cried] That is, as fome, at the voyce of at the wayet of him that circled. That is, as fome, at the wayet of ene of the Angels; a more ying, or finging alound alrogenter; but in courfe, on the way to have one had been in his turn. Whence allow they conclude them too have been two ones!. But others reader they conclude the properties of the wayet had been to be the wayet had been to have the wayet had been concluded in fine journly. Howbeit the words may well be rendered, or of all of the properties of the wayet wayet had been a wayet that erycator, of one that critical wayet on the wayet waye implyeth the terribleness of the voyce of an angry God, making the very fenceles creatures, and those of them that feem finnest ftrongest, and best settled, to shake again; as with a blow given at his command, Amos, 9. 1. so with a noyse onely made here. For whether it were by a voyce comming immediately from him; or upon the voyce of those celefital Spirits figing his praises; the power whereby this was effected, was not theirs, but his, as that power whereby Jericho was difinantled upon the found of the rams

norms, 1011.0.20.

and the house That is, the Temple, or, the palace diftinguished, both from the Courts without, and from the Oracle within, I King

note, which which is a token of his indignation, is a fine with here, with mostly, as a token of his indignation, as a fine k is faid to here, with mostly, as a token of his indignation, as a fine k is faid to hete, with plants, as a touch or ins mangination, as a plants is tant to have gone and of his noficial, when he wast notify. Phil 11.8, See allo Pott, 39:10. And hence further, fome gather an argument, so prove that the Throne was finate within the houle, at the upper end of higher than the provided in the provided in the higher than the provided in the higher than the provided in the provided i

hereof on v.6.

V.5. Then faid 1, moisme, &c.] The prophet here proceeds, to

V.5. Then faid 1, moisme, &c.] The prophet here proceeds, to

then how himself was affected with the fight of this glorious ap
then here exists the control of the prophet here in the design of the second of of the secon pearance, together with that terrible voyce, and the dreadful effects of it. He was exceedingly amazed, abathed, and confounded in himfelf, in confideration of his own wants, weakness, inward remainfelt, in confideration of his own wants, weatnets, inward remainders of corruption; and by reason thereof; a unworthinels to appear in the prefence of for glorious a Majelly, and unfurnels to parlie in the prefence of the property of the

Then Heb. And. So ch. 5.17. or, as some, wherefore: as ch. 3.17. the one, as intimating the time: the other, the cause.

one, as incinating the times the other the caute, we is me] As, poor to us, I.m., 5. 1. 5. Sec ch. 1. 4. for I m and one; I Htb. cut off. As the word is most commonly used for 6.1. 5. 1. Hol. 1. 0.7. 1.5. 1 am a forlorn man, fure to perish, the control figurificity, 2. Sam, 23. 5. & Pfal, 50. 2.1. But it is there in an Alien a brea is a native form. Others associate and they are a fave. the word fignificth, 2 Dam, 23,5 or 112,50, 21. Dut it is were in an active: here, in a patitive form. Others again, and they not a fow, following the old Latine, Becaule I have been filent: as if that were the thing that fo much troubled the Propher, that he had been filent; the thing that to much reomonauerropner, ratt in ma ocean ment, and for faulty, in forbearing to reprove the fins, and excelles, as well of Prince, as of People. So a word indeed neer unto it fignifies; whence one English, dumb, ch. 3, 2, Amos 5, 13, and this alfo fignifies founction, but in another form, to ceefe, or forbear, Jer. 4, 16, Lam. 3, 49, though, in this allo, fome take it, in the lame 14.16. Lam. 3, 49. though, in this sub, tome taker it, in the fame form, Plat. 49. 12. 13, 20. reading there, the beafts that are dumb Others Infly, because the word is passive, I was filtened, or, brought to filence as they also render the word, ch. 15. 1. that is, I was wrought to futnee: as they also render the word, this fig. 1 was fo affonished, that I could not speak, as Plal. 77, 4. I was as one fricken stark dumb, Luk. 1,20, but the first seems to be the genuine sense, and is the usual signification of the word. So ludg. 13.23. we are undone, we shall dye. For cohsidering the words of God, to Moses, Exod. 33.20. no man shall see me and live: and by the Angels cry understanding whom it was that he faw, he began to deem himself; as they themselves, neer unto death.

because I am a man of unclean lips | unclean lips tas unciveumeisea lips, Exod. 16. 12, 30. For, unclean, and uncircumcifed, are both tips, Exod. 16. 12. 30. For, nuthan, and nativersmitled, are both joyned together, ch. 32.1. oppoled to a pure, or, a purified life, Zeph. 39. the unckannels of the lipsthat is, of tongue, or, language, as Gen. 11. 1, 6. 7, 9. but for all unanner of pollution, remainders whereet solide fillid, loog as they make abode here, in the beft, Marthy, 71. Rom. 717, 10. 44. 1 Cor. 7, 1. because faultineds in this kind, is most frequent, and now withour much difficults amound. Language of the control of th Rom, 1/13-0.44. 2-Cor. 7.1. because faultiness in this kind, is most frequent, and nor without much difficulty awayded, Jam. 3, 2, 3, 8, and, as it. pollutes the whole man, Jam. 3, 6, 16 if discovered all of that pollution that lyeth hidden in the heart, Marth. 12, 3, 4, 35, 16. & 17, 50. Ethy, 5.39. The confideration herefore of his inward corruption, sainting the congue, as well as other parts, and makingmen unfit to appear before God't who is of 0 pure eyes, that the cannot endue the fight of fin, Hab. 11.3, and a devoting fire ready to falten on fuch fuct, Deut. 4, 24. Heb. 11.3. 9. & What of the Time of well-all the ready man and the contraction of the contraction that of the lips especially, rendring men unmeet, to speak either to God, or from God, and withall, as some suppose, the apprehension of fome defects and failings, in the delivery, of Gods McHages,

moved] Or, floods; or, trembled: as chap, 7, 2, & 19, 1, and the dicharge of his minifletial duty, may justly feem to & 14, 19.6. Anno. 9, 1, where the like is fail of them, prelaging lave made him cry one in this manner, as a forlown creature, find a commotion as should be in the State, chap, 24, ver. So Poter, Luk, 5, 8, Lord, depart from me for 1 am a sofull

and I dwell in the midft of a people of unclean tips] Intimating as fome think, a confciouincis of some guilt, in interacting to reprove those, whom he saw and knew to be such; and so closely rendring a reason of his former words, we u me, that I have been filent. But of that before : as others, rather implying, that living among fuch, he had attracted some contagion and taint, from them; it being a matter of much difficulty, for men to be as fill, that live in the lea, and yet not tafte of the Salt; to converse with defiled ones, and yet not be deliled, Pfal. 1. 1. & 26. 4, 6. & 106. 35. &

119, 115. dwell Heb, fit: asch, 5,8. Pf, 26.3.

in the midf] Or, among yas Jor. 40.5, 6.

for mine eyes have from the King, the Lord of hofts] So Manoah, to his wife, we shall dye, because we have from the Lord, Judg.

nin, Frov. 5. 15. Data 4-21, 343,515 and commanding one mater piece, or pitrance of it, ch. 66. t. But more fipcially, the King of hispeople, the Subjects of his Kingdom; not of power and might only, but of grace, and mercy, Plal. 44. 4. & 47. 6. & 74. 18.

ch. 33. 17, 22. have feen] Hence, fome fay, alleadging for it a Rabbinical Tradition, that Manafles thould caufe Efay to be fawen in funder, (to dition, that wannes mount came bay on blashemy, in faying, that he had few the Lord of hofts. But little heed is to be given to fuch Jewish relations. See of the Kings, under whom he proven to fuch Jewish relations. phefied, ch. 1.1. of his fight of God.ver. 1. Of the flile here given to God.ch. I. ver. 9.

V. 6. Then flew one of the Seraphims unto me] The course followeth, that God took to quiet and pacifie the troubled mind of the Prophet; and as to free him from his distracting sears so to confirm him in his minitry, and to encourage him to a further exercise of

Then Heb. And. as v. 5. or. as fome, But, As ch. 29. 13.

flew]Sce v. 2. Dan 9.31.

Scraphims] Or, Seraphs. See v. 2. unto me] By God appointed so to do, whose commands they ftood ready preft to put in execution, v. 2, and that by Commission from him, the Scraph did what he did, and in his name, appears by

his speech to the Prophet. baving a live coal in his hand] Or, with a live coal in his hand. Heb.

uled this term, because of the vernity of some of the things with which manner of allulions, he feems to have been much delighted. See chapter 5. 7. The quite coal here, is a note of purification, and explainton of fin, because the namer of fire is to fever and confine dross. See chapter, 1, 25. Matth.z.10.

in his hand] For they had hands under their upper wings, Ezek. 1. 3.8. 8. 3.8. 10.2.

8.88 18.38 10.3.
which be had taken | Or, took A defect of the relative; as Gen.39.
4. I King. 18.12. had taken, or, took as Gen 12.1.
with the tooks | The word, here uited, is byour Translator diverfly rendred. Sometime, as here, tooks: 6 Exod. 25, 38. Numb. 9. 4. I King. 7. 49. 2 Chr. 4. 21. Sometime snuffers; as Exod. 37. 23. Which place yet answers to that, Exod. 25. 28. It hath a dis-23. Which place yet aniwers to mar, £XNA. 23, 20, 10 that in a different accounting the two brain-different accounting the cause conflicting of two brain-ties, or joynes: and may well comprehend either, to wit both tongs; and funffere. It comes from a word, here used, that fighties to take; a siftle had faid, Het took with the taken in illimments, or the takers. There is another name of an influencett, used also about the lamps in the Temple, as well as the former; Derived from a word namp at the Lempus, were as the corner; Derived from a word that fignifies to prune, triung, for, paper translated findings, King, 7,50. 3 Chr., 4, 33. The one might feem to have been of the the raifing of the week, the other for the topying of it; those of either kindsgridd about the lamps, were of gold, Evol. 5,58. King, the control of the control 7. 49,50. Those employed about the altar, as these here of brass, Jer. 52, 18. The Seraph is here said to take one coal onely with the tongs, because for a moderate and gratious use, about the Prophet! but another is said, with his bare hand, to take, and scatter of them by whole handfuls, in way of wrath, and judgment, upon the peo-

ple, Ezek, to, 2,6,7.

from off the altar] To wit, the brazen altar of burnt-offerings, that flood in the inner court before the front of the Temple, or pa lace, Ezod. 40.6. 1 King. 8.64, having fire continually burning upon it, Levit 6.12,13.50 that there are probabilities for conjectures on either fide, See on V.1.& 4.

cither and for which, See ch. 4.6, or a defect of the affix, as ch. 5.29. Heb. made it touch my mouth. The use he made of the coal, to expi

ate, and purific the Prophets lips with it.
and faid informing the Prophet, what, by that act of his he meant and I are innorming the respect, what by that are of nine meant, and intended unto him; who might, otherwise, have been threely more difinal, then before; miltaking, or misconstruing it, as an argument of wrathes a thing done, not to purge, but to sear his lips.

to, this but touched thy lips, and thine iniquity is taken away, and thy fin purged] This touching of thy lips, (not with strange fire, as Levit 10.1 but) with fire from Gods Altars (a type of that altar, that Levit, (0.1, Dit/with merrom Osso many, type of that axis,) the both landling, and fandifies all that is oldered on it, Heb. 13,10. & 9,21,21,23, Matth. 23,19,) may allive thee from God, (for in bits perfon he peaks, who allone is able, both to purge away the foil of fin, ch., 1, 1, Ezck. 36,25, and to affeil from the guilt of it, Mar. or m, en. 1. 15. EZEK, 56. 25. and to ancer from the game of thomat.
2. 7. 1 Joh. 1. 7,9.) that the guilt of thyfin, is all utterly removed from thee, 2 Sam. 12. 13. P[a]. 103. 12. and thou also, in some surther measure, sanctified and renewed, then before, Deut. 30. 6. Zeph. 3. 9. For that which some suppose, that the spirit of Pro-phecie, and infallibility, was now conterred on him, which before he had not; is not certain, nor very likely. See chap. 1. 1. and

taken apay] Heb. is departed, is gone We are faid to depart from fin, when we furcease the practice of it, Psal. 34. 14. fin to depart, or be removed from us, when the guilt of it is remitted, Psal. 32. 1. & 103.12. So Nathan to David, The Lord hath taken away thy fingthou

halt not dye, 2 Sam.12.13.

purged Heb. expiated. Which is then most properly said to be done, when propriation and atoneurent is obtained. Levit, 1. 4. ch. 22. 14. Rom. 3, 25. Yet the other of purifying, may here be joyntly understood.

V. 8. Alfo I heard the voice of the Lord faying] Alfo; Heb. And; as Jer. 1. 3. or, Then; as yer. 6. After that he had thus heartned me

as jet. 1.3.05, 1999/30 vet. Anter the present as he pleased.

I heard the coite A did our first parents, but they with dread, which made them flye from it, Gen. 3.8. Elay with refreshing, which

made him rather to approach it.
of the Lord] Heb. Adonai. Him that fate on the throne, yer. Not speaking to him now by a Scraph, as before, but immediately

nom numer.

"Thom [ball I fend?] To wir, on my errand to this people. Not as doubting, or deliberating, as uncertain whom to fend, but implying that the errand that he should fend on, required some party well accomplished See Jer. 49. 19. & 50. 44.

and who will go for us?] Who is willing to undertake the office

and wwo wing of the interest was a wood with a support who this work 2 as before. Some make it the speech of God the Father, Peeking unto the the Son and Holy Gloth. Certain its, that it was the voice of the one and onely true God, in three Persons distinct, (chough inteperable, as well in operations towards the creatures, as in nature and Effence) as confulring among themselves: and speaking therefore, first in the fingular number; to note the and speaking merciore, first in the imaginar manner; to note the unity, and ingularity of the Godhead, or Drivine nature; sthen in the plural, noting the plurality of the Perfons in the Godhead most that God uleth any fuch like confultations; as for want of perfect understanding of alfairs, and events, men are enforced of to make use of; Princes, with their Peers, and men one with another; but that hereby, speaking after the manner of men (See chap. 3. 3.) the orderly and prudent carriage of God, who is faid to do, effect, and bring all things about, according to the counfell of his own will, Ephel, 1, 11, may thereby be defigned. See the like, Gen. 1.26. and 3. 22. and 11. 7. 1 Kings 22. 20, See also chap.

For 18] A passage, both of instruction to inform him, in whose name, and for whom he should deal, 2 Cor. 4.5. & 11.2. and of name, and for whom he fhould deal, 2. Cor. 4. 5. Col. 11.2. In confirmation, to encourage him unto, and fuppor him in the execution of his ministry, going for, and from God; who would be face to be with, and protech him in the faithfull performance there-off, Exod. 3. 12. and 4. 12. Jer. 1. 17, 19. Match. 28. 18, 20.

Acts 18. 10.
Then I faid Heb. And, as before. Then being comforted, and encouraged, by the former affurance of favour confirmed and fealed to me, with to folemn a mystery, I offered my felf willingly to be

imployed in Gods work, and to go on his crand.

Here am 1] Heb. bibold me. O., La 1; as Gen. 22, t. ch. 59, 9.

Ready preft for whatfoever it flall pleafe thee to imploy me in. Se I Sam. 3.4,6,8. Pf. 40.7,8. Mat. 2 1.2 1,30.

fend me] A great promptnell, and forwardnelle, not to obey one-ly, but to offer himself unto Gods service; like the Nethins, or Nethinim, Ezra 2. 43, 58. And those, of whom the Apostle, that they had freely of their own accord, fit the micloes apart to the Ministry of the Saints, t Cor. 16. 15. contrary to that backwardness, and ter-giversation, which upon Gods call hath sometime appeared in some others, Exod. 3.11. & 4.10. Jer. 1.6. Sec Pfal, 170.3. Yet what fome would hence gather, that this should be Efayes first mission, as not

V.7. And he laid it upon my month Or, which he laid upon my month; appeared after his deceale; See ver. 1. Nor doth this appear to be fo much a general mission, as a special commission, for a particular message, or errand, that he was at this time to deliver, from God

menage, or errand, mar ne was at uns ture to earliver, from God to his people. So Ezek. 8. 1, 2, &c. & 11. 1, 4.

V. 9. And he faid, Go] He is not fo forward to be fent, but God is as willing to fend him on his errand. So 1 king, 22. 2. 1. Though to divers parties, and of divers natures, and qualities; yet both to be imployed in his work of wrath; by execution, the one; by denunciation, the other.

and tell this people] Heb. and thou shalt fay. Or, do thou fay to, 8c, asch, 38.28. Act, 28.26. But here the rather so to be rendred, because he seems rather to speak by way of permission, and derelisti-

on, then by way of prediction. on, such by way or presentant. It has people: as unworthy to bear his name, or to be owned by him) but this people: as those that he now made no reckoning of, whatfover to remerly he had done, 50 ver. 10. ch. 129. 13, fex., f., Act. 24.5.

Hear ye indeed, but underfland not ; and fee ye indeed, but perceive not] A most dreadfull judgment denounced against this people, to wit, of giving them up wholly to the stubbornnesse and obstinacy of their own perverse hearts, and rebellious wills. As if he had laid, their cwn perverie nearts, and retendant with. In a facilitation fines that you will needs willfully flop your cars against those things that you hear; that you will not conceive them, though they be never lo plainly delivered unto you, rever lo powerfully prefiled upon you, again and again, ch. 28. 9, 12. Zach. 7.11, 12. Act. 7, 37, and you, again and again, th. 28, 9, 1a. Zath. 7, 11, 12, Ad. 7, 37, and llut your eyes, that ye may not fee, nor precieve and take notice of furth things as are fo evidently fet before you, that ye cannot fluurshle fight of them, th. 26, 11, 8, 42, 18, 40. Since that, I fay, you are thus fifty refolved, and desperacely bent, that you reful or regard, or to be wrought upon by ought that is spoken in your hearing, or done in your fight; go on fill in your oblinary, never one thinking of return, till defluttion over-take you. It is like that in the Delan Meaning most after that you reful? the Pfalm, My people would not hear me; If race would not obey me:
Therefore gave I them up unto their own hearts luft, to walk after then own counter, Plaim 81, 11, 12. and go, and free each of you his own dungt; or, dung-hill) idols, (for lo the word properly lignifies, the vilest and basest of them, that are) both norm and hereafter, face you will not hearken unto me : and be ruled by me, Ezek. 20. 39. and fullfill ye the meafure of your fathers iniquity. Go on to do, as they [stiffity we be meafare of your fathers iniquity. Go on to do, as they have done before you; you fitted lin or want of Gods Medienger. (I will food you Prophets, and Wife men,) enough for you to mutcher, Mathya2 2, 3, a, and that in the revelation, Let him that it might, continue unjuly fifty or given more unjuly set, then before he was: and to him that it fifty be fifth fill fill or. Let thim be set more flow and to him that with the fill of the link fill of the fill of the link best more filled to the continue to the link of the link fill of genuine meaning of the words. Howbelt, I reject not the fence that many learned and religious Writers give, conceiving it to be deli-vered, as by conceffion, and prenunciation. As if the Lord had faid, Prophets indeed ye shal not want, nor shall figns and miracles sail with you, ye shall have enough to see and hear of either: but ye fiall receive no more fruit, or benefit by them, then as if ye had receive to most tune, to center a years, turn as it ye na never, either heard ought of the one, or feen ought of the other, I'al, 78, 23. 8., 10.67, 10.11, 23, 75. God in Jul Judgment for their former excelles, and obtimacy, desiring a blefting unto the means: and either withdrawing, or withholding the efficacy of his Spirk, where by in might have become beneficial to them, for their fpiritual good, Deut. 29.2,4. Ezek. 2. 5,7.& 3.7. whether way you take it, it comes much in effect to one.

much in effects offic.

Hear ye indead Or, as fome, hear inteffunity as others, plainty. Heb.
in hearing, hear, as ch. 55.2. the Greek, with whom fome of the Evangelits concur; read it in the future. Hearing, you flat hear, &c.
Matth. 13.14. Act. 18.26. which Mat kallo, feems to have followed Mar. 4.12, but the future is not unufually put for the imperative; as in the precepts, Exo. 20.13,17. But according to that verifon, rendering both branches in the future, the former feems spoken; in way of concession; established the concession on ye state on ye state on ye shall not understand, ye shall not perceive; the reduplication adds

much emphasis to it,
but understand not] Heb, and. And so Mark. 4.12. as ch. 29. 13. for, understand not, Matt. 13.14. ye shall not understand. See therefore also. ver.13.& 19.

and fee ye indeed] Heb, in feeing fee, And fo Mart. 13. 14 feeing ye Shall fee.

[Jinti] [56]. But precious and] As before. An heavy judgment that befel this people, as in Efays days, fo in Chriftstime, Mart. 13,14-and continues on them to this day. 2 Cor. 3,14, 15. And it is indeed a juft thing with good, when men wiffully wink, and flux their cies against the light, to firthe them starke blind, as he did the Allyrians, King 6.18, the Sodomies, Gen. 19, 11, and Elimas the Sorcere, Acts 13, 11, 10 daily not their eyes, Deut, 8.18. Pfal, 69,33, Rom. 1, 23, 43, 48, 84, 14, 31, 10 Howleys by the worker for individuality and the start of th 13.11. Odain our tierr eyes, centers, and 3.22.26, 28. and 11.8, 10. Howbeit, by the words of understanding, and, perce wing, is implyed, that it is not a corporal, but a spiritural deafness, and blindness, that to this people,, by the Propher, God here fpeakes of See ch. 29.18.8,35.5,8 42. 18.

would hence gather, that this modal be Elayes hit mitton, as not increased into Prophetical office before, doth not, necessary, hence and into Prophetical office before, doth not, necessary, hence are the prophetical office before, for its affirmed, chap. 1. 1. that he prophetical under Uzziah, whereas this vision seems to have a long him to do, defree, endeavour, or intend to do that, that is shown.

Chap. vj. spoken! (though the words are delivered; as by way of injunction, fpoken ! (though the words are delivered, as by ways in junction, and precept) but as four-celling him what the fruit, and ifthe of his preaching would be come to the properties of the propert

directul effect on themas to hearden thur hearts, and make them grow worde, and work, until they estain unto that height of impeniency, that becomes irreceves the Sec ch. 18.13, 82.30. Romerons, 18. or, respects not consist the moject matter or animals Sermons, as the effect, and work that his words were to have on the hearts of his hearts. A fitning thing, that that word of God, whose genuine hearts, A fitning thing, that that word of God, whose genuine work is to clear the understanding, and enlighten the mind. Plal. 19.7,8.8 119.99,104,105, 130.170v. 6. 23. should, especially, in 19,7,8.8. 119,99,104,105, 110, 1/20v. 6. 3.2 hould, efecially, in the mouth of he powerful a Propher, become a means to make men more fluyid and ferrificial to the propher, become a means to make men more fluyid and ferrificial to the first fluying the model and for the former down to the father than the propher in the ground of the former down for that, the hard of his people is found of the former down for that, the hard this people is fluid more propher, the Greek, and the Evangelitis, Marth. 31,44. And to 18, 27, following the Greek, For the heart of this people is the fluid of the former down the form the former down the form the other. regarding more oftentimes, the fonfe and intent of the text, then the precile terms, where the one fewere not much from the other, and what is the world fo read, implyed, is of undoubted truth; yet the context one original, is nothing to plain in the latter verifons, as its former: nor will the words, without fome fitnings, which there is the state of the precipital properties of the properties of the precipital properties of the properties of the precipital properties of the precipital properties of the properties cife words of the place, nor observe strictly the order of them, as they lye in the text: but picks onely out of them, so much as might ferve for his present purpose, which in quotation of places, is sufficient. Nor is there any jar, either between the Prophets relation eight. Not is there any jar, either occurent the Prophets relation, and his allegation: or between the writings of the other, his covangelifts, and his. What the Prophet is willed to do, God, by his juft judgment, alfo did,c.29.10 and what was in this find done, the control of the control o

8. 15, 19,33. 8. 9, 9, 34, 35. and God after hardned Photoabs heart, Exod, 9,12. & 10. 1, 10, 27. & 11. 1, 9. 10, and that defervedly, even turn bin sedfrenction, Exod, 1, 4. 4. the heart f. 11 The heart, not of via be body; but of the foul. The heart, in Hebrew, being very frequently put for the foul, Pfal. 14. 7. Igr. 5, 23. & 17. 9. Matth. 12. 35. & 11. 18, 19. 9. in heart, fold or groß; that is, dull, or, flaptid alluding to the heart in the body, overgrown, and opprelied with fat. See Luk. 2.1. 34. eccaelic furthernels, or großers about the heart, feun so in großers about the heart, feun so in großers and the heart and the heart and the heart and the heart of the heart and the heart feun so in großers and the heart feun father and heart feun so in großers. See Luk. 2.1. 34. eccaelic furthernels, and to intimate either a full body, or fat e flate; as Deut. 32. 15. Pfal. 17. 10, 14. & 73. 4. 7. Jer. 5. 8. & 12. 53. To yby a fat heart, may be undertood an hearty-großertenen heart, sa or, by a fat heart, may be understood an heavy, or, ponderous heart, as the Hebrew phrase is, for an hard, or, a sliff heart: alluding to the status of sucr, when it is once throughly cold; at what time, it fifthely of fuet, when it is once throughly cold; a what grows fifter and harder, then other fat or tallow is wont to do; or, because heavy and ponderous bodies are not easily moved, or fitt-red: a sthings flift, and hard also, are not easily wrought on. Hence an heavy leavy, Exod. 7, 14, and an hard bear, Ezek. 3, 7, are all once and God is faid in the forementioned place, sometime to make Pharaohs heart heavy, Exod, 7,13, and fonctime, to make it hand, Exod, 7, 3, and to meeting to make it hand, Exod, 7, 3, the term that John utch, in citing, this place, Joh. 12, 40, So that by farnels of heart, here may well be understood, such a disposition of mind, or spiret, as makes not dull onely, and unteachable; but sift and untractable; unsit any way to be wrought upon, or to be dealt

and make their ears heavy] heaviness is sometime applied to the heart; and to it imports dubuts, and slifflets, as was before thewed, fometime to the car; and then it imports deafnets or, thickness of hearing as we speake, e.g., 1. so, they made beavy their ear, 2ach, 7.1. By an heavy tay, applyed to the soul, (whereof it is so of said, He that hath ears to hear, 1t him hear, Max, 1.1.5, 43, 1.4.8, 8, 8, 14, 3, Rev. 2.7, 11, 5 17,29,88 3.6,13,22.8. 13.9.) is meant fuel an car, as is elsowhere ter-med an car uncircumcifed. A& 7.51, such an one as cannot endure to hear Gods Word, or ought that is spiritually good, Jer. 6.10.

and sput their eyes felet them, as some; or daub them up with plaister, or other like matter. For so th, 41.8. he hath daubted up, or, daubted over their eyes, and there heard. Others damme them, or, make them dimme. For the word here used is not essentially thus used; save in another form once, chap. 32. 3. where it is expounded by dimnefs. The eyes intended, are the eyes of the mind; of which, Plal, 119, 18. Act. 26,18 Eph. 1. 18. The Evangelist together with the Greek, render it, and their cys have they elofed, Mat. 13.

14.A6t. 28.27. as pointing to the original of this dreadful evil, their

own wilful obtinacy.

left flound they fee with their eyes, and hear with their ears, and underfland with their hearts] Or, a little more plainly; that they may not fee, & c.nor hear, &c.nor underfland,&c. that they may be like meer fages, oc., the tree section many paragrees, and try may be the three trees, but fee not, early but he ar not, &c. [N. 15, 5, 6, 8, 13, 16, 17, fortili, blockith, and fenfelds creatures, idol-her, versible those had [loghers, Zach, 1.1.17, profiting not at all, by what they either fee, or hear, chap., 42.18, 19, & 44, 18, Jer. 5, 21, 2 Tim.

with their eyes, and with their ears, and with their hearts] Not that without thefe, or with any other infrument but thefe, men can fee hear, or understand but the expression of them, adds a kind of emphalis, and weight to the fentence, and makes the speech the more affectionate, that men should have such organs, or instruments, and yet have no use of them, no benefit at all by them. See the like man-

ner of speech, Gen. 45, 12, Job 42, 5, Ezek, 3, 10, and converi Or, turn. That they may not return from their wicked courses, but he hardened in them more and more, according to their own defire: My people love to have it fo, Jer. 5, 31, and it is a just thing with God, to ke them have what they love; to afford them

thing with God, to art mem have what they love; to altord them what thenfelves defice, Pf. 31, 114, brailth; or, brailing come to them, and be bealed] Or, as fome, and brailth; or, brailing come to them, as if it were a noun-but none full sister, brailing come to them, as that of coming, being included in the verb but the verb is active, nor paffive; coming, peeing included in the verbibint the verb is active, not paffive; as appears, ch. 19, 22, & 57, 19, 19-73, 54. Holt. 3, 11 is, word for word, and the brad him; that its taken imperfonally, or indefinitely, one healthim; or, be the health. For by the pative, yet, are fush parties of texperited. See charge, 21, 29, 28. The Evampellishas the Greek version before them, tender it, and I should beat them; to the sale was the sale was a because of a Many to the sale was the sale w wir, as by pardoning their fins upon their repentance; (as Mark expert) gives it, Mar., 4.12. No by refloring of lafety and prosperity unto them, and repairing the breaches of their State: For by healing, is that, alfo, oft-times expressed. Pl.60, 2,ch.19.22.& 57. 18. Jer. 30.

17. See ch. 1.6. & 3.7.
V. 11. Then faid 1, Lord how long?] An abrupt and imperfect y. 111. Interfant 1, town town town 1, 1 nn aways and non-clearly freedings interrupted, and cut front, through excellent of plantal like that of the Pfalmill, But thou, 9. Lord, I now long, 9 Pfa. Long, 9. Lord, 1904, 1.5.; 1.1500 togget, already think town togget, 1904, 1.150, 1.1500 togget, already think synthesis think low long final li, and other thy Prophice, 2006, and they will be people perfit in this their wonted obtlinacy? Jer. 4. 14. and

13.1.17.

And he answered, until the chiefs be worsted, &c.] Gods answer to the Prophete demand, propounded by way of complaints much affected with this desperance condition of his people, with whom God had so long born, that he could no longer for bear, 2 Clar, 36, 16 Jer. 15.6.8 44.22 Ezck 21.27. untill] Heb.if. As ch. 30.17.

naturij [teb.J.As. 61.30.17. the citer] of Juda_ch.1.7. the citer] of Juda_ch.1.7. the willed] By the interifon of forraign forces. The Syrians.cl. 9. 12. The Allyrians.ch. 36. 1. The Babylonians, Jer. 34. 1. & 4.2.7 Yea, though fome reftrain what is here floken to Sanacheribs invafion; vet fome other extend it, unto the facking of their chief City, and overthrow of their State by the Romans, under Vespasian fith, and

afterward by Hadrian. wasted without inhabitant] That is, wasted, and left without Inhabitants:as, burnt, without inhabitants: that is burnt, and left without tants:as, ourm, various innautants:that is ourms, and lett without them, Jer.a. 15, and laid waft; without inhabitants sthat is, laid waft; and left without them, Ier.a. 7. A defective, or comprehensive speech, wrapping up two notions in one term; the like whereunto, see ch.

38.77,21.
without inhabitant Because emptied of them. See ch. 3, 26.
inhabitant Pout collectively, for mhabitants; as ch. 5, 3, or divisively,

for any one, as 1 Sam, 27.9.

and the hou[es] As well within, as without the cities ch. 5.9. Amos

15, without man] That is either men, as ch. § 3, or alty man, as for 4, 25, and the land be utterly defolate] lieb.country, or tilled land, (as ch. 7,) be wasted with defolation. See fuch an uter defolation defering the land of the beautiful characteristics. 1.7.) be walled with dejolation. See fach an uter defolation deferi-bed, Jer. 4. 33, 26.8. Zeph. 1.2, 3, and of the phrafic, fec. ch. 2.1, 71.18. Mic. 2.1. of Mowbeir, we are more for to conceive the words, as if the whole country should be utterly dispospled, or the people. all, with-out exception, deftroyed. For there is mention of a referve, ver, 13. but that the devaltation thould be very general, and a great part, both of cities and houles, wholly empted of inhabitants, many of them utterly deftroyed. See Jer. 39. 8, 9, and 52.

13, 15. V. 12. And the Lord have removed men far away Some read the words, as rendring a reason of the forementioned desolution, For the Lord shall remove men far away. But that needs not; because the words run wel on in a clear tenour, without any fuch alteration. Fur-7 F

See ch. 17 . 17, 20.8 10.5.

removed men By cauling them to be carried away captive, chap.

far away] Into Affyria, and Chaldes, countries far remote from Judea,ch. 5, 26.

and there be a great for faking] Or, leaving. Not of people, left in the land, but of people leaving it; not a voluntary, but an enforced dereliction of lands and houses; with such other commodities that men therein had enjoyed, but should then be constrained to abandon, being either driven away out of them, or carried away from them, Jer. 9. 19. For it feems not fo natural to expound it of Gods tnem, jer, 9, 19, For it teems not to natural to expound it of Gods for faking them and their land; though it be true, that the enemy could not have prevailed to against them, if God had not for-faken them, and given them up into the enemies hand, Deut, 32. 30. Jer. 12. 7. in the midft of the land] That is, in the land : as ch. 5.8.8c 7.22.

V. 12. But yet in it (hall be a tenth] In this last verse, the foregoing fad Prophecy is yet that up with fome matter of comfort to with that notwithstanding this great and general devastation of the land and diffipation of the State : yet all thould not be utterly ruined & rooted out; a small remnant thould be referved; and that remnant, Be rooted out a imal tremmant mound be received and that remmant, though it should be cropt again, and again, yet should never be so cut off, or confuned, but that there should continue still, a fird of Saints, to uphold and perpentate the race. So he concluded his first, and fecond Sermon, with gracious promifes of mercy, and reflication, ch.

But yet] Heb. And yet; ch. 1, 28. as spoken in way of mitigati on of the foregoing fentence. Yet fome read, And until there be but a tenth left in E: as in way of continuation of the former doom, and of the flint of time therein defigned. But I find not the word that is here, any where fo used : though the word that fignifies waull, come neer it.

in a? In the land, and among the people thereof, v. 12.

thall be a tentb] A finall number, one of ten (hall be referved:

as ch. 1. 9.8. 10.21, 22. Either remaining fill in the land, as many as ch. 1. 9.8(10.21, 22. Enter ternaming until true land, as many of the poorer fort did, 2 King. 25, 21, 22. or preferved in the captivity; and reflored again to their land, after it had been long walts, ch. 7, 3, 8, 61, 4. The word here used, is no where else found watte, ch. 7. 3, & 61. 4. The wore note uses, is no writer out gound and being formed, like thole proper names, Azaniah, Nah. 10. 9. Azaziah, 1 Chron. 15. 21. and Azaziah, 2 King, 14. 21. It may not improbably be deemed to fignife as thole Gods brains, franch, and billy for this, Gold tenth; as a portion dedicated to him, and teley for this, Gold tenth; as a portion dedicated to him, and relaved for him: as the tenths were, Levit. 29, 30, And that the rather, not unfitly to rearmed, in regard of the toy, fard wrapped up in it. See ch. 19, 24, Gold third, Howheit we are not to conceive, that fuch a precise number was to be preserved, either from captivity, or under the captivity: to wit, just one of ten: but a certain number is put, as oft for an uncertain : So this number of ten, Gen. 31. 41, Numb, 14. 22, Rev. 2, 10. And fo fome other numbers in this argument: as two or three on the top; three or four numbers in this argument: as 1990 or 1000 can one op 3 time or pays as the fide-backs, clant 1, 10, 5 and one of a city, and two of a fa-mity, let, 3, 14. Some of those witches that trefer and restrain this to the fool and waste that Semacherib made in Juden, under King Ezekiah, understand by this tenth, the city of Jerusalem, which was preferred at that time, when the whole land was over-runs, th. 36, 1. & 37, 31: and which may well, fay they, go for the tenth part of the whole land be fide. But the tearns used, both, here, and in the reft of this yeries as also in other places where the fame subject is handled, do feem rather to point at persons, then places. But divers of the Jewish Doctors, and some of ours concurring with them, therein understand, by the tenth, here, a Dreade of Kings, that should immediately succeed one another, before this waste of the land, and havock of the inhabitants thould be. For God, faythey, to comnavota of the immortants month be. For God, I styliney, ro coun-fort the Prophet, and alleviate his grief, concerning this fied mef-fage enjoyned him to go with; and to meet with fuch thoughts and doubts, as he might have, as if the fame were to fall out, and be executed in his dates, informs him, that this down was not to be put in execution, before the end of ten Kings of Judah their fucceffive reigns. And indeed there were just ten of them, that reigned fucnve tengus and mescu unite were junt to ave titem, some tengues and ceffively in that State; to wit Jotham, Alaz, Ezekhal, Manafes, Amon, Jofiah, Jehoahaz, Jehoajkim, Jeconiah, Zedekiah; before that heavy downfall of it, by the Chaldeans, fell out, But this feems a meer Rabbijiteal conceition doth it fit fowell with the

and it [hall return, and [hall be easen] Heb. and it [hall return; and and a power turn and pour or cauni tuend and pour entering and bet depthier; as the word is taken, Numb. 24. 22. and chap. 5. 5. That is, it shall again be cropped, or exten down, 5. so is the word of returning frequently used, Gen. 26. 18. He returned and deged; for, he digged again, Pfal, 78. 41. they returned, and sempted : for they templed again: it shall return, and be built, for, it shall again be built, Dan. 9.21. And this seems to have been fulfilled, in the feveral renewed deportations, as gleanings of the people, by Ne-buzaradan, after that, in the first surprisal of the city, Jer. 52.

ther onely declaring the principal author of this judgment; whofo- | med t or when it shall return and have been consumed; not a tenth ever they were that should be the influments, and executioners in it. | part of those that were carried away captive to Babylon, returning in fafety home again. And fome again read them, It fball, after its return again, be burn up, or removed; that is, utterly abolified; understanding it as spoken of the last destruction of the Jews, and their State, by the Romans. And it is true indeed, that the word here used, fignifies both these; fometime, to burn, fometime also to remove; as was formerly the wed, on ch. 4.4. But neither doth ci-ther of those senses fit well here with the context; nor doth this prophecy feem to reach fo low, as those times in the primary, and eculiar intendment of it. The first exposition seems the most probable. For as for that which a learned late writer hath, who taketh the latter word in an active notion, thus rendring the text; it shall return, to wit, from captivity, and fhall be to burn; that is, shall destroy and burn up its enemies; as Zach. 12. 6. Obad. 18. I propound it onely, and leave it to the judgment of the learn.

as a Teil-tree, &cc.] Or, howbeit, as, &c. For the better connexion of this branch, with the former; wherein God by the Prothet declareth, for the comfort of his people, that albeit there should be but as a tenth referved, and that tenth, in a manner, ti-thed again; yet should, in that small reserve, so much impeached and impaired, be finch a feed of Saints, as frould keep the people in a fubfillence, and not infer them utterly to be razed out, Jer. 33.2.3.

And this he illustrates by finitized, a smort take it of a tree, that having each her leaves in winter, ch. 1.30.0r having been brounds. zed upon by cattel, ch. 5.5. or cut and mangled, yea, lope, and hewen down, yet retains some say; by vertue whereof, it maintains life, down, yet rectans tome my pay vertue reaction, a continuous and induct time (fronts forth, and figings up again, Job 147, 59, or, as otherstake it, of certain treesplanted on the fide of fome bank, or cauley, that by the roots thereof pietering into it, help the keep up the earth, that would otherwise be crumbling, and mouldring away.

a Tell-tree Or, a Line-tree. A tree of goodly leaves, and spreading branches, fix to make bowers of. And this, and the oak, as some hippofe, are here made choice of : because the one, in regard of its fairness, the other, in regard of its fairness, might be unlikely to lose their goodly verdure, in winter; applyable in that regard, unto the Jewish estate; yet wether the hebrew word signific that kind of tree, is uncertain. Some render it, an Elm, fome, an Halm; fome a firr, or Turpentine-tree, fo the Greek:) Our translators render it, an Oak ch. 1. 30. and fo oft elfewheretas also do most other translators of note. Nor conceive I any reason why it should be rendred other wife here, then there : the teil, or line, having no affinity at all with an

and an ent This word is likewife fo rendred, chap. 2. 13. Ye forms of the Rabbins tell us, that it fignifies a pine. Others of them, a chefinat; which by the Arabians is tearmed the King of Oaks. As a name, not unlike thereunto, is by the Greeks, and Latines given to the mainer. The former word, and this differ, not much in the or the bostons. An erormer word, and this other nor much in the original: in regard whereof, they are deemed to be trees of a neer kind, both eaks, but of diversforts, as of oaks there be many; for which both the Greeks, and Latines, have diffined names, though we in English have not. And forme of our more exact tranflators, therefore render them in Latine, both here, and ellewhere: The former, by the word querens; the latter by the word, robur, The first word of this passing, then sever of the word, source, the first word of this passing, then, very variously, both translated, and understood, may thus be rendred; its an east, either of the one, or the other kins, thus east, and that east; so thus, or that; as fasher, and maker; sor father, or mather, Euch. 1. 17, and long, and bar; for lion, or bear, I Sam. 17. 34. Or, as the only of either hind; as defigning trees, that grow in a certain well known place only, and only for only of this hind, and only of that hind; and afsifor oxen, and

affer, ch. 1. 3.
whose substance is in them, wheathey cost their leaves] This sense whose substance is in them, wheathey cost their leaves] This sense most Interpreters, as well Jews as ours, here follow. But this feems not so agreeable to the words in the original; where in the feems not so agreeable to the words in the original; where in the former branch, it runs thus; which (not wobs) / support canter there is a subject to the content of the c foliam ercelor for hindeli, is the Kings dale, a Sam. 18.18, pur here for fupport, becaule pillars, are means of support, Judg. 16.26. And for the latter clause, when they all their latter clause, when they all their latter is their leaves; it not in the text. Some other therefore of eithersteender it, in the dejettion, or depattion: that is, as they understand it, the thrufting, or driving, and faffning down into the ground of the trees thomselves, before spoken of as if it were said, as in these trees, when they are thrull, and driven down into the ground: But howfoever, unto stakes and piles driven for support into the ground, the tearm here used, may not altogether unfitly be applyed: yet of trees fer in the ground, and planted for that purpose! it seems not so proper nor do I suppose, that the word can be found so used of either Others take state a comment of the control of th

offerings yielded; together with the sweepings, and other foil of reign: having made some attempt before to that purpose, towards the Temple; which yet feems to be no very probable conjecture, because it opened upon a principal pallage to the Kings Palace, as appears, I Chron. 26. 16. compared with I Kings 10. 5. Or as others, rather fo called, from the pallage it felf, on which it opened, fo tearmed, in regard of the earth that was cast in, to make it up, by railing the ground that lay, formerly, too low. Nor is it needfull to pat into the text, as some do, the gate; it being sufficient to fay, the trees wherein the jupport, at Shallecheth confifts. For the better clearing whereof, it is to be observed, that toward the Westfide of the Temple, there was a taufey, or a terrate, 1 Chro. 26.16. that reached from the temple unto the kings palace; and by it the King used to go upunto Gods house,2 Chr. 9.4. Now on either side of this cauley, or terrace, it is supposed, that there was a goodly row of trees, as to beautifie the pallage, (which made the Queen of Saba, among other things that the law in Solomons Court, to admire it, I King. 10, 5.) fo to keep up the earth, that it might not nure II, I Amg. 10, 3, 3 to occup up the earth, that it might not moulder away, and fo the causey come, in time, to decay. Unterthe trees, therefore, are the faith full, among Gods people, compared: as those, for whose lake the nation was yet kept in being, and not brought to utter ru-

(a the holy feed shall be the substance thereof) The application of the former fimilitude. The finall number of the truly godly, shall be to their land, or State, as those trees are to the cauley, whose banks they bear up; as supports, and shores to sustain it from being utterly brought to nought. See Some-what the like, Job 22, 30, and according to some, Prov. 10,25.

[6] The note of similitude is concealed; as Proverbs

the holy feed] Not the boly feed, in regard of profession onely, and external fanctification, being taken into league and covenant with God, as Ezr. 9, 2. But the feet truly, and sincerely boly, in heart and life, answerable to what they professed, th. 4,3, & 62, 12. Heb.

A feed of bolinesses, for, an boly feed: as an bill of boliness, for an boly a free ay mounting to the month of the control of t

shall be the substance] Or, support; as before: or as a Support as ap Har supporting the note of similarde (as Pfalm 11. 1.) want-

ing.
thereof] Either of the land, before spoken of, ver. 1 2. or of the tenth, mentioned in the beginning of this verse,

Verf. 1. A Nd it came to pafs, &c.] Here beginneth the fift Ser-mon of Ifaiah recorded in this book; which he makes entrance into, by relating the cacian of it; to wit, the fear that Ahaz King of Judah was furpried with, upon tidings brought hintatthe Kings of Judah was furpried with, upon tidings brought him, that the Kings of Judah was furpried with, upon tidings brought him, that the Kings of liaci and Arram, were entred into a league and contideracy against him; whereupon the Prophets is fire, by God, unto him, partly to flay his learnt, by affuring him, both of the vain attempt, and speedy decease thorty to ensite; of those two kings that made account to divide his kingdome between them; and partly, to foreset him of what evil should befall his land, from the king of Affyria, whom he trusted too much unto. Withal interlaeing, by the way, that remarkable Prophesie concerning the Messas to be born of a Virgin; the onely sure stay for men to rest and relye on, in all difficulties and diffresses,

And it came to pass | Or, Now it came to pass. For this discourse hath no connexion at all, with, or dependance upon the vision, or Prophecy, next before going: They being of divers dates, and de-livered in leveral Kings reigns; that of Jotham, this of Ahaz; as in the front of either is expredied, Heb, And it mas: of which, fee

in the dayes of Ahaz] See ch. 1. 1. dayes, and Ahaz. This is th third king, under whom Efay prophefied; who, though a most wicked King, yet had he more then one, and those also very com-fortable Prophecies under him; for the support of the faithfull that lived in those bad times, So that Esay seemed to have been under Ahaz, as Eliasunder Ahab,

the fon of Jotham the fon of taxiah King of Judah] The Jewist Doctors move a question here, Why so wicked a king should have his genealogy thus expressed ? and they tell us it is in regard of the piety of his two progenitors, therein specified; to intimate, that it was not for his, but for their sakes, that the enemy could not prevail then against him. But this is one of their groundless conjectures. We know well, that it is a thing not unufual in Scripture, to genealogize, as well bad as good, Jer. 12. 18. & 26. I. & 27. I. And it may well be, that the Prophet mentioneth these, because he had under these, and these onely hitherto prophesied.

king of Judah] See ch. t. t., that Rezinthe king of Syria, and Pekah the fon of Ramaliah, went up, &c.] Concerning the time of this expedition, there is fome doubt made; which to remove, we are, out of the facred Story, to observe a twofold expedition of these two kings, and their forces, against Judah, under Ahaz. The former, in the very beginning of his

the latter end of Jothams reign, 2 King, 15, 37. But that done by them feverally: the Syrians by themselves, and the Israelites by themselves ? and then they mightily prevailed, 2 Chro. 28.5, 8.
The latter sometime after when having severally found such success before t they made full account, now joyning their forces together, to make a full conqueft of themsespecially, being so low brought by their several invasion before. But in this they prevailed not, a King, 16, 5. And this, not the other, is that which is here mentioned;and feems to have been in the third, or at the furthest, about the beginning of the fourth year of King Ahaz: for within the fourth of his reign was Pekalı flain:that is, in the twentieth, from the beginning of Jothams reign, who reigned but fixteen, 2 King. 15. 30,33.

ning of Johnaus reignature regions and Rezial Sec of him, a King, 19, 37.

Syrial Heb. Aram. As allo it is found tearmed by ancient Greek writers. See Strabo. lib. 1, & 13, & 16. The countrey confining on the land of Judah, Eastward, ch. 9.11. was to called, from Aram: one of Shems fons, whose posterity sometime postessed it, Gen. to, 22. It was divided into divers Regions. Hence Padan Aram, Gen. 23. It was arviace into divers regions. Thence rawar aram, Sen. 1, 15,103 and Aram Maharajim or Melpolamia, Gen. 24. 10. Aram 250a, Plal. 60, title, 2 Sam. 8. 3, & 10. 6. And to pair by others, Aram of Damafeus: that is, whereof Damafeus, was the head-city, 2 Sam. 8. 6. And of this Aram of Damafeus, was Rezin King, of the other parts of it, how far, is uncertain, See v. 8. & ch 9.12. Syria it is by fome supposed so to have been called from Shur, mentioned Gen. 25. 18. Though some other rather think, from the famous haven-Town, Tyre, in Hebrew tearmed, Tfor, in Syriak, Tfur; and thence the whole country, Suria, and Syria; for they mould two countries into one, that suppose it called Syria; for Affria: as Spania, sometime, for Hispania See ch.23.1.

Pelah king of Israel] King of the ten tribes, after their revolt from Davids house; under Rehoboam, commonly called Israel, as diffinet from Judah. See ch. 1.1. Judah. Of Pokah, fee 2 King, 15.

went up] Some conceive this tearm here used, either because the land of Judah was a mountanous country, and so higher then that from whence they had advanced; or because Ierusalem was fitu-ate on a hill: (though it were rather on a knole in a plain, Jer. 17. 3. and environed with hills, Pfal. 121.1. & 125.2.) and that therefore it is faid, thuther the tribes go up, Pfal, 122. 4. Though that is, but as we are faid to go up to London, from all parts of the land; be-cause that is our chief city. But besides that, the words of ascending. and defeending, are in the hebrew tongue, frequently used for going forth, or, forward, fimply, without any reference to the function for height, or lowners of the places, towards which men advance. Of which, see chap. 38.8. & Jer. 34. 20. & 37.5. where the Chaldeane are said to go up, that is, to go away, or depart from Jerusalem. It is, besides this peculiar phrase in that language, to say of Kings, or Commanders; that they aftend, or go up, when they go forth upon any expedition, when they go out unto war: fo Horam went up to help Lathilb, John 18.33. and Jeshua with all Ifract, went up to affault Hebron, Josh 10.36. And as here the Sycian is said to go up, against Judah; fo is Ahab; faid to go up against the Syrian, Go up and rofper, 1 King 22.6,12.

toward ferufating Or, against ferufatim. The preposition is wanting; as 1 King 3. 13. Of ferufatem, see ch. 1. 1.
to war against it Or, unto war withit. Because of the war he had

with it, or against it : for it is the noun, not the verb, that is here. ufed. So Ier. 46. 3.

but could not pevail against it] The Lord not permitting it, but could not pevan agamy it] Inc Lord not permitting it, but inhibiting them from to doing. Heb. could not war: the noun was before; the verb is here. And it is used, fomcaine by a trope, expicatilly with the particle here subjoyined, nor barely for to war; but in warring to prevail. So Numb. 22. 11. Deut. 10. 19. Jer. 21. And 10 x King. 16. 4. Thry befored A. late, but could not war; that is, prevail by surprising him, or his circum.

could not] Heb, h: could not, Where the Jewish Doctors make a needless debate, why the Prophet should speak in the fingular number, when as there were two of them, Regin, and Pekah, : and the realon, in general, they give, is, because the one of them com-manded in chief; (which some would have to be Rezin; others of them to be I'thah) and the other was but as adjutant, and subservient to him, but there is no need to flye unto fuch niceties, and uncertainties; the verb fingular is used, as the other of going up, before, in a way not unufual, where an action wherein two have a joint hand, is by a verb fingular attributed unto either. He could not; that is neither of them could. And so z King. 16.5. in the plural, they could not; as also the Greek, and Latine, have both here.

V. 2. And it was told the house of David, Saying] Thus was the preparation of these two Kingsmow followeth the effect, that the ty-dings of it, brought to Ahaz his Court, had with him.

dangs or it, prought to anazaris Court, and with him.

the house of David I The Jewish Doctors move a question, why he
saith nor to Ahaz, but to the house of David and they say, that he
is not named, because he was a most ungodly man. Davids house is named, in regard of the promises made to him, and his house, 2 Sam. 7.25. But it is enough for this manner of speech, that Ahaz, how wicked soever, was of the lineage of David; and his Court, therefore,

Syria is conference with Epinamy 1 the 3 plants and the Anaclista are entred into a league and confederacy against you.

Syria] The King of Syria, and his Kingdom.

is confederate with] Heb-vesteth upon; velyeth upon him for afis conjugate wwo] reco. repto nipos; respect nipos into the filtence. For men are faid to + fj. or vety nopon those, whom they trult to, as chap. 13, 10, 00 Others render is, it fet down with him. He that highest his camp with his: and lo is the word of refligat used, v. 15, and the particle here used, fometime fignities with, as Exot. 35. 22. or, is fet down in his country. For the same particle also, fig. 33. 21. 05, 18 (e. annie in in county). For the imme partice in 10, 195, and incise sin, as 16, 33. 20, yet fome conceive the word, which we translate, yilleth, to be of a nother root, that fignifies, to Itad; and to render it, but led on through his Army to Epitatin. And fome would have the letters transpord, to make it fignifies, hath pithods to comp. But that is not for improbable: but this is as pre-fumpulation. out Such Supplies, where needles: and changes, where ground-less, are not to be admitted. The sense is apparent, flowing, not un-fitly, from either of the former, that they had entred into a mutual confederacy, and joyned their forces together: and that Rezin having got Pekah to joyn with him, made no doubt now, but to make an absolute conquest of Judah.

Ephraim] Ifrael. Or, the ten Tribes: whereof Ephraim being chief one, Gen. 48, 29, doth oft-times give the denomination to singtone, ven. 48. 39. goth ort-times give the tiengonimation to that whole State, 50 chap. 39. J. Hof. 12. 1. Befides, that the sfift King that reigned over the ten Tribes, after their revole from Davids houle, was an Ephramite, 1 king, 11. 26. and the chief least of that Kingdome, to wit, Samaria, was fituate in that Tribe,

I King, 16.44. v.9.

A King, 16.44. v.9.

and his letert was moved, and the hearts of his people] Their heares
flood, or user flooden. For the word fignifies fach a motion, or concuffion, as in liveles bodies is caused by some over-powring store,
or violence used to othem. We had it before used of the 1985, or

or violence used to them. We had it before used or the poly, or readjoure, of the Temple, ch. 6x.4.

as the wars of the wood are moved with the wind! Heb. from the fact of the wood, That is, by the blaft, or force of 1x, 50 Pt. 6x, 1x, a. 8 23.13, their hearts quiked, and quivered, as we fay, like an aftern leaf, within them. An elegant experfilm of the extremity and blaseness of cheir fear, arguing no plrit, or courage at all in them. Thought fuppole it over-nice, which the Jewith Dectours here observe, that therefore Achaz his trembling is compared, restrict the state of the most them are other. ther to the trees of the wood, then any other ; because fruitless trees makemore noyle then such as bear fruit; suther, because these that thank in the wood, or on the wast, whether fruitfull, or fruit-lesse, are more exposed to the force of wind and storm, then such reup, are more exponent of the tone or wind and torrin, then hich are a replanted in places of form finite. Now the ground of this their excellive fear, feems to have been, from what they had felt, and fuffered before: for having been fo better, and little have lately made of them, by either of thefe, feyerally lavyading them, they fuppole did could not be avoided, but that they would make an utter conquest of them, having joyned both their forces together, (fee fomewhat the like, a Kings 10.4.) and in regard hereof, they were inflantly upon dispatching of mellengers, for aid, unto the King of Aflyria; which God fends here to diffused them from, a

King. 16. 5, 7.

V. 3. Then faid the Lord anto I faiah I In this their configuration, God fendship Prophet to Ahar, as another, formetime, to Ahab, in the like perplexity, I King 20. 13. (though both very wicked men) not me perpension, a long 20.13 (integral counter) were weeked filed) to fay, and fittengisten him and his, by giving affurance of deliverance, from what they for much feared: the subversion of their state, and superizal of their city.

map I final) For, unto me, who write this. The noun for the pro-

noun:as ch. 2. 1.8: 13.1.

inoungas ch. 3. 1.8.13.1.

Go forth sow to nest Ahar Tood fends the Prophet to him, though he neither feek to God, nor fend to the Prophet, which Jehofaphat, and Hezskih, in the like cale did, a. Chr. 20, 3. ch. 37.a. This doth he preivent, evan the wicked oft-times, with mercles, beyond, not their defents onely, but their expectations and defines, go family Not our or thinks house only, but out of the city. For

the place where he was to meet Ahaz, was without the city.

to meet Ahaz To him, especially, he is sent, because he was most spicken with seat; and the business most concerned him and his

thou, and Shear-jashub thy fon] He is willed to take his fon with him, not as fome would have it, to be as a witness of the delivery of his mellage, or to add fome authority thereto, as ch. 8.2. (for what could fo young a childs prefence in that kind do?) but, because him of that deliverance, which from God he brought him tydings nim of that deliverance, which from God he brought him tydings of, ver. 16. His name was given him, in a Propherical way, by Gods flecial appointment; as was also the name of our Peo-phets other for, ch. 8. 2, and the names of Holhea's children, Hol. 1, 46, 9, 16 fignifies, a vennam shall cetum: a forceelling a referve of fome portion of people, that thould, as some, return to their own homes, after the siege of Jerusalem by Sennacherib, broken

their former aberrations and fo we find it applyed, ch. 10, 20, 31, and was to be verified all of in those gracious referves. See ch. 6, 13. They pull the text adlinder, that would read it, Jafhub thy fon, that is tif; (for lot of Greek and Latine rouder is) to called, isy one of them, because he was faved, when so many thousands were flatia in one day, 2 chr. 38, 60, because she shad with his Father Propher, when Rabshakeh his other son, (a Jewish tale) revolved to the Alfyrians in discontent; and they force it no left, who would enforce it to speak, with the Chaldee, not of any natural son of the Propher but of some of his Disciples, whom he had (as Julia shid) with the Chaldee, not of any natural son of the Propher but of some of his Disciples, whom he had (as Julia shid) which would enforce it to speak, with the Chaldee, not of any natural son of the Propher but of some of his Disciples, whom he had (as Julia shid) which continued still fledfaft with him, when many other had sallen from him.

at bee nad of the condust of the purpor post] The place where Ahaz.

him, when many other had fallen from him, at the end of the couldus of the noper pool.] The place where Ahaz at that time was, as fome think, halting unto the Ciry, upon the news brought him of the intended lawline, while he was fomewhere elfa abroad: as other fuppols, being thereupon come out of the Ciry, to when the places need about is, and condier what was fit to be done with them, effectively further places, as afforded any great quantity of water, either to make them usefull for himles!; or to hinder the enemy from help or relief by them, as expecting a fiege. And this is the more likely, for that we read the like course taken And this side more interpretations, e.Chr. 33. 3, 4. ch. a.3, 9. Yet fome think, that he was onely walking thereupon pleasure, being a place, though without the City, yet not far from his Palace and those, therefore, Rablaskin made a fland, when he came to firm non-Hazekish in his Malters name, to furrender to him the city, chap 3.6. 2. Ming, 18. 17. But it is not probable, that Ahaz a-midlt fogreat fears, should have much luit to make walks out on pleadure. Yet is formewher offerwealle, that God should fend the Prophet to encourage Ahaz, & affaire him of deliverance from God, in what he was afterwards by that blasshemous includar very place, in which he was afterwards by that blasshemous wretch fo railed on and reviled, and destruction, in spight of him

and what he could do threatned to the City. the (and uit] The word in Hebrew, fignifies a going up, or afcent; and it is used sometime for a trench made to receive water, I King. 18. 32, 35. Sometime for a water-course, Ezek. 31. 4. and it is 18. 33, 31. Sometime for a water-course, Exces. 31. 4. and it is there taken, not for a conduit, fifth as our sure roly to receive water derived from the pool; (though fome fo expound it but for that paffine, by which the water was from the firing-head conveyed unto the pool. As the word of a feeding, is used out for to pafs, Numb. 19.26,

child the water spacing made to the notices peak to the the the main is common to all pools, in general; though the more common opinion be, that pools are in Hebrew fortermed, either because that fill multiply in them, by vernue of that primordial bifflag, Gen. 1, 22, or because they are fed and increased with the Medical or fraintiness above, (whence the various readings, by state seguings of mattering above; where the "random of the gradient present and pile the present and pile the profits or, the rain of helipms; that is, large, and liberal flowers, Exch. 34, 86. too with them) or because watery places, being ordinarily more featile, are deemed therefore to be accompanied with a bild-flow, the second of the present places of the present places. diverse reading, frue me a pool or, give me a bteffing:)Yet others suppose them to be so called, from the depression, or lowness of the ground, where they are utually futuar. The root from whence the word comes, fignifying as well to floop low; as to blefs. the upper pool A place inclosed on the South-fide of the city, to receive and retain of the water that filled from the fountain of Gi-

receive and retain of the water that liked from the fountain of Gi, hon, which the Chaldee, and fome other, make to be the fame with Bioph in regard whereof it is, allo termed, the pool of Silonto, 18th-3, 15, 100, 98. and the Nigro pool, Neh., 14, and it is brock called the upper because it was fluxee beside the upper city, on the South, neer the Kings garden, Neh.3, 15, to diffinguish it from the power particular, that lay beside the lower city on the Welf,

2 Chr. 32. 30.86 33.14. Neh. 3.16. in the high-way Heb. in the caufey, or cast-way. As ch. 11.16. & 19. 12. opposed to a may that is not east up, where no causey is,

& 19. 21. oppoint to a way that is sast all up, where no cauley is, for, 18. 15, that which bearth fomewhat another fenic, then the term of high-way, doth with us. See chap 35,8 and 40,3, of the fullers field! That is, that leadent to it. It feems there was a cauley that reached from this pool to a field note far diffunct from it, where the Fullers used to drefs and dry their cloth, having their dwellings neer adjoyning to it, and making choice of that place, for that purpose, in regard of the pool affording plenty of water, which they had much use of. And this is more probable, then what some others have, that the case/sy here mentioned, should be a causey fituate between the two pools, the upper, and the

lower, reaching from the one, to the other. V. 4. And fay unto bim] Heby. Thou flatt fay : as chap

5.9.
Take beed, and be quiet The midlinge that God fende the King by the Prophet, the fum whereof is, that he should not be so disturb-

Chap.vil-

ed and difquieted as he was Takeheed, and be quier] The Jewish doctors are somewhat curious Lagracea, name or query jame permit accounts are in memorar currous as bout the former word; which, in regard that the word that figs a fiscal test of wine, (of which, jet ch. 25.6.) coates from the yeah here used, they will not have it rendered here, as else-where generating the control of here used, they will not have it rendered here, as else-where generally, take beed, but yelf on the feet of seconding to that of Moab Jer. All the its else has been seen to see the content with take your as thou haft of think don, without feeting of wyld from allytia, or may other abroad. And it is true indeed, that in the latter term (which fome render, by films; Other's rather, by again, as the word is most commonly used as much is implyed, oft, so 17, where in ministraff, and confilture, is their fallery indid to confilt the think and the other individuals of the total the for fusebilist abroad, and relying on Gods aftiliance, but there is no need here to strain the word to linch affective the original to the confilt of the conf Looks anutanee, but turer is no need here to iterair the words to intend a far-feeth neetien from that which it generally spanifes, and doth exceeding well fir the place. Nor are there wanting of ours, who, though not fo ft aiming the word, yet in the exposition of it, where from the intendement of the Propher, forme understanding it, as an from the intendences of the Prophet form understanding fig. as an admonition given the Ming obe more way; and not to renture his perion for abroad; which were rather to diffeourage, then to efficiently one countray to the end that he was feet for. Others, as implying these food, though he gave affurance of fafety, yet would not have industry neglected. But that had been but to four on a unning horfer. There needed no inciting of this, matter that which he was froward enough use of himfelf; and in likelyhood, looking after a that ever turne when the Prophet came to him. See now. was noward enough unter or nameur: and in insertinoods tooking after at that very time when the Propher came to him. See on v. 3. The former word, hash reference to the Latter. And it is no more then as if he had faid, take heed how thou beeft thus unquites, then as if he had faid, take heed how thou beeft hus unquited and relifes; Or, see by any means, that thou keep quiet to be not diducted and relifested. But quiter thy mind, and looke not out for forreign helps; but reft on that a yd, that God hall by thine own for forreign helps; but reft on that a yd, that God hall by thine own for sailthing them, or otherwife working for thee, almord thee. Like Mofes his [peech to the Harditer, puritued by Pfinaroh, Emod 14, 137 and Jahazsite to Jehnshaphara and his people; Chry, 20.13, 17, 17 and local, and be quite, sor, rate head thus the quite; . 124, 246, bett of fair nu more; for, take head thus (em yface so mere, Bond, 10.38, 7 ale head the works, for the peech they can be so that the shade why his wyer, Feed 2, 21, 17 ale head the state when the dark has the wayer. Exud 23,21. Tale heed, regardnet inquity, for take heed the then regard

not iniquity, Job 36.21. [far not neither be faint-hearted] The fame in effect, in other terms for na nather les faint-hearted]. The fame in cff.eh, in other terms repeated, to put the more courage into him, and the basers to fettle his unfettled thoughts, field. Let not him heart the trader; he not fufficiently a faithful that the state of the first hearted, softnets being opposed to immedi, because for things to receive imputation from overy approaching object. See the like plate from the faith force or couch, and to receive imputation from every approaching object. See the like plate from the faith for the faithful that faithful that

to faint and flutter, Luk. 12.29.

to the two study of the fundamental Thus the Prophet for the two study of the fundamental Thus the Prophet speaks in way of contempt of those two Kings, and their forces, which were to for middle to this King and his people, and came with fuch fury and farceness, as it with fire and sword they were with fuch fury and farceness, as it with fire and sword they were resolved to destroy all before them; and made full account so without reliftance to carry it. He calls them, in derifion, not two fire-brands which yet were not much to be feared, unlefe it were in some very light matter , Lach. 12. 6 but two tules, that is, two ends of fitch brands, in which fire is usually kept, and those two ends, not fameto same, in which the set industry keep, see into even same, for performing and harming, as thefe of Samplons between the forest talks, Judg. 15.4. (which yet form chappele, here alluded unto) but fmonthing, as the death, as a 3.5 of that though they may make form finother, yet have little fire; or force to do much hert, in them, and are ready to go out Pfall, 18.5.

out P[81,178.13.

fire-instand] Which being taken off the hearth, retain not fire long, but after a while finoset onely, and to at length go out. So Amos 4,11.26.43, 3,1.40.00 th other made the of another way, Howbeir, the Jewish Doctors, whome forme of our salie here follow, after being the Jewish Doctors, whome forme of our salie here follow, after being the Jewish Doctors, whome forme of our salie here follow, a faith by the Jewish Doctors, whom the Jewish Doctors, and the Jewish Doctors, and the Jewish Barriers and J longer beheld in the hand fafely, or further use made of it, is throws away, and lyeth smooking on the ground, till it go our. No unfit resemblance to illustrate that, that is by the Prophet here intended. But the use of the word in those other places, carries it ra-

ther the former way.

for the five e anger | Heb. in the fierce anger : and so it is well rendered, Exact. 1.5.1. Sam. 20, 34. But so is the same particle also used, as it is here rendered, Neh. 5, 3. Eth. 4, 7. Pf. 31. 150. 3.

fierce anger] Word for word, heat of nofe. Because anger discoverth it felf in the nofe. Pfalm 18.8 So also cb. 13.9, 13.48 if he had fald all their fercencels, and ferinels of their fury, though they fume at the nofe never fo much, thall prove nothing but smoother.

of Rezin with Syria, and of the fon of Ramaliab] The two brands ends efore mentioned.

before intentioned,
with Spria] Heb, and Spria, But To elfewhere, chap, 5, 14. The tabor with piper and Neh 12, 43. The fugers I ang with Jecyahabi ther
out-feet. So that, the King of Syria, with Syria, That is, all his
Syrian forces put together, inske but one brands end.
the for of Remailed So be calleth him in contempts, rather then
by his proper name, Pekab: because his father. Remailata was but an

obscure private person; and his some Pekah, might the rather therefore go for the tail of a brand. See ch. 9. 14. Remaliah [Heb, Remalijaub; as Jesha jahu, ch. 1. 1. 1. So constantly, ch.

8.6.

V. 3. Becsufe Syria, Ephrains and the for of Remalish, have taken evil counted agonft there, frying The words in the hebrew run thus, Becsufe Syria. buth is onliked a diphl there ceril, Ephrain and the fin of Remainsh fring. An elegancy of speech, not unusual in hebrew, in this Propher especially, whereby divers a sic, or attributes, are to diversibly defease in way of distribution, severally applyed: whereas they are to be joyntly understood of either party: and allike appertial to either. See chap. 5, 13. For we are not to conceive it thus spoken as if the one party had propounded, or contriving, and counselled: and the other concluded, and erfolved: but they laid both their heads to gother and agreed both inordy unorther listic. 2 at thos Pd. 18. 8. rogether, and agreed both joyntly upon the iffue; as those Pial. 83.

Syria, Ephraim, and the fon of Remaliah] God will fearer youchfafe to give them their falmes,
Syria Or the Syrian, in contempt, For Rezin the King of Syria. Sco

Ephraim Ilfrael, the ten tribes. See ver. 2.

the fon of Remaliab] For, Pekah King of Ifrael. See.

have taken coill counfel] Heb have confulted evill: or, an evill thing. for the hebrews use the femining for the neuter) Or, have ufon con ultation refolved evill:as z Chr. 25.16. Jer. 49. 20, 30. See verle

V.6.Let us go up against Judah, and vex it [The refuse of their fore-mentioned consultation to make war joyntly upon Ju-

dah.

o up)Of this phrase, see on ver. I.

genth Yudah Thar is, the kingdome of Judah, say lone: the
head on had city of it, Jertislem. Siy others: it may well comprehead on had city of it, Jertislem. Siy others: it may well comprehead on had the land it self with them.

or it is that it is, well ry them out, and so compell them to yeeld yp

to it, both it then self it is, well ry them in you at it hey lived securely, and cy.

Petco and the self it is, well ry them you at it hey lived securely, and cy.

Petco and the self it is the self it is the self it is a which them, you will it ship who it is the you've from the self it is

the self it is the self it is the self it is the self it is the self it is the self it is the self it is the self it is the self it is the self it is the self it is the self it is the self it is the self it is the self it is the self it is the self it is the self it is the self it is the self it is the self it is the self it is the self it is the self it is the self it is the self it is the self it is the self it is the self it is the self it is the self it is the self it is the self it is the self it is the self it is the self it is the self it is the self it is the self it is the self it is the self it is the self it is the self it is the self it is the self it is the self it is the self it is the self it is the self it is the self it is the self it is the self it is the self it is the self it is the self it is the self it is the self it is the self it is the self it is the self it is the self it is the self it is the self it is the self it is the self it is the self it is the self it is the self it is the self it is the self it is the self it is the self it is the self it is the self it is the self it is the self it is the self it is the self it is the self it is the self it is the self it is the self it is the self it is the self it is the self it is the self it is the self it is the self it is the self it is the self it is the self it is the self it is the self it is the self i as it is alleaged by Jonne, that the verb in the form here expected in not used, but not 100 about 100 to howed, that is, to thit "uppend to rais out of fleepythe contrary is tute, that the word where it hath reference more strength of the terms of the part of the p 72.20 and constantly elsewhere. And the tens liere rendered, is further confirmed by the use of the same word in another form, with

reference to those very words yet; 16, and the six medium is modern from in The six medium in which there is medium in the word is vicely \$ 5 am. 23, 26, 82, King, 3, 26, and as some expound that, Amous, 1, 3, 6 it is laid of the Arabians, that they prode that Quadan, \$ Charles 7, 8 of Jeruslalen, the city was broken up, fer. 39.2. Others, let us make a breach in it, to wir, among the people, which may be for us, that is, for our advantage. whereby the more readily to furprize it. Others, let us tear it a way from the King thereof, and adjoyn, or annex it to our own territofrom the Affig thereof, and applying a mule is to our winter the size, to our filter. Others, the med, or, divide it to our filters; that is haveing parted it in twinin, as dividing the forely, before the field lought, or vidory gotten, and making no doubt of a general con-quelt bletus films it between us, and take either his most yof ir, And fach complexive phrafes in Scripture are of found. See on cli-6.11. Howbeit because the same form is used, where no such partition isto wit, a Chr. 33. I where Senatharib is faid to have entred into Judah, and encamped against the fenced Cities thereof to break or divide or by breaking, or dividing, to win or, be ain them to order from binfelf; (where in allo, that complexive form of speaking is ound) I suppose there is nothing more here intended, then that by a forcible surprisal of the land and Kingdome of ludah, they intended led to make it theirs.

and let a King in the midst of it even the fon of Tabeel Some read and Is a type more must of never the join of a aneet joint end this claule by way of diffunction, or fee a kin, in the middle of it. Let us either part it between us, or, if we cannot accord upon the partiton, let us fee up fuch an one for a King over it, that may be under our protection, & hold it from us both. And it is not improbable, that their intent was to fet up such a King, as might be in a kind of valla-

faith the one and yet fixty and five years, and fach a thing hall be done, faith the other. But all these difficulties may be easily our

off, if we understand the words, as one would have them; not to in

tend any fer flint of the flanding, or fall of the. State a but of the time onely, at which the fall of it was fore-tolkifor on this wife he

came onery, at which the fall of it was one-tourist of this wile he gives us the feafe of them. Samaria flast fall, as was first oad for cours age for cited by samo. Which being prefumed to be the mind of the Propher, the account may from he made up. For begin we

at the fixth year of Uzziah, concurring with the thirty and third ed Jeroboam; there will remain fourty and fix of Usziah reign;

unto which, adding the fixteen of Jothams, and the three first of Ahars siwe have what we defire. But this Authous must first show us

how this notion of his can be made up by any grammatical confirmation out of the words of the text; which indeed he doth not, nor

can it be done. Thus then having, confidered the computations of those who fetch the head of the account backward, from before the time of Elay's delivery of this prophecy; and either ending it,

fome space of time after, or feeting no period or fiint of it at all.

We do not meet with, in them any fatisfactory folition of the

doubt, concerning it, moved. And undoubtedly the words feem dvi-

dently to carry it on entire to the future. Now, as in the former,

the main question was concerning the head of the reckerting to the the main question was concerning the treat of the recording to the difference here is most about the other treatm, the east of it. The most suppose it, to end at the taking of Samaria by Salmanicfer the

exact account is not puritostify insended, store in an accommendate to what God himtelf, and the Prophet here in propounded; to wit, the encouraging of Ahaz against the fear of these his enemies, to

the encouraging of their appointed fail, in the acquaining of him talary the limit of their appointed fail, in the acquaining of him with kylo far beyond the let point of time, in Gods fecret jumpate

well s, to tat beyone the it; point of time, in cours here: purpose affigned thereinn. It has been far greater mature of encouragement to him, to cell him, that within form theself forc, then within him purpose, the man found coals to be a State. This course therefore of lasting the account of those, that rekeon from A-

haz his, though first, to Hoshcalis last, carrying likele colsant of pro-

bability with it: from try to help it another way, of as little likelihood as the former. The fun, fay they, here mentioned is the carm

that God, by his Prophet, profued for continuates of that State, but for the excels of their fins, God halfned their eventsow, and out

the fum a great deal floorer; brought it down, from fxly five,to

swenty five, or fontewhat lower. It is true indeed, that in Scripture

wellind reversions of Gods, both promifes and menaces, upon

man's works, or better carriages sand himfelf acquaints us with his couries, either way, in that kinder for 18,73 to Bur that God hath, at

any time, cut thort any precise term of time, percuptorily fer, for

the execution of a judgment, I suppose no example can be produced; and there is little reason to admit that here, which we have

no president of elsewhere. Inche last place therefore, some lace writers correlade this account, not at Salmanelen furprisal of Samaria, and deportation of the strain body of the ten tribes but at a

they gather from Ezr. 4.2. where those, whom the Jewsupon their

return from Babylon, found inhabiting in those parts, affirm that they were brought thither by Esa-haddonand had continued there

ever fince. That which they deem to have been done, when that king of Allyria, by his Captains invading Judah, took Manafles pri-

ter utter removal of them by Harhaddon; who fuceded Senacherib his father, in the kingdome of Affyria,ch. 37. 38. This

hing of Ifrael to be to him, 2 King, 20, 2,6. as also true it is, that the copulative is used oft, as a disjunctive, Gen. 2,6. Exod. 21, 19. But of that there is no necessity here; because no such partition be fore necessarily implyed.

in the midfl of it | In Jerusalem, the head city, or the center of it,or,init,th rein,fimply,by a frequent Hebraifm; as chap. 6.82.ver 22 i, α, an η n rem, impry, oy a requent reforalmins crap. 6.18. vers. 2. fit is λ/mg — even the fon of Tabeel] Heb, let us make to reign in it as λ/mg, or, for k/mg, the fon of Tabeel. So a king. 8. 20 e. 2 Chr. 1. 3, the Edonate made to reign over them a k/mg. Who have the superfection of the form of the first the superfection of the form o this fon of Tabeel should be, there is much dispute and debate. Some syrian, fay fonce in mouto octater is much unjute and acoate. Some Syrian, fay fonce for Tabeel, say they, is a Syrian nametas Tabriman, Kingary, 18 lignyling a worthipper of the God Rimmon: 2 King, 5. 18. others, fome Ifraclite; and as fome of them conjecture, Zichri the Ephramite, that flew the Kings fon, and the chief about him: for the good fervice he then did, 2 Chr. 28. 7. The Jewish Rabbines, some of them by a trick of theirs, which they call Albam, make of Tabeel Remala; but whether thereby they understand Rema hish, or no, they tell us not. But their device is this; they write the letters of the hebrew in two lines, the one half thus, under the other.

אכנ דהרוחטים למנם עם צקר שת

Then they take them, as they fland in order, the upper, for the lower and the lower for the upper; and fo of Thom they make NOOT Another crochet they have, which they call Athbalh. Of which, fee on Jer. 25. 26. Others, of them, whome some of ours also according with would have it no proper name, but to fignife fuch an one, as thould form good test, or fuch an one as thall not be good for them. But neither will the word, with any writing, well afford fuch a feefingen it is probable, but that fome certain perion is defigued, whole parent bear that name; though, who, and what he was, and the standard of the be uncerrain, because no where else named : Yet of the same name we find one, but of far later times, Ezr. 4. 7. whereby it appears to have been a name not unufual.

V.7. Thus faith the Lord God] Gods fentence followeth concerning this their refolution; which they made no doubt but to bring

It shall not fland, neither shall it come to pass] It, that is, this, their counsel, or resolution, inclosed in the word, have consulted

ver.5.
not fland] Things are faid, in hebrew, to sland, when they take effect, P[a1.33.11. The counsel, or purpose of the Lord shall stand: or are confirmed, and established, Numb 30. 4,7,9. Deut. 19.15, and on the other fide, not to Stand, but to fall to the ground, when they take

the other thac, not to stants, that to finish other generalizations are fulf-than known, 30,121, 31,313, 31,00. And nither fault it come to plaj [Heb.nor fluid it best chark 32] rockned into this hash a funder emphasis in it: for things produced into ack, and so have an existence, and yet not be established, not continuely, but this relatio of theirs shall never have a contact and the continuely but this relation of theirs shall never have a new Alexandria. shall go no further then words, it shall never come into Act. Thus the Lord bringeth the counfel of nations to nought; and makes peoples

and the head of Damafeus shall Regin be : that is, he shall continue that which he now is: to be, for, to continue; as Dan. 1. 21. So the meaning should be I have fet these Kingdomes their limits, AC 17.
26. and they shall not pass the bounds that I have assigned them. As Damascus shall continue still the head city of that part of Syria, 2 Sam.8.5.2 Chr.2.8.5.6 shall Rezin continue, while he lives, king of Danialcus: and shall not be, as he makes account to be, King of Jerusalem:nor shall Jerusalem have any relation to Syria, but continue the mother-City of Judah, fill, as it is. Thus they, howbeit another reading may well be admitted, that neither, forceth the text, and feems better to fuit with that which enfueth nor requireth any such supply as this doth, to make the sentence entire. And though, (for so the particle is frequently used, Josh. 17.18, Pfal. 23.4. ch. 13.1.) or, For though, (for one particle fometime includes two: fee on ch. 18.5.) Damafeus be the head of Syria, and Regin the head of Damafeus. Tet (to is the copulative of taken, ch. 8.9. 10. & 17.6.& samayers. ec(10 is the coputative oft taken, cit. 8.9, 10. oc 17.0.84
49.5) within fixty and five years shall. Ephrains be tracken,—and
5 Amaria with ber head, Kemaliahs son, shall likewise be broken: as if
he had said, although the house of Jirael earrie it self so high, rely ing on their confederacy with Rezin, who being King of Damaleus, the ang on men conteneracy wanteer, who congoing of Damatous, the head city of Syria, Reby reason thereof, hath the greatest part of that country at command, yet that shall not hinder, but that within the term of time here designed, the State of Isael shall be disolved, and Paraelish. Remaliahs fon shortly ruined. And this I suppose to be the genuine, fence of the place. See v. 9.

and within threefcore and five years Shall Ephraim be broken, that it be not a people? Concerning this prediction, and the fint of time mentioned in it, there is no small difficulty. Since that, from the time of this Prophecy, about the third or fourth of Ahaz, as was for-

lage to them both, such as the Syrian sometime challenged the settled State, which was in the fixth year of Hezekiah, 2King 18,9, there want not, that reduce them to a far narrower compais, to the space of eleaven years, two of Pekah, ch. 8. 4. and nine of Hothea. King, 17.6. which difference we shall not now stand to reconcile, because it concerneth not this place. This knot some finding not how how to untye, fall to cut it assunder. And pretending the original copies to be corrupted, would have fix read for fixty; as if the guns copies to the corrupted, would have fix the story fixing and five, that is, eleven/pass it the Propher had fall, within fix, and five, that is, eleven/pass it hall Ephraim be broken from leang a people; and just to many, say they, are ecknoed from the time of this Prophecy, and to the rules of Sanaria, 2 King, 17.6. But this, because it feeneth over-bold with the text. and introduceth a strange and unusual kind of computation, we let pais. The most generally received folution, given both by Jewish Doctors, and Christian Writers, is, that the head of this account is to befetched, not from the time [that Elay spake these words: but from the time when this diffolution of the Ifraelitith State, was by the Prophet Amos foretold. This they recken two waies, Some make up their account by the reigns of the Kings of Judah, Amos, fay they prophefied in the daies of Uzziah two years before the earthuneypropineted in the dates of training to Jean Scote the carling under Among Lind (as the Jewish tradition hath it;) just at that time, when he prefied into the Temple to burn intenfe, and was finites with the Jepofie, 2 Chr. 26, 16, 20. This they prefume to have been in the twenty and seventh of his reign, two years before which Amos began to propheficito wit, in his twenty and fifth. Nor do they much fwerve from this way of computation, who would have the number of years reckoned from that year, or the next after it, wherein Uzziah was fo initten: because, fay they, the Syrians then began (taking occasion by the kings diability) to make inroads on his land, a King. 15, 37. Though that feem rather to have been in Jothams reign: and, in likeliheod, toward the latter end of it. But however that beithele aprecision of the latter end of it. Dut however that befine a gree with the former, in that, albeit they make lizzish's irruption into the temple, two years foomer then they: Yes both begin their computation from the same year, to wit, the twenty and fifth of Uzziah;and so cast twenty and seven years of his reign being, in all, two and fifty, z King. 15.2.) into this ac count; unto which, if we add his fon Jothams Jikteen, 2 King, 15, 23. Ahaz his fixteen, a King, 16.

a: and fix of Ezckiah's, (for in the fixth of his reign-was Samaria taken, and that State ruined by Salmanefer, 2King, 18, 10.) we have the just sum of fixty and five years. But against this computation, we have divers weighty exceptions. First, there is nothing more then uncertain tradition, to affert the truth of that terrible earthquakes co-incidence, with that inconfiderate act of Uzziah, Secondyears—instance, which that incommence at our search Section 9, it is not onely improbable, but indoubtedly untrue, that thrzi-ah was finiten with leptofic, either in twenty and firth, or in the wenty and fireth, or in the wenty and fireth, or in the wenty and fireth, or in the first of the search year of the search of the eign, which should be the very same year that he became a leper, according to the one; two years after that fad occurrent, according to the other. Neither of which is agreeable to truth: The facred ftory informing us, that Jotham was not either unborn, or an infant, when his father was fo imitten: but of thole years that he was able, both to mannage the private affairs of the royal family, and to fway the State, For fo it is faid, that his father being sequestred upon that occasion, Jotham his fon, was over the house, judging the people of the land, a King, 15, 5, Lastly, it is objected that Amos his pro-plecy, which is made the head of this account, was as well in Jereboams, as in Uzziah's reign, whereas the year of Uzziah, which is here fixed on, was some space of time, after Jereboams decease. For . Tuziah began to rigin in Jereboams tenny, and feventh year, a king, 1,5,1, and Jeroboam reigning but fourty and one, 2 king, 1,4, 3, His laft muft fall in with the fourteenth of Uzziah's, fome ten, or eleven thort of Uzziah's twenty fifth, the furt year of their account, Otherstherefore to foun these difficulties, make their reckon ing by the reigns of the King of Ifrael, and carry up their account to the seventeenth, or eighteenth of Jeroboam. From whose reign, taking either twenty and four years and so not regarding the reigns of Zachery, and Shallum, his next successors, that made up but se-ven moneths between them, 2 King, 15. 8, 13. or twenty and three years, reckoning one year for them: and thereunto adding Menahems ten years, 2 King, 15.17. Pekahiahs two years, 2 King, 15.23. Pekahs in years, a ning. 13.17. rekanians two years, 2 king, 15.23. Rekans twenty, 2 king 15.27.: and Hoficahs nine, 2 king 17.67 they make the fum, with out any overplus, compleat. But we meet in Scripture again with that which diffurbs also this course of account: For we read there, that Zachery, Jeroboams inis course of accountries we read there, that fathers, Jeroboums fon, began his reign in the thirty and eight year of Uzziah, King. 15.8 Now his fathers half falling in with the fourteenth of Uzziah; there must of necessity be an internal of, at least two, or three there muit or necessity be an interest of a treat two, of the and twenty years, between the deceale of the tather, and the fhort reign of the fonyimpoofed to have fallen out by the infancy of the fon, at his fathers deceale: neglected therefore, and not regarded, while others governed, until that comming to fome maturity of years, he gat the reins into his hand, but held them not long, Now these years, taken in, will make the product arise far above the sum, meny thewed; (i.e. on v. 1.) unto the time that the tentribes by salmanefer king of Affyria were removed out of their native foyl, and transported into other parts of his Dominions; nor had now any and transported into other parts of his Dominions; nor had now any any and transported into other parts of his Dominions; nor had now any any and transported into other parts of his Dominions; nor had now any any and transported into other parts of his Dominions; nor had now any any and transported into other parts of his Dominions; nor had now any any any and the text. Nor doth it add any through the text. and that very confidently, though without any colors or ground for [oner, whome he kept fome space of time also, in bonds, at Babels it; that this number of years was formerly defined by/times, and a Chro, 33.11.and withal sweet away the remainder of these these them. a Chro, 33.11 and withal (wopt away the remainder of those that Sakmaneler had lest ; in the room whereof he, placed those mentipassing by tradition, from one to snother, was common in mens oned in Ezra. From the third then, or fourth of Ahas, at what mouths, and therefore mentioned thus by the Prophet : nor what time this was by Elay delivered, (or which fee on ver.s.) unto the twenty and third, or fourth year of Manalles, about which time his is prelumed to have been captived, and the relidue of the ten tribes fome other observe, that in Seripeure computations are sometime made, not from the time of any matter in profess discourse, but made, not from the cause of any market in present accounte, our from fome other fore-patt; and not thereory them, at all mentioned. To which purpose step yrockee that of Abfolden, who haveing obtained liberty of access to Gourt again, is faid, after forty years, to taken away; taking in the latter twelve, or thirteen, of Ahaz his reign, and the twenty nine of Ezekialis, z Chr. 19. 1. the whole product will be; just fixty and five years. And this feems the most prohave entred into a conspiracy, a Sam, 15.7, which years are not to bable computation of this fum, and exposition of the be reckoned, either from his return from exilment, or his repair again to Court, but from fome other remarkable tearm of time, no Shall Ephraim be broken Asch. 14.45. Or, destroyed, as Jer. 48.41Or; more expressed, then this in the text. For as the former is a meer more expressed, then this in the text. For as the former is a meer prefuniption, for this latter, is but a niliapplication of matters incomplent, the extinuer of the freech, running, far diverfly, in the one, and the other, At the exit of forty year, such a thing was done for the contract of the property of the prope roken in piecestas Jet.50.

that it be not a prople Heb. from a prople, or from being a people, Jer. 33, 10, & 48.42. So ch. 17.2.

V.9: And the head of Ephraim is Samaria; and the head of Samaria; is Remaliabs son] Or as others. And the head of Ephymim shall be Samaria and the head of Samaria shall Remalians for be, : as before of Damafcus, and Rezin, verfi 8. Samaria stall continue still, the head city of Pekahs kingdome; and Pekah for that thore time that head city of Pekahs kingdome; and Pekah for that there time that he hash to reign, and live, the king of it, and nor of Jefulalem, which he hash to reign, and live, the king of it, and nor of Jefulalem, which he it the word with the vertie next believe going; and render them together, thus, For the head of Jynin, Damafan, Reignfall the believe in pieces; which is simplyed on the next branch (Thes. after flaw) and for years fluil Rephasim be brushered to the contraction of the contraction of the second of the contraction of the second of the s the from being a people; together with the head of Ephraim Samming and the head of Sammin Remainless To which purpole, also fone of the Jewith Doctors, do in the former verte, the latter claufe, inhe worken person in the total relief the words, Aran, Arab, Fall Epiram Phelic be worken in pieces. Elic Jay they, nothing should here be spoken; of the evil that should be sail Rezin, and Syria, whereas the fall of both kingdomes are ufually joyned together in this prophecy, chap. 8.4. & 17.3. See verf. 16. But thefe readings make over-bold with N.A. B. 17.3. See vert. 16. But thele readings make over-bold with the restant differenche is over much. I rather therefore choole to address to than reading, which was pointed to, ois ver. S. Asab both the stand of physician. Sammeia, and the head of Sammia, Kennellah fine. finall likewise be booken. This oncly in the end, being fuplying from the former verse. Then which insame of singing the being in more a continuous in Seriouse, Gent. 1.6.a. Class 10.11. Jobing mott uppone H, to ente were training of comman is up commandered the high of Allyland, in the minth year of Hothetian reignatured, the first here of Erzekishs, a King. 18.9, 10. But the account falling, an hash boten flowed) at least 'crty years (hort; flowed hat, taking the rife of it from Ahaz his infit), which is carlier; an likelishood, by two, et charce

thing is made to this most in a fact that it is a fact to the stablished life will not be established life will not be established. from Ahaz his inth (which in carlier, in likelishood, by two on three year, more then floushbe,) and adding to his fastent, a line, 27, 1, a. Exclains for, is the most that cambe ty nothered, is last twenty two years; fosty and three floot of first fave. To laster this florm such years; fosty and three floot of first fave. To laster this florm such hold of the thetecow, that is it not last, 7 the partly and 10, 1, 2, 2, 2, 2, 2, 3, 4, 4, 4, 4, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4 and the meaning water 1 aring you can con-on his gracious promifes, whereby he engageth himself to you if yo will rely on lake, and not feek out to the Allysian's for sid and inp-plers. To fruhaze all the deligns and attempts of their your adver-ages, whom you faund for much me fear of small to protect you ar-arine, whom you faund for much me fear of small to protect you arnames, whom you train to much me rear or; amus of proceet you against them, yo will never profier, nor be firmly feltade, either in your State, or in your minds. It contest home to that, and drives the fame end, which that of Jehothaphat, to his people, dothy a Chron.20,20. Truft on the Lord, fo flad by the effabilitiest truft is his Prophets, so shall ye prosper. The fame thing, in effect, is in both places intended: the onely difference is, that it is propounded negatively, as by way of commination, in the one, with an limination of funne doubt made, not undefervedly of what they would dotte is landdown affirmatively, as by way of confident and confiden table affin ance, in the other: and as with fome hopeful expectation of that to be done by them, that was required of them. There is in either place an elegancy in the found of the words, which out English cannot express. Some other readings there are here. to pass by fuch as have no footing in the words of the text : fome render them thus: if ye believe not me, nor are ye faithful to God, according to that, Luk 30, 16. Others, Do ye not believe sit is becaufe ye are not effablifbed, but continue fill in your diffident fede and diffruft, Others latily, Da you not beleive, becamfe you are not confirmed Because that which I tell you is not by some sign confirmed to you? And so they suppose, way is made for the subsequent sign. But the reading we have, seems most plain and proper, and to flow nost naturally some

furely 30 is the particle liere found, oft used, Gen. 3. f. Exod. 3. 1 s. chap. 5. 7. Some suppose an ellipsis, in such ase of it; as if it were entire: truth it is, that it shall so be, or not be. Howbeit, we need not conceive fuch a defect hure, or make fuch a furphysa fone woulders force, as if it were of necessity thus to be read; it is a fign that ye shall not be established. Since that the particle is oftufed, as a note of affeveration, where the word, fign, admitted, will make no good fence:as Pfal.44.22. Job 8.6.820,20.8 28. 1.

V.10. Moreover, the Lord Spake again unto Ahar, Saying] The V.1.0. Moreover, the Lova Spoke again sonto Allox, [sping] The Prophet, by Gods appointment, proceeds fusilier to confirm Ahar, whom he perceived fiell to Bagger, and doubt of what he had faid to him by making him offer of a fign.

Moreover Hebe, And. as challed, 3.16. and fo rather, then therefore, as fonce. Which though elfewhere it doth not amis, as Neh. 2.20. & 5.

2.yet fitteth not here.

the Lord God himself, say some, immediately. For, when, Ahaz, say they, flood mute, and returned no answer to the Prophet, by his filence bewraying his diffrust, and incredulity of what the Prophet felfundertakes him, as he did fometime, Job. 38.1. Bur the whole tenour of the context entiting, thews the contrary, to wit, that God spake

our of the coatext enhuing, thews the contrary, to wit, time to him fallity the 1'cophet.

"Bufe again [itch. added to "feed, An ufual hebraifin; a of which foe chits", as \$5.7\$, Yet form would place an emphasis in it, as implying, that though A haz continued in his wonted implex and intellity, yet God petithed in mercy and goodness to him.

V.11. All time affigured the Load thy God [it or the Arther confirmation of thy faths, and affirmance of the tutch of the word from

him, told thee by me.

Askibee] An usual and elegant redundancy of phrase, or manner of speech, in most languages: it is in Scripture very rife, Gen. 12.1 1 Chr. 21.10. yet it is here deemed to have some weight to thee, or for thee, that is, for thy behoof, for thy good, as Gen, 13.11.1 Sam

13.3.1 King, 3.5.1 King, 4.3.

a fign | Somewhat to be done, not ordinarlly, unufual; fuch as God is of wont to annex to be done, no odunary minimum as our list of wont to annex to his promises, or threats, either to fireng-then mans infimity concerning the one; or to meet with his obstinacy concerning the other. See Judg. 6,30,40, chap. 37.30.838.7, 8

Let 1.3.1.10. and 27. a. & 151.63.

of the Lord Heb from with I though, or, from Jehovah as Jer. 1.1.

From him, whole word it is, and who by fuch means is alone able

to give further allurance of it the god whom thou professed so served and the god whose people thou art king of, and whom thou professed so serve, and oughts set to to do, for the Scripture oft speaks of things according to what should be done; though it be not ever done according to what should be done; cordingly, (fo Proy. 16,13, & 22,11. & 28,23.) or, according to what men do profes though their practice concur not, with their Profes

from the process design to the highst above [God putterth him to his choice, for what fign he will have, a great favor, and honour had this wicked weetch had grace to make a right tife of it. So did he formetime allow with beat parts. Ximpa. 35,3510.

he formerime also with Herzekinh, a Kingao, 3,9,10, ..., ing in the doph Heb. made deep pinting oxyge deep in anlying, So the most, agreeing in fence, a but differing ina Grammar. For some of them would have the word of a pinting, shore, a nounand to fignificate gettlengo; yourd. So it should be, made deep request, as clasp; 30,6, they have made deep receition because on only in some official form some some law with the most of them, an in the contract of th softime formionhers will, have it a verbyand the more of them, an infinity formionhers will, have it a verbyand the more of them, in infinity of well.

But then there must be a tupply undenthood, at least, if a particle in this latere place; and to in most, if nor all, where the like phrase is found. But some, and to pin leavish 100 cores, and the place by the Rubbines allea dged for it, are not foling. Yet is it most conformator to the fulsa phrase of the language; where both verbs to composed without that particle, are wont to be of the fame mould. So they are yet made deep hour convulgation; they have deeply corrupted and to here, made deep hour convulgations to the fulsa per are the thebrow Dostors divided, some going the one way, and some ties other, about that, Pfal. 31.2. multiply to welfly or, multiply welf medic welfly med fly so welfly or, multiply welf medic welfly med fly so welfly or, multiply welf medic welfly med fly so welfly or, multiply welf medic welfly med fly so welfly or, multiply welf medic welfly med fly so welfly or, again and against well me duter, access that a supply of my or much over and over a gain and again as if he could never be washed enough. The sumple tens, of this cluster them, is no more then set deep. However, many both of the Greek, and Latine Interpreters, whom, some later ones also adhere to, ren and Latine interpreters, in a deep, to wat, the fign, that you would have yo bell, or, tathe grave, to the depth of the earth; make it as deep as the earth, or hell it felf is, Jer. 31.37. (of the word, and its fignification, having its name of asking, or, eraving, because is its never fatsfied, Prov. 30. 15, 16, see on ch. 5. 14.) and this they labour from the next clause to confirm, where it is said, this they labour from the line way and the property which it has paged it high or, if it is up a loft; that is, lay they, fetch it from heaven, unto which somewhat should be here correspondent, but of that here is no necessity and analysis the word is diverse from that, that signifies a fair, fo it is, as much, if not more, discrepant from that which fignifies the grave, or, hell.

fignifies the gyave, or, bell:

or in the hight abour [Heb. make high, or, beightea, or lift up aloft
that i, as by inflances the Jewith Dodors illustrate is, ask fome
fign, belowes, be moving, or cleaving of the earth, Numb. 16, 3024.1 Sam. 14, 15, 07, fome tign above, as the celipting of the light of
the Sun, or, the like, Joel. 3, 29, 1, Like. 8.12, 7, The meaning may be
fumply this, let the lign that thou asketh be high, or low, an arter of greatter or meaner concernment, such an one, as thy felf pleasest: God

gives thee thy choyce, V.12.But Alna [and]Heb. And. As ch. 5.12,25.

I will not subj To wit, any fign, one, or other, and he refuse the oask a fign, nor out of any reverent and religious respect to God, as loath to tempt him, or flint him, lake those in the Wildernes, Pfal. 78.41 though he made that his pretence, but out of diffidence and diffruft; either because he believed nothing of that the Prophet dirtur; entire becauge in believed nothing or internet reported pipke, but that all was vais, and frivolousor, because he was refolved to go on another way, then the Prophet advised, to feek help from the Affysian, and not to rely upon God, from whom therefore to ask a fign, would be to no purpose, Seq 2 king, 16.

neither will I tempt the Lord Some would have the words rendered, I will not exalt the Lord, as if he should say, that he would not do the Lord fo much honour, as to give glory to him, by craving a fign

had delivered; the better to encourage and confirm him, God him of him. But albeit, a word of found and letters fomewhat neer this figuifies to lift up an enfign; yet is this word and this form, no where found fo used: but the same word is used in the like sense, though found found 2 but the lame word is used in the like tense, shough in the better part, and on the like coeffion by Gideon, swifter, or prose, or, etc. me try, or prose, bit ones, Judg. 6.3 on or ist to be imagined, dust Alax, found feek to blightemoully to the Propletches it was rather fooken by him hypocritically, as respecting that Prohibition, Deut. 6.1 st. Alleaged allo by our Saviour, to the Empert, remping him to tempt God, Matth. 4.7 Lub. 4. 13. Yhou shelt not tempt the Level tip Gods at is an am found, or could tempt God by doing the Level tip Gods at is a man should, or could tempt God by doing the Level tip Gods at is a man should, or could tempt God by doing the twhich he is enjoyned, or invited by God himself to do. And they litterfor a life found flay, that he intended not to try what God sould be God by the in the prefer have a standard one to try what God sould be God by the in the prefer have are and in the danger thence invol. would do for him in the prefent war, and in the danger thence imminisher take lich courle, as it is deemed, would most conduce to his own fafety and indempnity. As allo those do, who sumite that before faid, The Lord in 1964, 1st but 196 as, as the Propher had before faid, The Lord in 1964, 1st but 196 Lord, onely, as refusing to own him, as his Godifor although the true, that for fuch trial, the word is sometime used, 1 Sam. 19, 40. Dan, 1, 1, 1, 4 nor much other wise in that, Jug. 6, 3 9, and that Abase was a wicked man, and one that in heart; was wholly departed from his God, having resolved we rely on an arm of feth, Jet. 75, 5yet, it is not likely, that he wast yet grown up unto such an height of professed impiery, as openly to renounce God, and dependance upon him.

N. 13, 4nd be faid JOr. Then. (.as ch.6.5, Jfaid beyo wit, the Prophet. would do for him in the prefent war, and in the danger thence immi-

Hear ye now, O house of David This compellation the Propher ulethas a proface to fire up, not the King alone, but the rest of them then prefent, to attend unto that, as a matter of no finall con-cernment, which he was to speak to them, See the like, ch. 28, 14, 23, &

O house of David] Some ask here, why he saith, O house of David; suther then, O Abax, when as he intended him only? To which some of the Lewish Doctors answer, That it was done in way of disgrace of the Lewish DecRoes answers, That it was done in way of difgrace and reproach to the King, as one unwordy to be named; as Saul to Ahimelech, Hera, 1909, O or of Abitub! Sam., 22, 12, and Mofes to Corsh, and his aflociates, Hera, 1909, O or of Levi, Niumb, i. 63. But the Prophet doth not direct his special to the complex doth not direct his special was also also the time kind with him, and the verb therefore is plural, though the non be finally large than the control of the contro gulat occasife taken collectively, as cit, 3,-1 (towbeel; true it is, that in way of reproach, the Prophet feems so to tearm them, as much degenerating from him, of whose family they professed them, so ch. 48, 1,1. Matth, 3, 3, 10, 18, 33, 37, 39, And is Saulte his followers, Heav, vow., O sons of Fomini, visit to be on of I fell; give you lands, see, that we consider with him against new. He calls him in I from the sone of felle, as a man of mean birth; them by way of reproach, the fons of Jemini Benjamites, (ch. 9. 1.) as forgetting their own family, and taking part with one, that fought to devest it of its royalty. See

It is a small thing for you to weary men, but will ye weary my God alfo] The crime he chargeth them with, is their wearying and grieving, not fo much Gods Ministers and Messengers, as God himfelf, whomethey ferve, and by whom they are fent, in refusing to rely on him, and accept of his gracious offers, and choosing rather to feek and rely on other means, for their fafety. See v.

It is a fmall thing | Some would have it read by way of enuncia-tion: This is a fmall thing. But the particle preince, is continuity an in-terrogative, in this manner of jeech, as Cen., 20, 15, Namb. 16, 9, 17, John. 21, 17, Ezek. 16. 20. & 34, 18, and it is a form of lepech ulually javouring of much indignation and exprobration, with inference of fome further and greater, than former, or ordinary guils ;as by view

tome nutrier and greater, than to miles, or obtaining game, as by view of the place pointed to, may appear.

to weary men To vex, and moleft, (as Job 4, 2 finall we not grieve, or be troublefome to thee (men; cither in generall, and those whom by your tyrannies and violences, you wrong and opprefic : or rather, more specially Gods Prophets, whom ye let light by, and give no credit to : but repute as vain pratters, and buse bodies, that feed you with fancies and fables, king. 9.11.2 Chr. 25.16. Ier. 5.13. wherein the crime would be the lefs heynous, did it reach no further then the same waste or the arts regrous, that trace no nutrate then their own perfors, as they atomen, and did it not rebound to God himfelf, Sam. 14.1s is doth, Exod 1.0.7. Num. 16.11.1 Sam. 8.7. lers, 1.2. Luk. 10.16. Joh. 3.00.7 Theff. 8.8. but will yel. Or, but that ye will, Making it one continued fending

weary God In distrusting him, and refusing to rely on him. Or, neary Goal in animating nim, and retaining to recy on min. Of, as force, in reputing him unable to do what he promittelly, and undertakesto effect. So they suppose the word sometime to signific, as Gen. 19.11. they could not, a rater not able to find the downand ch. 1. 14.1 causto, or, am not able to bear; and so here, 10 mole God impotent, or, unable to do ought; as men are wont to be, when they are tired, and found; (for such conceit of God, is one usual ground of diffruft,Pfal. 78.19.20.22.Rom.4.20,21.) but the conftruction is too

Chap.vil. my God] Whome in special manner, and office, I belong unto as i multitudes of them, (whereof no fatall number also, into yet especial i king 17.1. R.18. 10.17. Rom. 1.8.9. in regard whereof also, the ted/in continuance of time, worn out, and laid up in their gravely it king 17.1. R.18. 10.17. Rom 1.8. at 1 now bring the below that rulne of the Chaldean efface, the future fign of that their from him, reflects upon him, and doth chelly respect him, being not freedom.

The pround the man of the firm almost a final that their freedom.

The pround the man of the firm almost a final that their freedom.

The pround the man of the firm almost a final that their freedom.

The pround the man of the firm almost a final that their freedom. from hint, reflects upon nim, and aous cinesty respect nim, being aoc my mreffage, but his, 2 Cot. 5, 20.8: 13, 3, 1.7 heft. 2, 13, Yet fome obleve, that he faith not now, as before thy God, ver. 11. but my God, because he had seenteed not to own him, himself, v. 12. But of that

V.14. Therefore the Lord himself shall give you a sign Though by V.14, Intergree the Lora manuely pass giver you a 1821 1 mough by your refusal of God's gracious offer, you make your felle utterly unaworthy of any fuch favour to be shewed you; yet will God vouchfase, of his own free accord, to afford you a

fign.

Therefore Or, Natwithstanding, rather, Notwithstanding your wearying of God, and being so troublesome to him by your cross, wearying of God, and being so troublesome to him by your Lose perverse, and distrussful carriages yet will he do this for you. The par perverse, and distrussful carriages yet will he do this for you. The par ticle here uled, is, as well a discretive, as a causative; and it is so found use nere used, 19,18 yet. 16,14, & 20,16 Ezek. 39,12 Hol. 21,48 which being not observed in some of those places, hath enforced the Exponential of the places, hath enforced the Exponential of the places, hath enforced the Exponential of the places of the Exponential of the Expon

the Lord Of this name, (for it is not Jehovah ; but Adonai, which the Jews commonly read in the room of that, (see on th. 6.1. which the fews commonly read in the room of that, (fee on the fit himself) is found from the fit has been the fit himself, at some (for he doth is here by the Problech for himself, of this mesond, anasked as ch. 6,1. For they mind not the tie of the saccord, anasked as ch. 6,1. For they mind not the tie of the mean fit has accord anasked as ch. 6, for the fit has accord an interesting as the tie of the fit has accord and for the tie of the fit has accord and for the fit has a fit he fit he fit he fit has a fit he fit he

gue; Not exhibitenatione would have into with treatter but fer fo in Scripure, of our a figure, to office a figure, to a figure, and figur

here mentioned, was to be exhibited, as some fixin it, but thole to whom he then spake. Nor need we refrain it to the better for ofthat people, (with some other, whereof some, at least, might be among the reft there, so the promise of the Metias was made to the whole budy of that people, Som, 4-and the Prophet here speaks to none other, then thole, whome in the former words he tarily award.

7. But here is a question moved how this miraculous birth, being a A success a queunon moved now turn's miraculous birth, being a figure to fall out many yeas, yea, ages after, could conduce as a figurator those that then lived, concerning the deliverance of them, and their head city, from the imprizal of those workings that were coming with joyar forces against them, and it. Unito which we answered the property of the propert

wer.

2. That Things not prefent onely, or path but long after to enfue, are founding given for figures and are not feldome of much force, of are founding given for figures and are not feldome of much force, of are finitely to raif mens minds to an hopeful expectation of fuch events, after the control of the finitely to raif mens minds to an hopeful expectation of fuch events.

This is by God given, or fellowed a second a second and the finite finitely for the finite finite finite finitely for the finitely fini as are thereby enfured So Exod. 3.12. This is by God given, or fer unto Mofes, for a fign to affure him of the delivery of the people of line more and angus of annue man or the nearesty of the people of Jirzel out of Egypt, by himthat after their coming out from thence they should lerve God upon that mountain, on which God then fpake to him : which yet was not to be, until the deliverance was effect d.So chap 37-30. It was affi ned to Ez kiah and his people, or a fign of their deliverance, and indemnity from Sennacherib, that for a ugn or their deliverance, and undermost from official final and they flould for one year cast of that which came up of it felliand and theyear on that which figured from it, and the third year have free liberty to fow, and plant, reap, and plack without diffurbance, for liberty to fow, and plant, reap, and plack without diffurbance, extension, and plant, reap, and plack without diffurbance for liberty to fow, and plant, reap, and place without manufactured in the description, and the defination of this forces, when their deliverance for the description of the forces, when their deliverance for the description of the forces, when their deliverance for the description of the forces, when their deliverance for the description of the forces with the description of the forces with the description of the forces when their deliverance for the forces with the forces w ry was now over. So the stones that I remiah was willed to take, and hide in Pharoahs brick-kiln, at Tahpanhes among the clay, for y was now over. So make nowest un; I remain was winned to user, and hide in Pharoahs brick-kin, at Tahpanhes among the day, for Nebuchiadnezar to fpread his pavilion over, when he found furprixe Egypt. Jet. 33, 10, was to be a lign to thoi; perfidious Jews, who had fled into Egypt, though the event were not yet in being nor to stake eff. dtill flome thin 3 fort of these dradinj indignents, by the Prophet thin denounced, both against Egypt and them. For it was not fo much the diproling of them there, as the Chaldent king, pitching of his Pavilion in that place that was confident to the state of the decident with the decident of the decident with the decident of the decident with the decident of to perish likewise, together with it. Jer. 51.63, 64. Nor was the stone and book cast into the river so much, as the irrecoverable downfal of Babel, therein designed, that which was to give the Jewish cap-tives assurance of such deliverance, as was promised them in that book. And yet were many years to paleover their heads, yea, and

irrecom.

a. The ground & end of the fign given, or a fligned here, is to be ob-ferved. The ground was Ahaz his diffruit of Gods power, as delub-ing, whether he were able to do that, which the Propher, would have ing influence to were able to do it that, with a to a copiet, who had a bulk into believe, and rely on him for, to wit, to proceed, and faile and him and his flate, against two fusch perent adverfaire, without affiliate of forme foreign forces. The end is to affire Alias, thist God, can do as much, yea, sind much more threat this amounts to go to things more incredible, anote impelfible then this. This can do things more incredible, anote impelfible then this. This he can do things more increase, more importance that this, I my was no more then God, at divers times, had formetly done, as flories fliew, Gen. 14.9.15.16. John, 10.5.10.2 King 10.4.1 Chron. 14.9.15.13.8 to. 1.32.8 but the figa here propounded, was of fuch a thing as never the like was, either before or fines the birth of a Virgin. So as never me une was conter perore or innerpre unit of a right. So that is, as if the had faid unto Ahaz. Thou doubteft whether God can deliver thee from the forces of thefe two kings, without help of fome other humane aids. I 'fhall tell thee of a far present; and more unlikely matter, that he both can do, and will do, be can, and will, cause a Virgin to be conceived, and delivered of a child, without the

knowledg, or help of man.

3. It is the usual manner of the Prophets, in their prophecies and predictions of resistant manner of deliverances of Gods people, to make mention of the Meffias, and to point unto him on whome all those promises of special mercies and favours, made to that people were founded ; and for whole fake deliverances were oft afforded. were founded 1, and for whole fake deliverances were of afforded, even unto thole, who were altogether unworthy of them. In agard whereof, it is not without fome good probability, deemed by fome, that the Prophet, therefore, inflead of fetting this 2 any other fing, directed him unto the Melfust whole misseduous birth, was the most fifficient fign that could be, both of Gods power for, and love to his people/by confideration of him, if the had any faith at all in him, to entertain fome hopeful affurance of Gods word to be under good to him, in the particular now propounded. To which may be added, that it is not unlikely, that from that preddition is Moles, Gen. 1,1c of the feted of the vomen, that found brail the bead may be added, that it is not unlikely, that from that prediction is Motion. Gent 1, red the feet of the woman, that found bruife the bead of the first which the fewith DeCars also expound of the Meffins, from bins, in those times might be had of a woman for the Apollic also filleth the mother of our Saviour, Gol. 4. 4. 4. that flouid have feed, or filled, without knowledg of man; that which Gone other propheties also are, by the ancients, decented to glance stars Gentley to the first of the first flower of the flower

lpeak unto Ahus herein, of that which might be already received, or nor unbeared of the beat, among them, and the beat already of the beat and the beat already of the

from God, endeavourect to sinue num.

Robald A noto of fedulous attraction, and ferious confideration
duly, and defervedly prefused, before the relation and prediction of
a matter (of trange, fo far beyond, and above the courie and power
of nature, and of lowelphy concernment, the incarration, and birth
to the Lord, and King Meltins, the Savieur of mankind, Mataki. 18. of the Lord, and King Metitas, the Saviour or mankind, Martin 1.13, 23, and that a spointing unto it with the finger, as John formedime at Chrift, now incarnate, John 1.19, 36. as a thing in Gods decree and purpole, already prefent, and even then, to be feen with the eye of faithpas of Abraham; it had been many ages before, John 8.86.00 it he

faith, and, of norsham, it had obtaining wiges serior, no.3-50. Itself of the particulated, fee this, it.

a N right JS othe Evangelith, Matt. 1.2.3, and lo before him, the ancient Greek vertion received and allowed among the Jewer them-felves, and read publiquely in their Synapogues, with tack of those as made ut for the greek; a rot could it therefore the for endered by the authours of that vertion, in favour of Jesus, the fon of Mary, not the authorists of the victima parkins in yourselves to being; get the later [with Dodge and the children parkins and the later [with Dodge and the later [with word, Almed Speece fignific any young woman, whether Virgin's or other, mind married, know by man, or unknown of manybal to be a name, not of integrity, but of age, or youth only. Against whome, first, we object the notation of the word, in regard whereof it signifies, properly an hidden, a concealed, a referred one ; one kept out of ordinary fight and view. One hidden from man that is, one unknown of man. fight and view. One inducts from man; that is, one undisovar of man-foct to be bidden, is not to be beausur, as 1 king, 1 o. 3. S-condly we reason from the conflavruse of it in the whole body of Scripture, in which it is, besides this place, fix times only used, thrice in the fingu-lar number, thrice in the pland. The first place is, Corn. 24.43. in the prayer of Abrahams steward, mentioning finch a wife, as for his young mafter the defreed, which could be no other intended by him, then a pure Virgits such as one as Rebecah is a vowed to have been there yet. 6. Thumber the militake, who fax: it is there wieled as live there, ver. 16. Though they mitake, who say, it is there used of her for of her, another tearm more large, See Joel. 1. 8. where it is ill too on ner, another weathin more targes; See justi 1. 8. where it is it translated, he wigh) is in that latter place fled, but with sinch reflicition, as makes it equivalent unto this, which is, by the old lewith Greek, there also rendered, as here. The fectond place, job, Zood.

8. where it is uited of that other Mary, filter to Moses and Aaron then very young and a Virgin, in all likelihood, all her life long. The ple, chap. 8, 3, 4, And Sbtar-jafhub, fore-telling her return of a third place, in Plal. 68, 3r, where, a midd it hoolytain, are the refulue, chap. 9, 3, 8, 10, 11. But, howfoever for the other two hird place, in Plal. 68, 3r, where, a midd it hoolytain, are the refulue, chap. 9, 3, 8, 10, 11. But, howfoever for the other two hird places, are in the Canticles; where the Progus battering the tabers. 1, 20, 11, 10d, 11, 34, 15am, 18, word; yet forthis their affection, concerning finds a for of the Projust are fail to love the Spottis Beloved, h. 1, 3. No were the radious are fail to love the Spottis Beloved, h. 1, 3. No were the radious are fail to love the Spottis Beloved, h. 1, 3, No were the radious are fail to love the Spottis Beloved, h. 1, 3, No were the radious are fail to love the Spottis Beloved, h. 1, 4, The laft here is the spotting that the land of Judah is called the land of which the strength of the spotting that place is the place is, proving the property and form the property and form the property and form the property and the as unou triat autern on the Lamo, new 1.4.4. He state place is grow, 0, 15, where among other things that again redoneth up, as not easile to be discriction in is faid to be the wif of aman with a Friging or a maid, 0 for that is also, usually, a man of integrity with us. And this is the place, that the later I ewith Doctors to much insist. and this is the place, that the left between the word were used, for one that were no Vrgin, no Maid. For vindication whereof, to let pals the forced expositions of thole, who so wring the Text, as let pats the forced expositions of thole, who so wring the Text, as if they mean to press blood, or crushmature, rather then to setch milk out of it. Nor to infill upon thole two more specious interpretations, that are generally most received of those, who hippose the wond to be taken, not according to the tumb of the thing, but according to the under the thing, but according to the under the thing, but according to the wand semblance onely, or repute, and estemmand so the party three spokes of the termined a Maid or Virginator as being such indeed, but as deemed, and pretended to the which they seek to constitute by what followeth, yers, as of the whole they were accepted to the honest Oct three the constitutions are such as the honest Oct three whole the second to the second the second the second the second to the second the second to the second which they come to contain by max followers, yet a 50, of the whorsh wife, who yet pertends to be honest. Or, that other, which yet many seem to be much taken with, of shock that a reasonals it mysteriosily, as the fame, in effect with this of Elay; or that, at least, of Jeremie; A woman shall complete many, Jer. 31, 32, But no one that, the whole tensor of them. constantly in another strain. That very addition of the adulte-rous strumpet is sufficient to overthrow this: For, undoubtedly, the Spirit of God would never yoke the bale carriage of fo vile, and about the spirit of God would never yoke the bale carriage of fo vile, and about the Spirit of God with that facted mystery of the incarnation of the Spirit of God. of the Son of God, never to be without much reverence mentioned, or minded. To leave these therefore to their several authors, ed, or minded. To leave these therefore to their several authors, fautors, and abetters. The place, to me, sems not plain onely, but very pregnant for that sense of the word, which, as genuine, and general, we avow. For the scope of the place is clearly this, to shew how closely, and cunningly, persons, either men or women, can carry themselves, in contriving, and compassing their plots and practices, for the fairstying of their defires, when they are lewely disposed. And the sense, consequently, apparent; that a Virgin service of the sense of t disposed. And the sense, consequently, apparent; that a Virgin can hardly be so strictly watch'd, and kept, but that a man, so asean hardly be for fieldly watch'd, and kept, but that a man, fo affected, will by one way or other, product acces to bee, and that for coverily, that no notice, for the prefere, thall be taken by any that he lattly term with ber; as of Amenon, Abilahem to Tama; as Sam, 13, to, in whole cale also, nothing would have been for perfect other then well, had not the parties themselve, by their own after-carriages, bewaryed it. And the like is added, to make the obfervation complost, of a married woman, dishorelly limited; when yet can earry on the dilloyal practices, to smoothly, and ferretty, that no note of dishorelly shall appear with her. And thus this tree cleared, and the Jewish Dodors onely instance being removed, our reason against them, as well from the constant use. from the native lense of the word, stands firm against them, that the tearm here fignifies a woman untoucht, in Solomons phrase, and the tearm here fignifies a woman untoucht, in Solomons phrale, and the Apoftles, Prox. 6.3 p. 1 Co. 7, 1. Whereunto we might further add that which puzzles them, not a little; what firange matter it fould import, for a young woman to bear a child, and here our great Mafter in Ifred are at a fland; one supposing the sign to conside hereint, that the child, this young woman went with, should preve a Son; another, this to be the flangenelle of the matter; that this Man-child, as floon as ever he was born, flouid be able to different between bad meat, and good; another, that he flouid cat butter and honey, as floor as he was born, inflead of facking in his mothers milk. The floar the like forty thirts and furmilies, are they enforced to flye untow, while they flive, but and means, to fuppers that light, that from this Scipture flasheth full in their faces. Howbert fomewhat, by the way, hath dropped from one of them, that feers to give an inching of fomewhat a muttered, in this time, among them, affording tell-mony to the tuth. He faith, some underfland it of the house of the month of the face of the fac ther doth he pais any doom, at all, upon that their opinion : And what manner of Maid, or Damofel, but a Virgin, should such be : As little agreement is there among them, in determining who this mo-Jitte agreement is were among summ, meetaming, to the there of the individual of the summer of the law e the woman, to be king Ahaz his wife, and the child geterian, there in, bewing, by just computation, that Erekkish was born divers years before this prophery was delivered if on he was five and twenty year old, at his fall of the property of the thers deceale, 2 King. 18. 2. who reigned but fixteen in all, 2 King. 16. 2. and was born therefore before his father was King. Others of 16. a.and was born therefore before his tather was king Others of them, would have the mother to be the Prophers wife, and the child their fon; for the Propher, fay they, had three fons; having, by Gods appointment, names impocid on them, importing the Prophetical matter. Immausel, promiting Gods affithance of them, against the lifesiliers, and the Sprians, ch. 8. 10. Mather. Ipallal. bail-bail-bail-b, implying the Allyrians speedy plandering of those two peoples.

oppoie, that neither any foin of the King, or of the Prophet, can be the party there flowen of, unleft he can be avowed to have been born of a virgin. Upon which ground also we defervedly reject, what fome of our own writers, in part, therein complying with the Jewith Doctors, have fugge-fled, to wit, that this might in ome fort, be flowen and meant of tome child then born, whether to the King, or the Prophet, or any other, which might be a type of Christ. They pitch most input on the Prophets fon, mentioned in the next Chapter. The Prophet, fay they, joyned himself folemmly tea Virgin, who was also a Propheters; by there had a child, which had a twofold name, this there of cook heigh a virgin, until the time that he was begotten on ther, might be a type of him, who in a furnishment of the property of t here. First, because it takes away the strangenesi simismated in the thing it fell, here propounded; and which is, by this suggestion, pretended to be the type. And secondly, because it may justly be deemed to entrate the authority of the Evangelith Manthew, expounding the Prophets words, as jooken by him, of a babe to born, not ofton eithat had been a Virgin, until in marriage he was begotten ofher; but of one, who was a Virgin, even then when the was atteady conceived of him in her womb; as the words when the was atteady conceived of him in her womb; precifely, both with the Evangelists, and with the Prophet here, import; not a Virgin shall conceive: as if the meaning were one, gin, in that manner, as he was: and as it is certain, that nonce-yer, but he, was. And we shall not a little infringe and abate the force and weight of those two principal, and pregnant testimo-nies, the one concerning our Saviout, his mysterious Incarnatinies, the one concerning our Savioux, his mylterious Incarnation 1 the other, concerning his miraculous Kelturethou; if we shall thus, as some have done with either, byte our the main pith of them, to make them applyable to any other. The Mother, therefore, of the child here mentioned, is a Virgin: and no other that ever beliefed Virgin, the Mother of the Messia, continuing a Virgin, not withstanding a Merker, Matth. 1. 18, 23, Luk. 1. 27, 33. [half conceive] Heb great; or, with child. For the word hereufed, is not a verb, as fome, who render is, fhall conceive: nor a participle, as other, who require it to be read, conteving; but a verbalfignitying one with thild; as it is well rendred, Exod. 21, 22, 1

Sam. 4.17,01,000 great with oblid,ch.26.17. Jer. 31.8. as of other creatures, we lie to lay, great with young Nor indeed doth the verb, whereof it comes, poperly fingline to concident onto is the word therefore drawn from it, rightly rendeed, conception, Gen. 16. where the words would rather be thus read, it will greatly multiply ity pain the words would rather be thus read, I will greatly multiply lip pain wears the pain; or, the pain I mans (for the copulative is there, as oftellewhere, exegetical) of thy child-braining, or, thy going with child. By child-bearing underflanding, that interval of time, between conception and bitch: during which time, reeming women yn infirmities, and bear a continual butthen, for a great part of it, about them. And that is it, indeed, that the word here used, intimates; the affinity in the hebrew tongue being to meet, between woman going great with what the bears in her womb; and an hill, or mountain fwelling higher then the ordinary furface of the the earth; that in some Scriptures it is somewhat ambiguous, whether of the twain is meant, Amos 1. 13. the very same word in

in the fature, as the fequel of the context thews, and one of the in the fature, as an seques or true convex, moves, and one or the Jewill Doctors, will observe, paralleling is with that of the Angel to bisancosh wise, Bibbld, thus fluk be with bibld: for for the week are; July 52, **C be noted the rather; so meet with the vain early of choice of them; who tax the Evangelith, as warp-they vain early of choice of them; who tax the Evangelith, as warping from the Prophers words, in rendring them by the future, Be beld, a Virgin shall have in her words: as the Greek hath it; the beld, a Virgin plane nowe in her vorme: as the excess that it is not so we rightly tender it. Shall be with child, Mate. 1,32, And indeed, fo would the words be liere also rendred, Beheld, a Virgin shall be with child; which yet is not to be understood, as that other place in this Prophet, The child shall dye an hundred year old: That is, he that is now a child, final be an hundred year old cre lie dye, chap. that is now a cause, that be an numerica year one are ne dye, chap, 65, 80. So a Virgon fall be with child: That is, the that is now a Virgon, faul hereafter be with child; because the nature of the bleiting promined carrieth it so there; whereas the strangeness of the bufinels propouted, carries it, necessarily another way here: Nor numers propounted, carries in necessary another way nere: Normay the Prophets words be otherwise taken, then as the Evange-lift expounds and applies them: unless we will say, that the Prolift expounds and applies them: unies we wit say, that the Fro-pher fore told one thing to be done, and the Evangelilt relateth another thing as done. Whereas the one onely reports, as exhi-bited, what the other had before faid, should be. For as for that quaint descent of a late writer upon the word fulfilled, used by that quaint determent as we writer upon one word partners, men by the Evangelill, Marth. 1.22. that it is a team of art, taken from the practice of picture-drawers, who having first made a type, or rude draught of their work intended, are wont, after, to fill it und draught of their work intended, are wont, after, to fill it ps with other anterials, and with watery of colours, as if there, the state of the s this place, containing matter of fo great confequence, and concern-

this place, containing mance of to great consequences and consenting ment.

and bear I Or, bring faribas is it more filey, and fully rendeed,
Match. 1, 31, 40-band bearing: on, bringing furb is offen. 15, 174.

82 17-19, Judgi 13, 5, 500 en, as before was observed as in the present time, but to be underflood, such the word Friegin, seachesh as all here geans, in the time.

A wing in with child; and yet titll a virigin. And a Friegin bringing furth is and yet. Gall that, with the season of the season o frecial ordinance, indy to God; because the male, that by birth had opened the womb of her that bare him, Luk. 2. 22, 23. Nor do we opened the 190000 of the that bate time, Line, 2, 22, 23. Nor do we therefore, as those of that faction charge us, hereby any whit infings the continued viginity, of the Mother of our Saviour; they from the continued to the con rather thenselves infringe it, in denying that to be confishent with pure and entire virginity, which the Holy Ghost, by the Evangelift, affirms to have been with her. The conception of our Savangeint, aminis to have been extraordinary, and miraculous, Luk, 1.35. we read no fuch thing of his birth : That a virgin flould be with child; that is it wherein the miracle, principally, yea, peculiarly, doth confift; being a matter, not onely beyond the ordinary courfe, aoti conius; being a masser, not onersy econotitue ordinary courfe, but far above all power of nature. But that, being conceived of a child, the thould, at the wonted time, when her daies were accomplished, be delivered of that the weat with, Luk. 2, 6, was agreeable to the ordinary course of nature : yet is joyned with the agreeable to the ordinary counte or nature: yet is joyned with the former, in relation of the miratle; because, not onely a confe-tuent, but are vidence of its, a manifeltation of that, to open view, that before lay hid, and might otherwise have been deemed, but

Annotations on the Book of the Prophet Halah. the plural form, femiline, figallying as well the one, a suite orbed, | 6. and a Prophet, Deux 28, 18, 19. Add 3, 21, 52, A Song brown, went for word, as five Prophet people. Exact 1.4, 21 is the teleprophet, word for word, as five Prophet people. In the fame perform might be the Son of God, in regard of his king of a thing profess, norteen eight with chief the honeld lay, lamanity; wito, from all eternity had sen the Son of God, in product of A from well belief or great with chief the honeld to the line regard of his Deity, Proverbe 2, 24, 25, Plalm. 2, 7, Plalm. 2, 7, Plalm. 2, 7, Redd, 19 and that the Son of God, began, Gen, 61, 13, Sebbl, 19 and that the Son of God, began, Gen, 61, 13, Sebbl, 19 and the context from a single femal of the context from, and one of the line fature as the femal of the context from, and one of the line fature.

Any the second s page unto BRAZIFE THE WOR'D SEMENTING WE SEE THE ME TO SEE 14. & 62. 12. and fo divers also of the ancient writers, in their al-14. of 02. 13. and to avers and or the ancient which is, in their di-legations of this place, read it. But with our marginal reading the Evangelift concurs; albeit, in fome other words, he doth not pre-cifely follow the old Greek. And albeit the difference be not material ; yes unto this latter, this may, for the further firengthping terial; yeu unto this latter, this may, for the further threngthing of its pleadded. That this core: Peoples is found to have tiled the very fame word, in the fame form, and in the fame form; fame, in the fame form, and in the fame form; fame, in the fame form of the Jewith Doctors (though for no good end it happools) are the herounto: a firming it to be followen, in way of initiality, or command, in faith manner, as legal procepts are wont to the conceived, Eucol. 10, 5, 6, 8, 1, 5, Am for the hapell to Hager, of she children was written for the fame of the fame gur, of the child the went with, Sen. 16, 17. Thus Palt call his name / Jimed { where waywe take h, as flocken in way of prediction; or in way of spinnfilton, as of her, or to het : apparent it is, that the nomination of the child is artifued to her. That which the hebrew writers observe, to be according to the sidal cultome of their parasan, pair whom the mother ordinarity, named the child. And indeed we find it fo, very frequently, in the month of the condi-, and to it learns, that he re named her and it learns to the condi-, and the io it learns, thate Eve named norm to nor Cuin, Och. 4. 1, and the brather, Seth, Gen. 4. 2, and Jacobs two wives, are reported to have named both their own children, and their handmaids, which they reputed as their own, Gen. 49. 32, 33, 24, 34, 8, 36, 36, 11, 13, 18, 20, 21, 24, 50 Humalt named her fon 52, 36, 48, 11, 13, 18, 20, 21, 24, 50 Humalt named her fon 52, 50 Humalt named her for 52 Humalt named her for 52 Humalt named her for 53 Humalt named her for 54 Humalt named her for 5 d. Gen. 38. 4, 5. 1 chord. 4, 9. 87. 16. But our Writers render a further readon bereof: The right of nomination, fay they, is it the father: because imposition of names, in behalf of the party naming, argues a special right in the dominion, or authority over nagoing, argues a special right in the domination; in successive which parry manuel; as appears in Adam, imposing names, as on the other living creatures, by God made subject to him, Gen. 1. 18. & 2. 1, 19. 20. & on the first of that other lex, a woman, made for him, and to be a fistant unto him, both as a woman, Gen. 2, 18, 23, and and it of animum unto num, out in a woman, sen. 2, 18, 23, and as his wife, Gen. 3, 16, 2, 0. And in great performages, giving new sauges muo those, whom they take into their protection, or service, 2 king 23, 24, 8, 24, 17, Dan. 1, 7. The prune right of denomination, Therefore, resides in the father, as having the more princination, Anexore, remes in the father, as naving the more principal inarteft in, and power over the child; of whole practice in this kind allo, may many predients be produced out of Scripure: Gen. 1,13,98, 38,3,84, 41,74,72,2 Sam. 1, 24,34,74, Chro. 7, 32, and modylers right of nomination is from the other Parents, either constitutions. modders right of nomination is from the other Parents, either con-ceptio or confernt deemed hence to appear, in that when they differ, the inthers worce carries it; as when Jacob and Rachel, upon the bard of the for of whom the dyed, gave the child feveral names, that which the father imposed, shood term, Gen 35: 18. and Zacha-ries hand, confirmed Elizabeth worce conferenting their fors and Lust. 1. 60, 63; But the Virgin, fay they, here hath the fole, and entire power of naming her child committed to her; because there was no father on earth, either to claim it from her, or to fhare in it

nionnd. call his name Immunut] As, call his name Jejus, Maxth. 1. 21. and calked his name Jabez, 3 Chro. 4, 9. That is, call his Immunut and the Jas Gen. 5, 18. She called his name Benois; Bas his fulbreadted him Brajannis; Gave him that name: wherein qualted how Brajannis; Gave him that name: wherein qualted him brajannis; have him that have been such that the Vigin his product, important that the such products are not that the such products in the such products of posed that name on him: nor was he, that we read of, commonly fo called. Whereunto, the answer is ready at hand: that names, in Scripture, are oft given to persons, or faid to be given them: not thereby meaning, or intending, that the perfors unto whom those names are attributed, either were, or should ordinarily be so styled. names are attributed, either were, or flouid ordinarily be fo flyled. But that, that which those names imported, and was thereby fledied, should be fo verified of them, or in them: that the name at felf might, as jully and defervedly be giren unto them, and used of them, as if it were their proper and peculiar appellation. So it is fail of Solomon, that David his father, called him, Jeddiaha: Securile the Authorith was and by Narham founding for much so him. Eccause the Lord loved him: and by Nathan fignified so much to him, 2 Sam. 12. 15, 26. alluded alfo to, Neh, 13. 26. Yet read we not where David, elfewhere, so stileth him: or that he was usually, so called. So Jeremiah tells Pathur, The Lord hath not called thy name called. So Jeviemiah tells Pulvar, The Lord hub not called thy nume John: John Mage millibid, uncaning, that fuch fraights and teriors, flould purios, and furprize him, that that might justily be detected, flould purios, and furprize him, that that might justily be described in the property of the pro the most) the Prophet Jeremie telleth us, that this is the name whereby he should be called, Jehovah-ssidenn, ler. 23. 6. & 33.16. His meaning being not there, no more then Elayes here, that our blefled Saviour should be commonly known, and called by that our bleided Saviour mould be commonly known, and called by that a his proper nume: but, that what that tearn imported, flouid of him be most truly assumed, and acknowledged to be fully made good in him. And the fatter is to be faid of the name here given a a also of that high, and loity stille, confisting of 60 many emisent citles, and attributes, wherevenith his signified, 40, 9, 6, and yet is the name, here specified, given again: afterward to this Virginshirth of his gins birth,ch, 8.8.

gins birth ch. 8. 8.

Immanuel J the initial letter being loft, or left ox, (in regard of the uncertainty of the found of it in the Hebrew 1 or the difficulty of the found of it in the Hebrew 1 or the difficulty of the great of the uncertainty of the found of it in the Hebrew 1 or the the difficulty of experience is to say any content of the content being God, from an eternity, whom fin had before fevered, 14, to bring God, and us together, whom fin had before fevered, Rom, 5.10. Col. 1, 20, 1 Pet, 3, 18, and who coming as a Mediator between God and us, 1 Tim. 2.5, became both our furery to God, ch. 53. 7. (See the note there) and Gods surety to us, Rom. 8, 32. 2 Cor. 1. 20. Heb. 7. 22. and so made a perfect reconcilment, bech. 33.7. () See time note time; a ma owas Jimiy 10 us, a noin, 9,3%. Cor. 1. 20. Hbb, 7. 22., and 10 made a perfect reconclinent, between God and us, 2 Cor. 5. 19. Elbd. 2. 14, 18. Hbb 10; 14, 1400 felix Chrift therefore doth this name molt apily, molt exactly agree in the fubilance of it, or what it importeth. Howbeit, I dare not say, as found dy, that it is a name incompetible to, any other. For as the name Jeflik fignifying of Savium, though it be, in a peculiar manner, proper to Chrift, Matth. 1. 11; Vet was intime path, not unufually among Godspeople, impofed allo on others 7 Zach. 3. (Hbb. 4, 8 Art. 7. 4, 8; 13, 6; Col. 4; 11, and may as well lignific one favord, as faming. So the name Immonatel, though, in a fingular manner, it appertain unto Chrift; a sai it conceived to import, that inconcrivable union of the Divine naure with our fleft, in one perfonal fubilitency us as it may allo have reference to gods gracious accepance of, and prefence within is reconciled ones in Chriftyn as fitt them, go proceed them, you call occasions, acal times, Ge.3.15, 17, 17, 22 statas, 3. Lo. 3. 16, 10, 16; 15, 15, 50 is applyable to any of the fashishighan for the Popher lamideli, having before at Ge. 11. 17.73 22. Mat. 18. 20. no. 1. 10. no. 1. 13. 30. 18 applyable to any of the faithful; and so the Prophet himself, having before attributed it to the Messias, doth, speaking in their person, asterward apply it also unto them, ch. 8.8, 10. It is, in this regard, with the apply is allounto them, ch. 8.8, 10. It is, in this regard, with the name Emmanal, lightlying, God with ms, as it is with the name Hibit, fightlying God with ms, the constant of the proof, to intend there the Medfias; yet feems rather to be the name of fome ordinary man, either fon, or disciple of Agur, Either name is, in fome regard, peculiar to Christ but in other refeelts, may be communicable to others. Nevertheless confidering, ipects, may be communicable to others. Nevertneins contacting, that in that field, of ingular notion, tather, the names Jellus, and Bammand, (for of libits, I lay nothing) have been appropriated unto Chrift!! Suppose in enther fi, no office, to impose, either of them on a ny other; since that, by such common and promissioness use of them, they may be liable to much ropolane and irreverent usage.

V. 14, Butter and boary final he ear] This verie some understand.

of the Prophets fon, Shearjashub: whom he was commanded by God, to take along with him when he went to meet Ahaz, ver. 3, and they conceive them to be fooken to this end, to addise Ahaz, and they conceive them to be fooken to this end, to addise Ahaz, that the City of Iradiach modul not enduse any link great that the City of Iradiach modul not enduse any link great that the City of Iradiach modul not enduse any link great parts. I know not who either that the City of Iradiach modul not enduse any link great parts. I know not who either any in those dayes, born of a Vinging the state of the Iradiach and Iradiach and

Luk, 2. 21. This therefore feems to be a nicety more fubrile, then thip and firsts by the invafion, and fiege of thole two Kings, as he expected, and so much fearcefiftnee that the child, he had there with found. expected, and to much transculine that the consistence in an interevine him, should be brought up(do, and maintained, in as free and full manner as children, and those of the better fort, are wont to be in, times of greatest peace and plenty, But this exposition, to the most, feems too much strained because it fetcheth in the word, whild here, icems too much itrained because it reterent in the word, sold here, out of the verife following, without which the relative, in the next clause hath nothing to relate to. Theyunderstand it therefore of the Vingins birth, before solds on 6, and annexed to the former relation, to the weight the child the should bear, and be delivered of, should the Vigins buth, before looken of, and annexes to the former relation, on few, what the child the flowild bear, and be delivered of, flowuld not be any fantalkical appearance, or mere imaginary matter, (as flowe wicked Hercticks have of Christia binanizy, affilmed) but a very manchild, confifting of a true biname naturetia being fed, and brought up with fach food, as other children, in these paren especial. It, are ordinarily wont to be Emiliary in the paren especial. It, and the control of the child, fooder of the binament with a child, fooder of the binament of the child, fooder of the binament of the child, fooder of the child, and the child, fooder of the child of the child of the child of the child of the child, and the child of the child of the child, and the child of as it makes nothing to the Prophets mind; fo it confifts not with that, which for matter of fact, the Rabbins affirm, therein, rather

denying, then acknowledging any facts wont with them,
butter and honey] Meates that young children affect, and (where
plenty of either is) are usually much fed with. Butter, with us, and
fome neighbour nations is the com cause not so rise in these parts: But in those regions very plentiful, as well as butter, or milk; the material of it, see Gen. 43. 1. Deut. 8. manner of his education, peculiar to that nationas many people fay they, are wont to be deferibed, by the manner of their food and dier. That which to instance in, (feemed it much material) were not un-

Enic. [flall be ent] Not, shall he make us to eat: as some, understanding it of Emmanuel: who should keep them in peace, and plenty, Deut, 32.13,14.Ps.81.17. but the Hebrew will not bear it.

growing up, se may growy, or, tout or may grow up to grow, Ecc. which, but by teching, cannot, in court of nature, be a trained. See the like manner of Speeche, c. 6.11, v. 1. 6., 28. 1. 4, 17, 2. 1. fulfilled in our Savisury, who are man, had his growth in either, Luk. 3. 3. 2. expound of diffinguishing of meass offered him, to as to relief what is bitter, and uppleafant of talke, and teceive what is weet and pleasant, Job 3. 4, 3 and is it use, but the words, good, and bad, an elometime to used, Gen. 3.6. Prov. 5. 13, 2. mt. 4. 16. Eccl. 1. 3. But it feem here; ather, to be underflood of good, & extl, morally for teamer. For that ability children have, even from the womb, while they fack, as Leaft is a sal for they oung of other creatures, to differ in teath of what is effected them, and to rettile things of unpleafant Favour, breither of the concrete, that any extraordinary knowledge (5.0° plagmout placeters of that nature, is, by the Prophes, here instanded, the prophes of the control of the

very lame terms almost, are used by modes; tour emisters, "mile" in that and mean me good, or evil is than is, had no solility to different the one, or the other, Deux. 1.39.

V. 1.6. Fee before the chief hall know to refuse the coil, and choose the good! There is again much divestity of judgment among Interpreters, concerning the child here mentioned, The Jewith Writers would have it meant of their Emmanuel, the fon of Ahaz, or Efay, or,

he cannot be the Emmanuel-spoken of by the Propher. Some fearest: shall be found to be found to the fearest: shall be fearest: shall be fearest: shall be fearest: shall be found to the fearest: shall be fearest leúis long before whose conception and birth, and much more, edu-cation and growth, that thould be efrecked, that is bree forestold. But like comfort could this afford to Ahaz, or flay of mind againth his fears, to tell him, that before fuelan one were grown up to vears of forme differetion, awas to be born divers hundred or years after his deceale, his two principal adverfairs is funded or years after his deceale, his two principal adverfairs is funded be cut off the most therefore, and the beft, underfland it, not of Emmanuel the properties of the properties of fore other or any other and the properties of the properties of the fore the properties of the fore the properties of the properties of the properties of the fore the properties of the properties of the fore the properties of the properties of the properties of the forest properties of the properties of the properties of the forest properties of the forest properties of the the Virgins birth, before ment-one-d-bur of fome other, or any other young child, that then was, and here they conceive, the fign, to be directly and experily delivered, that God had of himfelf youtnarily offered to give Ahaz, to whe, that in lo thort a time, as fash a child could be able to differen good and evill, those town, that he is much feared, should be other them be deft tryed.

feared, should both of them be delt royed.

for JO-And cot tainly, on furthy all jurily, As this particle is used for JO-And cot tainly, on furthy all jurily, As this particle is used for, 7 and to tick the particle in the halp upononded; and for it is taken, 2 king, 18,3,44,15,19, 1814,7-4. For having before given Ahaz allunance of 1814,7-4. For having before given Ahaz allunance of 1960 of Delta to the particle in the particle to do, by an unlatune of a far more interesting the state of the particle in the fair to believe it, might having ignen him allurance that to believe it, might having ignen him allurance that the particle is might having ignen him of the lame.

and the state of the particle is the particle in the particle in the particle is the particle in the particle is the particle in the particle in the particle is the particle in the particle in the particle is the particle in the particle in the particle is the particle in the particle in the particle in the particle is the particle in the par

before the child Jh tome, a child, as Num. 11, 27, where the a tricle also is the And as a Virgin, veri14. Any one that is now a child, her as other stable, this child: a spointing to, or singling out one, then in preference as Genn. 11, 118, 44, 31, 33. No other, in all likelihood, then Shori yillub, the Prophets child, whome, to this suppose, God had commanded him to take a long with him, vers 13, or no other use appears of his presence there, with his father, but this alone the suppose of the presence of the presence

See ch. 8,4.

[ball know to refuse the evill, and choose the good Of the meaning of
this phrase, see on ver. 15. Nor doth it follow, that therefore the
fame child is here spoken of, that was there intended because fame child is here spoken of, that was there intended because the fameching, in the fame plane is related of either. For it is an usual thing in scripure, with our Propher especially, by way of althorn, on ply the fame words and phrasis, smo divers ship-cits, where o. extion to open of them to egether. So one, 3,9,8,666,3,4, the family The land of Tiesel. Or, as fome-both of little, the family The land of the sold famely of the sold of the wind and of Syntaythen collectively. But the former feems the plainer, and of Syntaythen collectively. But the former feems the plainer.

that thou abhorrest In regard of the evil and mischief that it in that thou abhoreft] In regard of the evil and milchief that it intended against thee. Or rather, by which thou are extract the same verb that was used in the active form, Let us were her, esc, which this manifeltly relates into), is here used in a nature form, but us a passive spinistanto. So, Expd. 11.2. The Explains were excellentage of the children of Israel. And Madh was werd, become jug as Alaze did the like here, veri, 2. And so it is faid of Recin, Israel. Israel. Israel. Israel. Israel. Israel. In this israel and or Recin, Israel. Israel. Israel. Israel. Israel. Israel as Israel and israel. Israel.

Of another reading, fee the next note.

fhall be left of both ber Kings Not that the land of Ifrael had two Kings, then reigning in her, at once; but Pekah, and Rezin are called her Kings the one, as her native; the other, as in contederacy with her, And the is faid to be left of them, not as voluntarily with her. And the is tain to be tert of them, not as volumently relinquishing her,but as taken away before they could effect, what by their confederacy they intended. Pekah being taken captive by Tiglath-Pileler, King of Allyria, and not long after, flain by Hoffica, a King, 13, 19, 30, and Rexin allo taken, and flain by the fame. Ally rian King, 2 King, 26, 9. Howbeit fome refer this clause of the target fines, so not to the word, 1612, but to the word vexed. Rendring the whole branch, (as also the words lye in the origina) the land shall be left (to wit, of her inhabitants; of which phrase, see ch. 6. 12.) by whose two kings thou are vexed. That which fitly answers the speech

the child had attained to any notable measure of being able to differen between good and evil. See more hereofich. 8.4. of bath her kings] Or, by whose two kings, as above. Heb. from the face of whofe two kings. The like phrase is, Exod. 1.12. Plal. 38.3.ch

V.17. The Lord Shall bring upon thee, &c.] Hitherto the Prophet V.1.9.The Lord flatt bring sponsther, &c.] Hitherto the Prophet had endeavoured to confort Ahaz, and fiteraphen him againft his executive fears, by forcetolling him, and afturing him of the speed deflution of those Kings, whomen he for much reared. Now he proceeds to forceto him what evil, for his hypocrific, and implicites, relinquishing of God, and making fight his arm, hould befal him, his people, and potterity, from those, to wit, the Aliyrians, whom he for much relyed on, an his cheft; fir or only flay, a king. 16.7, 8.7. Chr., 28.16, 11.1t is as if he had faid, a far worse evil, then that thou now

to Large push ornes, 183 2 Cut. 30, 17, 900 trought upon little line frag of the Chaldeat. The Allynan hall come with committion from God, God will lend him, ch. 10, 5,6 and lo indeed he profelled, and preended to be (ent, chap, 36, 10, though the ruth is, he neither knew, nor intended any furth letwee, ch. 10,75,71.

bring] Heb, caufe to come Make fuch dayes to come upon thee and thine, as the like have not come : that the elegancy of the phrase may be retained, and expressed in the one member, auswering to the

other.

noather] For even in his life time, the evil here threatned, began. So the holy Story tellech us, 2. Chor. 28, 20.11.21, that Tiglath-Piniete, (called ellewhere, Tiglath-Piniete, (called, ellewhere, Tiglath-Piniete, (sale, diewhere, Tiglath-Piniete, sale, san, 26.10.11), and Allyria, came to him and dilregled himput throughened him not, though (to the word hould be rendered, as John, 713. Alpat bad tard portion out of the houle of the Lord, &c.to give to the King of Allyria. Of which alfo. 2 King. 16.8.

and upon thy people] Who fuffer commonly, yea, of necessity, with their Princes, invaded by foreign forces, as they had already, under A-haz, 2 Chro. 28. 6. 8. and did afterward, from the Assyrians much

haz, 2. Chro. 38. 6. 8. and and atterward, from the Anyriana muta-more, ch. 16.11.1. Jet. 39.9.

and upon thy fathers bouf e] Thy posterity. For the greatest, and heaviest shoot of this florm, lighted upon the King, and his suc-cessors, 2 King, 18.13.2. Chr. 33,11.8.23.6.30.17. ch. 39.6.7. and there repetition of the word, upon, and upon, and upon, it very emphatically and of much force to make the deeper impression, (the like thereumo, fee Josh, 7.11. (it began with him in his life time; for he was in diftrefs:not from Syria, and Ifrael onely; but from Aflyria, 2 Chr. 28. 20,22, It was grievous on the people principally, under Ezekiah, ch. 36.1, 12. and at last, it fell exceeding heavy on the royal issue, under Manasses, Jehoiakim, Jeconiah, and Zedekiah, 2Chr. 33.11. & 36. Jer. 39.6,7.8 52.10, 11.

dayes that bave not come Dayes, that is, times, the manner of the Scripture, to reckon by dayes. See chap .1. 1. fuch times of affliction, as have not formerly befallen them. Evill dayer, Eccl. 12,1. Eph. 5,16 and evillimes, Eccl. 9. 12. Amos. 5.13. not, that the dayes, or the times themselves, are evil; but are so called, in regard of the cils that befal men in them.

from the day that Ephraim departed from Judah] Since the time, themselves from the tribe of Judah, the greatest assistion that over besel that family, and that tribe; either before that time, or to this prefent day; and was the ground of continual wars, and grievous calami-

ties, from time to time, unto this people. ses, from time to time, unto this people.

phorain) Sec on vert. 2.

even the King of Affprial So forme read the words, as by way of appointion, journed with the word, dayer: and expounding what is by them meant: as vert. 2-but this confunction feems here formewhat harth. Others therefore render it, withink King of Affpria, as the particle indeed very frequently fignifies; but they expand it here with him, that is, by him; sking the word infurmentally, as in roor language we of tule it: Others, laftly, furplying the defect of Affpriaga Eve, Gen. 4. 1. I have gatten a man(that is, man-child, as in, the fixed its, the fixed its, the fixed little, from the King of Affpriaga Eve, Gen. 4. 1. I have gatten a man(that is, man-child, as in, the fixed little, fixed its fixed little, fixed its fixed little, fix

In a yang of Affirmal y wront vitous communicative to the pin, and duck makeft thy flay, to be a fore fearing so both viether and flay in the pin of the p that supposing Shear jashub, to be one, or two years old, at that time, the eventhere foretold might well be said to fall out, before King. 11, 25, & 15, 20, & 20, 1, 2 King. 5, 2, & 6, 24, & 8, 12, &, 12, 17. 1 Aurig. 11.25.06 13.200.200.21.21 Aurig. 1.200.22.25.46 13.25.45 13.200.25.25.75.46 13.25.46 13.25.45.25.75.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.46 13.25.45 and pillaging of it, untill at length, they made themselves absolute; Masters of it, ruined the State, and carried wealth, and people away together, Jer. 50.17, God gave all into their hands, z Chr., 36

V.18. And it shall come to pass, in that day, that] Of this manner of v.18, nan it posts come to pay, surpass day, that Joy the manifer of peech, fee on chap. 2., 82, 34. 84.1.3, 3. He proceeds to describe, both the influences, by whom God would inflift their judgments upon them; and the calamities, that the land and State thould fusfain in those times. For the word, day, is of large

the Lord will hifs for]Or, tather, whille for, will call for them :as men whisse, fometime, to persons that are a sar ofor, as the shepherd calleth in his sheep with his whisse. See chap. 5.

for the fige that is in the attermost part of the rivers of Egypt, and for the bee that is in the land of Assignation delicipation of those people, by whome chiesty, the land of Judah should be for givenously afflicted, or of whome those forces should joyntly consist, by which that Kingdome and State should be ruined.

the first that the state should be ruined.

the first that is the uttermile part of the views of Repyl Plyetathe first that is the uttermile part of the views of Repyl Plyetathe first that the state of the reputation of the reputation of the
for oxen, and affer, chap. 1.3. the verb plant in the next verie the
for oxen, and affer, chap. 1.3. the verb plant in the next verie the
chet. However, the form comparison is not it intimatechet. However, and the the reputation themelores, by
whom the land of Judah was invaded, under the conduct of Pharian Necho, after the death of John, who followed it, and made it
tributary. King. 23, 33, 35. And they suppose the Egyptants to be
tarmed first, as for the prese multistude to them, that ithould come
like fivarms of fives, Exod. 8, 31, 33, 44. So, in allusion to the conlike fivarms of fives, Exod. 8, 31, 33, 44. So, in allusion to the conlike fivarms of fives, Exod. 8, 31, 33, 44. So, in allusion to the conlike fivarms of fives, Exod. 8, 31, 33, 34. So, in allusion to the conlike twarms of flyes, Esol. 8, . 1, . 2, 2.4; So, in allufion to the condition of their land, which lying lowe, and abounding in phonds, dicthe a not water contribute to at from the river, chap. 10, 7, 8; 10 to war much pellered with flyes. Others underfland by its, for the surfaring the pellered with flyes. Others underfland by its, for the surface of the surface 18.1.the rather because it is not faid, that is in Egypt, but; that is in the attentional parts of the vivers of Egypt, that is, of Nilus, which beacheth; it elf-out into divers channels, where: it minisch into the Sen, chap; 11.15.0; which is cut on it is many the cath; it obsard to the upper part, which it will be the upper part, where it entended. Nor is it improbable; but that the Affrican king, having made conquest, both of Egypt it left, and those adjacent parts, did from thence bring many that served under himsyshen heimadad-the land of Indaha. King, 44.2.4 is and der him, when he invaded the land of Judah, 2 King, 24,2,7,ch, 20. aer nim, when he invaded the land of Judah, a King, 44,27, ch., 20, 4,60 whether foever it be meant, the flye here mentioned; has to be deemed to have fome reference to the fight-flye as applicable to the feepole, in regard of its ultial practice of inclining states of finding blood. Other referenblance between them, interpreters gire, which I jud by because they feem befides the Prophets intentional of forwhat on Conference and Composition of the Conference of the Conference

give, which I pats by, be caule they ferm befides the Ptopheis litter-tion, and formewhat too far feetch'd.

- and for the best that is in Alfrind

to bees, as for the numerounnels of them; wherein third sparce with
frees, fo without for their ferences, and experiently wherein theft go
beyond them, being armed with filings, which they want; and, as
they in thir regarded od, the more hurt, fo much interes allow the
flyes, Deut. 1.44. Plal. 118, 11.3, 11.3 of the firecenels and cruckly of

the desired when and for more that the man east whitefree nonmyes, Deur, 1.44, Plai. 118, 12 and of the herecests and evicty of the Chaldeans, who go also under that name, as Subjects to one Soveraignof which before, on ver. 17. See a. Chr. 36.17. Jer. 8.17. ch. 1.39.30. Jer. 5.15.16. where it is faid of them, that their quiver is and 39,30,1cr,51,51.0. where it is had or them, that therefore the appear Spelder-alluding to their flatts, whereof, see ch. 5, 8.2.) which, together with their darts, and javelins, might well be refraibled by the fittings of those creatures, by whole name, allo refraibled by the fittings of those creatures, by whole name, allo it is probled by the fittings of those creatures, by whole name, allo it is probled. ing a wooddy country, as much abounded with bees, as Egypt with

sing a wood of words, a standard of the standa

and (hall veft | What they finall do, when they are come; they fhall and final refigiving they final do, when they are come: they final refigirate is, fireprife or fit denous or as fome, pitch their enter p: finely would have it exposited, boat before, v. and here. But that Ecens neither right them: of fit or full here. The meaning of the Peopher Good of the refigiration of the control of the refigiration of the proposed of the refigiration of the ref

all of them The number of them being not wasted, or diminishau of them; the number of them being not water, or duminflied by the length of their match, or by any opposition; in their way, the 1, 1, 2, as ch, 3, 4, 1, 6, not one fluid fair none shall hang back stay behind, or be missing, of those that God hath thus called and designed

in the defolder valleys Heb valleys of defolations, or maineffes. The word is no where elle used, but here, and before, ch. 5. 6. This some understand of the Towns, or Cities, situate in the vale, near the brooks, as the next branch of the strong cities, and forts, seated aloft, on the rocky and craggy hills as implying, that all places high and low, should be feized by them. But it may well be understood

2. extent, as by the places pointed to, may appear : and fo v. 20. 21, manner of flyes, must cotoes, and gnars, that are usually most buse in manner or hyes, museceroes, and gnares, max me unuarly more toule in how watry places, being there bred by the moliture of the foyl. The word first & properly, figuilis a brooks and thence, in the second place a vadely, or lower slip of ground, wherein sinch use to run between the hills, Plat, 10, 41, 10, 41, 17, 15, 6. Hence, the valley of Kedron, as Contesand the brook of Kedron, as others render it, 1 King. 15, 13.2.

King. 33.4, 6.

and in the holes of the rocks Alluding to the manner of bees; that in fuch places are wont to harbour. Whence that thrafe, not the commonly a tight understood, of honey out of the rock, Pial. 81, 16,

them : buthes and thickers are places also of shelter, Gen , 3. 8. 2 Chr. 33. 11. but should not shelter ought, or any from

and upon all buffers so many of our Interpreters render it; taking their rile from some of the Rabbins, who tell us (as others of them Inhetratile from Gone of the Rabbins, whosell us(as others of them do, upto heere ground, of the former, that the word fignifies treat sends a logic. As a recededly, or worth. And their derive it from a word, which though property is fignifies to party; commend, stall glary is knotz off; or another them, and the state of the stall grown in the stall gro neither, but by excels rather, because in excess of glorying & vaunting men either become so see time, or carry theselves as such nor doth in nemericating by sectors, antercynectary thefelves, as lack now dother than of the the third with realfs to deduce a serror anter rof that, were it found flower time for the property of the property of fixed, where the support of the sectors of th well be typified by the plants, or trees, here mentioned; but these in the first place. Nor is it unusual for flyes to swarm, as well about fair and tall trees, as about low and forry fluibs. Others yet under-fland hereby men of flute, or lineare, in comparison of whom, others feem but as shrubs, See ch. 2, 23. But the Prophet feems here to speak feem but as fituloi, See ch., a. t., But the Prophet feems here to feeta not fo much of persons, as of placts, his intent being to thew how these fives and bees frould smalect all places, and make prey and spoyl of all that there they meet with (see Jer. 7, 17, & 8, 16.) that which, by another very lively resimblance, is in the next verie further fer forth. The word here used, is no where elle read; and by middle of a letter, is both in the old Latine, and ancient Greek, rendered holts, or cless. Which were spoken of here between

V,20. In the same day Or, at that time: as v.18. fhall the Lord He that, before, called in the fly, and the bec, with is whiftle.v.18.

his whiteley.18.

[have] Not cat, finply, as ch. 15, 2. not elip, as Ier. 48. 37. not filers as Act. 18. 18, 1 Cor. 11.6. or poll, as Ezek, 44. 20. Dut flower, as Act. 16. 18. 18, 1 Cor. 11.6. or poll, as Ezek, 44. 20. 1 Cor. 11. 6. For it is one thing to eat, or poll, or trim, which was negleded by them commonly in times of grief; as with Mephilotheth, a Sami, 24. and is visually done with efferts, or the like, and another thing to flower, or to our color to the sam, as with the cleaned layer, Levil. 14, 3 which is another of surface and the color of the sam of the sam of the color of the c 30, Plal 52.2. and was wont to be done in times of extreamest grief, | vv, Pla1, 2, 2, and was wont to be done in times of extreamelt griefy and heavieft mourning, Jer. 4, 7, And unto this finaling of themleting on them to cradions, of which, fee on c, 3, 17, 2, 4, 5 ome huppofe that the Prophet fheuld here have an eye 3 as if the meaning were, that for great miferless, and grievous clasmites thould betail them, that for extreaminy of grief, they should even show themletines. But the flowing here mentioned, (a sthat also done, in a tipe, as Gods command, by the Prophet, Erck, 5, 1) feems too look another way, and to be of another nature. For Artha done, in fuch cales, was voluntary, and performed of they themselues, 150 1, ao, this enforced, and excited by the hand of another, as a stile me the word of a barber. That and low, should be feized by them. But Firmy well be underflood intervent as the most, of those was the most, of the was the most the most the most than the most the m

Chap. vij. of) as by the enumeration of the feweral parts, whereon hair ordinarily grows, appeareth; and may rather be deemed, to allude to the rity grows, appeareth; and may ratter be deemed, to a tinde to the flaving of the leper, Levit. 1, 2, 9, or the Levites, Numb. 8, 7, who at the time of their parification, had their fleith flaved all over a dad fignifict

worth a rater A than barber rater, Ezek, s. 1. So is the enemy, with a rater A than the property of the barbers and such cutch a deep, and as far as for in the barbers and such cutch as deep, and as far as for placeful, but cannot cut deeper, or further then He will. So this 0, 5, 15, 16 at a bired The Greek, by mitake of a point or two, render is, that is bired The Greek, by mitake of a point or two, frender is, that is mired The Greek, by mitake of a point or two, frender is, that is mired the depth of the deep the de it is faid, My I word shall be made drunk ch. 34.5. But the word that it is faid, My proof lyath to made drank, ch. 34.5. But the word, that figuifieth drank, Sam. 1.1.4, though coming neer this, yet different from it, not in found of the initial letter alone, as Subboblet, and Subboblet, long 1.4.6 but in the doubling also of of the middle confonate, and the change of its annexed wowl. The word fignifies a meritary, or, bird one. Which fone underfand yilling in the substance of nifies a meximity, or, birted one. Which fome underfland by a tope, for termedy one that God would make uie of to the purpole because means wone toule things hired more freely, not regarding the many of the mean of the mea

taking nim ien to ine king or Austra; and icenig nim to come in to his affiliance, he had in to doing but hired a razor to shave him aid his State, of whatfoever was of any worth or use in it; as the event should hereafter shew: It is an allusion to the use of Barbers,

whom men usually hire to barb and trim them, namitly[Or, to wit, or, even, annexed by apposition to the former

but the particle exegetical omitted. See v. 17. but the particle exegerical omitted. See v. 17.

by them beyond the river Heb. by the paffager, (as some render is,

Jer, 22.20.) Or, by the fales, (as Jer. 48.28, 24.33.) of the river sthat,

is, by those that abide and inhabite about it; and he saith; in the is by those that abote and innante about it plans to make playing as fome lappole, because the river plans no running men flatic on, in a direct current; but with many the continuing men and therefore many places of partiage upon it; but of this there is no necessity; for that, the word is frequently along for, fides, or both of the Continuing the c

in any place upon it.

the river.] This river fome would have to be Nilus, the river of

the river.] This river fome would have to be Nilus, the river of

teypt, ch. 11.5, & 1.5, because mention was made of it before, v.

18, but the most rather understand it of the river Euphrates, that divideth Syria and Affyria : called theriver, Plal, 72. 8. Jer. 2.18

where both of them are mentioned. where both of them are mentioned, by the king of Affyria This shavingwas begun by Tiglath-Pileser, king, 16.8.2 Chr. 38.21 continued by Sennacherib, and Esar-had-dort, 2 King, 18.13, 16.2 Chr. 33. 11. confummated by Nebuchadaori, 2 Aing, 18.13, 10.2 Cmr. 53. 11. communiace by recontinu-nezzar, 2 King, 24.13, 16.82 25, 9,17-ch, 39. 6. whom fome suppose, principally, hiere intended; and to be the rather termed here, king of Affyria, then of Chaldea; though Lord of both partly, because

Romaness (as by stories and monuments of Antiquity doth appear : and the Apostle may seem to have respected, 1 Cor. 11.4.7.) only, when need was, in rain, or the like, covering their heads with some which need was in rain, or the like, covering, then head wan folime part of their grown, or upper garment: a and may be conjectured to have been allot the common guife of the Jewish people; for that covering of the brad, is mentioned, upon occasion of mounting, as a matter otherwise unitial, a Sam. 15, 30. Howbeit, see Ezek. 24, 17, which allow pointer facilities and falsation.

which place requires further confideration.

and the hair of the feet] That is, of the feeret, or lower parts and one naive fore feet] links is, of the lectes, or lower parts into the body, Each, 16, 25, 5, 5, 6, on the 6.1 s. concerning which, the body, Each, 16, 25, 5, 6, on the midfl of the land of the better blockers expectly objected, that they were also thaved in the To wir, of Judah. Heb. in the midfl of the land, as, 5, 8, 86.

hair of the whole body; (which on fuch occasions was never heard | lepers, and in the Levites, at the purifying of either, Levit, 14. 8, 94 hair of the whole body; (which on fuch one can be also be a fundamental base from top to oftate by the enumeration of the feweral parts, whereon hair ordinal Num. 8.7.1t is, 2s if he had faid, they shall make all base from top to oftate by the enumeration of the feweral parts, whereon hair ordinal Num. 8.7.1t is, 2s if he had faid, they shall make all base from the property of the pr

And it] To wit, this razor. That is here attributed to the infrument that was before aftribed to the chief aftor; to God, that made use of it. They strain too far, that render it, it shall end with

[hall alfo confume the beard] Not take off some part of it, as Hanun did Davids Mellengers, thaving away only the one half, 2 Sam. nun did Davids Mellengers, Jinaving away only the one halt, a Sain, 10, 4, but confume it, make an utter tidalance of it, take away the whole beard, the hair whereof is deemed, not an ornament only, but an argument of virility: which God therefore would not have defaced, Levit. 19, 27, and it was deemed therefore a contume lious ulage of Davids servants, whom that Ammonite so disfigured, 2 Sam. 10. S. Now here by the head, fome understand the King and his 10. 5. Now net by the stead, some uncertaint the Anig and the Prince, the 3.15 by the branch to Prince, the 1.132. a by the fraction of the object, budg. 4. 10. & 8.5. And how foever this may feen formewhat cutious yet certain it is, that an utter flipping off the whole body of that State, and of all Estates among them, of whatfoever was, or might be, of ufe, honour, or or nament with them, is by this flaving of head, beard, and feet intended. It is a speech noy in maying o metal, ocaro, and nece incense. It is a pecin parallel to that provibial form, see a bird of your head fluid perilly, Luk, 2.1.18.At 2.7.34.for, as an abfoliute indemnity is implyed in the once, that they flould not inflaint for much as an hair-worths loffe: fo an utter devalation is imported in the other; that not fo much as an hair-worth of ought fluid be left, As the Kabbines fay of the leper that is to be cleanfed, the Priest that shaved him, must not leave an hair; if he do leave an hair or two, all is nothing; they should strip all forts of them of all that was ought worth. So it is faid, Lam, 1.10. The adverfary feized on all her defirable, or, de-

it is lad, Lam, 1.10. The adverjay jerce on an bir deproble, or, detable things and Jer. 8.6 feb, but we deven the land, and all that is it is, and chap, 3.9.6. There find mobine be left.

V.3.1. And it find them to paif in that adv, that, 8.c.]As ver. 18. From hence, the Propher telateth the condition of those that should be left in the land, after Smacheribs Invasion, as fonegor rathery as others, after the Babylonian deportation and in what state the as outers, after the Davylettan deportation can in what nate the whole land should be, after this shaving. For they seem to shoot wide, that turn this to a spiritual notion of Gods gracious provision and abundant supply of all necessaries, for his, in times of publike

a man shall nourish a young cow, and two sheep In these words is noted, the great pentity of those that should remain in the land, after it had been so plundered by the enemy. Those that had kept great herds before, should have scarce a cow, or a young heiser left; and those that were possessed of a numerous slock, not above one or

and those that were possess or a minimum consequence with two sheep, a man) One, fay some, of the better rank; and so, indeed, sometime it is taken, where opposed to, or distinguished from Adam, Bur, here, I suppose, as elsewhere more generally, and indefinitely, so rany man whatover, see ch. 29.

**nonify Hebo. Justice, that is, ketp alive, as Plal, 21. 29, which some understand of staing, as Deut. 20. 16, when the rest were destroyed and consumed by the enemy, Deut. 28, 31. but seems troyed and committed by the chemby, Dean. 25, 31, but the citis terms to the ro be taken here, as 2 Sam. 12.3, for to keep or nourish; or, if you will, to keep for food which is, hence, to tearmed, Gen. 45, 5. Judg. 6.4, not to plow, or till with. Few, for fear of fome new Invalion; having, any mind of giving themselves, yet to tillage, and wanting cattle allo to till withal.

a young com Heb.a calf, or, hisfer.of the ox, or, herd: 25 Gen. 12.16; & 26,14. Exod. 9.3. Deut. 12.21. See the same phrase, Deut, 21. 3.1 Sam, 16.2.

and two sheep]Or, two of the lesser cattle, sheep or goats: For in way of distinction from the former, it comprehends both; as in the

the Monarday then bare that name, ch. 3 & 1, and partly to intimate Gods retaliation of Ahaz his fin, in wafting his land by him, whom a reluting to truth unto God , he had wickedly relyed upon the state of the st feed the more freely in; being not now restrained by the inclosures of those that joyned field to field before, ch. 5, 8.

for the abundance of milk that they [hall give] Heb. from the abundance of making milk, to make milk, for, to yeeld milk as to make fruit, for, to yeeld fruit; and, to make wine, for, to yeeld wine. See ch. 5.2,

he [hall eat butter] Having but few in family, and none to take it of

6.14. This some suppose to imply great plenty of victuals, through Gods bleffing, as aboue; and by butter, and honey, to be intimated more delicate dyet, as before, ver. 15. Others rather, take it for ormore delicate dyet, as before, yer. 15, Others rather, take it for ordinary, fringal, country fare, as milk, cheefe, and butter continuous artend for host, the woods, affording flore of it, it may feem by the flory of John the Bayrift, to have been no extraordinary food, Mitth. 3, 4Max. 1, 6.0n full food therefore, for farcity, and want of flefth, corn, fruits, and other variety of food, floud the poorer for left in the load of King. 12 Text 20, to near, soin, truns, and once variety to room into the porter for, left in the land, 'a king, 2,1,3, ler, 3,9,1,0, leed, and that allo the more freely and fully, having none (of the richerfore especially; being either confined, or, captivated, ch. 3, 13, 14, & 6,11,12,) either to deprive them of it, or to utter it unto.

V. 23. And it find tome to pass in that day, that, &c.] As ver.

every place shall be, where there were a thousand vines, at at thousand filverlings, it shall even be for bryars and thorns This, and what followeth, fome take, as if it were faid, that fuch places as had been and more familiar fense, as importing onely the great desolation of the land, in regard of the fruits of it. Such as is described, ch. 1.7. Jer. 4.23,26.8. 8. 16. as before, the depopulation of it, in regard of its Inhabitants, v. 22 to wit that the richest and fruitfulest places, for want of husbanding and manuring, should be overgrown with use

want or musuanding and maintaining mount of the form of the first and harmfull trafty, 14, 16, 16, at honfand wints [Heb a thouf and wints as we use to say, a thouf and men. 50 2 2 San. 10. 6, at thousand men.; and wint, sory, when you have a sory and thornes, hereafter:

and ver.14; and ver.14; and ver.14; and ver.14; and ver.14; and ver.14; That is, many. A certain number, for, an unce traint as Pial. 50. 100 chap. 3. 17. Mic. 6. Amos. 5. 3. at a thouland floorling; Heb. athouland of floor. That is, for any flored: For that is visually underflood, where the copy or many flored: To the the visually underflood, where the copy or weight is not expressed; as a Sam. 18. 11, 12, Matth. 26.15. weight is noe experited; as a 5 mm, 18, 11, 12. Matth. 16, 15, 11 he finely then being in weight and 4 shae; above our half rown: the funt that fuch vineyards, being of the belf fort, were yeard) let for, came to about one hundred and twenty and fire pounds 5 ec Cane.

8.11. for they feem to fhoot wide, who expound it of the finally expended of the final that the state of the state of the final that the state of that no man would give above a fixele for the wine that any one would give above a fixele for the wine that any one of them frould yield. See ch. 5.10. The verife following carriest is the other way. And those Rabbins are yet wider, who refer this to Exclude times times, after Sennacheribs overthrow, when men by that good Kings perswation, giving themselves to the study of the law, and drinking but little wine, should neglect the dressing of

(hall be briars and thorns] Heb. for, briars, and for thorns. A redundancy of speech. The like whereunto, see ver. 17. see also ver. aunancy or specifical the floud be fet a part for fuch trafth, as fields are forme for corn, some for pulle, and the like, chap. 28. 25. being places appointed for them; but that through neglect, they should be fo overspread with them, as if they were for no other use, Prov. 24

V.24. With arrowes, and with bowes shall they come thither] Heb. with arrowes, and with bow, (that is, with bow, and arrows. For i is a redundancy, such, as ver. 23.) Shall he come thirber : that is, Shall m a recumentary, such as verify 19 year for the extension of the verbeing men enter this they as chap a, 19 of field one come this there (for the verbein fingular,)80 of field one for your borrow, 5 km. a. 1. 8, there is though any 30 of fire bare for your borrow, 5 km. a. 1. 8, the first in the field of the children's and greatness of those through finiths, to make their pathologies. chief weapons, Gen. 17. 3. But this forts not fo well with the Ptoeniet weapons, Gen. 27, 3. But this joits not lowell with the Pro-phets foope. Others fay, they went fo weaponed, for fear of the enemy, by reason whereof, they durft not the abroad to vilit their grounds, or look after their cattle; they went abroad, as those grouns, or now areer their cattle; they went alroad, as mole wrought, Pol., 4.71, 8.5c. Lam. 5. but neither doth this seem here fo probable. Others therefore fay, to defend themselves against tuch either wild beafts, ferpents, or other harmful creatures, as they might meet with lurking there; and this, the very next clause leads

because all the land shall become briars and thorns] The land shall be generally over-grown with them, chap 22. 13,42 si is fail of the flothfulperion, the whole furface, of his field was over firead with the like, Prov. 24, 32, and confequently, would be over tun allo with, wild be off wild beafts, and other harmful creatures; as isufual with places, by Inhabitants abandoned, and over-grown in fuch manner, Exod. 23 29.ch.13.21.& 34.14.See the comminations, Gen.3. 18.Levit.26

bryars and thorns] Heb. bryar, and thorn; as vine, v. 23. So. ver, 23,

V.25. And on all hills, that Shall be digged with a mattock, there Shall not come thither, the fear of briars and thorns | Some read the words, far otherwise, on this manner. As for all the hills, that were words, far otherwise, on this manner. ... as for an ine mins, and write digged with the matter, thou Ball not come thibber, for fen of by_{att} and thorns: A want of the prepolition, as Mal. 3, and they conceive the Prophiets meaning to be, that thole hilly placers, which had been before cationly kept, and digged for vincyards, ortands, or gardens, tking, 2,1,4,14,13,6, found likewise be to over-grown with brambles,and bryars,that no man fhould date to enter upon them. But this agreeth not with the latter part of the verse; for how should their cattle then be turned in thither? The most therefore flould their cattle then be turned in titute; ? I he most therefore follow the more received reading. But fome undefinand it, of a change for the better: that the barren places on the hills, that before would yield nothing without a great eda of hard about and coyl, should be free from those obstructions, and over-spreading could be the control of the places and because of the places are the places and because of the places and because of the places are the places are the places and because of the places are the toyl, meant netree from those constructions, and over-preading of tuch next one shrubs, as inclifted other places; and becoming feetle, afford their cattle good patture. And the Hebrew Dectors run most this way. See before, on ver. 23. But this feems to cross the fore-going difcourfe, and the main feope of the Prophets speech, others suppose it to have relation to those that were before faid, not to venture out unweaponed, for fear of the enemy : that they should berake themselves to the mountains, that were likewise over grown with bushes, and briars, as to places of more security : the enemies with bushes, and briars, as to places of more lecurity: I the enemies for, overfusping the fear of any hust, that from those thomy furubs might accrue unto them, and by the hard labour of their hands, hiere, help themselves. Others again would have the meaning to be, that no place shall be funumed for fear of bryars and bramble; albeit whey should require never so must pains to id them. Others, that men having betaken themselves thisler, should so distingently ground pushed hilly places; that there should be no fear of building the should be the fear of building the should be should be the fear of building the should be should be the fear of building the should be sho and feed there, which for fear of the enemy, they durft not truft on and teed there, which for tear to the cinary, seey admitted that to the plain. Lam. 5, 9 unto whose footing allo, fome attribute this immunity from bryats and thorns, as tredding them down, as fat as they came up. Others lallfly, which feems, to come necreft the Prophets mind, underfandand the words of fuch places on the bills, which the rich dad fenced in for pleasure, or profix that fuch fences being now cast down, and made away, they should lye open to cattle, as well great, as fmall.

And on all hils] Or, And as for all those hills. The nominative put bfolutly, as Pfal. 1 1.4. & 18. 30., or, And all hils. See further be-

that shall be digged] As Luk. 13, 8, or, houghed; which best answereth the Latine here; both old, and later, and seems most agreeable to the the Latine nereport one, and tater, and teems mortagreeable to the Hebrew, See ch. 5.6. not ploughed; as the Greek renders it. For into fluth places, was not the plow brought, not there uted, that the beafts might not trample on the loofe earth, or the tender plants with their

reseting.

that [ball be]Or, that [bould be; or, had most to to be, as Mal. 1.6.

a [on will honour bis falberylatin [bould, or is wors for od. O. This tuled not to be floughed for grain, but to be digged, to planting of vines, or of trees, either for light, or fruit, or, for the letting, and flowing of the based flowers, 15 King, 21.2. (To which purpoke allo, the hilly parts were much used, Jer. 3. 2, 13. & 31, 5, (and to be kept in due order afterward, from time to time, by weeding and hough

"mits the mattok [Or. Jhode, or bough, an influment uled, for weeding, and banking, and loolening the earth.

three flast no tome thibre. It is fear of bryars and thoyas] That which, as was before fall, is inductioned by fome, now to bryars and thoras, growing up in them, as x4.2, but of filed thempy bulkes, as thoras, growing bu inten, as v. A., but or rate unorny busines, as had formerly ferved for hedg and fence about them, Pfal. 6.3, ch. 5, n. Hof. 6.60 keep cattle from breaking in to depafure the ground, and crop or brouse upon the vines, and other, plants therein, which being now broken down, there thould be no fear of them, to hiader beafts from free entrance, to feed there at pleasure, chap. 5.6. Hof. thickness and greatness of those monty intrues, to make interpreta-fage through five without hur or annoyance, 5 am. 3.6, 7. but a 1.1. But the molt exposured them of the fourth of them of the purpose of the purpose fixers, then either bowe, differing in exposition of the place, one from another; whereunto, I or finit. To munt, 54; others, such beaths as ufe to hame places of the molt exposured all elevit to be confidered of by the most place of the molt exposured all elevit to be confidered of by the molt exposured all elevit to be confidered of by the molt exposured and all elevit to be confidered of by the molt exposured all elevit to be confidered of by the molt exposured and the molt exposured by the molt exposured and the molt exposured by the molt exposured and the molt exposured them of the fourth and the molt exposured and them of the fourth and the molt exposured them of the molt exposured them. the words to taken, the next may not be thus read. And on the hills that had won to be dieged with mately of yields, that no fear of buyer or them might come thirties, [ball a place alfo be for franking in of oxen, and the treading of [16] ox catt. All the difficulty here yield the defect of the particle/hat, importing the end, or illustine wan whereof, both in that language; in out mufuls, as Pial 1.0, 4.chap., 1.1.& 1.0... 1.10, 1.6. as also in the Greek of the New Testament, Rom. 8.29.1 Cor. 18. Jam. 2.5.
but they shall be for the fending forth of oxen; &c.] They shall all

ye open for cattle of all forts to graze upon, and trample down at

but they shall be] Heb, and it shall be; and, for, but: as ch. 6.13 & 29.
13.or, shall also be, as Jer. 1.3. to wit, a place, which, though wanting, as 2 Sam 7.1.1 King. 18.12. fome also put here into the text : or, vithout any fuch infertion; And those huls, &c. (that where so carefully fanced, and kept better that no cattle, little or great, could have accelle to them, nor bysar or thom appear in them;but it was prefently weeded out finall each of them be for. &c. a frame of speech, like that, ch. 6. 10.01 Which, see there.

for the fending forth Or, fending in; as others render it. For fend-

Chap. vii).

ces lying open, and unkept; for cattle to graze on, (as, for bryars and thorus, ver. 23.) as not referved for any other use.

of oxen] Heb. oxe, as chap. 1.3. ver. 21, and fo afterward here the

and for the treading] Going to and fro, into any part of them, with

and in the transition of the control pressions, and undue enclosures of the richer and greater fort,

cn. 5.17.

Verf. 1. Moreover the Land Itid, &c. Here beginned the fixth Sermon, or Prophecy of Edy, in this book recorded; contained in the two chapters n.x emining, which makeful one continued discurfer and that of the Lang states, and fab. but one continued discourle: and that of the lame nature, and this-jedt matter, for the moll part, with that next before going, chap.
7. for it confifts partly, of demunication of judgments against A-ram and lifeat, and partly of a prediction of independent against A-ram and lifeat, and partly of a prediction of including a mixture of facili matter of comitor, a smight support the faithfull under the fame, and give them ground of long-hit expectation of a fixed like of them? but the former directed alone of his prediction of the contraction of the contrac tiers; this, directed, and in writing therefore publikely exposed, to

the people.

Moreov r] Heb. And. But so also rendred, Jer. 3. 1. & 33. 1. by some other here, For, as ch. 9. 11. & 64. 4, 5. But because it is no profecution of any sormer narration, but a relation of a new after-revelation, or vilion : I suppose it should rather be rendred, Again: as Ezek, 16. 1.

the Lord [aid] Or, as fome, bath faid; as if it were a speech delivered at one and the fame time with the former; but of that there is no likelihood

unto me] In a vision, or by special revelation. See chapter 1

Take thre] As Gen. 6, 21. & 14. 21. So, go thee, Gen. 12.1. and, Ask

thee,ch.7.11.fee there. a roll or, a Volum; that is, fuch a parcel of velome, or paper; as being fitted for writing, and written in, might be rolled up, and unrolled, as occasion was to make use of it. See of such roller, Jer. 36. 2, 32, Rev. 6.14. Howbeir, when I lay, velome, or paper, my meaning is not, that the roll, which the Prophet made ule of, was either of velom; that is, some kind of parithment, such as we now ule; or of paper, fuch as we now commonly to tearm; for the invention or cither of thele, feemeth to be far later then Efayes daies; befor which the most common and general use for such purposes, as we mount the mont common and general the for facts purpoles, as we move the flore, was the flip of an Egyptian came, or reed, which the Greeks and Latines call paper, from whence our English word, aper; though our paper be of another matter and manner of making, then that was, See on chap, 19, 7, by these terms therefore, the florest call the state of the call the There mean, fach materials than in the, as were correspondent to those now in the with us, thoughest in the correct could, it by fine for the control of the could be could be compared to the control of the could be compared to the could be compar I here mean, such materials then in use, as were correspondent to own proper root, but of lome other neer unto it, in found rather, then in tente. Nor doth it hinder, but that it may well be ftyled, a roll, albeit, the words have no fuch proper notation, the use of fuch rolls being to common in those times, Pl. 40,7 Ezek, 2,9,10, Others choose rather to render it, 114/16, chap. 30, 8, Hab. 2, 2, and their reason is, because he is willed to write, or engrave on it, with with a pea, or quill. And they suppose it therefore to have been a table of marble-flone, or of braf's, or lead : or the like, Exod. 34. 1. 10b 19. 24. Ier. 17. 1. but the word may as well fignifie, a writers pen, as a gravers tool, as hereafter shall be showed: and the word, wite, not engrave, carries it rather to a book, or roll: then fuch a table as these talk of. Nor do we read, that the Prophets did any of them engrave their Sermons on fuch, nor do those places produced, prove it. See on ch. 30.8.

a great roll | Begause much matter to be written in it, and that in a fair and large letter. For this Prophecy to be therein engrofhand, wrote in a great roll, being a draught of all his former Prophe-

cies, ler. 36.2.

and write | That being fo written, and exposed to publick view, it may the better be weighted, and the more feriously considered, as such things are generally deemed to be weighty, which are solemnly engrolled, as alfo, that being by means thereof, commonly read and

ing out, or putting of beafts, to wir, there to feed freely, as in pla-ing out, or putting of beafts, to wir, there to feed freely, as in pla-the more fully be cleared and confirmed; the Prophet having, as it were, pawned his credit thereupon, Deut. 18. 21, 22. Jer. 28. 19. And laftly, that it might, as upon record, remain unto po-flerity, Deut. 31. 19, Job 19. 23. chap. 30. 8. Jer. 32. 10, 11, 14.

Hab, 2, 2, 3, in it; as we use to say, write upon parelyment, or pa-per, Yet the phrase is elsewhere, to write in a roll, or a book, Job 19.23.Pf.40.7.But the former particle is here rather used; because he latter followeth prefixed unto the next word, taken inflrumentally;as Job 19.14, Jer. 17.1.

with a pen] Either of quill, cane, or reed. For such also were the peas, anciently in ule. The word here is no where elle found: but another word that aniwers it, fignifies as well a Scriveners, or Writers, pea, Pfal. 46. I. Jer. 8. 8. as a grave, or carvestool, Exod. 32. 4. Jer. 17. I. So may the word allo, here found, he uled for eller the state of the s ther. And here the rather for the former for the reason above rendred.

a mans pen] By this some of the Lewish Doctors understand to be a must peral By this some of the lewish Doctors underfland to be meant onely, a material pur; to examed, in opposition to that imm-matismay pen, that he law in the vision, like that ratery that Excle-cile win the fame manner, Excle, 5.1. which was not a must ready, no more then this a must pen. But this is a meer groundless fan-cyFor it appears not, that ether Islaids, or Excisiol had any fuch apparation representing that, as in some visible or imaginary form, that is here or there metricules, but by a fector tiggethon, or in-Rinct, which was sufficient, an injunction to do the same : as when a man would have a Scribe, or Notary, to draw fome infirument for him, he need not flew him a pen, or paper, but give him infiru-ction onely, what he would have him to write. Others therefore understand it, not so much of the pen it self, as of the letter, or the flyle, as we also tearm it. Some of the latter, that it should not be written in some strange character, that sew could read, as that doom passed upon Baltasar, Dan. 5, 3, 15, but in a plain familiar letter, in an ordinary hand; such as any one might easily read; and that also so fair and large that it might be read aloof off, and without any long stay, Hab. 2.2. Some again of the flyle, to wit, that it should be conceived and delivered, not in an obscure, and dark enigmatical, or fymbolical manner; as that few capacities should reach it; that part of it especially, concerning the matter of Ahaz his fear, the overthrow of his two potent adverfaries, by the King of Allyria, & the feourging of him & his after ward with the fame rod. For they & the Gourging of him & his, after ward with the fame to d. For they deferve no regard, who would have it meant to be for witters, that no brutift party, but a most indeed, a man of witedome and underlanding, Ph. J. 17, 12, 38, 92, 6, 160, 32, 33, 166, 59, floud the conceive is as the number of a man, Rev. 13, 18. The word most produced to the control of the cont but of the indicet in date of one style of the Court of heaven, where chere needs no mere, then Gods own will for the paffing of ought, Pfal. 115, 3, & 135, 6. Dan. 4, 35. Ephel. 1, 11, but according to the flyle, or manner of proceeding in humane Courts, wherein witnelles are wont to be p.oduced; and nothing done is firm, or of force, without them, Deut. 19. 15. 2 Cor. 13. i. and fo the Prophet also carried the business, by God enjoyned him, vers. 2. But that phrase of the style, of this, or that Court, is of too late an edition; nor hath it age enough to give authority to fuch an exposition.

an expolition. Concerning Mahr-floidal-holfb-bax, as Ezek, 37, 16, for Judab, and for Jofph. Or, as others, without either, onely Mahr-floidal-holfb-bax, because the particle here used, is not assert ward repeated, verf. 3. This latter way many, yea, the most run; supposing that there was nothing more written in this great cell, but these sour words. Which, because it seems very improbable, they add, some of them, that it is called, a great roll, not from the bigness, or largeness of the volume, but because it was to contain great mysteries : and others of them, that Princes pattents, though never lo flort, are wont to be engroffed in large paper, or parchiment, and great letters. But not to infift on the forced confituation of the one, and the unufualness of fuch brevity in the other ; beside the improbability of the thing it felf, it would not reach the main intent, and purpose of this divulging it in writing, when as scarce any one, the prophet himself excepted, would be able to understand what were thereby meant. The forwoung oe ande to understand what were interesy meant. The for-mer, therefore, that render the particle, controling, or, for, fup-pole this whole Sermon, or Prophecy, was to be engrolled in it; and that, as they conceive, after the ulual manner of the Prophets, who uled to put their Sermons in writing; and having to done, to affix them on fome gate of the Temple : when e, after they had hung there certain daies, the Priefts took them down, and fo laid fed, was longer then ordinary: as that also which leremy by Baruchs them up, if they were by them approved, and so they were laid up, then up, if they were by them approved, and to they were failup, and came to be preferred for potherity. Now what till, y an concerning this particular prophecy, is acknowledged. But what is affirmed concerning an ordinary culton berein, is groundlefs, and nothing probable. It appears not, that the Prophets used considering probable, and they witting, and affising them in any public k place, for the view of all, for to divulge them. The very places that they produce the properties of the prope contrary. For what need was there to give order for foliar pechal prophecies in this kind, if that were the ordinary dealing with all keither is it to be believed, that if most of the prophecies, both of Jeronies, and divers others, had been so affixed, the Priests, that then were, would have taken them in, and had such care of them ; and not rather have pulled them down, and torn them in them; and not rather have pulsed them down; and torn them in pieces; especially having so maliciously and eagerly persecuted the Prophets, as faile Prophets, for delivering them by word of mouth, ser. 10. 1, 2, & 2, 6, 8, 18, 8, 9, 16. This prophersylveries, as some few other, was by a special command of God, thus written, and divulged; which, with other, the like, was expected.

concerning Mahr-fhalal hafh-bax That is, concerning thy fon Mahr-fhalal hafh-bax; fo to be named; for as yet he was not, but is by that name, here fo flyled, in way of anticipation; of which there are many the like examples in Scripture. See Gen. 12. with timere are many the line examples in surprise. See Cent. 12, 18, with Gen. 18, 19, & 13, 10, with 9, 22, & 33, 17, Exod. 16, 3, 18, 19, 6, 7, 24, 26, Judg. 17, 19, The participle is used for of, or concerning, Gen. 20, 13, Pialm 91.11. Howbeit a late learned writer would have it rendred here, as it most usually signifies, to him, or for him; as if the discourse written, were to be inscribed, and dedicated

to him.

Maher-fhalat-hafb-hare] Thefe words are very variously sendred.

Some in making speed to the spoil, be hafaust the prey. Some, to make speed to spoil; (as Exod.13.33), and hafte to prey. Some, to the speed spoil; (as Exod.13.33), and hafte to prey. Some, a speed of spoil; and she shall to spoil. Some as speed yober: an hafty spoil to you, as speed spoil to you and then a haftest hard haftest hard haftest hard haftest hard haftest had not that haftest hard as a diverted undermake speed to shall hattest have and the same as diverted undermake freed to fact; hafter to fire, And they are as divertly understood. For (to let país all other) fome take them as a name intended, not for the Prophets fon; but as the name Emmanuel, in the fore-going prophecy; for Chrift, who at his coming in the flesh, feized on the Brong man, that held possession of mens hearts befeized on the strong man, that held prefettion of men hearts before, and prevailing against him, as one thonger then he, 150 h. 4, 4 dipolithed him, altiented him, altiented him, and they would have them to bat the words of core of the proposed him, and divided his poils, Luk, 11.31. Epited 4.8. Core Faither, speaking unto the Son, as exourching the words of core of Faither, speaking unto the Son, as exourching the strong sone of the strong the strong sone of the s pragness; the one consuming the maripeous of an ispline; that he Prophet flowed be enjoyed acts ow rice unto the King of Adyria; as John to the feven Churches of Ain, Rev. 1.1. the Outer of them, the Epiflike it elif. To the fpeed ppling place is the included halfe to prey; there the Epiflike it telf. Nor to though that the them to be diffulful channes; Addie-Padala, the one; and Haffi-bear,

V. 2. And I took unto me faithful witneffes to record] Or, Then, as Gen. 18. 10. & 32. 21, 22. Or, wherefore, as Neh. 2. 2. Jer. 1. 17. & 6. 11. & 7. 16. Heb. I will cause to attest to me witnesses: the future for

the preterimperfect as Pf. 18.36,37.

faithfull witneffes] That which fome comment here, concerning une pretermperrecusa x 11.0.3/3/1.

failfulla Wintfell That which fome comment here, concerning wintelfer, ulted in marriage coutracts, as if the Prophet were about taking him a new wife, is nothing to the purpole. And further yet do they firsy, that would hence infer, that all here focken, as shock hings also feated, Hol. 1, 2, 3 & 1, 1. were done onely in Vision, as if the perfons here mentioned, were intended to be wintelles of her Prophets companying with his wife. Printigles were sold by him, because the matter was of much importance, 2 Con. 1, 221 and faithfull, or, firm wintelfer; that is, perions creation could be seen a continuous and the prophets and authority, and there is no experience and the tendence of the prophets. 10 record J Or, bern wintelf, Both change with the Prophet imposed on the shild, (which was usfully done, at the time of circumcifion, Luk. 1, 59, & 2.21.) either being larely born, as some or, as yet unborn; as others. (for food to before birth, fopen have been named, 1 King, 13.2. chap. 45, 1. Mat. 1, 31. Luk. 1, 13.

And of the readom with his transcramment was such as well as the form of the control of the prophets.

been named, I king, 13, 2, Cnap. 45; I. Past, 1, 23, Liki, 1, 13, And of the readon why that name was, by Gody-enjoyened to be given him, fee ver, 3. Though fome fo understand it, as if thefe men were called in to be prefent, at the Ryophets affixing at the draught of his Prophecy on the door of the Jemple; or in fome other public place, to be aware the first which media downlen, as his name, without question, was in that writing expressed, and annexed thereunto.

trial the Priest Here some move a question, how this trial Modifie termed, a faithfull winnin; when as he was a manumataithful to God in his place, and complyed with the King in his identical states and the work of the control couries, a King, 16, 10, 11,15, 16. But to this is anifered. First, that a man may be a good witness, though he not a good man, He may be firm to man, though he be not faithful to God. Se-

for poof of it; this, and ch. 30. 8. & Hab. 3.2. rather intimate the contrary. For what need was there to give order for fome special therwife, then was befitting his place and protestion; albeit, that contrary. For what need was there to give order for some special therwife, then was befitting his place and protestion; that the contrary. For what need was there to give order for some special therwife, then was befitting his place and protestion; all therwife, then was befitting his place and protestion; all the contrary. For what need was there to give order for some special that the contrary. For what need was there to give order for some special that the contrary. For what need was there to give order for some special that the contrary. For what need was there to give order for some special that the contrary. For what need was there to give order for some special that the contrary. For what need was there to give order for some special that the contrary. For what need was there to give order for some special that the contrary. For what need was there to give order for some special that the contrary. For what need was there to give order for some special that the contrary is the contrary. For what need was there to give order for some special that the contrary is the contrary. For what need was the contrary is the contrary of the contrary or the contrary. For what need was the contrary or the cont doubt of, that the Prophet of pupple, knowing what manner of man he was, made choice of him for the one; because he weighthat witneffer of both forts; thereby to intimate, that this Prophety was fuch, as neither good, nor bad fhould be able to contradict, liftly, that whether he were good or bad, or bare a flew of that which indeed he was enable might be more for both the first first which indeed he was enable might be more for both the first of the which indeed he was not; he might be very fit for this bufiness, in regard of his interest with Ahaz, whom the same did so neerly concern,

gard of his interest with Alaz, whom the same did fo neerly concern and Zathaniah Int of on of Interchably Who this Zachaiah finoula be, is uncertain. The Jewih Doctors, according to their idle do-tages, (whom yet tome of one allo, herein, follow) tell us, a so of witab, that prophefied under Jehojakin, Jer. 26. 20. So of those two Zacharies, the one that prophefied under joath, 2 Chr. 24, 20. the other, that prophefied after the return from the captivity, Ezr. 5. 1. Zach, 1.1. And that these are mentioned, as witniffe, specuse their Prophecies, for the matter of them agreed much with this of Efay, And if it be objected, that the orne of these was dead long be-fore. 2 Chr. 24. 1.the other two were, as yequaborn. They would riay, and it is be objected, that the one or these was sead fong before, 2 Chr. 4, 2 t.the other two were, as yet, unborn. They would put this off, by affirming that all this was done but in a vilion; and nothing therefore hinders, but that fisch might be induced as mit-niffes, who, at that time, were not in being. And those of our subar herein concur with them, alleadg Moles, and Elias appearing with our Saviour, at his transfiguration; as if that also were but some imaginary matter, Matth. 17.4. But leaving these frivolous sur-mises to their authors; there is no doubt to be made, but that this Zachariah, as well at the former triah, was one that then lived. And Zachariah, as well at the former wriah, was one that then lived. And it is deemed by many, (nor is it altogether improbable) that it was that Zachariah, whole daughter. Abi, or Abijah, was wife to Ahaz, who, by her, had Ezekiah, 2 King. 18.2. 2. Chr. 29.1. And this Zachariah, they suppose to be joyned with Uriah; that by two of principal note, the one in the Ecclesiastical, the other in the civil State. cipal note, the one in the excellentications other in the civil state, this weighty matter might be attefted. Others deem it to have been that Zathaitah the Prophet, that propheted under Uzziah, a great part of his time; and is faid to have been a man of understanding in the visions of God, 2 Chr. 26. 5. and so the two witnesses might nulse unifous of Gody 2 Chr. 2.6. 5, and to the two witnedles might be a Prieft, and a Propher. But this I luppole so be the left probable; for that the holy flory feems to imply, that this Zachariah decade before the fall of Utzaih. Nor is there any ground for that which others guefi, of one Zachariah, Levite, of fome note, in Exchiah daics, 2 Chr. 29, 13, fave that the lived in those times.

Zethariah Heb, Zetharjahn. For which the Greek, ufually, hath

Zacharias, Luk. 1.5. We in English, commonly, Zachary. See

the fon of Jeberechiah] Heb. Jeberechjahu; as before, instead whereof, the Greek and old latine read, Barachias: The latter, in likelihood, the rather, because they found Zachary the son of Bara-chias, mentioned, Matth. 23.35. However the names differ little, and with divers others, both father and ton, might have the fame names, as Joseph the lon of Jacob, Gen. 30.25. and Matth. 1.16. and Zorobabel, the fon of Salathiel, Matth. 1.12. & Luk. 3.27. for they feem not to be the fame,

V.3. And I went unto, &c.] From hence fome of our chief Interpre-ters collect, and are somewhat stiff in it; that all that is here mentioned, was done in a vision. And some doubts and difficulties, tioned, was done in a winding and included and including an including indeed, arise from the words thus; cally though not fuch, as may necellarily enforce any luch matter. But they may all be cut off, by reading the words thus; (which the hebox will well admit) For I had gene into, &c. As rendring a readon, or relating the occasion wherefore, or whereupon God flowld give him this charge; concerning the state of the st ng his child that was to be named, to wit, because his wife was lately delivered of a fon. So both the verb, and particle, are in construction a like used, Gen. 12.1. For the Lord had faid unto A-

went unto] On had gone in to; as fome render it. A modeft form were unay or na agene in or as some tender it. A modest form of feech, experling the marriage duty, very frequent in Scripture, Gen. 6.4.8. 29.29, and the same more fully, as opening the ground of the phrase, Judg. 13. 1. I will go to my wist, into the chamber; to wir, where man and wife use to be private. But the Hebrew word here uled, fignifics properly to approach; I approached, or, had approached unto, &c. and so it is used, Gen. 20, 4. Lev. 18. 6, 14. Ezek.

the Prophete's That is, a virgin, say some, endued with the gift of prophecie, as Mary, Deborah, and Huldah are said to have been Prophetefles, Exod. 15.22. Iudg. 4.4.2 King. 22. 14. grounlefly dreaming, that the Prophet flould wed him a new wife: and that this flould be that wigin, the mother of Emmanuel, before mentioned, ch. 7. 14. But the Prophets here, is no other then the Prophits wife: the fame, in likelihood, by whom he had Shar-jafhub before ch.7.3. So it is observed, that in divers languages, the wives are stiled by their husbands offices, and dignities; as Duke, Dutcheffe, Count,

countes; Mayor, Mayores, &c.
and she conceived] Or, had conceived : or, was with child. See or

and bare a son] Or, had born a son. Was now delivered of a maleman, near year more firm, or, faithful, is not used to imply the ap-condly that the work firm, or, faithful, is not used to imply the ap-proved goodness, or joint year the party mentioned, but that he is finished, and a survey of the party mentioned in the interest in the proved goodness, or joint year the providing the Chap.viii.

1. 4, 6. [aid] As ver. 1. call his name] Call him ; asch 7.14. Let this be the name where-

Call his name! Gall him; 18:10.71.4.1.C. tuss on the farme whereby he finall be called a 3s [r. 3, 5.6. 33.1.6].

Mont-final high-hot. The Heteves uled oft-times to give hames, as well to persons, as to places, confifting of divers words. So Gen. 16.13,14. & 2.2. 14. and 3f. 38. Judg. 6.3.1. Chr. 1.3.0. & 1,91.2. & 4,30.31. Jer. 20.3. of the fignification of this name, lee on v.1.0 it the readon of imposing it, fee ver. 4. Howbert, they livery is a from the truth, and the intent of the Probets, that would have the control of the Probets. That would have the control of the Probets. you not true, and use meent of the reopate, that would have one and the fame fould have two names; Emmanu!, to incluse Gods affithance of them, againft those their two entenies, Rezin, and Vestal, to, 1,5,5, ver.1,0 and Mather-Jadd-Joff-berg, to figurise the trilling and ruinating of them; and that speedily, by the king of Allyira, ver.4. The name consists of two parts-Josh in divers words, but of the fame lenfe, implying the fame thing; and that by reduplication thereof, to intimate the infallibility of it, and the nearness of its ap-

thereon, to include the manufactory of the day proach; as Gon, 4:13.

V. 4. For before the chief find have knowledg, to cry, My Eather, and My Mosher, &c.] In this were is the realon given, why God would have the child fo called, to wit, thereby to intimate, the speedy direction and destruction of those two kings, and their chief cities, by the Forces and followers of the king of Alfyria.

the shild This child, that is lately now born, and to named : not christ, as fome; nor a child, that is any child indefinitely, as others.

Sco chap.7.16. [hall have knowledg] Heb. [hall know; or, fhall be able. So is the word of knowing, oft taken: as ch. 56.11. Jer. 6.15.

word or moving at taken as the following to end or my mother: either of both, as Exod. 21. 15. He that smites his father, and his mother, for,

father, or mother; and children begin, ulually, to call mother first because most frequent about them in that age; and the children there weamen mon negative about them in management she children the fore most framiliar, with them. The meaning is, before the child shall be able to speak, and to distinguish his parents from frangers. And this seems a shortest time, then that, chap, 7, 16. before the child know to refuse with and thous good. For children are sooner of abiknow to refulereal, and shooft goad. For children are looner of ability to feate form few familiar words; then of different on come few familiar words; then of different on the children of the direction to more few familiar to good and evil: and the reason of the divers form of feech used, concerning either, is, a bicause the one of the diversity of the state of the distribution of the distribution of the state of the distribution of the state of the distribution of the distributio

firingth of a State confifts.

jumps or a state commut.

And the field of Samaria! The head City of Ifrael, A. 7, 9.

the [poil] Not the people, For he speaks rather of a direption, in the childs name intinated, done by Figlath-Villefer, under Pekah, a King, 1, 1, 19, though Iome people allowere in that under Hothers, King, 1, 7, 6, 14, though Iome people allowere in that

before the King of Affiria [As Conquerors are went to fend their rich fpoiles oft-times, into their own Countrey before them, to give notice of their victories and furprisals, to their people [5] to cause them, as the usual manner of the Romanes was, to be carried bethem, as the illushmanner of the Romannes was, to be carried before their faxley chariots in tryumph 3: yet form would have it to be a defective (speech, and render) the words thus; he that is, or Almaha, lefter the Kings of Alfgrin; that is, in 60 offerer, Ministers, or attendants, (for loar men fail to be, or to fland before the face of them whom they freve, or attendants, 15 Sam. 16. 16.1 King. 1.3. \$1.0.8 K \times 7.1.) Jhall carry away. But the ferrier feems the more families:

V. 5. The Lord pales, also unto me again, saying Heb. And the Lord nurther added to spreak unto me, as chap. 7, 10. Here beginneth a second part of this Chapter. Wherein, as in the latter pare of the former, from, ver. 17, he forestelleth white evils should be fall the land, both of Ifrael and Judah; from the King of Allyria, on the one, for their feora, and contempt of their brethren, and confederating with the Allyrians, to work their overthrow; on the other, for their difruiting of God, and relying upon the Affyrians, by whom they should also suffer; withal, admonishing the godly among them, to be cautious, and to rest upon God alone, and his Word; who had promifed to fecure them in those calamitous times.

** [a foil] The fame, [ay fome; mentioned, ch.y. : 4. A fond conceil, a foil] The fame, [ay fome; mentioned, ch.y. : 4. A fond conceil, a foil] The fame, [ay fome; mentioned, ch.y. : 4. A fond conceil, a following [aw ford conceil] The fame of the fame ttermed them, that their thick city had to maintain a lege against two fuch potent Princes, a swere combined together against them, defined to have one of thick two to govern about 30 or that Sow of Tabete before mentioned, chap. 7.6. to be fet over them, and had under-hand form treachasous compliance with them, to that purpole. So the Hebrew Doctors, whom also many of ours follow, But of this we find little ground; there in the facted florypor elfe-where; in this Prophecy, Others therefore, rather suppose the people mentioned, to be the people of Ifract; who slighted, and fet light by the kingdom of Judah, as having been by the incurious both of the Sy-Ringoun of Judiny as having been by the interpols both of the Syrians and themicives, fo exceedingly impaired, and by Kezin and Pe-kah now joyned in one-made ful account to make ful conqueft of it. can now popular in our means account to make rul conquett or it, thap 7, 6. For, as for those that interpretit, of the Jewish people in general, that not contenting themselves with Gods promited procettion, rested down the Affyrian: they are ensored, for the making good of this their interpretation (whereis, few, or note follow them) to offer over-much force to the text,

this people] Spoken, as in contempt of them, who fo fcorned and contemned Gods people, as not defiring once to name them. See the like of the other, ch. 6.9.

refused Or, rather, despite, contenns. For in that, or the like lense, is the word here used, constantly taken. The word of resusing, though coming neer to it, doth in a letter differ front

the waters of Shilosh A fountain called also Gibon, 1 King 1, 33, illuling forth from the foot of mount Sion 1 and yielding a rivoler, that watered the lower city, Pial. 46, 4. Neh. 3, 15, 10h 9; 3, 5ce ch.7.2. Pan kere, as fome, for the house of David, now as a low ceb; or rather, for such defence, as Jerusalem, and the State of Judah then had. Which they slighted and scorned, as if they had nothing but fuch a forry rivoler, as that was, to firengthen and feetine their head City; not confidering the power of God, by fut h west means, though no other were able to proteck it. See ch. 33.27.albeit. I fuppole they wander wide, that would have Silahb here put for God's protection it felf.

that run folity] Spoken, in way of opposition to great Rivers that run with a Brong torrent, and stiff fiream. This rivolet, or the waters iffuing from this fountain, are therefore deemed to rutr flows ly, or foftly, partly, because the current was not great; and partly, because in its own course it went not streight forward, but wirll ly, because in its own courie is went not dregit in owners, but with many winding to and from innance of a Septent, that moves flow-ly, and fifty, creeping, and cooking, ch. 1717. [https://doi.org/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/10.1001/j.and/1

thoic male-concenty, in the Jewith Stars, that defired, and would galady be under another government, either Rezins, or Peksks, or, of both joyntly, Others, of thoir, to the Jeweill affected in Ifracel, that vaunted much of, and promited themfelves 'great' marries from the conjunction of thoir, wo Kings, ch.y.i. and rejoyced greatly in their fusceoffes. The Hebrew, word for word, runs thus, stad joy is with Rezin, and the fon of Remulaky, or Remulaghes: as alfo, chap', 4, which fome fill up, as it is were a defective speech, on this manner; and joy, is to them, of sighting with Rezin, and Beatla, relying on the all they looked fon, from the King of Art, and beat them both. But this exposition, as before was fall, offers soo much violence to the context. The free aning therefore is, and beat them both. But this exposition, as before was fall, offers soo much violence to the context. The free aning therefore is, and beat them both. But this exposition, as the other assist in Sudah, offers soo much violence to the context. The free aning therefore is, and beat the start and Peksla, start was the yound occupied as a such as the characteristics. ther, that Rezin and Pekah, as they joyned together against Judah; tier, that a command resam, as may possess agency againt stiding to it was matter of much joy to them, to see it so weakned; as thereby conceiving undoubted hope, to prevail, at plensure, against it. See ch. 7.7,8. And this exposition is most agreeable to the tenor both of this, and the former Chapter.

rejoyee Or, joy w. The noun feens rather to be used, then the fuch fimilitude and neernels of founds, in terms especially of divers. adverse notions our Prophet seems to have been much delighted;

of adverte notions our respire terms to make been much enquired; and they have an elegancy in them. See ch. 3, 24, 8, 5, 7, Remaliats for). So fail the Prophet in contempt flyles him, as one unworthy to be named, or termed king of Ifrael, being firing from base parentage, and having by murther got the Crown: See ch.

V.7. Now therefore Heb. And as therefore ; or in like manner For a retaliation is implyed; as they intend, and defire, to be oft-foon do ne with Judah fo by a ffronger one, then either Judah, or themielye thall they be dealt with.

that trey be deatt with bisled Lock for it and that foon, and fuddenly; though you the there expect, nor will easily believe it; yet it shall both furely and speedily be accomplished. See ch. 3.1.805.28 the Lord bringeth up] Heb: is making to aftentl; or; bringing de Ter.

7. and;astaking away, ch. 3. 1. he is even about to do it; it will, out

of hand, begin to be done See v.4.

bringeth up] Spoken, fay fome; of the Jewish Doctors especially
who would have their land to be the navel of the whole earth, (a= builing to that purpole, a passage, in Plalm 71: 12, Ezek. 38, 11.

Countrey of Aflyria, in relation to the holy land, as lying far lower then it. See chap. 7. 1. but it feems rather, to have respect to the riling of fome great river, furrounding the lower grounds. See on

Jer. 43.19.

Mean thirm Or, over them. The people before fooken of, ver. 6.

mean thirm of Judah, (for of them afterwards, ver. 6.) but of I frael, not those of Judah, (for of them afterwards, ver. 6.) but of I frael, on whom this florm first fell, 8 were in the first place over-whelmed on whom this florm first fell, 8 were in the first place over-whelmed with it, 2 King. 15. 29. & 17. 3. See ch. 7. 20. It is here opposed to Shiloah, a Imall rivolet, running quietly, without much noyle, or ftrong stream, ver. 6. which they therefore set light by, as unable either to do any hurt to their land, or to impose them in their land, age and approaches to Jerusalem: instead whereof, God would fend in upon them a great river, such an one as had water store, and can with a swift, and a strong current, which seed to break a brough, or swell over his banks, and so surround the land neer miso

even the Ring of Affyria. See chap. 7. 17. The King of Affyria fhall break in upon them; not like the waters of Shiloah; but like the fireams of Ephratas, his own Country river, So are mighty Commandors with their forces invading of some land, relembled oft to rivers breaking in upon the lower grounds. See ch. 28, 2,8, 59.19

revers occasing in upon the tools grounds.

[Ic., 50, 40, 11, 12].

and all his glory] Or, with all his gloy; as chap, 5, 14. His acroice, or forces, confiding of valiant Souldiers; and led by brave captains and Commanders, ch. 10, 16, in whom, he much gloried, and of whom he fo much vaunted ch. 10.8. & 36. 9. & 37. 15. and that made a glorious flew generally, in the eyes of the people; be-cause by them, he subdued to many Countries, ch. 10.9;10, 13;14 and

20.16,20.8 7.11,18,13,18 for, of Affyrin fhall; or, as others, if fhall, so wit, the river before mentioned, the Allyrans fellowers, and forces: because in that metaphos the Prophet pro-

cecidal came up] As before; the Lord is bringing up. See thete:

part all bis thousatts | Whereby most understand all the valleys,
or lower parts of the land, invaded by the Alfyrian, and orth-run
to the conference of the land, invaded by the Alfyrian. by him, But whether they take the word to fignific channels as fome; bý him, hūų whether they take the werd to fignise chrantit, as four; of priems, or vivers, or, firems of vivers, or the fills. 18, 15, 64.4.1.6.2 18.6.4.1, it feems no very fit, or bradfone expection, to reprefent the direption, to definition of aland, or distanting, or (if il naylo fay) direwing of firems, or three stores, or the firems of the collarging of them, rather be deemed. an increasing, and collarging of them, or of the sattle, and water-double, or the alling them, and topplying them, if they were empty, of what they wanted before, bone few other therefore underthand it of the great Rivel Euphrates in own channells; for it wided a field into divers branches: and earn conficuently in many channell. of the great River Euphraten in own channells; for it divided it fell into divers branches; and ran confequently in many channels, or firetum. But then to fay, that a river finald, one ap ever his with channels, form the notal proper a phrafe, as a releablance of the branch channels, foeming as improper a phrafe, as a releablance of the branch channels, foeming as improper a phrafe, as a releablance of the branch channels, as the particle is used, fixed, 35,12, which we wish if all his lipsame, as the particle is used, fixed, 52,32, which we would not a fixed from the branch of the wishers and 100 pt. 3, 12, which we wish in the particle of the property of a particle formation deficient, and let to be happlycles Gen. 4,1. I have gater a fam from the Lordrend Pl. 31; "which we went forth from off the land of Fersat. The Acked Otto from 16 locks, the Prosber feems." the land of Egypt. The defective form of speech, the Propher seems the rather here to have used a that there might be the more exact correspondence between the two members of this latter clause. The isorrifipondence between she two members of this latter clause. The meaning is, that the King of Alum floads biring all the force is could make, a long with him, as before it was laid, he floads considered the state of the sta

sour all his bank? His own banks, 43-90k, 5.45, & 4.18, & 13.70.

to wir, those of the rivor beforementioned. For they stemp-nuchmiliface, who apply this allo, as the formen, to the land, whether
of lifned, or Judah, invaded; and by braks; understand high plactest, formelles, and stened clitter, that should no more ofcape the
Allythan forces, then lewer, selfer, and less fortified placets. Kung. 15,
20, & 12, 15, 68, 18, 10, 33, now do they selva to understand the Prophet aright, who by furrounding of barks, suppose breach of acts
and covenants, to be meantymough that be trie in the flory, King,
18, 14, 17, ch. 33, her it seems not so it here.

V. 8. And the state soft breach Tudah Or. It (to wis, this flood.)

10.14,7-2.1.3,7-0.01 K KEELS BUD ON HEEL V. V. A. And he flull pelf through Judob) Or, II (to win, thir flood, W. B.) flull pelf through Judob) Or, II (to win, thir flood, W. B.) flull pelf through Juffa(aver, r.) juddpar, jude Juffa (to sa. Num.) 6-2.3. The King of Alfrich avering Judoped Interaction of the State o

torrent, with the that deep this title and before the chalces, this title a the fibility over-flow, and coose! Held it then, floweth, and pellfath a ver, for, through 1: twelleth, and porth or, deryting all array before it, and rifing higher and higher. See the fame form of fixed, tore at, and rung nigner and nigner. See the latte with 1975 etc., 18. 15, 18. Dan. 11.10.40. Some yould have the former, words a palling, and this here, though divers crypt, to intend the fame thing. Others diftinguish them over-nicely. The difference, I toppoin able to go of them, is no other then this, that the one denoteth. Also Smer.

and the highest land in the world) in regard of the struction of the | micepassinge to, and entrance into Judea; the other historografi, in

be finill reach even to the meat Or, it Shall; to wit, the inundarianus was uner excensus y nea ochancher obrana fattouth, cot the whole land almos, even-to-the wall of Jeruslaem, their head City, (see Jer. 94. 1.) and suprired the stort of their cities did mutch differs is, and that, openflowles, carried it; but now excensively would be a considered them as unexpected, and extraordinary deliverance, the

lar, the noan planal. But the Hebrew will well bear another confundion; to wis, The plainfley like breath of livinal, fould be the extension of his wing; a set, 63, the flandill be find what kind, or, earth is, for thall be, how gény; to exidering one practic, which the foomer place also will well admin. The flandill of his breath (that is, the full beacht) of the land, from the one fide to be other; like a mighty view, or wings. The meaning is, that the slight an troop though over the whole land, from the one fide to be other; like a mighty view, or wate Sea, that now beauth, as tonge ppo, or narrow breath, in the Sea, walls, or damme, but whit full breath, all bridge once, furturing the whole banks, do which a joyn thream rudium, as a saficht herward, over-whelming the whole breakth of the Country before it. See Canp. 9-13, Et 13, 14, and of the Claukbe forces the before it. See chap. 9. 15. Be 11. 14 and of the Chaldee forces the

bleet, tala. 1.6.

It floredings out of his winger]. Some suppose that the Prophet here pugles to a new similarities, whereby he described further, the hydrogen and the substitution of the suppose t which some of them here produce for it. But it follows in not thence, that the Prophets inteather is, to compare the Allyrian kings of one mighty fow, of yery, because the called histonys, wint; 10 more then Daniel had to decibler annichus, as some ovalt Gyart, when he called the forces, that shood on his side, and sought for him, arms, Dan, 11, 24. They policy express the companies of either years, Dan, 11, 24. They tople yearses the companies of either the called the forces, whereby such are wont to be designation of the designation of the called the designation of the designation of the called the designation of the designation o

cd. O Immunued] The Propher here uters his speech to Christ, whose land the Country of Judah is faide obe, because he had, a more special interest in it, as being not to be born onety in it, but to still a Davids Throny, sometime King of it, Jer. 30.9 Erek. 34, 31, 62, 73.

— Luk. 1, 23, 82, 21, 1, assign wherein he had the royal feat of the Kingdom, his Charch at preferr, Fis. 24, what do the control of the great danger and grievous differency. 10, 14. Of the name it felf, and the perion fo named, together with the notation of it, and reason thereof rendred, Sec cla 7, 14.

V. 9. All prints our feture, 92 people? Having made mention of Emmanuely pow as confinence of his allidations, be heartest, and croungeth the faithful to depend upon him, with hopeful capetita-tion of fecurity and procedion from him; amufft those consideration of fecurity and procedion from him; amufft those continuous feture of the confinence of the annuary, and a comportable Hun entirem in ne sue sunc. I o which purpose, also, he make neutratic into this part of his Settron, by turning his speech to their adversaries, that completed, and plotted together, against them, willingstem, us in way of decision, to pre-ceed as upunitously, an elitically, and an powerfully, an their concerd as upunitously, an elitically, and an powerfully, an their comccc as upanimoutly, as positions; and up over more philadelic philadelic, confidence and operations, as they could be within affixing, there, when, all others affordations fuested be divided, their countest fresheath; and other artimest resourced back upon themselver; outlieft own mine and confidence. See the like, Pfalm 37. 12, 15. Mic. 4. 11, 13. chap. 45. 11, 19. 86 54.15,17;

Affociate your felves] So, the Chalden, and fonce of the Jewith Rachors, and for the old Launes. For the Creek trid awry, by mis flack of a laure; wherein of they have flipped. Yet most of the Hebrew Doctors render it, either head, on, Bedate john felves, He broken. Whom some of ours also follow, became it is of the same form with that Pl.s.g. ch.24.83 But it is well known, that verbs of noer affinity for letters and frund though divers in notion, do in the neer ampty yer tetters and spring to one and in the holy language of the test of the test

Chap.viil. appear, where they are book found condition, Prov. 18, 20, dorth foundations borrow forms from this, which are not regularly its own. I have which they that fumble herealthight have, found, not here and herealthight have, found, not here ant, which they that tumble herearpingue parcy teems, incorner alone our ellowhere Prov. 18.4.1 Mole, who Propriet incheds, is well that had now combined thomse better those working and the propriet which they will place and you as the propriet and you are all of the propriet which they are all places and you are the propriet which they are all places and you are the propriet which they are all places and you are the propriet which they are all places and they are all places are all places and they are all places are all places are all places and they are all places and they are all places are all places and they are all places are

Oyepeople] lich. People; in the plural as thap ro. 13, 14.2.14.70 U gepeopie reco. esopres, in the pureaus trap, ro. 13, 14, 52, 13, 76.
For there were two peoples, that confifted together. Syrams, and fraelites, againft, fudah under Ahao, eb. 7. 2. and the army conflitted of divers Nutions, that Sennkeherib led againft sitem under Ezekiah,ch.7.18.

and Ochut as ch. 7. 12.

6:9. Deut. 5.17,20. All shall turn to your ruine. See this fuffilled, ch.

97.56,37.

and give care all ye of far Countries Heb, all the remote perform, or, parting the tratth. Let all, far, and neer take notice of what I fay, ch. 35, 13, as giving warning to those foretign people far off, to take heed what tuby did, an adopping themselves to those that in-vaded Gods people, left they perithed orgether with them; though one underfind it, sax the former: poleen in way of defirion, the that, to the younghter, Eecl. 11.9, as I the Propher should fay hear to the king of Allykia, inviting you to play with hint and prepare your telves so to do, if you desire your own destruction.

gird your felves Arm your solves; fit, and address your selves, for warlike expedition, as Ezck. 38.7. alluding to the uic of the military bell, of which, fee at ch. 5, 27, fo a Sam, 22, 40, 1 King, 20, 11, Pfal. 18 \$3.ch.45.5.

32 Ch. 45.5.

and ye fluit be broken in pieces Hieb, and be broken in pieces, as before. And there is an emphasis in that form of speech, implying, that the one would instantly and inevitably follow upon the other Yea, that by doing the one, they should be sure to bring upon them felves the other,

gird your ceters, and ge shall be broken in pieces I te is thrice repeated, to work it the deeper into the minds and hearts of those that

ea, to work it the deeper into the impair and nearth or tunnel that found in targore and it, and to give the fittinger affurance of it. See ver, 4, 117, 128 p. 128, 51, 3, 13, 140, 58, 77.

V. 10. Take to complete, with a "libert, singlift a tonjuh dalam, to wit, 3" bout in valing Judah and furprizing lerulalem, as they did \$0.75. 8. 50 p. 161, 28.

fock a word Conclud somewhat determine a thing, refolve up-on ought, what you please, a word, for, a thing; as lob 12, 18, then shall decree a word, or, a thing, and it shall standibut contrariwise

here.

and [Or bursas ver. 9.

if held not listed [] See ch. 7. 9. Ye shall not be able by all the power ye can make, or policy ye can milt; to prevail sgainst those whom God proceeds. Plat 6., 3, 4.8. 6.4, 8.

for Gad it with oa Hard if God be with us, and for us, what need we care, who be slightly us yee; who can so opposed us to prevail nightly us Pool. 8. 31. they that it was to prevail nightly us Pool. 8. 31. they that it was in the same of Emmanuel, ch. 7. 1. 2, and declared in past, what is imports, and promisely, in candidate, to the datase of Emmanuel, ch. 7. 1. 2, and declared in past, what is imports, and promisely, in capacity of Emmanuel, ch. 7. 1. 2, and declared in past, what is imports, and promisely, in cannot assent to rhologistar ender to pletely Emmanuel 13. 1.1. 1.7. 1. Cannot assent to rhologistar ender it, pletely Emmanuel and it is chough that be faid, ver. 8. But it is not nicell arily therefore represented there. therefore repeated here.

V. 11. Por the Lott Wake that to me The Prophet proceeds to con from the godly parcy against fine groundless fears, as the distinstitle fort of them were imprized with; and delivated them, from taking such courses, as they didigated that by relating to them, what charge God, in a more letious and folenn manner , then ordinaty; had to this purpole, delivered to him;

nun pupus deliverest teritini.
Fry 1 toolikuradus felbitat iie hidi belbre delivered concerning
the little or those counded and courles, trak the adversaries of Gods
people flouid cake age full thick, yet 1g, 10.
we he of prong half of the does that pool two letters in the Hebrew,

we hat frome, Baluf File foot flape of two letters in the Flebtew, halt as a fle-where of it, he re-your all avier, steading, but field, it is altern on the feetle. "Solid teading the text, it suits, now the feetle." Solid teading the text, it suits, form without will be to the feetle. "Solid teading the text, it suits, form without with the control of milliands." Where they have feet in suits of Prophety, according to that, the baluf of great war page in. Erck, 13, 8, 3, 14, 13, 38 If the half of halt of God war page in. Erck, 13, 8, 3, 14, 13, 38 If the half and, the half of God mild a trivial milliand in the solid in the solid mild and the half of God mild a trivial milliand in the solid mild and the half of God mild a trivial milliand in the solid mild and the half of God mild a trivial milliand in the solid mild and the half of God mild a trivial milliand in the solid mild milliand mil man raid, and name or soo mixed a recong imprefilion upon me, what time he gave this in charge. Added, here, both to give failed affir-rance of what he was no deliver from God to them: and to make his words carry the more weight while them. The words are in He-ficker with respect to the control of the c was nous causeme, note weight wan them. Ane words are in riclibed, who freely live fame, as Danit, i.or, as some exider is, by
people are, by 7.2.

Vissantly live to def high interferences, the property of the continuation o

Offset 1981 Propriet 438884.

Fift 7, 5, 2, 0, reaking the hight intell, the done the winese this he thouse they to me to examine me to the highest hand, the distribution is the found to the me to be about the done the things me to the things the mean to the things the things the mean to the things the things the things the mean to the things the thi and the pinfes oppose it.
and instructed me Or, when he instructed me, and for when, as cit.

and influented any loss, when he mitimeter amounts, was a series of \$13.1.2.5.1.4.1.1 The word fightfesh freelybylos chaffle as Plank's influented any 11 the word fightfesh freelybylos chaffle as Plank's 94.12. Porv.9.9.1.3 in the next place, such as \$4.12. Porv.9.9.1.3 in the next place, such as \$4.12. Porv.9.9.1.3 in the next place, such as \$4.12. Porv.9.9.1.4 in the next place, such as \$4.12. Porv.9.9.1.4 in the next place, such as \$4.12. Porv.9.9.1.4 in the next place of neame, wan to retrain them my retrains to reach other to took, which if plant has the fully the way of he prophetying I Hob, from whithings at 1 Sam, 3,0,1,1 Chr. 5,1,1, Lim, 4, 18. That it thould not cake furth countries such culti-duckness that Christian and Cellings of themselves against those two kings that came to invide ving of themselves against those two kings that came to invide hem.See ler.10.2.

this people] The people of Jerufalem, to affected, as was Aliaz their

hen people The people of Jerufilen, fo afficed, as was aliaz their Sorger people The people of Jerufilency, to all thirst eights the pipele Bull Sorger and a conflictory, to all thirst eights the pipele Bull Sorger and a conflictory, to all thirst eights the pipele Bull Sorger and a conflictory, to all thirst eights the people and a conflictory and their most about the faithful that follow the center in this high the conflictory with the Adyrian, or any other forfeigh total, a kitch in the body of this temple, there in following their heads, they foll for fixed right by your ledves. Such confideracies never proved furce faithful odds people the such as the s

semend by the words next childing. But neither so the words of the text of tells food before the scopling on the bible following the cetterily later.

So ye not a confederate fields to find that from the following the cetterily later.

So ye not a confederate fields to find that from the first of the following the cetterily later.

So ye not a confederate field to find the first of the first

10,7.

there fear Taken here subjectively, for the fear, whereith they fear to bid by the Apostle Peter alluding unto this place effectively, for that fear, wherewith they affrigut, 1 Pet. 1,

14.

nin be afraid.] Be not freithed, or the filed. The word fignifies father friends, as easileth electroliton, makes, one to thake and quake, every joyne of him, as of the should fall faither. The world tried chief and the state of the should fail faither. The world tried chief and the state of pittern of it, Dan, \$\epsilon\$, and in this proper chief the should be should

Phasis:like that of our Saviour in the like case, Luk, 12, 9 fear him, enans: the enac of our savour in the like cate. Like, 12, 3, 4 or him, that be gover to call into hell; fear him. As our faviour there, and Match, 10, 18, fo the Prophet here haning showed, whome they should not fear, doth now further advise, and admonth, them whom they should fear.

[antifie] Glorifie, give honour to him, by fearing him, and not man, against whom he promifeth to secure you, by trusting in him, and not seeking to such for safety, as are not able to help or save and not recking to much for micely, as all not able to relate of rave you, I/fal, 60.11. by yeelding your lelves wholly into his hands, to be frayed and dispoied of, as he shall see good. So Levit, 10.3. Numb 20. 11. and, 27. 4. Deut, 32. 51. Ezek. 20. 40,41. and 36.23,

faultifie] As magnifie, P [al. 3 4. 3. not to make holy, or great, but to acknowledg, or make known, that we deem and efteen fuch, So 1 Pet.

3.15. the Lwd of Holl: See ch. 1.9. Some here more specially apply it to Emmanuel, or Christ, called the Prince, that is, principal Capitally, or Commanded in chief of the Ladd boll, boll. 5.14., and let bim be your far! He shews more particularly, how they foodd familife God, by fearing God, and nor man; Or God, rather

then man, ch. \$1,12,13, by fearing none fo, as God; nothing in comthen man, ch. 51.1.2, 13.0 y tearing none 10, 26 God, nothing in comparison of Goddy making him ever the chiefe, in some kind, the only object of their fear: by fearing nothing, that he forest them to fear, when the fear of him drowns all other fears. Fear not these two great kings; but sear him that is above them both. See 2 king. 6, 16.6 Chr. 23.7,8 year fear? The object of your fear, the party whom ye searand so in the next branch thus? Jacob ware by the fear of his salter Jsacs, that is, by that God, whom his salter Jsacs feared, Gen. 31.35. and 16 him to your by cell? He word answer that other vertex.

and let him be your aread The word answers that other, verse, 12.

and fignifies, properly, one that terrifieth, or aftrightech: and the fentence is repeated, for the more emphasis and stronger encouragement, as there, so ver. 3, 9, 10.

V. 14, And he shall be for a Santtuary The issue of this their search

of God; and their confidence in him.

And Or, Their, as ver. 3, and so the Greek expression it, if ye trust in him.

he fhall be To wir,unto you. A defect of the Pronoun; as ch. 1.15

for a Santtuary The word here used, say some, fignifics, both fan

for a Santuary] The word here uled, fay lone, fignifies, both fantification, and fantuary. And they remote it here therefore, follow,
ing the Greet, in the former ways, at they do another also speer of kin
to it, Pall, 114.2. Judab was his Santilipitation, So her, the will be for
satisfication, only the will be you fantification, as he faith ellowhere,
that he will before them, but bosour him, I Sam, 2 so, 16 he will in affilie them, if they fantifies him. But albeit, that word used in
the Plaim, ginlie as well fautification, to belinfir rather, as a fontioning or hop place, that in this stater way allo, fome render, that
in the Plaim, judab was his Santuary. Yet the word here used, inthe supervision of the santuary. Yet the word before the fall
for the santuary in the santuary of the santuary of the for
fantificary, that is, a facted and invisible place of retreat, and reflight, where man they may freely refort, and wherein they may fall
fully, and quietly repole themselves amids all commons and combuiltions whatchever, and have therefore no cause of fear. So,
pullions whatchever, and have therefore no cause of fear. So, sultions whatfoever, and have therefore no cause of fear .So. mzel. 11.10.1 will be as a little Softlaney to them, in the constrict where they come See ch. 45,5 Pills 45, 22 Perc. 11. 0. See all 65. 18. where the short seems continued, are found together Footback and the short seems continued, are found together Footback and for the short seems continued, are found together for the state of the short seems continued to the state of the footback of the short seems continued to the state of the short seems continued to \$1.00 pills and \$1.00 pills \$1.00 pil Etek, 17, 16. I will be as a little Sanfluary to them, in the countries

335,000 0,15,000 of flumbling, & for a rock of offence | Having thewed what God will be to the godly, to wit, a Sanctuary, strong house, or Temple of stone, surely founded upon a rock: which who so trusteth acmpic or itone, jurely founded upon a rockiwhich who fo truther honged not fearth. 18. 16. In one wyroced so thew what he will be to the wicked and ungodly, both in Judah and Jirael, that refule to be juded by him, and to refu on him, he will be as a flore in their way for them to flumble at, to their midrhief and overthrow, as a flore to care them, no their defination.

he will help by as verify, 10.

The fluid of the second of the fluid on the second of the fluid on the second of the fluid on the second of the fluid of the second of the

mu pren.es-, as veri. 9, 10, .
for a floid Thatis, se a floor, or, like a floor, or, fimply, a floor; as Etel, 4,4.1.. They were for a flumbling block inftead whereof, chap. \$\frac{1}{2}\$ the was a fumbling block. So afterward, for a floor, as \$10 ft. 2
\$1.7 thy floid be for a floor; inftead whereof, 140 ft, 1. Te have been a

a flost of flumbling Heb, a stone of fluiding, finiting. Such as lying in the way, the foote may finite or strike against, and a man receive some hurt and harm, some maim or mischief thereby, Plat. 91,12.Prov. 3.23, forbidden therefore to be laid in the blind mans

9.11.2.470.9.3.3.3.000100001 interestore to be plan in the way of Gods people; ch. 57.1.4, See Jer. 6. 2.1. are de of offence! Not a base funding flost, or, block; only fuch an one, as a man, yet diffeovering, may make fome this; either to funn, or oge cover; or, shough the chance to thumble at, yet he may but fall forward, it may but cast him upon his face, so as, without much hurt he may yet rife, and recover himfelf again: but a rock of offence fuch as comming in a mans way, he cannot possibly a void, no more. then he is able to remove a rock out of his way, which if a man, or fhip run upon, or ruft violently against, it will cast the man down

backward, ch. 28. 13. and lay him en his back: as our Saviours words did those that came to apprehend him Jeh. 19.6 and the tidings of the Ark taken did old Eli, 1 Sam. 4. 18. It will felix in sun. der, and drown the one, batter in pices, and destroy the other, Matth. 21.44. This is applyed in the Cospel to our Saviour, whose mean condition, to outward appearance, made many to refuse and reject him, to their ewn tuine; as did this people here, the means of fatery that God offered them; but they reluted to reft in, and rely

mercy that God district them; but they related to text in, and rely upon Matth. 21, 42, 44, Luk. 2, 44, Rom. 9, 33, 1. Pet., 38, to both the houfes of I fixed like to the two boufes of I fixed. The tearms found of the Jevilh DeBers refer, as to be underflood by way of diffribution; parely, unto the former branch of the words, beway to introducing party, onto the tourner assented the Words, of ore-egoing, concerning a familiary, and party, unto the latter branch, concerning a fumbling. Host, and a vet of offine. They impose two forest of men in the kingdome of Judaht to be meant by those two houses: the one, of their that truffed in God, and were faithful to the house of Davidithe other of those that were treacher-tainful or the house of Davidithe other of those that were treacherous, and did under-hand complor with Pekah, and the Affyrians now: or with the Affyrians in Ezekiahs time; of which fort, fay they, were Shebna, and some others: and that God here promifeth to be a fan-Justinianama Monte Ottersant unat 2000 neies promitten to de a justinia Blany to the former, but threatens to be a flumbling flour, and role of offices to the latter. The want of the prenous, denoting those whom the Prophete Fake uno, not oblerved in the fairlt member of the vericyled those Doctors aside, and made them much to militake the Prophete mind; wherein few therefore follow them. The most, as well of theirs, as ours, understand by the two howjes of first; those two kingdomes, which the whole body of the people of first! the twelve tribes, were divided into, under Rehoboam; ten falling off from him, and two only cleaving to him; when as before, under David and Solomonithey made but one State, as one builf, acknowledging but one head, a Sam, 5,3,5, & 8,15,1 King,a.13,& 11,43. & 13,16, 17,21. The main body of both which, being grown very corrupt, unfaithful, and difobedient, God threatens them both to corrups, untainful, and dioversities, our interests into both to bring these heavy judgments upon them, though he would withal secure, and fave these that were godly, and faithful among them, Pfal, 125, 1, 5, 2 Peta 5,7 9. Of Israel, see chap, 1.

for a gin, and for a fnare, unto the Inhabitants of Isrufalem One of the Jewish Doctors, whom the Greek also, and some of the Latines, in personneur with, conceives these words, not as intimating what God would be to Jerusalem, but what others should be to them and what God would be to fuch, as were so to them. For thus doth the and what God would be to futch, as were fo to them levi thus dotts the great Rabbing, joyn this branch to the fearmer, God with he a flumbling flone, and a rook of officine unto thofe two houfes of flrent, that come to be a gis, and a none to be that this limit of free flower and a fluent to the thabilisation of freely allemythat is, to Pekath, and Shebna, with their conflorts, is thin beyot to It flexible, and the Syrians conflectare with them, lay others, both which laid trains for the taking of ferviletem. But their are over-bold in filling up that except the flower of the first own. The meaning is plain, that God would be suffered to the following the first of the come of the following the following the first own to the following texpoint not of uner to them allo implying that it was not either the royal factor Gode one and allo implying that it was not either the royal factor Gode one and saw y there, that should focuse them, but at they allo for their inquity, should fuffer with the rest, Sec Lam. 3-47.He alteres the familitude, passing from the former, to another, acken from the practice of Powler and Hunters, that fet gim, and fnares to carch birds and beafts: (the like whereunto fee Pfal 35. 7. & 91.3 & 119.110& 140.5 & 141.9 & 142 3 chap 24.17, 18.Hof. & 91.3. & 119.110.8. 140.5. (3.1.41.9.8. 142.3. GRB). 14.17, 19.110.1.

1.1.8. 9.3. i) a sum impossing way or imitigation, as intending a milder amend of dealing with them then with the religind intimating, that though they should be caught in a finare, yet the finare should be broken, and they close out of it Pilain, 13.4.7. But the works critically in the continuing verial, these veridently the lame thing to be intended in either. See perf. 19.4. has 1.3. And others therefore, would have it to intimate reather, than entitle by might, prof. [jiller, they should

be able to gb beyond Gody's to cleape his vengance; he would meet-with them in either kinde, Job.5, 13, E. Cor. 3, 19.
V.15. And many among them foul flumble, and fall, and he broken]
The like of the judgment before threatned, delectibed in tearns luitable to the two former fimilitudes, wherein it was denounced and laid

downyst. 14.
Add may find! Or, tine may may as Joh. 5, 12, Pfal. 78. 11, Mal.
1. 5, noting either, the liles on the end see Jen. 6, 21,
may 1800, all her God will ever referve a rempans, ch. 1. 9. & 4.2.
& 6.13. But the most are fill the worft, gr. 5, 1.
maying them 30's both houles, before mentioned, yetf. 14. Hol. 5, 5.

Others read it, against them, or, at them, to wit the flone, and rock before, mentioned: But that construction is more harsh.

impitioneer put that continuation is more nation. Healt fluidity, and fall, and be troken Thele respect the former filmilitate of a stone, and sock.

Jambie, and fall, if a man may trip at a flone, or fluidle either, and yet not fall. But those that light on thele flone, that they that light on the flower, a. They fluidled, and, that they that light one cleape a fall. So Flaimar, a. They fluidled, and, fell,ch. 31,3.8: 46.6.8: 50.32. See ch. 3.8.
and be broken] As running upon, or rushing against a rock; ch. 18:

and be [narrd, and be [ekin] As beafts, or fowl are taken in a net or finare, Eccl. 9, 12, Luk. 21, 33, This answers the latter branch of the fore-poing weifs. 13.Matth.21,44.Luk.20.18 fore going veife, concerning agin, or afnare. So ch. 18. 13.84. 42

V. 16. Binde up the Testimony] The words of God, as all agree; as

Chap.vii).

doctrine of Gods word in generall. Bind up the Testimony, sealthe Law among my Disciples These two branches, some conceive to have respect unto two sorts of persons; as if the Prophet were enjoyeed to bind up the Testimony, in regard of the one, to feal the Law, in regard of the other. They supgard of the one to feat the Lang, in regard of the other. I ney up-pole, that the Prophet Rood, hitherto, before Ahaz and his people; (which yet appears not) with that rof, mentioned, yet, I untolded, and forcad abroad in his hand, out of which he read, and withal expounded to them, what was therein contained, therefore called here the tellimony, or contestation, because folemnly entred, and engrolled before witnelles, v.z. But confidering that neither king, nor people regarded what he faid, God now bad him roll it up again, and faften it that they might hear no more of the matters contained its Alluding to the manner of fuch volums, as being fo rolled up, no-Athung to the manner of men vomus, as being to rolled up, no-thing written in them, can be feen, or read, Rev. 4.4. Yet withat hat the found open them, and confirm the truth of them, in privat, to the fashful, his followers, that were capable of inch mylkeries, and ready to receive them, Prov. 3.3.9. Marth 7. 6.1 Cor. 3.6, in the and reasy to receive tienth, trov. 25.9. matti 7. 0.1 (Ort. 8.9) in the world of Jeding, having rejecte to inch things, as for feereey are wont to be fe aled up, that they may be kept from common, either ufe, orr iew, Cart. 4.1.2. Rev. 5.1.5. Others import them to error both the flame performs. Some, the Propher himfelf, principally, that though few regarded his ministery, yet he should continue con-flant in the execution and exercise of it Both by careful keeping in minde, and observing of it himself : and giving assurance of it also unto others: and contribute them in the truth of it: an allulion, as fome of them hupofe, to fuch ligatures, as men use for the memorial ome or them huptor, so hen nigatures, as men use for the memorial of ought, that they may not forget in Jour. 6, 8, Prov. 3, 13, As others to wares, that merchants do first ware up, and bind about with cord, and then fed a file for more fearing who she again, to letters that are first bound about with thread, and afterward fealed to which God should compare his word delivered unto the Prophet, as God inouid compare ms were activeted unto use reposted, as mattered anthentick truth, having Gods feel framped on it, Eth \$1.12, &8.3. Others deem it to have pecked report to the explore thouses and followers; that by diligent influellom from the experience faithous, and frame their hearts, or the distribution of the diving test timoughte unto 10 Gods. Job written, in them, and the distribution of the diving test timoughte unto 10 Gods. Job written, in them, and both to be fealed up to them, & to be fealed unto by them Jer. 31.35. both to be leased up to them, or to be realized min by them jers, 11.31. a Cor. 1.3.3.8, 3.2.3.Eph, 1.3.8.4.30.Heb, 8. 10.in which places, they hippole, the Lewith manner alluded to, of taking depolitions; a draught whereof being made, under the hands of those that were degraught whereor being mane, sincer the hands of those that were de-poled, was after figned also by those that took them. Others, last-ly, juppose the words only to intimate, that these mysteries, especial-ly concerning the Messas, should be, as recorded, so shut, and sealed y oncerning the Medias, flouid be, as recorded/jo funt, and feasled up, to be referred for potterity, unto whom, in future age through most energy be revealed/st; 10.8 Dan; 13.4.9.9 Rev; 10.4. Or that they should be like letter colled, and feaded: neither read/seciety, nor conceived by any, but faith only, as were inwardly energed, bit 31.113. The meaning feems to be no more, but that God Bollich and the Prophet to deal further; in this kind, with the collection of the collec thele faithles and prophane Scotters; but referue such facred mysteries to be imparted to the faithful; who would with due reverence religiously receive them.

Einde up] As Deut. 14.25.1 Sam .25. 29. Or, fashion, frame, as Exod. 32.4. Or, frep, as Prov. 3. 21, & 6. 20.21. The first here seems sit-

the testimony]So is the word of God, in general, oft styled in Serip ture, tiventy times, at leaft, in one Pfalm, Pfal, 119, & it is fo tearmed because thereby. God not only maketh known his will to us but by a folemn, and fevere fanction also, doth attest thereunto, 2 King. 17, 15.Neh.9.34. And so also is the word taken hereafter, verf. 20. but in this place it feems rather to more that special word of God, that God by the Prophet had, not without such like sanction, not delivered only to them, but even prefied upon them at prefent, Nor doth it hinder, but that it may well be taken so here; albeit that it be used

more largely there. feal For immunity, as Dan. 6.17. or fafe custody, as Matth. 27.66. Jen jroi minuturyns Danio, 17, or iaic cuttody, as natur, 17,66, or fecrecy, as Cant., 4,15,0 rallirance and certainty, as john 3, 3,3, & 6,27, Rom., 4,11, Eph. 4,30, of either of thele two latter, the term may well here be taken.

may well here be taken, the Law Heider and food in general; as Pfal, 19 7.8c.119, the Law Heider and precepts, the law of Mofes, Mal. 4, 4, 97, or the Law of rites and precepts, the law of Mofes, Mal. 4, 4, Matth. 11, 13, Joh. 1, 17, or that particular meliage, or doctrine, that Esay had at this time delivered, or was surther, to deliver to the faithful: and thus it seems to be here taken, as also chap. 1

among my Disciples] As ver. 15, among them, or, with my Disciples, as Ezr. 10.17.01, for my Disciples, as Nch. 13.14. for their behoof; referve it to be imparted to them, for the flay and support of them in thele calamitous times.

my Discipes Or my taught, or learned ones. Such as have been taught of Gad, as the Prophet speaks, chap. 54.13. (where the same word is used) such, as have learned christ, and been taught of christ; as the Apostle speaks, Eph. 4.20. 21, But ye not foge have learned chriff,if fo beye have heard him, and have been taught of him: (for fo the words would there be read) The word doth not properly fig- fathers to them, 1 Sem, 10.12. & 13.33. 2 King. > 3.5. Amos

fone, more specially of Christ, to the Propher, informing him surther what he should do, both concerning the visions of God, and
the faced mysteries therein revealed unto him, and concerning the
side of the state of the stat that word is of an active form : this is of a passive; and significs properly, not a learner, but one learned, one, that hath been taught, hath learned, and by learning, is become skilful, and learned, as the word

learned, and by learning, is become skillul, and learned, as the word is well rendered, is, o.4. See more hercoft here.

V.17. daid l. will: most in post the Lond J The Prophers words, profeffing, his refolution of contlant depending, and patient artending upon Godprowithlianding the prefere tokens of his wrath and displeasire towards has People: and notwithlianding the discouragements that he received from them, by no part of his Minthery provailing with them, for their good. For, to me, they feem to Itaria the text unreadronably, who make them the words of Chrift fleaking to the Propher; and by his own example; encouraging him to contlancy and perference in his ministry, with outcinees hie doth constancy and perfeverance in his ministry, with patience; as he doth his Disciples, Joh. 15, 20. Heb. 12. 1,2.

And Or, Yet, rather, as Jer. 2.32 35. Some render it, Then I waited, as it he had faid, being thus confirmed, v. 11, I refolved to wait, and lo did. But the ule of the particle, altering the present to the

future, carrieth it rather the other way.

I will wait upon the Lord Word for word, I will flay for the Lord; For so the word properly signifies, 2 King. 7.9.803. Job. 32.4.1 will shall six time. So V[a1.33, 10.8.106.13.6.1, 30.18.14b.3.3.Zeph.3.8. Libat hidely his face] That sheweth himself to be displeased with

his people, by these heavy judgments, partly institcted, and partly further menaced; and as some also, by commanding the roll to be wrapped up and concealed, ver, 16. It is a metaphor taken from the wrapped up and contents of the state of the practice of men, who being displeaded with a parry, with draw themlelves from him, and will not be feen of him, nor spoken to by him, 2 Sam. 14. 14. See the like, Pfal. 10, 1. & 27. 9. ch. 45. 15. & 54,8. &

57.17,& 64.7,
from the house of Jacob See ch. 2.5,6.4.14.
and I will look for him I will with patience and hopeful expectaon, depend on him, both for support amidst these sad occurrents, and a comfortable issue of them in his due time. So lob, 13:15.8. 14:14.

P (ali-40.1.ch.25.9. jet.; 14.12. Mic. 7.7.
V.1.8. ubold, j. and the childran. Ro. Thefe words alfo, many would have to be, not the Prophers words, fpeaking at all of himself, but Christia fpeaking to the Propher. and relating to him what his own condition would be & the condition of his followers, when he should appear & live, here below, in the fleth; and the reason they build upappear c. 11°e, nere octow, in the neuman ane reason incy outsu op-nia, beaute the Apolle produceth these words as pokers, either of-or by Christ, Heb. 1.13, But the consequence is not necessary. For to-sin fullance the likelit followersh nor, shat those words, a Sumy, 1.4,1 will be bir father, and he fluid be my fear, were not poken by Coal, to David, of Solonieran Bavid intimied relates things, Chr. 2.3, o, be-David, of Someria, a David numeri center limit, Cont. 16, or that those cause the Aposlle, applyed them to Christ, Heb. 1. f. or that those words in the Aposlle, the very next before these, I will trust in him, whether they be taken out of Pfal, 18:2, as some of these would num, whether they be casten out or 1/11/18/2, as some or thele would have it, who are herein the fliffelt; or, whether they be drawn from the Greek of this Prophet ver. 17, which I rather incline to; were not spoken either by David, or by Efay, of themselves, because they are by the Apolle, in the same place, carried up unto Christ, Many speeches of the Prophets, concerning themselves; and many Propheies concerning Cyrus and others, who were types of Chrift, are in the New Testament applyed unto Christ: being one way, and in one manner verified of them; and another way, and in another manone manner verified of themiand another way, and in another man-ner allo, many times, fulfilled in him Of himfelf then, there need no doubt be made, but that the Propher (peaks in this place; albeit the thing (poken of him, he allo verified and fulfilled in Christiand that thing pooken or immite and vernee and immite an entire in another fort, then with Efay it was. And others therefore, not a few, take them to be the Prophets own words, and those, first, and primarily affirmed, concerning himself, and his own, either children, or disciples; either complaining of the peoples vile estimation of them; or the inestectualness of that service, whereunto God had asfigned both him and them, or both : and yet withal, professing # cadiness to undergo either,

Behold | Spoken, as those who make the words following Christs; as in way of admiration, that he and his should be so reputed, and that by his own people, Joh. 1, 11, So in way also of inft gation, to ftir the Prophet up ferioutly, to consider it, that he might with more con-kind, God should please to call them to, or to employ them in, or exercife them with, as ch. 6.8. or by way of exhortarion to Gods faithfull people, inciting them to look on him, and his children and to consider his constancy, and undaunted resolution, and what the mysterious names, imposed on them, did import, and might affore the at

Land the children] By children, fome understand disciples. Languire contacts 1 by contaren, tome uncertainst adjeptes, contact the Christis; or Elay's, fuch as were before mentioned, verfe 16, that is, either fuch as were termed the children of the Prophets, because the Prophets their Instructors, were as

7.14.0r.futh, as by his ministery he had begotten unto God, t Cor.
4.15.1 Tim.1.2. Tit.1.4. Philem. 10. But others rather understand
the Prophets natural children, born to him in Wedlock by his lawful wife, whereof mention also was made before, ch. 7.3. ver. 3. that, which must be in another manner understood, when applyed unto Christ,

must be in another manner understood, when applyed annother the Let. 14 s. Solomon being God's Son, Heb. 1.4 s. Solomon being God's Son, Heb. 1.5 .

11 hom the Lord bath given me] When applyed to Christ, whom the ather hath, for life eternal, given to him, Joh. 5, 37, 39, 65. When to Efay, whom God had made him an inftrument to convert so whom by his blefting on the marriage bed, God had beflowed on him, They are the children, faith Jacob, that God hath given me, Gen. 31.58. 48.9.and, I, faith God, gave I face unto Abraham, and unto

If s.ic, faceb and it su, John 24.3.4.

are for figure and wonders in ffrael]1, and my followers, are accounted as monsters, and are matter of wonderment, as fuch manner of creatures are wont to be among this people. David of himfelf, I am as a mostler unto many, Pla1.71.7. and, Thou fellma, and thy fellowes, that fit before the, are men of wonder, or men wondered at, Zach. cover, that it do fore the far men of wonder, or men wonder or a factor.

3.8. or, 1, and my childern, are propounded by God for firtungs and untital fights to this people; and indeed, fo they were the Prophet himself is experly faid, for to be,th. 20.13, See the note on the prophet of the first of the and this also, no doubt, together with the names thereupon given them, did spose them to the foods, and pointing at of the prophane multitude: There gets Mabes-fhald-his-bars, and the like from the Lord of holy. Heb. from with the Lord. That is, by his appointment: That which terms to cany this banch the latter way, v3.ch.ao. for Lord of holy, see on ch.1.9.
who dwill this Mahm. Simply Where his Temple, his principal place of special residence on earth, and amongst his people, is, Pial. 7.6.

v. 19. And when they shall fay unto you] To let passe the great variety of strange and strained connexions, and coherences, that stundry interpreters give of this pallage, with the former context. The occasion of this cavtion here inferted, feems to be this. The example of Saul, and others, fleweth how prone people are in times of freights and difficulties, to feek unto So cerers, by fuch hoping to receive in-formation of what is like to be, and advice what course to take for tormation of what is like to be, and advice what counte to take for their own fafety, 15 am. 38, 17, 18/mg, 1.7. This way, therefore, it is notunikely that many were looking afterin their troubledome times, effectfully being otherwise much addicted thereuno, ch. 3.6.) and inciting others allo thereuno. Paginful whole entirements, the Prophet therefore endeavour to arm the faithfully and decling their and the same of the sa

unto wrom upon an unen occasions, surey ought for advice, to retort, when they flull [a] when any [hall [a] synchysica il [hallbe faid. For the verb is here pur indefinitely, or imperionally, without defignation of, or reference unto, any special, or particular person, or persons, as March. a, a.6. though it may be presumed, that none but the unfaith-

Matth.4.26.ftong in timy be presumed, that the design of them (Information) would for fiped.

Sete unto them that howe familiar fifting of them (AD Death 8, 11.8 Sam. 8, 7.1 Cli. 10.13, 14.) for advice and help, that there familiar fifting 1] The term there allow comes from a way that fignifies, about 1, 10.5, 3.19. and the we do is just, formetine, for the familiar fifting it feel, as the text in our term of the familiar first it fell, as the text in our term of the familiar formeting for the familiar where the witch of Endor is rearmed, the nomer of fuch an one, (for to the original hath it, 7 sm. a 9 x8.) that is, one, that had fuch an one at hand, or make ufe of. Where the witch, and the spirit, or familiar, are diffinguished the one from the other: as allo they are data, to 1.6 the fonetime it is put for the witchhim, or her fell, one that hath, or is possible of such an one-as where it is said, that Saul and the state of the such section of the said of the such section. had put away, and cut off the witches, 1 Sam. 28.3,10. and fo is the had put away, and our off the witters, 1, 3311, 20.53 to ... and to lever word also used in this place. And thele witters are deemed so to have been at first termed, because the evil spirits, that possessing when they gave answers by them, used to swell and blow up their bodies, their breaths and believ especially, like a bladder, or a bottle, bodies, their breatts and belies electany, the a Diadact, or a bottle, as of the Pythian prophetelles, or witches rather, is recorded: and ceaft them withal into a kind of frenzyduring which allo, they delivered the oracles by them, with an hoarfe, or hollow voyce, as if they lpake out of their bellies, (whence another name is in Greek given them) or out of a bottle. Howbeit, the spirit, or familiar,

uled again,ch.19.3.& 29.4. and Or.o., as ch.10.14, nation with a mental processing men, as forme cal them; the word is not a mils for rendered. For it comes of a word, that figurifies, to know, to have skill, or cunning; as 1 Sam. 16. 16. 18. one that knowth, that is, to hatte skifor earnings is Sam. 16. 16. 18 one that knownth, that is, that skif or comming to handle the heap, and ch. 19. 11. 11. one that knownth a back for, one that hath skil in it, and, one that knowth he a beck for, one that hath os kil in reading. So these men were termed witz and, or, skill af, cuming men, because they precented must had and cunning, in discloning of hidden matters, and forestelling future events. For, as for what the Jewish DoRors rellus, of a Crange hild a tonue a besen a control where of hadfer a deather where the deather a death of hadfer a deather where the deather a dea strange bird, as some, or beast, as others whereof these should have their name, they seem to be meerly fabulous. The two words here used, are found commonly joyned together in Scripture, as well in historical relations, as in legal prohibitions, Leuit. 1931. & 20.27. Deut 18.11.1 Sam. 28,3,9.2 King. 21.10.8 23.24.2 Chr. 3 3.6.

that pep(), platter, asic is rend ered, (d. 38.14. The word properly fignifies, fuch a paling voye, as foul, in general, bit, 0.14 (mal, or great, inch as fewallows, and cranes, ch, 38.14. are wont to make and it feems, that their familiars used, in fuch a broken, and feare articulate foundpot in fuch an hollow, low, while pring manners, to give our their anticeptable those by which they have give our their anticeptable makes platted and remonth beautiful to the property of their makes. use of them, were to relate them more plainly, and expound them un-

nite of them, were to teate them more passing to those that consulted them. See ch. 29.1.

and that matter?] This word seems to import a more doleful and mournful tone, or a more dreadful and hideous grunnbling, then the former: For it is used, sometime for that bemoaning kind of noyse, former-for it is used, tometime to that demanding must corpe, that Doves use to make, ch. 8, 14. & 59. 11. founcime, for that grunting, or grumbling, rather, then roaring noyle, that a Lion is wont to make over his prey, when he is polletled of is, chap, 31.4. And fuch noyles, it is not unlikely, that these importers also formations of the control o and ucn noyee, it is not unitively, that these importers also form the made; to thise a kind of awe and dread of them, into those that repaired to them. Though others allo, and so the old Latine, underland it of such muttering, and mutuating, or mutually and the such mutual than the such as th and are not unufual with them, at this day. Some of the Rabbines affirm them to be so called, because they used to set men a muling. affirm them to be lo called, because they used to fet men a muting. And the verb indeed fignifies commonly, to mit, or, to meditare and although the notation feems fomewhat far fetch'd yet if the original of the word, Angajatle both by the Greeks, and Latins, be refraingled is most probable) but Hebrew, and be derived, as many decent, from the word here used; I found fingopie, that they are lo testing the second of the likely, that they should flyle themselves, by a title of disgrace but as mufers, a more honorable apellation: nor was the name anciently otherwise escened, Matth. 2.1. But to leave this, I cannot concur with those, who would have the word of peeping here, to be referred to the witches, the word of muttering, to the wigards: as if the one peeped, but muttered not; the other muttered, but peeped not: whereas the words feem joyntly and indifferently to have relation to either. See

words a certifying a state of their God's] The Prophet here, cnf orms the faithful, what a niver they flould return to thole, that endeavoured thus to feduce them: and there would therefore, for more performing the faithful, what a niver they flould therefore, for more performing the faithful the faithf ty, thefe words be inferred, Say ye, or, the like, as Plal. 115. 15. & 132. 14. where the defect is in the latter branch; as the like in the former

Plal. 27.8. ler. 10.11.

(hould not, &c.] Heb. shall not, Or, will not. Whence some rende finald and &c. [14-b] full net, Or, will net. Whence fome rende; the word dustyful net on propel pick unit, of, rappaire of, as before their now of a full net on render of the net of the property of the net of the property of the net of the property of the three property of the three property of the net of whom people profess to be their God, him they thould, for advice and direction, refort to. So Elias, to the firaclites, if febouab be God, of low bim, King, 18, 21, and to Ahaziah's Mellengers, Is it not becauf ye have no God in Hraclyhat'ye go to enquire after the god of Eleon

King. 1. 3. for the living to the dead] Or. as others render it, from the Join trung, is too acad 1st, as oners reduce it, from the fewing to the dead, either way the specific idelivity, to the cland, either way the specific idelivity, to be trom the former branch thus supplyed. Should men go to enquir, for, or from the liveing to the dead? And according to the latter teading the meaning finoid be; should men go from the living God, and ha Prophers, to seek for advice unto the dead, either idols, or idolaters; the latter is the dead of the latter is the dead of the latter is the dead of the latter is the latter is the latter is the latter in the latter is Hol.3.12.or, to men decealed, whom these Sorcerers, therfore called Necromancers, have dealing with, Deut. 18.11.15.1 Sam. 28. 8,12.
But I find not where the particle here used, is found in that sense. I know fome alleadg: Gen. 26.8. He looked out from a window. And, He inversa the oractes by them, with an mostife, or notion voyice, as it know some sureage, con. 10.8, recommend on from a window, and, the they label, or whence another name is in Green [fell down from a lattice, it like]. It is the violence is other be created, if they work of a lattice, it is contained by the contained of the lattice, in the other is a window, in the one placet and through a lattice, in the other is a window, in the one placet and through a lattice, in the other is a window, in the one placet and through a lattice, in the other is a window, in the one placet and through a lattice, in the other is a window, in the one placet and through the windows. The former which the Witch of Endor made under the other is a window, in the one placet and through a lattice, in the other is a window, in the one placet and through a lattice, in the other is a window, in the one placet and through a lattice, in the other is a window, in the one placet and through a lattice, in the other is a window, in the one placet and through a lattice, in the other is a window, in the one placet and through a lattice, in the other is a window, in the one placet and through a lattice, in the other is a window, in the one placet and through a lattice, in the other is a window. cause the particle is frequently found used in that tense to fignific, Jer, 11.14, and of else where. And so it is, as if the Prophet had faid, Should mengo to feek help and advice in the behalf of the living, and for their fafety, from the dead, who neither have any notice of them, nor are a ble to afford them any fuccour? Job 13, 21,ch. tice of them, nor are a Die to anoth them any incounty for 3.7.1. It is a 1.6.1. Howfoever, the opposition is principally between living, and dead, as Eccl. 9.44,5. Nor will the text therefore admit the exposition of some, though of prime note: who would have the word rendered, ca some, mongin or prime note: who would naue the word rendered, from the living to the deadhs adjectualing on the fore going branch, without any lipply, and as a parallel phrafe to that, Gen. 6.7. From mon to brill; implying that God slone its alfuthicient both for quick and dead, as his faid to be, but do quick and dead, been, 14,9, and Judg of quick, and dead, 5 Tim, 4. for neither are the particles in either from the lane can be able their of the narieshes here end seer either from the fame:nor hath either of the particles here read, ever that use, nor was there occasion here, of enquiring ought, concerChap, ix.

ning the dead; but concerning the living only.

No. 0. to the Law, and to the relllmoyd) Lee them feek; or, At the Law, and to the relllmoyd) Lee them feek; or, At the Law, and the refiliancy, let them chapithe. For that is to be supplyed out of the victife fore-going; as there, also in the latter branch, out of the former He the wether low, when, for ayal and addice, they are the control of the pair unrejus a before, to whom they should not. By the Law, and the Arthuran Conservation here under the dead the Arthuran Conservation here. and the Testimony, Some would here understand that doctrine only, and those particular predictions and directions, that the Prophet had from God at prefent imparted to them. Of which before, ver. 16. But thefe feemto fraiten the words over-much. Others therefore understand by these two terms, the Word of God, in gene-tal, either contained in the facred Volumes already written, and then extant, or delivered to them by word of mouth, through the then Extant, or delivered to them by word of mouth, through the minitry of his Prophers, as c. Chr. 8-10, 6. 8, 4. 11, 24, 10 cc xeclu-drated to the property of the control of page 1, they go over-nicely to work, who by the Law, here concrete to be meant, the writings of Mofes; and by the Tellimary, the Pro-phetical Revealariothese titles counter the control of the control of the control of the control of the control was control of the phetical Revolutions as if the former were not Gods Testimony, as phetical Revolutionists if the former were not Gods Tellimony, as well as the latter? When as, indeed, the amo of Tellimony, as first, and primarily, given unto the Law, written in the two cables; in regard whereof allow as the Ark called, the Ark of the Tellimony; because those Tables were laid up in it, Exod, 25, 16, 8, 40, 20, 18 king, 8, 6, 9, by either term therefore; is understood; Gods Word in orgazials can throuber smanner its of tracents. in generaltas our Prophers manner is oft, to express, in divers terms, an generalization respines mainter is unique expens, in work seeing, the fame thing. See on cl. 5. 13, 17, 5, and on ver. 14, 15, And, as I suppose, the Law, and the Tellimony, is no other then Gods word, which is his Tellimony, as cloud, and finole, for, stricky cloud; florm, and rain, for,

nas terumonyas coma, mai prove, voi munoy coma; prove a main, torm, che, 45,65 bee vect. 16.

if they finehamt according to this word, it is, because, there is no light in them; the Jewith Doctors are here most reliculous; who, because oaths are in this form commonly conceived, If this, or that, be caute oaths are in this form commonly conceived, if this, within and; (of which fee chis, 9.) deem therefore, or dream rather, that the Prophet thould here five a by the Law and the Tellimony, that the people would fleak no other wife, then as he had before laid they would, ple wound peak no other wife, then as he had before laid they wound, v. 19, and io it should be like that of Elias, I king. 17, 1. But to Jeave them to their dreams and dorages, wherein yet they have followers: our own Interpreters are much divided about the meaning lowers: our own Interpreters are mutch divided about the meaning of the le words. Some read them, as a continued fentefice, by way of intercogation, thus 1 Do then not flowle against the: "Law, and the Tellimon", in his mature 2 or, Do they not flowle mid with viel, "advilling refort to witches and winards) that have no light (thin is, no true knowledge of Good; "Con' 15, 34, 1) is then? That which yet, excepting that frivolous coursel of an onth, is, in effect, the fame with that before of the Rabbine : Whereunto may be added, what another of his fellows hath, Dathep and fact his this manner of the Law, and, then I'll many, that there was movement led in intit to a night, without morning, like that of the falle Propher, Mic 7,6. Others, this divide them, if not, if they retide to like to 00 6d Law, and to take advice of him, and his word) let them from look Law, and to take advice of him, and his word) let them from contincts at that would that hath not light in 1:, neither of truth, nor of contiors; at he had faid, let them even go on in their willial and oblitant to blindness; or, as others, they final freed according to fact to word, as both in light is all in 1: no light of found ruth being in any word, that agreeth not with Gods Word, of which our Saviour, Thy word to the Truth, Joh. 7: 15. Others coming peacer to our vertion, and 6 the old Latine. his fellows hath; Do they not fpeak in this manner of the Law, and the 17. 17. Others coming neerer to our version, and so the old Latine, (for the Greek here, by mistake of letters somewhat alike, is exceed (for the Greek here, by mittake of letters ionnewhat allke, as exceedingly mittably J they flyed in a secording to this woord, we maring fight fluid with the first firs cans. A measure of the control of th fight in them: 10 of a considered man; it is the line decret whete-utro, some would have, ch. 7 p. betan f (6 the relative is rendred, 1 King, 15, 13, Pfal. 113, 158.) there is no light in them. According to the leaft, the meaning should be: If any (for the verb is here indefinite, as before, ver. 19.) shall speak otherwise, then accord-ing to Gods Word, and to that, which I have now from him de-livered, it is an evident sign, that there is no light of truth in such as one; or the reason, why such so speak, is, because there is no truth in them. Not unlike that of Paul, Gal, 1. 3, 4, and that of John, 1 John, 6, 8, 18. Howbeit, that of the old Latine, may be well fitted to the original; either by the like supplement, that these latter ver-fions make alle of; or, by omitting the particle, as the old English doth, which is oftentimes redundant ; as 2 Sam. 1.4.Pf. 2.6. Zach. 8.9,17. and thereunto I most incline, in regard of what ensueth; thus reading it; If they shall not speak, according to this word, it shall be, that morning leght shall not be to them; or, morning light then shall not be unto them. They shall enjoy no morning light; no light of

follow the directions of his Word, See Sauls cafe confirming this, it

ch. 21.12.

in them | Heb. unto him,or unto them. For the number is ofe chaned, as th. 2.20.8 3.8,10. and the fingular number is used collectivey, as having reference to the body of a people, So ch. 1, 26, 30. & 6, 10, 10, where the pronouns are all fingular, though rendred not amif

9,10, where the pronouns are all ingular, thought rendred not amid (as fome of the verbs allo are popular).

V. 21. And they shall pass through it] The evil followeth, more argely described, that shall beside these describes of God, and his and gracioully offered them, betaking themselves unto other evil. and abominable courses; to wit, that they shall in their distresses Hit to and fro, but meeting with no means of fuccour or relief, either from above, or below, they shall be at their wits end, like those at sea in a storm unavoidable and unsupportable, Plal. 107.26, 27. So Lega

14.13.
And Or, For, as Pl. 108.12.
Into Jhall paff? I beb, he fhall paff? Which fome of the Jewith Doctors underthand of the King of Alfyria, patting with his Anny, through the land of Judah. But their expolition we may well let pafe; and for may we as well their as floor the worning left, before ploten of, that it thould pafs away from them, and not abide with ten. It is meant, of the wicked Jewish people; either as some, compelled to path out of their land, which they pinde full account to dwell in for ever; as God had promifed they thould, to long as they aweit in 10 everya 500 that promote they montage 10 only as including continued loyal to him, Jer. 45.5.05, as others rather, confitacined to filt to and fro in the land, where they had quietly dwelt before, to fick fuctour in their difftel/spb occasion of foreign fore, and their forces breaking in upon them, and hunting them from place to place, Jer. 16. 6. it is in the fingular number, because spoken of the people, as one body, and withal, to shew how it should be, with each one

as one body and wantagories of the following the following of the followin

hardly beflead | As the word is used, Gen. 25.16,17. where it is faid of Rachel, that the had hard labour; or, word for word, was hardly beflead in her childbearing and Job 30. 35. where Job faith, he wepe for the man, that had an burd day, or time, of it, that was at any time bardly beflead. They render it amils, that translate it, bardened. Understanding it of men either hardened in sin, or grown sensels of the evils they sustained: The one suites not with its yoke-fellow, hunger, a corporal evil; the other crosseth the main course of the context, describing men exceeding sensible of their calamitous

and hungry] Destitute, as of all necessaries; so especially of spod,

and longry] Defiture, as of all necellaries; 10 objectify of tools, 17(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1), 7(1 as some 9.1. was 1.19. They may give xavegury impattent in their meetifity and diffres. It has a metaphor in it, attach from a pot, that boyleth with the heat of the fire under it, and calls up its skum and filth, chapter 64. 2. Jer. I. 1.3. Ezek. 34. 35.5. Rev. 16. 9, 10.11. I trum on fill in the fingular number, as

and curfe their King They run far from the text, that would have it meant (as some lewish Masters) of the Assyrian Souldiers, that is meant (as fome lewith Mafters) of the Allyrian Souldiers, that found unter their King, for want of provisions: the contrary where-unto, fee ch. 37.45.11 is fooken of the lews, as before; that should in the best of impatence curfe, not the king of Engrey as fome of the lew-ish Writers, for not helping them, chap, 30, 33, 5, 7, not of Allyria are others, for begaling covernments with them, child 33, and their Kings, because the experiments with them, child 33, the child of the chi pounding with him, 2 King, 16.7, 8.& 18.7, 31.& 24. 20. 2 Chr. 23. 6,20.8 36,13.See ch.7.20.

and their God | Either the true God, who defervedly brought thefe plagues upon them, and by his Prophers foretold, what would befall them, as those, desperately wicked wretches under the beast, Rev. 16. not be note them. They shall enjoy no morning light, no light of comfort, or relief, shall shine forth unto them: a sotherwise there would have done, had they kept close to God, and been content to

their wirards they had put them in hope of Sec ch.7.10.

and look upward] The lewith Dockors, whom fome of ours allo
here follow, you most in a rack; suposing this to be spoken of men
returning to God, and resting on him, when they perceive all other
means to fail; as Pf.107,6,513,133,18,193,735.81.10.20.08 17.73.

But it is rather a description of one, in a forlown, distracted, and
desperate condution; a rhis wits end, looking one while upward, and
another while downward in one this war, now that waysand it might another while downward a now this way, now that way; and it might more fitly be rendred, when they look upward, to wis, either toward the Kings house; or towards heaven; and, for, when; as, ch. 43, 12, Jer.

V. 22. And they shall look to the earth Which way soever they cast their eye, or whithersoever they betake themselves, they shall meet with nothing, but matter of anguish, and much discontent,

they find those the early and theided To, when they look to the earth, brookd, &c. as ch. 3.20. So Zach. 1.18. & 2. 1. I lifted up mine eye, and looked, and behold, for, when I lifted up mine eye, and looked, and behold, for, when I lifted up mine eye, and looked, behold, Rev. 5. 6.1 behild, and behold it have is, when I beheld,

to the earth] Downward, 2 Chr. 20, 18. as before, upward, to heaven-ward, ver. 21. ch. 40, 26. or, abroad, into the land, as ch. 5. 30, though fome of the Rabbines understand it of the land of Egypt, whence they looked for some relief, 2 King. 17.4. & 18.21.ch,20.5,6. & 30.

dimness of anguist] The same thing in other terms. So some of

atmosts of angulp 1 The tame thing in other terms. So tome of the Jewith Dolbers 4 though others luppole it to be in a new form; diamed, or darked with differs. See ch. 9. 1. and for it would be translated; and the is, or, they are (for the want of the copula-tive, the Rabbines also observe) diamed, or, darked with differs, diamed 1). So for variety. Otherwise the word seems to impler, atter, or extrem darked; i for so his fellows of the fame family, 100 1.0.1. Amost 41.3. And 50 bit 1.17, where the words would be rendered, though then that have been never so much darked, then that the art he mornises discelled contarts to what is there read from Shale be as the morning: directly contrary to what is there read. For as for those, who harping upon another fignification of the roos, whence the word ariseth, would have it understood, calamities flying whichly to them, and encreasing with them, they werve much from the tenour of the Prophets speech, and detract much from the ele-

gancy of it.

"add they findli be driven to distrofs | Heb. and a mift driven; as some one affiliation following on the rail of anothers, and purfuing them whitherfore they go: but the Genders agree not; which yet fome would fa've; as the like Amos 9, 14, by deeming it to have respect to the same word, in a masculine form. But others rather, and driven into a mill; or driven so in a mift. For a mift, or feg, the and arriven into a must, or carryin on in a must, for a must, or log, the word properly fignifies, Exod. 10.22. and confequently, the dark, Prov. 4.18, & 7.9. this and the former, are both joyned together, Job 10.12. So the fenfe is, they final be driven on into further mi-Job 10.12. So the lende is, they man be affected in the further the feries and extreamities, as men in a mill, either forced into it, or driven on in it; as Job 18. 18 he shall be driven out of the light into the mill, or the dark. And Jer. 23. 12. They shall be driven on in the dmk. See allo, Pf. 35.5. Many words of the fame notion are heaped up; as Job 10.22.to express the great extreamity of their diffresles. CHAP. IX.

Verf. 1. Neurabel(f): The first words of this verfe, which way foever they be taken, do evidently shew that this chapter has been before going; and is a continuation of the Prophets difcourfe, concerning the mind and mellage of God therein delivered. It containent, for the sipport of the fathful, a gracious promise, both concerning a consenguing the refluence of the forementioned disminutes policious with a removed deration of the Church by Christ: yet concluding with a renewed de-nunciation of sad, and dismal occurrents against the obstinate wicked because not amended by what was past, v. 8.8cc.

wicked_because not amended by what was path_v.8.&c.
Neutribless[b, &c.] This verse, or some part of it, some joyn to
the somerchaper, as a consimution of the sadand forlorn clare
of the persons shore spoken or, and they render the particle here,
for, as Pl.12. 1. Others, make it an entrance into a new relation,
importing some allay of the calamitous condition there mentioned:
and they render it, as ours hereton, 'ver, as] bo 5.7.

and they 'render it as ours hereton,' it's as Job 5.7.
the damst [Pabla no la fuch, or war in her wexts on] Some, conciving the word translated damst[s, to have a notion, rather, of
light in it, a sbefore, chap, 8.2.1 read the words, according to the
old Latine, in part thus, No flight, or cleaps thall be to him, that it
purpixed therewith, as rendring a reason of the perplexity that the
perions thould be in, that were spoken of before. But there is no
doubt to be made, but that the word used here, that it reference to doubt to be made, but that the word uided here, hath reference to that which was made use of there, whereof enough hath been faid already. And the Prophet may well be deemed to have retained the fame word, the rather, because it founds fweetly with another here also isded the elegancy whereof cannot, in our language be expected. On which ground also, comes not unjuly to be rejected, the interpretation of some other, who read the wedge thus; Fer no deflugations for significant of the content of th

them: That is, fay they, (and they are some of the Jewish writes), the Allyrian King, who is to afflict the land, shall never be weary, or give over vexing; but shall be invading them, again, and again. See chapp. 24.78, Or, as some others and those of ours; It deflatigation shall not be to holy their are in firstirs: That is, those they shall be strained as wir. by Sannacherish we do: that shall be straitly besieged, to wir, by Sennacherib, yet shall not be tired out, and so constrained to give up. These suppose the word to be a noun, or verb, (which yet is not likely) coming from a root, that fignifies to be weary. For though verbs of thole forms, do oft enterchange, as eliewhere hath been observed, ch. 8.1. Yet regard must be had to the tenour of the context, in words o.1. yet regard must be nad to the tenour of the context, in words that are ambiguous, and not extrant elfewhere: and that obfarred, will not eafily admit that fenfe in this place. The most therefore, both Jewith, and outs, read the words much after the fame manner, as our verifion exhibites them. And in the Hebrew it runs. nes, as our version exhibites them. And in the Hebrew it runs thus: It shall not be darked unto be revolved, or with whom, it shall be streighted. That is, the land (for that all acknowledg is meant, and agree to be sipplyed, as before, chap S. 1.) that hall be in sinch freights, as hath been said, shall one be so darkned as in some former times, hereaker mentioned; that which is by divers diversly; yea, two contrary waise understood. For some take it, as spoken in way of aggravation; as if it were said, No maryel, if spoople shall be in soft persplexity, as hath been destribed; for this shiftistion, when it comes, shall darken the land determine, in a far more griegous manuer, then was done in the softbed; for this affliction, when it comes, thail darken the land of therwife, in a far more grievous manner, then was done in the for-inger invations; or incoulds made into it. Others deem it to be de-livered in way of mirigation, and alley of the former dreadiful in demunication; that though it housed go hard with the land of Ifrael, or Judah, and the inhabitants thereof, in the judgment here threas-ned; yet it found not be forgiveroully stifficed, as in those former invations it had been. Which to me fearms, well weighing both the tearms, used there, of those former insurfaces, the one of them especially and the centre of the Textinot for probable to be the mea-ning of the Proposet in this ladee. I taket a sidner therefore or a especially, and the cenor of the Textynot fo probable to be the meaning of the Prophet in this place. I taking stather therefore to meaning of the Prophet in this place. I taking stather therefore to the former fenie, Specially, 7, 17, For as for those that would read the words, it fould not therefore, which they find not therefore they are met with a that which immediately follows, see, where at Fift, Rec. under they will grant, that it was unterly darking in those times fore passied, which the Prophet here points to.

dimnet (find was her Or. it shall mas he dimmed)

dimness shall not be] Or, it shall not be dimned, or darhened. For some make it a Noun, and some a Verb. See on ch. 8.22.

time make it a vocaning, and notice yet visits of our child the visit in ber viscation.] Or rather, such birs, or, it is that it, or shall be so viscad, or strained. Heb, under whom it is first used to ber, or to it.Or, to whom differs, or straints, bo, or shall be. Taking the word, as some do, for a Noun; unit whom to her, or to it. A redundancy in that language, very familiar; as Gen. 1, 30.P.f. 1, 4. That the word dand is understood, all grant; but force understand by it, the land of Judah, strictly to tearmed; and conceive the affiliation, here force told, to be meant of the invafion made by Sennacherib, under Exc-kiah, (which feems most probable) or by Nebuchadnezar, under Ze-dekiah, which not a few hold. Others suppose it to be the land of ifficación the ten cribes becaule mention is made of fone parts there-of in the words enfaired. He not why the may not be both inclu-ted, fines the greater troubles were to befal either of them, then as, yet there hadnor was three fit accels for the Affyrian, to the one but through the other.

vexation The vexation (or fraits, rather, or diffrefs) here intimated, hath reference to that spoken of, chap. 8. as. and there rendred anguist: and is not to be carried on, as our English doth ir, to the next branch where mention is made of fore-passed times and to the next oranen where mention is made in the camparion between the vexation, or dillrefs; but between the dimmels, or darkets, that had in former times been, and that then should be. And though dimnel's, or darknel's, and vexation, or diffrel's, may amount much to one; yet for the right rendring of the Text, and keeping close to the context of the Prophets discourse; they are here to be distinguished: and the reading to be not the land final not be to vexed, or diffrested, but shall not be in that manner, dimend, or darkned, as formerly it had been. See v.z.

-when at the first he lightly offt ited] Heb. as in, or at the first time he made light; or, according to that first time, wherein, or when he made light; (for there is a want of the relative as Gan. 34, 4.chap.42.5.) or dealt lightly with, which fome expound fondly, of I acting 1.4.1.?) or detail is justy with, which fome expound foodly, of Ighning the land of its inhabitants, by carrying them away captive, a King, 15. 25, as the hip is faid to be lightand, by calling our the wares, lon. 1, but this, (to d syno more of it) is by the opposite branch of aggravation, sufficiently refured. By making light, therefore is meant, lightly wifting, or defilling, or dealing more lightly withing them 12 to the property of the control of the co

them 1 as the faile Prophets are faile to have cured the hurt of Gods peoplesa is fively were but lightly bur, lete. 6.1. 4.

who he lightly diffitled the land.) That is, when God lightly diffitled the land.) That is, when God lightly diffitled the void indefinitely, and imperfionally, when the land was lightly affiliched, or viliced, See on th. 1. 19. When this fift lightly or vilication, we and by whom infilited, is not focient. Some expound it of the invasion made by Tighth-Pileiter, under Pekah King of littael, and Alaze King of little a king, 15, 29. Which to help one, fines of them cell use for exposed in read when the land, by this lang. But I rate, with

Chap. ix. with one or the Jewin Teach State and the time, made by Pul king of which he points to though initiation at the thing, nade by rin king of Allyria, in the reign of Menachem, or Manes king of Ifrael, and Uz-Allyria, in the reign of Menachem, or Maines and or tirae, and tra-ziah king of Judah, 2 king, 15, 12, 1 Chr. 5, 26, 1 aid here to be but a light affiction, to speak of, because the king of thrael, having, with a great fum of money, compounded with himshe flayed not long in

the land,2 King, (\$.2.5.).
the land,2 King, (\$.2.5.).
the land of Zebulan, and the land of Naphbeli Jin which it is probable, that Pail quartered his forces, when he invaded lifted.

e, that rate quartered are griceoufly affl (ther] Heb, and, or, or (rat and never ware using mere generally office to place the passion. 2.6. ch. 19. 15) a the after time (happpyleafrom the former branch) when (as before or branch against or made brany fasch. 36.2.) That is, dealt more grievoully with her, or it; to wir, the land, 36.2.) I nat is great more green my with ner, or it; to wir, the land, as before; which fome therefore put into the Text. This is generally underflood of the deportation of the ten Tribes, by Salmaneler, who coming after Tiglath-Pilefer, (as Tiglath-Pilefer after Pul) in the reign of Hohea over Hirael, and Ezekiah over Judah, twice entred the land of Ifrael, and at the first time onely made Hothea Tributary; but in the latter imprisoned him : and having Holiza Tributary, but in the latter imprificated him: and having furpriseld, and Sacked Samaria, twept all away before him, a. King. 17. 3.6. then which, what could be more grievous? But it is more probable, that the Propher Ipeaks here, not of any invariant of long atter, but of flown encert at hand, if not wholly palt; yet already begun, and in a manner, in being. See ch.8. 4./ And I concrive it therefore to be meant of Triglatt-Villefer, who, about this very time, invited by Ahaz, made an inroad into the land of Ifical; took, boldes divers throne Towns in funder other Tribes all time, invited by only, made an anroad into the fame of inact; tooks befides divers firong. Towns, in fundry other Tribes, all Neptali and Galile, the Reubenites, Gaddites, and the half Tribe of Manalch, that dwelt on the other fide of Jordan; and carried the people of them into Affyria, 2 King, 15, 29, 1 Chr. and carried the people of them into altyra, 2 King, 17, 39, 1 Chr.

1.6. That which, in no readon, could be effectivened to be but as a flight, or flight tooth of that State. Albeit, that one of the Jewiff Doctors tells us, that they councid not their land darkned by Wiff Lab. Pitchess invasion of those two Fribes, (and so expounds the Prophes words, not of the thing it fell, but of the expoles account, or second the second of the council second of the counc ti Sennacherib came, and feized on all the reft of them; of whom, he alone, that High on, expounds this latter, and heavier vifitation, then the former. Aleanned late writer, of special none, walkering the control of the special points of the expose to contempt; as 2 Sam. 19.43. Ezek. 22. 7. which was done, by the Allyrians invasions, and directions of those parts before mentioned: and the word in the latter branch, rendred, aggravated, or, aggieved; for to honour; and make glowner; as Jer. 30. 19. Let others confider of it; I approve rather the other read-

by the way of the fea | Some read the word, at, or in the way to the fea whereby men travel, and wares are conveyed thither; and by the fea,th y understand that part of the midland soa, called the great fea, loth. 1, 4, that lyes against the coast of the promised land. But the most, rather take the fea, here mentioned, to be the fea of Cinnereth, loth. 13.27. called alfo, the Lake of Genefareth, Luk 5. 1, and the fea of Galile, Matth. 4.18, and by a later name, the fea of Tiberias, Joh. of O.100c, Mattin, 4.18, and oya asac maine, 105 few of Toeston, 501, 1. for the Hebrews call great labes, as well as the branches of the main (e.g. fe.s., Numb. 34, 11, 12, 10th, 12, 3, So denominated from the country adj.cent, and towns therein, 10th, 19.35. Mar,

1. 28. & 6.53.
beyond Jordan Or, befides Jordan. For the Country of Galile, coa fled all along upon lordan, not on the further fide, or beyond it, in regard of the land of ludah, and Ierusalem; but on the necret in regard of the fand of the data and returnation; but of the fact of them, of it, and the Hebrew word fignifieth, at large, either of the one fiele, or, on the other, I Sam. 14. 4 and is to be underflood, either on this, or on that fale, belyther, or beyond, according to the refresher for the fall of the the other of the places, where, and whereof ought is spoken, in Control to the practs where, and whereto ought is posted, for Deut, 1, 1, 6, 8, 18, 20, 8, 4, 49. Nor need we therefore, for the falving, either of the Propheta, or the Evangelißs corography, to flye to that hitit, as four do, as to fay, that this trad of land, and and death, beyond fordam, because it had been for termed by the Israelites, before they passed over that tiver, and were as yet on the best of do feit. as France is both Somirid termed the Tradslabian other fide of it, as France is by the Spaniard, tearmed the Transalpine Gall-land, because, by the Romans, it had been formerly so stilled. For the very fame word is, by Moses, used, before they pasted Iordan, as well of the places on that fide, where they then were, as of the places situate on the other side of it : as by the Scriptures above ci-

in Galile of the Gentiles] The particle in is wanting, as Hof. 6.9. Mic.6.11 not unfitly here supplyed as in the former. The whole Region of Galile was divided into two parts, the upper and the lower, lo tearmed, in regard of their neerness to, orremeteness from the head of the river Jordan, on whose stream, and the lake it made and fed, they coasted. The upper, was in the Tribe of Naphtali; the lower in the Tribe of Zabulon. Some understand this of the lowlower in the tribe of Administration. Some untertains are first of the first of the

with one of the Jewith Teachers undersland it of a former invasion, tall, Deut. 33. 13 not observing that the lower Galde was not in Naphtali, but in Zabulon. Others suppose that the upper Galde, is within the points to though unitaken in the time made by Pulking of Naphtali, but in Zabulon. Others suppose that the upper Galde, is here intended, called, as they deem, Galile of the Gentiles, Because it was much replenished with heathen people, and divers forts of them mixed with the Ifraelites in it; partly, in regard of some Clause. them mixed with the fireattes in it; partis, in regard or onto Circis in it, made over, by Solomon, to Hiram, 1 King. 9. 11. And partly allo, because it lay, some part of it, neer upon the confines of Tyre and Sidon, Matth. 15, 21. Mar. 7, 31, and had therefore by reason of their vicinity, much commerce with them. And so is Hareason of their vicinity, must commone with users. But is fractional content of the Nations, or Genilits, Judg. 4. 1. in regard of the remainder of the Canaanites there: And Tidal, King of Nations, Gen. 14.1. As also another King likewife, so flyled, Joth. 12. 23 in regard of a mixture of divers Nations in their Cities, of certifories; and so under their command. Nor doth the Evangelists relation of our Saviour Christs preaching, and conversing much about the Sea of Tiberias, where he took up for his followers, fome of thole that exercised filting there, Matth. 4. 18, 2.a. or his abode at Nazareth, fluute in the lower Galile, Matth. 1. 2, 8. 2, 13. any whit crofs, or contradict this, as fome imagine. For it is did experly, that upon the report of Johns commitment, he day parted into Galile, and keaving Nazareth, (where he had former by made his abode) he required to Capernaum a City Brusar in the confines of Zabulon, and Naphtali, Matth. 4. 12, 13, and configurately of the upper, and lower Galile, for future, as was before faid, Se lying within the limits of the tribe of Naphtali, is juilty therefore effermed to belong, rather to the upper, then to the pout the Sea of Tiberias, where he took up for his followers, fome fore effected to belong, rather to the upper, then to the lower Galile. Besides, it is said surther, that our Saviour ment preaching about all Galile, Marth. 4. 18. That is, as well the upper, as the lower; and as well that; as this, because it is added, that thereup-on the fame of him went throughout Syria, Matth. 4. 24. which confines upon the upper Galile Howbeit, I suppose, they are mistaken, who suppose the whole circuit of the holy land, here described; as having its Western-bound, the midland lea: its Fastern, Jordan, its Nerthern, the upper Galile. But of the sea before. And though that were admitted, yet a fourth, at least, wants. Nor can I accord IRS Northern, the upper Galile, But of the lea before. And though that were admixed, yet a fourth, at leafl, wants, Nor can I accord with those, that tent this latter part of the wrife from the reft, and annex it to the next; reading the words without any dependance mpon the former, as beginning a new period, on this manner. They of yolk per Sea, (thair, it, those that live by the Sea fide, the Naphraliter, and Zabulonites elpicially, Gen.49, 13.) befide foodatus, (those that whe well on either fide of the river) Galile of the General Chief, the Market of the Great of the transport of the trans more also want nece. The Evangant Presson only to much of the Prophecy, as night concern his prefer diffeour(£, to apply it thereinte. And mentioneth therefore thefe two tribes, and those purso of them especially, pointed to by the Prophery, on intimate, that in those places, on which the darkness of affliction had first seized, in those times; there the spiritual light of joy, and life, had, by our Saviours

times, there the lpittual light of Joy, and life, had, by our Saviours preaching, firl figures forth, Mat. 43, 13, 14.

'U. 3. The geople that soilled in darkeylf havo fees a great light Here; I suppose, beginneth the comioratabe gast of this discourte, gromning light, notwithstanding the formerly denounced darkness) to the godly and faithful; partly by a good and constortable silve of their prefers troubles, and deliverance out of their incumbent discretes; and partly, by that spiritual deliverance from the thrashom of final Satan, but the convoiled Medisas: and the abundance of two and and Satan, by the promifed Meilias: and the abundance of joy and comfort, that should accrue unto them from thence; whereof that o

ther was a type.

The people that walked in darkness Heb. The prople that were walking.

The noun is singular; the participle plural because the noun is collective. See ver. 9. By the people here mentioned some understand the ten Tribes, who were to suffer more grievous things, then formerly they had done; partly by Salmaneler, 2 King, 17. 3, 6, and partly by Efarhaddon, Ezr. 4. 2, because mention is made of them, partly by Elarhaddon, Ler. A. 2. Decidine mention is made on this of the few pulaced by Neuricinaunezaan, a King, 18, 17, 82 19, 1, 3, 82 25, 1, 21, ch. 36, 82 7. Jer. 39, 88 52. I happole we máy well understand both houses, (see ch. 8. 14, 15.) in regard of the story, and acts of those times, and the calamities that befell either; which did typically refemble the fad and forlorn effate of persons, continuing in that utter want of all light of grace, and that flavery of fin and Satan, wherein by nature they are, untill they be effectually illightened, and converted by Christ, Eph. 2. 1. 88 5. 8. 1 Joh. 2.

Annotations on the Book of the Prophet Isaiah.

they abide, men fometime walk, and fometime \(\theta_i\), at home; as of apply them to the Iews, thus. Then hadft multiplyed this people, or, monutal converting one with another, (without any fach myferies, as the multiply them, at Christ coming, yet latele, or no joy will fome here, and there make) Pfal. 1. 1. 8. 26. 4, 5. Yet it may well there be of it; because, either to tew will receive him, and believe mutual converting one with another; (without any user mysteries, as fome here, and there make) Pfal. 1. 1. & 26. 4,5 Vert imay well have reference to milling m the dark, without use or help of light, as both discomfortable and dangerous, Joh. 11. 9, 10. & 12. 35.

darknefs] For diffress and discomfort, ch. 8. 22. & 50. 10.

daskopf) For dilfrefs and difcomfort, ch. 8, 23. & 53. 10. bath feea a great bgb1 list was in part fulfilled to the Jewith people, in those and the enluing times; first, at the defeat given to Sennacherib, and the breaking up of his frege, ch. 50, 21, 21. & 37. 6, 37. and afterward, at the overtinow of habylon, and the deliverance of them out of the Chaldean captivity, Pfal. 126, 2, ch. 4. 43. & 5, 2, 9, 2, er. 31. 4, 5, 7, 8. 33, 2, 11. & 5, 4. & 8, 51. 48. But mott fully and principally, by the ministery of the Gospel, whereby people are delivered from that furfitual bilinders, and daskneys, wherein formerlythey abode, Marth. 4. 13, 16. Luk. 1, 78, 79. & 33. 2, 10l. 1, 23. 6d. 2, 6. 18. Eibel. 6, 3. 8 and refected out of the 2. 32. Joh. 12.35. Act. 26.18. Ephcf. 5. 8. and refeued out of the fervitude of fin and Satan, whereof that Babylonian bondage was a type, Joh. 8. 32,34,36. Rom. 6.6,7,14,22. & 8,21. Col. 1. 13.2 Tim. 2.

26. Heb. 2. 14, 15.

bath feer He freaketh in Prophetical manner, of things to come, as

already effected. See ch. 3, 1. & 9. 8.

feen jehat is enjoyed, been policiled of; as Pf. 34.12. Joh. 3.3, 5, 36

great light] Much joy and comfort; for lght, is put for joy and comfort; as Job x 8, 5, 6, & 30, 26, & 38, 15, Efth. 8, 16. Pfalm 18, 28, & 79, 11, & 112, 4, & for spiritual grace also, loh, 12, 35, 36. Rom. 13. 12. 2 Cor. 4. 6. Eph. 5. 14. 1 Thef. 5. 4, 5. 1 lol.
1. 5. 7. & 2. 8. 10. astheground of all true joy and found comfort, Matth, 13, 44. Luk, 10, 20, Act, 8.3,39.& 16,34.Rom. 5.2,3. & 14, 17. 2 Cor.6,10.1 Pet,1.8.

they that dwell in the land of the [hadow of death] The fame is repeated; only with fome amplification: as ch. 8, 9, 10, 14, 15, 22.

dwell] Heb. [it. And fo the Evangelist hath it, Matth. 4, 16, as also

Zachary, Luk. 1.79 but fitting, is put commonly, for dwell ng, flaying, or, abiding Pf.23.6.ler. 39.14.8: 40.5.to abide, and dwell in a place is more then to pass, or walk through it; as Pf. 24.4.& 66.12. So loh, 12.46, abideth not in darkaefs, and 110h.3.14, abides in death, and Gods

wrath abides on bins 101,3,36.
in the land of the [brdow of death]Max.4.16 in the region and shadow of death, Of which phrase, see on ch.4.5.
[brdow of death]As before, o lob 24.17.Pf.44.19.8.107.10. for

deadly shade: as, body of death, Rom. 7.24. for, dead body. Extremity of distress, and misery, compared to such a dreadful shade, or darkness, as with the horror of it, may ftrike a man even ftark dead, Mat. 28. 4.or that shadow and darkness, that is said to be in the grave, with those that are laid up in the bowels of the earth, and are lodged in in the chambers of death, lob. 10.21,22, Pf. 88.6,12, and to men dead and buried, are those usually compared, that are in a calamitous and hopeless condition, Pf. 88. 4,6.ch. 26. 19. Ezek. 37. 11, 12. Dan. 12.2.

See further of this phrase, on Jer. 2.6.

upon them hath the light shined] They are, or, shall be (for it is spoprosesses more use tigm joines | 1 mey are, or, must be (no it is figure to whom, after a dark, or tempelmous night or featon, of force continuance, as Eac afpecially your at land, in other lazardos, and harbourlefs place, the clear day-light, to bright Sun-flines, at length industry for the felf, Aft. 97.10.39, 50 Pl. 37.6.82 11.4.5 See

ch.60,1,2, Mal,4,2, ch.66.13. Mal.4.2.
V. 3. Thou buff multiplyed the nation, and not encreased the joy!
These words, as some, are by an Apostrophe directed unto Sennaches, who came with a vast army to befine Je realizable; by two says further and of his purpose, and retired back with shame: As if the Propher had faid to him; Thou has multiplyed by forces indeed by final have little joy of them at last. See ch. 36. 82; T. But this Geams not foliatable unto that that follows. The most therefore are of opinion, that the words are spoken unto God: but in exposition of them, they are rauch divided, Some refer the words to what was or mensure are much divided, some reter his would be what what a had of the fe, fome understand them of the Gentiles, firangers from the common wealth of Ifrael. That howfoever God had multiplyed them; as he did Ifrael, and his feed, Gen. 17, 20, 30 th and not imparted that his grace to them, that is the only ground of all not inspired that his grace to them, that is the only ground of all true and found vip. Bpt. a. 1. Others tather apply them to the Jewish people: and of these again, some read them on this wife; Thou held indeed makilyted this people, (the Jewish Nation, according to thy peomite unto Abraham, Gen. 15, 5, 82 a. 17,) or, thou hely naturalled thin, shecaule the word fignifies, as well great, and mighing, and the verb to magnife; or to make great, as to multiply, Gen. 3, 16, to wis, by many betterist and beffings bellowed on them, vistories, archived, and miracles wrought for them jbut yet thou high an angel their joy so great; that is, hast not given them so great cause of joy, as thou will do hereafter, in the deliverance of them from the labylonian captivity, Pf. 126, 12, but especially in the spiritual deliverance by Christ, th. 35, 10. Others, Nove since thou multipodle this people, dall'thou give 10. Others, Never fince thou multiplyeds this people, didst thou give them such matter of joy; or, in multiplying of them, thou gave it them no such occasion of joy, as hereaster thou intendest to do. Thus those of them that refer them wholly to the time past; excepting only, what they annex to them themselves. Those that understand

in him,ch.53.1. Ioh.1.11.8c 12. 37, 38. or, because, though at first many flocked to him, and followed him, Matth. 15. 30, 32, 33. Luk 12. 1. loh. 4. 1. & 11. 48. & 12. 19. yet afterward they fell as faft away from him, loh. 6, 26, 66, Matth. 31.9. with 27, 23, 24, Others to the Gentiles, Thou half multiplyed this Nation, by accellion of the Gentiles called not othem, by the Ministery of the Gopel, ch. 54.1,3.Gal.4.27.Rev.7.9, but then half not thereby encrafed, their joy, because this vexed and troubled the Iews, Act. 11.2,3. & 13. 45, physicallic this vexea and troubleat the fews, act, 1-25; & 13, 45; 5. 6. & 2. 1, 7. 2. 1. The f. 2. 15; 16, and because upon the coming in of the Gentiles, they were rejected, Rom, 11. &, 12, 19, 20, Others again, both to lews and Gentiles, indifferently, that though God be pleafed to multiply, or magnific the body of the faiththough, confiding of both Nations incorporate into one (Sal. 3, 1.6. Eph. 2, 1.4), 16, 8, 3, 6, yet, he will not affired them any great measture of the sales of mitted) and how many fillings are inferted, to make out thefe notions. The main difficulty artifeth from the negative particle; which to falve, therefore, some would have the words read by way of intercogardon,by which manges of reading, foune Scripture-freuples, are founction by form decended, to be happy as not better by form decended, to be happy as not better they form the words being thus read, Half thouns carcraftd their jpy 3-ll the difficulties will be difficultied. The deriving interrogative being equivalent to an affirming enunciative. For the lenle, I concur with them; but I raile it from another ground. The Hebrew Criticks, commonly called Maforets, have observed divers readings in fundry places of Scripture, about no one word fo many, as about the word, to, which in Hebrew, according to a diverfe writing in that language, fignifieth one while, Not, another while, To him. This diverfity concerning it, is found, as Exod, 21.8. Lev. 11.21. & 25.30.1 Sam. 2.3. 2 King. 8.10.1 Chr. 11.20. Exr. 4. 2. Job 13. 15. Pf. 100.3.ch.49.5. & 63.9.16 in this place : the reading therefore being doubtful, whether not, or, to him, or, it; I follow rather this latter; though by ours fo generally renounced: not because those Jewish Criticks prefer it; but because it suites better both with the scope of the place, and with the sequel of the context: & read the words thus : Thou wilt multiply this nation, thou wilt encreafe their toy, The main exception which one of prime note taketh to it, is this, that the pronoun in the Hebrew is wont to follow the verb, where as here thus read, it leadeth. But so it doth also, Job 13.15. where yet most go with the keri, the same with this here. And he that takes this exception, yet approveth the fense, only readeth the words in an interrogative tone, wherein the negative affirm-

Thou hast multiplyed] Or, Thou wilt multiply. For the Prophet rune all along here, in a propheticall frain: speaking of things future, as present, or path.

the nation] Or, this nation. For the particle is difficult as ch. 26.15. thou half added to the Nation, to this people, the Lewith, Thou wilt cause them to multiply, and thrive again, when they feem to be almost worn out, after the soil of them, made by Sennacherib, ch. 37. 31.after their return from the Chaldean captivity, ler. 31.27. Zach. 2.4. in the daies of the Messias, by confluence of people out of all parts, that shall joyn themselves unto them, Pf. 47. 1,9.ch. 2.3. Mic. 4. 2.Zach. 8.20,23.

and not enercafed the jety] If fo read, it should rather be rendred, but, then and for it is a difference, at least, if not an advertative. But for not, I read, to it, or, to them : the word, nation, whereunto it refers, being a collective:as ch.5.25.& 6.9.

being a collective as cn. 3.3.c. v.y. eactorfold blockmanified, as Gen. 19.19 eneroafed the joy, or, joy to thom, that is, their joy. Thou wite dilytain fiege, when they thall be unable to hold out, ch. 37. 3,16.3.7. in bringing them back from the Babylonian captivity when they shall feem to be path all loye of the Daulyonian capturity, when they shall seem to be patt all hope of the recovery. Exect, 37, 11, 12, and principally, in seehing the Meffas unto them, the fore-light of whole day, so long before; so much rejuved Abraham, Joh. 3, e6, and whom all the faithful of former times had so cannelly expected, so instantly longed for, Mar. 13, 16, 17, Luk. 2, 5,30,37, 38, to deliver them from the thraldom of fin and Satan, Luk. 1, 69,70, and 2, 10, 11. whereof those former deliverances were but thadowy refemblances; and were also exhibited to them, both by him, chap. 63. 9. and for him, in whom all Gods promifes, are yea, and amen, 2 Cor. 1. 20, See

they joy before thee? As thou wile give them occasion of much joy so will they take notice of it, lay it to heart, and in way of thankful acknowledgment thereof, rejoyce in thyprefence. Ye fee how na-turally this floweth from the former branch; and what firength is hence given to the interpretation thereof before delivered, So Pf. 9.

2, 3, 8, 20, 5, 8, 2, 1, 1, 8, 3, 5, 9, ch. 12, 3, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, 5, 2, them of the future, either in whole, or in part; do, fome of them, diftinguish, as they would have it, this inward and spiritual joy, from that external, worldly, and carnal joy, that worldly mens hearts rade the external, worldly, and carnal joy, that worldly mens hearts rade to form them, that the contract of former branch; Luk, 6,21,25,25, but of that branch, and effective rence that this hath to it, fufficiently hath before been spoken. The meaning of the words here, rather is, in thy prefeat, in thy Sanctua. ry, in the Allembly of thy people, the place of thy face, or special p.efence;as it is terned, Pfal, 42, 2, in reference to that place, where Iometime God appeared to Jacob, and he therefore named it Peniel Gen. 32. 30. So the phrase is used, Deut, 16, 11, 14, Plalm.

68. 3.

according to life two fimilitudes is the greatness of this their joy further amplified, the one taken from one of the greatest ordinary occations of joy, in times of peace, the other in times of war.

the joy in harveft The joy, not lo much of hiralings, that reap for others: but of the owners of the grounds, and the grain thereon growing, whether the richer fort, whole revenues conflit much in the tinus of the earth, Gen. 26. 12, & 27. 28. Plal. 4.6, 7, or, those of the finits of the earth, Gen. 26, 13, 8, 27, 28, 1911, 6, 27, or, shole of the encare rank the husbandmen, that baving taken much paines about the tilling of their grounds, whereupon the metaphond of them and theirs depends, and with long parience and much holicitude expected the return 8 receive first, junary, 7 are exceedingly eigoved, when they fee their labours (conded, and their creditation aniwer-ed with a period of the property of the property of the conded, and their creditation aniwer-ed with a period of the property of the property of the conded, and a conded, and a figure of the cart, first, 13, 5, 6, and are worn therefore with much foleometry, and joiling, to bring in their grain, as the principal figurous of the cart, first, and latt, Levit, 23, 10, 16, 17, 39, 44. Deut. 16, 39, 11, 13, 14.

and an mentypic whose they deviate the food like of the cart, and are mentypic whose they deviate the food like of the deviate they can be supported the word put imparsionally, as charat. 3). In their dividing the lipser as no greater poyn a times of peace, then when haveful comes well

the wora just imperionally, as (fi. 1.19.) Jatome awaiting the spirit as no greater joy, in times of peace, then when harvest comes well included in the spirit and bostiers which obtained, to be shared among those that were in the fight, as Num 31, 327, judg. 5, thared among those that were in the fight, as Num 31, 327, judg. 5, the spirit and the spirit are spirit as the spirit and the spirit are spirit as the spirit 30.1 Sam.30.16,19,20,22,23.2Chr.20.25,28,Pfal.68.12.See Pfal.

119.162. V.4. For thou half broken, &c.] Having declared the greatness of their joy, he proceeds to flew the ground of it; their deliverance, and freedome, from the straits and thraldome of their enemies. as well corporal, as spiritual, Some read the words, when, (as Job 3, 22.) thou shall have broken. But we need not after the received read-

ons and opperfions from that State then declining, as ch. 38.6. See Nah. 1.13. Others, of the diffolution of the Babylonian captivity, Fzr, 1. 1, 2. it may well include both, but both ftill, as looking. further, a the releasing to morally by Christ, of whom, year, further, and the releasing to morally by Christ, of whom, year, for high rather patel Thus has feet them free. For when the yole is taken off, Hol. 11.4, or becken affunder, 1.e., 5, the beaft is at like to be jet abs. 2.1. & 30.8.1 will break his yole from off hy

neck.
The yoke of his burden That is his yoke which is a burden; as the fign of circume foot that is circumstifoot, which is a fign, Rom, 4.11. or rather h yoke of burden(that is, his burdenfoot polecras, the his of his bullet), for his bub hill plait, i and, his is that of godd, for, his golden idols, th. 2.0 the fyntax is in citter place alike: a spleit, in Scripture, and the superior way returned what kind foevers because a yoke, both reftrains a beat of his will; and lyes heavy also on the north 2.8 e. K kind 1.2 a. 11.1.1. A must refused finer. his neck, Deut. 28.48. r. King, 13.4, 9.11.14. Lam. 1.14.more especially for servitude, and thrallome; because the beast by it is constraints.

ned to do man service, Jer. 27.2, 336, 7, & 31.18.
of his burden Not which he laid on others; as thy fathers yok? 1 King. 12.4.9. but which was by others laid on him, and where with he was burdened: as our yoke, 2 King. 12. 4, 10. See chap. 5.

and the flaff of his Shoulder]Or, Shoulders, So ver. 6. the flaff and the flaff of his Jhoulder) Or, Jhoulders, So ver. 6. the JagiwherewithGod formerly linear them, and laid them, as it were, or the the flexiblers, hr. 15,44 & 14,49. a metaphor from the manner of fome hard and cruel marker, that et hands over his levenns with a flaff or a cadery, ready ever and a non to be laying them in or; bur this flaff, it is faid, God that his hopen, as 6,1,4,5. The Lord hash hom-tant the flaff of the wicked, thereby intimating, that now his people threald now beamy longer, as flaves, under the flaff of fact, as formerly they had here.

the rad of his appressour] Heb, the rad, or feepter of him that exacted on hm. Or as some render it, from him, as Ezek 43.18. So Job 3. 18. on h.m. or as iome render R. John him, as Ezek 43.10, 30 100 3, 13. ichap 3.12. The word properly, fignilies; either at asking wish imposely a rask of work and requires; accordingly, a strict account of it, Egol 5.6, 8 chap 5.8.3, (whence also it is iometrine put for a of it, Excl. 1, 6, 8 chap, 83.4 (whence alloit is ionucrime pur for a direct, 104,32 ?) O'en needfor for folls and tributes, 1 & King. 3, 3; and figh butters did foreign Princes, the Allyrians, and Babylotains, effectailly, inclosing, and exact from Gods peoples, King. 1, the control of the er or authority, as [bal. 2, -9& 4], 6.8 (10.20) their exacts, that is the power of the control of the control

acs post scripts was a tray post cause from time, the from temes, the from temes, the from temes, the fact of miles and the day of Middlers | What time (asch. 3, 1.9 & 4.1.) God, by Gideon, overthreav the Middlanies, Julg. 2, 2.2. ch. 10.16, who had been prievous opprellors of Gods people, Judg. 6.2.6. Unto which been grievous opprenors of Ouas peoples, 1 mg, 5 13/6, the defitual-ion of Sennachei bs army, because it was not affected by the sorce and valour of those that went forth against them, but by a sudden fright in the night, ludg 7.19.22. all was of God, nothing of man, fright in the night, hugg 7.19, 3.1. all was of God, inching of man, meiher. Other Suppole, that Chrifts piritual conqueft is there-must compared, in regard of the trumpers and the lamps in earther space, in the compared of the trumpers and the lamps in earther patchers, Jung 7. 14. refeabiling the trumper of the Golpel in the mouth of Gods Medlengers, chapt, § 8.1, J01, 5.24, 35, 18 and the middlers, or meldengers themselves, though thinking, as lamps; in their ministery, John 3.55, Lisk 13.35; whereby they hold out the light of Gods word, Phill. 13, 14.6. Vect carrying this precious and powerful light, in carthen velicle only, that the efficacy of it may, appear to be of God alone, not of thems. Cord. 2. But the thinse feam a list be of God alone, not of them, 2 Cor. 4.7. But these things seem a lit-

the day of Midian [Day, for, time; as chap, 3.18.8 4.1. But in more frecial manner, the day of luch an one, is uted, for that time; wherein specias manner, jut et aj o titum un one, pu et aj ou esta ou una cum sometime more remarkable thing befallethinch a perfonço people; elber for evil, or for good, S. the Day of Jerufaten elber, de day of Gibe, Hof. 9,9 when for their abominable with the day of Gibe, Hof. 9,9 when for their abominable with positive production of the day of

they were deltroyed. In the day of thy brishers that is, of his calsmity dilitrefs, captivity, a deltralling, as it is there expounded. Obad. 1.
4. And to here, the day of Midam, that is, to his overthrow.

V., For except hat led for the marious 2s with confield anyle, and
garmater tradita is bloodly the tills flush the with braining, and facel of fire!
3 most read this verie; both of the H between, and ours; as confifting of two members, opposed the cane to the other. And some
of them understand is of the overthown given to Sennacheribs army at the flege of Jeruslaem; that whereas, in other battely, visionvy is not wont to be archieved, and the canny over-thrown without ry is not wont to be archeived, and the enemy over-throw without much tumult and noife, and ufe of a ms, and blood-lited, on both fides. On being a land ufe of a ms, and blood-lited, on both fides. On being a land of the l must a union and note, and use of a mas and novo-mice, on north fides. Or befineering, at least, of times bodies, and their appared with blood Pfal. 68.33.ch.63.23.Here should be no fach matter, but they should be siddenly finitten, as with a blast of lightning, the dead of the night, without any inoyic, or use of fouldiers, or arms. See chap. 10.16. Others understand it of Christ's privatal loadiery, and before the control and advisord and the control and advisord. See chap.10.16, Öhices understand is of Christ's spritual fouldery; and his conquests, which are carried on and archieved, now the fact weapons and condities, as of here are, a Cor.10.35, but with the fire of his Wost and phire, where chy he both sindhaeth the hearts of sure, to himself, and other fallwarion, chap.1.15.86. 44, Jer. 10, 9. & 13.23, Maturilli, 1.15. Cor.3.13.2, 3.3 and will not end ya file detroy his 31.23, Maturilli, 1.15. Cor.3.13.2, 3.3 and will not end ya file detroy his 31.14. & 8.2 & 1.8. Fig. 1.16. & 2.15. And will now any Jour this rendering the words. For all the conflict of the conflict was, indeed, with night and visited and tumma request wan moons, and yet was to communion, to melt for the fire. That is, although the enemy of Gods people, did with much hiry and rage alliast them, and bedewed their garments with much hiry and rage alliast them, and bedewed their garments with the blood of those whom they hew of them; as to his, 34, 33, bet; 11, 17, 86, 13, 7 yet in fine he thall fail of his conquest, being himself and the proposed with his manner. 6 that of with his helded of Gods and the statement of the state 17.00 13.7. yet in one ne man tail of mis conquest, being himself and together with his rayment fo flained with the blood of Gods, people, become matter for the fire, chap. 16, 11. Rev. 17, 6, 16, & 20. 9, 10. And thus they that divided the words of the Text into two 10. And thus they that divided the wears of the LEX mitowood diffined axioms. But others read the whole verifes a one continued fentencepa leaft, as fipsaking of one, and the felf-ame matter, And among thefe, fome of the manner of the overthrow given the Midianites, and their complicies, with that which followed therequipon. And they render the words on this wife, who he would be distributed to the supplies of the foundation with other ways with the foundation of the foundation with other ways. flet of those that conflicted, or that fought either with other, was with was concussion , or tumrult, and garments were rolled in blood, and it was concussion or immut, and gameans were roused to became, or ended in bursing, even, fewel for the fire. All which they understand of the turnally or combustion that was in the Midienites camp, and the slaughter that they made one of anothers so great campand the linghter that they made one of another, fo great and fach abundance of blood thereby phig. that both the bodies of men, that a by extering in their own blood, and their garments there with polluted, and polled, were fain to be burnt together, the one with the other. See ch. 14. 19, Others understand it of the proceedings of Christ, come in theleth; as rendering a reason, who provides the control of the control of the control of the interface of the Christ, was faid to be like that, in Gidson; time, of the Ifraelites from the Midianites; to wit, because of the preaching, and light of the Gofpel, like the lights, and tumpets then uted, ludg, 7, 20. The enemies thereof flould be frighted and debted leaves. flighted, Rev 6.15,16. The world filled with war and blood fixed, nignica, Nev. 6, 15, 10, 1ne worth hield with war and blood fixed, Mat. 14,6-7, Rev. 6.4, and all, at laft, continued with fire, 2. Thell, 118, 2. Pet. 37, 10, 12, Blut as the latter reading feems more plain and fuitable, both to the frame of the Text, and to the coarle of and amazie, note to the traine or the 1ext, and to the coarle of the context, then the former; for the former exposition of the latter reading, ferms to the more agreeable to either; as more familiar also then the latter.

For [Or, when ; as Pfal. 75.2 enery] Or, the whole . See the like amb guity, ch. v. c. notions, are, by some given to it; but with small probability.

with confused neife (rushing, or rushing, Ezek, 11, 12, & 37.7,01, commotion, or, contustion, 1. King, 11.12.ch, 19.5. Jer. 10, 22, Ezek, 38.

ga.ments]Heb.garment.The fingular taken collectively; as ch. 3 ga mens jeteu, arment, ane iniguar taken concentrety as en. 3. 67, and, as before ymericary or moriter; and man for min, ch. 2.0. 50me would have the word figuile, properly, a clonk or mantle, fo tearmed, because the skirts of it nled to be cast over the left should der, that the right hand, and arm might be at more liberty. But it is used for apparrel, in general.
rolled JAs of Amaia, 2 Sam. 20.12.

in blood]Heb bloods, Gore blood, blood fied in fight, or by other violent means, ch. 1.15.8 4 4.

but this shall be Or. and it was, or, became; or, which became; to wit, the rayment to polluted. For the copulative, is fometime put for the

relative See ch. 3.6.8 5.44, with barring 350 the particle is rendered, Plal. 147.29, and may wel

be, Job 17.5, or for, unto burning, as, for, or, unto defolution Joel, 3.19.

fut]Heb.meat;or.food:as ch.to. 16.Put,by apposition to burning, or having reinerence to the verb-fubstantive. The whole verte may thus be rendered; when the whole battel of those that were in battel, was with classing of arms, and rayment rolled in gove-blood; which, by burning became food for the fire, That is, was, made fuel For, fuel for

the fre, is a meer tantology, V.6. For unto us a child is born! That these deliverances of Gods people, and the fubduing and pulling down of fuch mighty Potentapeople, and the fubriting and pulling down of fuch mighty Potenta-tes, whether feedlar, or finitual, may not feen impossible and and what manner of perfon, by whom all that that been faid, full be effected even the Mellias, the Eternal Son of the Eternal Father, whom God finall raife up to be the King and Governous, of his Church. This paffage of Seripune, howfover the ancienter of the Lowith Dodors, whom the Chaldee Paraphraft allo followes, (as both all of the first beat have been verfed in the unonument of that those also testific, that have been versed in the monuments of that Nation,) acknowledg to concern the Messias; yet their later Writers, ration, jacknowledg to concern the necessayer their later writers, by all means, labour to darken the light of to clear and pregnant a prophecy, by endeavouring to divert it, and to turn it over to Ezeksla. Whom albeit, we dernyon, in flome things to have been a type of Christi, of which, see chap 32.1. Jyet the names given unartype of Christi, of which, see chap 32.1. Jyet the names given unartype of Christi, of which, see chap 32.1. Jyet the names to the party here described, are, some of them, such as cannot agree, either unto Ezekiah, or unto any other meer man, as we shall afterward fee. The words may well be rendered; (as before verf.s.) as having reference to the deliverance, mentioned, ver. 4. (a child is bora tous. Not, that fuch deliverance was not, in participote exhibited but because it was then more fully compleated; and he manifefted in the fleft, by whom, and for whom, all had been done that

wasformerly effected, a child Not Ezekiah, as our new Rabbines would have it, who was born fome good space of time before the date of this prophecy, yea, before his father came to the throne; for he was five and twenty year old at his fathers death, who reigned but fixteen, 2 King. 16. vy years on an instanties death, who is tigned with instead, a ling if it is a fact, and it is institutional and in the instance and it is a fact, and it is institution, and it is a fact, and it is institution, and it is a fact, 2.7.Prov.8.24.25.& 30.4.

7. Erov. 8, 24, 25, 63, 30, 4.
is born For, is to be born, in the prophetical flyle; as ver, 4 ch. 7. 14.
unto ut Not among us, only; Matth. 2. 1. but, unto us, unto our bene-

fit, and behoof, Luk. 2.11.
18] Jews, the feed of Abraham as well according to the faith, as according to the flesh, Luk, 2, 10, 11. Rom, 2, 28, 29. Gal, 3, 8, 3, 16, 1. loh

unto us a fon is given]A second branch concerning the same child, adding some emphasis to the former,

adding tome emphasis to the former.

a fee As noting his fex, Luk. 2.7. and so pointing at his twofold Nature; being both Son of man, and Son of God, also, in one and

the fame Person, Mat. 16.13,16. is given] Not pared, or returned to us, in way of payment; (for whohath given ought to him, that he should be repaied Rom. 11.35.) nor fold to us, in consideration of ought to be pay'd by us, (for what can we to us, m connectation of ought to be pay a by us, for what can we return to God that is not his own already, Gen. 3,1,10.1Chr.0.19.11.

1.2. Rom 1. 36. blut given, freely beflowed, without any refpect of ought in us, that might nivite, or induce him theretune, Rom. 5, 6, 9, 10. Tr. 3.5. without expectation of ought from us, that might be below the second of the se neficial unto himfelf, Job. 22.2.3, & 35.52-8. Pfal. 16. 2. Again, not given, only, as I faac was given to Abraham, Joh. 24. 3. but in a far grown, onty, as that was ground normalian, join. 44. 3. Dut in a far more eminent manner, in regard whereof, he is, in way of excellen-cy, and in a peculiar manner, tearmed Gods gift, Joh. 4. 10. and faid to be given by the Father, Joh. 3. 16. & 6. 32. 33. See chap. 49.

procuring of all things necessary for the fafety of it, either corporal or spiritual, temporal, or eternal, is undertaken of him; and born, and fustained by him, chap. 11.4.8.40. 11.8.42.1, 3.8.49. 5.6.865.1 5.

0.35.8.15.10.
Governmen: Heb. Principality, or, Princedome, and so ver. 7. It denotes here that place of authority, whereby Christ is made, as Viceroyto God his Father, and his Lievtenant-General, Plal: 110,1,2.1. Cor. 15, 25, 27. Col. 1. 18, 19. especially, in regard to and behalf of his Church, for the latety and welfare of it, Matth. 28, 18, 20. Eph. 1.

Jall be So, not amissyet the Hebrew Syntax requires rather, it, or, just b been, and so both the Greek, and Latine sender it, but the form is prophetical, as in the residue, wherein, either the one expression. fed, or the other intended, would, without thift, or change, be constantly observed.

flantly observed, when the first proper forms allusion here, to what was before faid of the burden, and the flast proportion flowed from the foundary ever 4-through the Jewith Malters makes no very good tie of it, who to prove in meant of Hezekinh, fast, the vod, and the flast fitter which the burden too) burden to burden too burden to burden too burden to burden too burden to to be as his vallal, which his father before him had been, 2 King, 18. To be a fine vanishmen of father ecoterini nau occis, and, 10.

To but it is not enough, for the fathing of this Prophecy upon Hezekiah, to pick out fome piece of it, that may be applyed to him and another manner of regiment is here intimated, as appears, yet. 7, then Hezekiah's ever was. But that we may the better understand the phrase here used, we are to consider, that the shoulder is the or-dinary part of the body used for the bearing, of heavy especially, amany part of the own sited for the secands, or heavy checkenly, and weighty burdens. Gen.3.1. 1, 8, 2.3.1.5. Exol. 2, 34, 10fn.4.3. Jude, 9,43.8. Exck. 1.2, 6, 11.Now there is a two-fold burden, three is a bar of burden of fervined, Gen. 9, 41.4, 1. Exod. 1.1. and this burden Christ takes off from the flouders of his. Pla.81. 1, 11, 42.5. and there is an homemable burden of care and charge, which attended the second of the control of th on, and belongeth unto those that are in place of authority; in regard whereof, the fame word in divers languages, that fignifies honour is of neer affinity with that which denoteth burdes, and government is therefore by the wifer and better fort, juilly deemed no other, then a more honourable kind of fervice; King, 11.7. Nor indeed tash's alight or foundl; but a great and weighty burden, if it be well weighted; confifting in a conflant care, follicitude, and fedulty, of procuring, and providing for the fafety and welfare of those that live under their chargesch, 3, 1, 2, 2. Cor. 11, 18, 29, that which, is of neer affinity with that which denoteth burder, and government howfoever Princes and great Personages, oft-times neglect, and renonwover trines an agreet retionages, or times negres, and res-gard not, contenting themfelves with the State-ferrice, and reve-nues, which they receive, and perceive from their people, without regard of their good: yet Christ doth not or but as the taketh the burden of tervinede from off their flounders: (though not the burden of free fervice neither from off their (houlders:) Zeph. 3.9, no more then the yoke of willing obedience from off their neck, Matth. 11.29) o he taks the burden of care and charge for the providing for them, fulfaining of them and accommodating them with all necessaries, both concerning this life, and a better, and layeth it upon his own Boulders; Pial. 37.5. & 55. 22. & 84. 11. Heb. 13.5,6.1 Pet. 5.7. See ver. 7. in regard whereof, also, he is called, not God fervant only, ch. 42. & 53.11. but a fervant unto Gods people too, Matth. 20.28. Luk. 22. 27. Rom. 15. 8. Phil, 2. 7. What some report of a key carried on the houlder of some, Officers in Court, as here alluded unto, shall be further confidered, on ch. 22. 22. For the allufion that fome suppose here unto Christs carrying his cross, Joh. 19. 17. (not unlike that, which others have, of laac's carrying the wood, for the facrificing of himfelf, Gen. 22.6.as a type of the lame) to more ferious Authors,

[houlder] For, [houlders, as ver. 4. Boulder For Jouldays, as ver. 4.

and his name shall be called That is, he shall be called, or, this shall
be his name. to wit, that which solloweth; not that he should be so commonly flyled; but that he should be known, and acknowledged to commonly tyted-but that he flouid be known, and acknowledged to be furb, at the fee titles all of them import. So Chr., 74. Jer. 23. 6. Bzek, 8, 3. Hebbe float tall, as Mal. 1. 4. bet pladt eath them. The adive taken very frequently in an imperional manner, not aptly experiled by the pallives. He float the called, they flat be called. When the pallives He float the called, they flat be called. When the called Home the text of the pallives of them, take occasion hereby more farmed to the called the cal possible, by force or slight, wring it out of our hands yea, and the hands of their predecellors, by applying it to, Hezekiah. But they do but as the Madianites, one cross and cut another: and no other veapon needs to refute what one offereth, then what is lent us by another. The verb, some of them will by no means have to be another. The verb, some of them will by no means nave to be impersonal. For God, and they jick expertly faid thus to have called Exchaltrand this to juffife, they lead or rend, rather the words, on this wife. He who is wonderful to countle, and the mighty God, and the Faber of Eternity fluid call bis name (to wir, Exckiah) the prince of pearst. 33. Sec ch. 3.6. 11.

**and the Gournman ms, and for ms, to effect our falvation, Rom, and the Gournman final for ms, to effect our falvation, Rom, and the Gournman final be upon his [houlders] Not the power and authority only, for fulling, and governing Gods people, is by God his Father, whole Son he is, devolved wholly unto flim, Plal. 1. 7. 8.

**Mat. 11.7.8.2.5.1.2.6.5.7. Act. 3.6.6.8.1.3.2.3.3.3.3.3.

But the whole care, and charge of proceeding his Church, and the sight is, faith he, that all the is 6.1.

Chap.ix. the party named to wit Ezekiah, the shall so name Ezekiah. Then the party named to with Exercising members a same Exercisin. Then to make this Good, he pulleth a fundees he terms, whereof both the whole entire flyle, and each sitle contained in it, doch confift and fo subolo entire flyle, and each sittle coinsissed in it, do the onfittand for trich himfelf in futualing against the bright line-thine, to thew hetherings all ble papilyed on, and werfield of Ezekish. That, where he property of the property

them) of Godinat and applyable therefore to any other, dhen to blim that is God. But hereof more indicating of the feveral titles, mondrefulcount/fluor, II bele as two diffinite titles, those of the Investin Dottons dude, who supply them to Excitain, and they favy that he is termed nonderfull; in regard of that thange wender of she has going Markovard, wrought in his days, and a his request, also have going Markovard, wrought in his days, and at his request, affing to Dotton the University of Code, and the state of the Code of t he took with his Princes, concerning the fervice of God, and the facey of his City, and the good conside he gave in either, a Chr. 29 Jaicty of his Crty, and the good consuct negave in enter, a Chr. 2, 4-11.8. 30.17.8.2.13.8-8. Many allo, yea, the most of ourse, herein concur with thom; though note in applying of them to Excitable concur with thom; though not in applying of them to Excitable concur with thom; though not in applying of them to Excitable concur with those though the concurrence of the con (which others, allo, others own, anime and reject, yet in disjoying them, and making them two feveral ricks. And true it is, that they may be overally applied unto Chrift, and are vesefied in him, they may be coverally applied unto Chrift, and are vesefied in him, they may be coverally applied unto Christ, and are vesefied in him, they how can be but: be deemed onteodingly neodofful, with whom God now can me non- ocacement executingly monately in, with whom Sold and man, the Divine and humane i nature, do in one person so millerroully, and miraculoully concur, that the very Angels them felves, who do therefore adore him, among other things, admire this in him, as a mythery, even beyond their reach, t Tim, 3, 16, Heb this in him, as a mythery, even beyond their reach, I Tim. 3, 16, Heb
1,6, Eiph, 3, 10, 11.1 Pet. 1, 12, 05, how can the tried of conneil/flow be
denyed unto him, who is the most inward of privy. Council with
God his father; and imparts unto his, of them, from him, what forgris in neeffacty to be known of them; 19, 11, 14, 18, 8, 3, 13, 8, 5, 2,
8, 15, 15. But those other Jewish Witers, that expound them of
Cod invariant recorder, as reaking in incomba one beloand for the & 15,15. But those other Jewish Writers, that expound them of God, joyn them tegesher, a making up joyntly, one titlerand so do divers of ours, allo, who apply them unto Christ. And indeed to not it forms, that the plays the man time of the control the control that the plays. For the meaning of them: The word remains profit in the most point of the control that the plays a minutely on a wander, such as the piece point of the control that the properly at minutely on a wander such as the point of the creature, Ood alone is able to the Christ, and the power of the creature, Ood alone is able to the Christ, and the power of a causafelour with it is a if one hould fav a wonder, or minuted of a causafelour. it is as if one thould fay a wouder, or miracle of a Counfellour, that is, a most wonderful, or miraculous Counsellour, as we use to fay, mirhorand a miracle, or, a woulder of woman kind, for a most remarkable, wonderous, and even miraculous woman, and a miracle of man, sante, wonderous, and even intratations woman, and a mirace of man, or, a manifer of man fort; a wonfrous, or miraculous man a and it is the ulusi nature of the Hebrews, in way of amplification, to put the ablited for the concrete as at plating, for myll defaulte characteristic and the concrete as a feel of the concrete as a fee the abitract for the concerns afglataion, for molt defeate, th. 47. ac boundation, for molt dominish, for but 18, 11, 2016 (port, 18, 11), 2016 (port, 18, 1 phrale, or torm of speech, is about they much test numerative of speech it but what is spoken of Christ herein the noun abstract, that we may the better understand whom the Attribute belongs to, is by this our Prophet, afterward delivered of God, the Lord Jehovah, in the verb active He that maketh counfel wonderful; or, doth wonderfully is counfel, ch. 28 28, which place, as it helps to cleer this : fo it feems to add firength to this latter reading, that joyns the two terms together. And indeed, if we take Counsellour alone, without Miraelegor, Wonder, here, as Mighty alone, without God in the next, the Lide would not feem to contain any fuch extraordinary, or remarkable matter, as were fuitable to the reft,

The mighty God. JOr, A Mighly God, (for there is no article prefixed to any of the Titles,) These two terms those Jewish teachers pall a forder, that apply them to Ezekish. Howbeit they would have them to fignific one and the fame thing as if we flould fay, Might them to fignific one and the fame thing as it we fround lay, Mighly, flowg, as Erck, 3, 2, 1 the firms of sor, among, lie mighty, and So, lay they was Erckials, and his name importent as much, fignifying, the firently of Gody, flowg, and mighty, from, or through God, as David File. 18, 1. But against this we object, not only the accent in the Hebrew, that carrieth on the veyce without thop, or flay and inhibit the last distribution of the ore from the other; but helder that bit the disjunction of the one from the other: but besides that which they cannot be ignorant of, that the word,el, howfoever; in the plural number, some once or twice, it may fignific great onest as Job 41.25 Exod. 15.9. Plal.89.6. (which two latter places, being as no 4.23.1.300.1.59, 1731.39.0. (winter two sates praces, oring in fubbrace the fame, era file queltionable, and may intend Gods as well as grad ones, bee in the ingular number it is never used, but for God; and it is both repeated, chap. 10.2.1, and in three other places found with the lelf-fame adjection the great and mighty places found with the God, Deut. 10. 17. Nelt. 9,32. Jer. 32.18. And the Title fitteth well to Christ, who hath all the names of the Diety, given to him, in Scripture: Adonai, Pfal, 110.1, Marth. 22.44. Heb. 1.13. Elohim, Pfal, 45 6 Heb. 1.8. Jehroush, Jer. 23.6.8 33.16. Mal. 31. Matth. 11.10. Plal. 83.18. Luks. 7.6. God, John 1.1, 14. the true God, or very God, 1 Joh. 9.20. the great God, Tit. 2.13 the fame in effect, with The mighty God, here, as joyned together, else where: and, God above all, to be hilffed for ever, Rom. 9.5. Nor can Ipals by the wrong done, both to Chrift, and this Scripture, by a professed Christian, but too much addicted to lewith fancies: who to help out the Rabbines in turnning this to-

ver to Ezekiah, teareth one term away from the former title, and glewing it to this would have the words read: The Counfellour of, or, so full with the mighty God. Thus he dares do that, which note or song latter with the mighey God. Thus he date; do that, which notice of them duttle attempts: The flow plant flayed them, was no bat to him. Butche reason that he gives, why this divisor Title, should be given to Exclash he with God and askecomfel of him, by his Prophetra, 2 Cht. 2 9. 3; 5, 23, 7, 1, 20 may well fley his own mouth. I bort he word it will be the been note used, which we agreeably so the to the Coret, and Laberton here with a considerable might be sought from a beautiful prophetry. rieprew nere used, whim we agreeably both to the Oreck, and La-tine prender Consplitant, he, because that: Latine term is more ambi-guous, rendereth Consider.) doth never fignific throughout the whole Scrapture, one that takes counsel of arterber; but one that whose scrapeure, one that wares counted of arteriories but one that giveth Counfel to another, and for 0. Ayle Ezellich, or any meet man, Gods Counfellow, is blasphemous. See ch. 40, 13,14.

The Euchalling Father They that would have it meant of Ezel

The Evoluting Tather) They has would have't meant of Excitain, render, forme, the Father of an ego, or long time, and would have him only hed, because his life was proloriged, when he was at the place had been a superficient of the profession because his chief and ample pofferity. But has for the former, this is life was been carried by the place had an ample pofferity. But has for the former, this is life hould have. He deep for the posterity had replect to any fuch thing, he frould rather have been termodeln Scripture briefs, the Son of a long time, then the Father of E. For folgrack the Soripture conflaintly, fuch an one with the son of formany years, Gen. 9,3,6,8c. And as for the latter, neither can live the week, where the phraft, or term, is to used. Nor if is were found to used, would it be any peculiar character of Euclidean more than one who may other, that that a continued line of filling and more then of any other, that that a continued line of filling the son and the more than of any other, that that a continued line of filling the son and the office of the son and the son and the office of the son and ah, more then of any other, that had a continued line of iffue, after ah, more then of any other, that has a continued line or mate, after him; yea of him the lefs, becaule for ought we findupon record, he left behind him only one Son. The Hebrew hath it fas is wirden yed by those of their Writers, that expound it, cither of the Mefflas, as the ancienter of them; or, of God, as those latter ones, that say, he names Ezekiah here)much to the same effect, as we render it ! A Father of Elernity, as the word is alwaies taken where applyed to God, and his Word, and his Reign, Excd. 15.18. Pfal, 111.7, 8, ch. 26. Congain in wortgamen acting the acting the state of the s that he dears unto his, and ratherly cale the hard of them, joyn. 18, 14.18. 8. 17.12. & 18.8.9, but more effectially and principally, because he is the Authors of Eternity, that is, of life everlashing, began in this world, and to be confummate in the next, unto all those that believe on him, and have interest in him, 50h.6.39, 40.47.51. & 8.52

20.01.8. 11.2.3.6. Heb. 5.0. & 7.2.5.
The Prince of Peace Of this Title applyed to Erckish, we fishe before and though the fore-part, and later part of his reign, were proferous, and peaceable, 2 king. 18.7.8 & 19.19, yet the mid-part prosperous, and peaceable, a King, 187, 28.2, 9.19. yet the mid-part was very calamirous and unquiett. a King; 18.3, 23.77, ch. 3, 63. But unless the while flyle, contained in, and consisting of, all their four Titles, will fuir with him, as well as this; in part and in some fence, may, all their stricted carry this Prophecy over to him, is but frivolous. But unto our Savions, as all the relt; so this alloy, well fixed. A print of proceed, Front, 16.2, Phil. 4,9, for he first part and the made him course with Goad A context. Rom, 16.2, Phil. 18. Deby 1.4, and the made him course with Goad A context with Goad A context. See Nov. 18. 5. Ephi.2, 14, and he makes one peace with God, ch. 53, 5. & 57, 19. Ephi.
2.17. Col. 1.20. and his Gospel is a Gospel of peace, and his Ministers and Meslengers, are Embassadors of peace, ch. 52.7. Rom, 10.13. 2 Cor. 5.19.20. Eph. 6.15. and he gives unto all his peace outward, inward, temporal, eternall, Mic, 5.5. Zach. 9.10. Joh. 14.27. & 16.33. Rom. 5.1. &

8.16.8 14.17.2 Thell, 3.17. See ch. 2.4.8 v.7.
V.7.07 the increase of his Government, and peace, there shall be no end From the last Title given to the Messias, whose birth he foreent from the last arte given to me actins, whole of the for-told, he takes occasion to relate, both the amplitude, and the conti-nuance of his principality, and the prosperity accompanying it. All which how the latter Jewish Expostrors, and some other treading in their steps, strain their wits to apply unto Ezekiah, will be needless to

waste more words. of the enercafe Or, unto the amplitude. See v.3 of the large extent of Christs Kingdom, into all parts of the world; see those predi-Rions, Plal. 2.8.8 72.8-11.ch. 2.2.3 Dan. 2.35.8 7,27. Matth. 24.14.6

Rom. 10.18.In the word of Increase, (no where electound, a) a Rom. to 1.8. In the word of faces of, faw where self-cound, as a noun-just fixed here to the term of Georymout/here is a close of the middle-where an open one is wont to be and on the other fide at open one one is wont to be and on the other fide at open one, and other fide at open one, and the self-country of the self-count womb of a Virgin, ch. 7 14. See Jer. 31.22. Others, that his Dominion should extend it self to the four corners of the world, Matth. 24.31. moune extend it let to the lone context on the words, orastin, 14-31, See ch.66.1.9. Others, that by this letter; is defigned, the year of Christs incannation to be 600-year after the delivery of this Prophet they mils 100 years at least, in their Chronography Yef, honey would be need the one, the name of his Mother. But furth frivious toyes of wanton wits, the more ferious and fober-minded reject and detest. The negligent Scribe, in likelihood, forgat to close up his letter, in the one place; and to leave acleft in the other; which your fewish curious Criticks, when they found in some Copies, that they followed, being superstitions of changing ought, retained still, as ma"A control flips of the Scribes Pen, only giving a note of it in the maginicion over the word in the textitic is no more, then as if with Marian to rear & flouid be in the middle of a word, and an S or an five teams, for variety, to deliver the fame things. So Pfal, 78771. See,

of his Government Heb, Principality, or, Princedome, as v.6. answering to the word Prince, allo, there used.

and peace Helt and to, or, of the peace, For the particle is a-gain, for the more emphalis, expressed. The word, peace, is taken from the close of the former verse: and it includes, as there, so here alfo, not, peace, barely, but all prosperity, ch. 48.18. the meaning is, that all abundance of peace thould accompany Christs Government in all places, whither it should be extended, and were entertained P.al, 72.7.8; 116.165.ch.54.3.

na end The phrase here used, in this place, implyes, not continu-

ance, or length of time; but largenels rather; or extent : as ch. 2.7. Matth 1.10.8 3.3.9.

upon the throug of David A defective speech, which the Latine supplies, parting in he flight fit, Luk. 1.32. God shall give him the throne of bu father David, He shall, as heire to David, of whom he came; Matth. 1.1.Luk 2.4. Rom 1.3. Sit upon that throne, whereof David was a type, Act. 2. 30. and. 13. 23. 31.33. in regard whereof, also, he is called by the name of David, Ezek. 34. 23. and. 37.

and upon his kingdome] Or, and he shall be over his kingdom, as Gen. 41. 60. The Church of God confishing of Jew and Gentile, whereof Davids kingdom was a type, Plal. 2.6, Ezck. 37. 22. Luk. 1.

to order it]O., diffofe it, To fertle it, and the Government of it, 1 Cor. 12. 28 Eph. 1 . 22. & 4. 11. 12:as David, and other religious Kings types of him according to their places, had formerly done, T Chr. 23-29, 2 Chr. 29. and 30.8 34. and 35. 2 King

and to establish it Or, support it, Or, uphold it. So the word properly signifies, Plal. 94.18. and 119. 116.117. Prov. 2028. Other Princes are upheld by their people. Christs people are upheld by him.ch, 28.16. Mat. 16.18.

with judgment, and with juffice These two are those, whereby e very Stace, both a right-ordered and upheld. Of Davidi is faid That he fate executing judgment and judice. 2 Sam, 81.5; Cln. 131.4, and judice, and judice. 2 Sam, 81.5; Cln. 131.4, and judice, and judemut, are faid to be the inhibitants of Gods throat, Philoso. Judgment, in taking yengane on the enemies of the Church, Philoso. Judgment, in taking yengane on the enemies of the Church, Philoso. 2.1. Luk. 19.27 and in chastizing of his own people also, when they do amils Jer. 10.24.8: 30. 11. 1 Cor. 11. 3.—32. Juffice, in righting the wrongs of his people, and rewarding them for their wel-doing, 2 Theil 1.6.2 Tim. 4.8. Heb. 6.10. For that which some have here of rightcoulnels imputed, and imparted; I suppose, belongeth not unto this place Sec. ch. 1. 27.8 16.5.

from henceforth even for ever] Heb. from now, and for ever. Unto al eternity, for, the Lord Shall reign, as King for ever, and of his kingdom Thall be no end, Pfal. 9.7.8. 145.13. & 146.10 Dan. 2. 44. & 4.34. &

7.27, Zach. 9.10. Heb. 12.27.

7.23,262.19.10.110.11.27.
The gad five Lord of Hoffs will perform this] The eager respect that he bath to his own honour, chap, 42.8.8.4.8,11. Ezzk. 36,22.23.
8.39.13. and the render care, and affection that he beareth unto his people, shall can't hinto effect, what hath here been fore-told.ch. 48. 9,10. & 49. 15. Jocl. 2.18. Zach. 1.14. & 2.6,8. & 8.2. So alfo, ch. 37. 23. Of the Lord of Holls See ch. 1.9.

V. 8. The Ford fent a word into Jacob] After these comfortable promifes interlaced, for the flay of the faithful; the Prophet here retusns, again, to relate the calamities that should, for their excess of fin and obstinacy therein, befal the people of Jirael, and the Syrian

fent] Or, bath fent as a man, fends a message by some servant, or officer, as Neh. 6.8. So Zach. 7, 12, sent by Elay himself, as some, by Amos, as others, The word significant allost o cast, as a man doth seed, Eccl. 11. 1. Or to floot, as a man, doth a thaft, 2 Sam. 22. 15. which fome think, here alluded to, in regard of what follow-

a word Of prophecy, concerning evils to betide them, chap. 7.8. 16,8 8.4. The Greek renders it a plague, and with other points or vowels, the word fignifies either, with two thort eer, a plague, with two long aus, a word: which lauter reading, there is no cause to waive for them, whose versions is so ful of gross mi-

into Jacob Or, anto, as ch. 8. 8. 10.20 Jacob, the ten tribes, diffined from Judah, as Hof. 10, 11. See ch. 2.5.

and it bath lighted upon Ifract] Heb, and it finall fall upon Ifract, For the copulative tuns the form, into the future; as ch. 31.3. and fo For the copulative ministre form, into the municipas cn. 31.3, and to v.9.1t shall fall, as grain, not light, that may be blown away with the wind, ere it come to the ground, but weighty, that falls into the furrow, and there takes, Matth. 13.8. Or, as the snow, or hail, or rain, that falls on the heads of those that are abroad in it; or on the ground, not without some effect, one way or other, Josh 10.11 . Pfal. 11.6.ch. 24.18.& 35.10.11 Jer. 30.23,24. Or, as the thafe, of a skilful archer that milleth not, but lights full on the place defigned, hits the mark that it aymed at, ludg. 20.16.2 Sam. 1.22. The arrow of Gods word,

V.9. And] And what foever they now conceive of it; and make account, either to thift it off, or overcome it, and do well enough with it, they shall all of them, by woful experience, feeling the fmart of it, find my words to be truer, then they now inig-

all the people shall know Heb, and they shall know this people, or, this people shall know, for the verb is plural, because the Noun a collective; as ch. 49. 26. (all of them, or all of it.

the people Or, this people. For the article doth here fingle out, and fpecific a particular people. It points us, as by the finger, to the people, before mentioned, v. 8.

Shall know k now it A defect of the Affix,or pronoun; as ch. 1.3,15. & 3.9. Rev. 1.1. They shall know the word to be true, which they wil not now believe. They shall know it to be no vain word, what loever they now think of it, Deut. 32, 46, 47, Ezek. 5, 13, & 6, 10. Or, they shall hower experimentally; that is, feel it, that is, the evils continued, and threatned in it, So, to know evil, for to have experience of evill whence the Tree of Knowledg had its name, Gen. 2. 16, 17. and to know evil; for, to fuffir evil; Eccle. 8.5, and to know fin, for to have fin.

all Heb.all of it. The whole people, or, all of item, as ch.8.11, 22.21 places with them, verf.12, and all forts among them, 14.15, c. ven the proudeft, and the floureft of them, cht 3. 9.11, 12.17.85.

even Ephraim] The royal tribe. That which was of chief preeminence with them; and denominating, therefore, oft the whole. See ch.

and the inhabitants For, inhabitants, as chig. 3.
of Samaria The royal feat, and cheif city of that kingdom. See ch.

7.9. No place fo strong with them, that should be able to hold out.c. 8.4,2 King.17.5,6.

that fay in the pride and floutness of heart] That out of their proud and flout flomacks, make ful account, easily to repair what forer days mage, or detriment they have fultained, or may hereafter fultain, from the incursions made by the Assyrians, into their country, and their tribes; and raife themselves again, to a fairer, and more stately condition then before. See the like of the Edomites, with the like success,

in the pride Heb. in pride. Or, out of pride; as Matt. 12, 34. out of the the or principles of the heart the mouth speaker. So Plal 10.2. The wicked out of prince, oppressed to the poor row, with prince, proudly, plal 31.18. Either, prince, without the, or, their prince, with a single principle, without the principles. defect supplyed as before.

and sloutness] Heb, and in greatness, as ch. 10,9. [ay]]Intend,purpofe,make full account:as Gen, 27, 41. Pfal. 30, 6.ch. [40] Janena, purpole, make tun account as Gen, 27, 41, 17a1, 30,6 cm, 47, 11eb Jaying, Jay, See the like defect, Jers, 1. Howbeir a learned late Annotator reterreth this, not to the Ifraclites, as firmly relating their speech, but to God, as relating the word first by him, v. 8, which they well knew; and checking them for what they fay; and would turn the words read by way of interrogation, Should it be thus faid of you? Or, is it meet for you, fo to fay? But this, to me, feems an over Strained Synrax

V.10. The bricks are fallen down, but we will build with hewen flone) Whatloever the enemy hath ruined, we will repair, and reedifie in firmer, and fairer manner, then before. As it is faid of one of the Romane Emperors, that he found Rome, a brick-city, but he made it a marble one.

bricks Of which their ordinary buildings were, Gen. 11.3. bricks for houses built of brick ; as bricks for alters built of brick, ch. 65.

are fallen down] Not decayed of themselves; but over thrown by the enemy, Amos. 3.15. but] Heb, and, as ch. 8.9, 10.

build) Them; (a defect of the Pronoun; as verf. 9.) or, other in room of them, Mal. 1.4.

with hewen stones] Heb. cutting, or hewing, for stanes of hewing, or the no versus your jet containing or newing, we now, we not so weren, we cutting as it is more fully experied, i Chro. 22.2. Exek. 40 43, that is, hence flores. Such were the great mens houses, in Samaria, built with, amos 5.12, and such they built with, both for strength, Lau. 3. 9 and for beauty 1 King 7.9.11.
the Sycomors are cut down] The Sycomor, a kinde of wild fig. tree,

Luk. 19.4. as the fruit, Amos 7.14, fo the timber whereof was of small eckoning, and it is faid therefore, of Solomon, that he made Cedars to be as Sycomors, for the abundance of them, in his dayes, I king, 10, 27. put here, not for the trees themselves; the felling whereof had been no such great loss; but for the houses built with the timber of been noticen great ons; our ror ne nours; out with the timer(as cears for houses built with cedar, Jer, 22.13,17, Zach,11.

1.) which the enemy had, or might deftroy. Yet some of the Jewish Doctors, understand it of the trees themselves, and the spoyl made,

in the country, of them, by the enemy; (like that by the form in Egypt, Plal. 78.47.) as the former branch of the havock, made, of their houses, in the city. But that which follows, of putting Cedars in room of Sycomors, croffeth this conceit; Cedars growing, commonly, on that it synce a fridge 20.10.3.2011.1.22. I iteration of 2003 from 1, or 2000 professions, contact unscendency seems growing, commonly, or lights even there whither it is fort, and never fails, ch. 57.9.44hat the hill, King. 5.6. and Sycomors, on the Plains, 1 King. 10.27. God hath denounced against person, or people, they shall never be Howbeit, being both this, and the former, proverblat forms, it is no more probable.

Chap, x.

but] Heb, and as before; and as Mal. 1.4.
we will change them into Cedars] Heb, we will change cedars for them. Or, by change substitute cedars in the room of them. A defective form of speech, like those, chap. 38, 17, 20, 22. See there: inflead of Sycomore-timber, that our houles were formerly built with, we will now build them with Cedar; the choicest timber for building in those parts, in those times; wherewith Solomon built, both Gods Temple, and his own Palace, 1 King. 6.9. & 7

V. 11. Therefore] Heb. And; as chap 3, 17, as denoting the cause of the judgment following their infolency, mentioned, ver. 9, 10. Or, For, as ver.13. ch. 64.5. as declaring the means and manner, how the judgment, before denounced, should be inflicted; from whom, and in what fore it should light on them; as he had faid, ver. 8 and fo further confirming what was before delivered, verl.

the Lord finall fet up the adversaries of Rizin, against him] Oc, the Lord will fet up, &c.

Lowa was fee up, Sec. fee up, frengthen, profeer, and make to prevail, as Pf. 20,11. & 59,1. & 69,29 & 93,14. & 107,41. the adversion to flavely The Allyrians, who invaded Syria, the Kingdom of Rezin, slubduct lift, and flew him, 5 King, 16,9. the rather mentioned here, because the lift alters, were in confederacy with him, and trufted much to his ftrength, ch.7.1,2,5,6.

azains him] Towir, Rezin. Who being destroyed before them, they might well expect to fare ashe did; or, azans them, the people before spoken of : for of them, the pronoun runs still in the singular number : as ver. 9. God will bring in upon them; and caule to prevail against them, the Allyrians who having seized upon Syria, shall not long after do the like with Israel, 2 King. 15.29.

and joyn his enemies to gether] H.b. and will mingle his enemies. The word is but twice found in Scripture; and used in either place, to a diverse purpose: in the one place, to mingle men rogether in fight, and conflict one with another; as in the Heb. proud, and contentions people, are faid to mingle firste, Prov. 15, 18, & 28. contentions people, are last to marge urite, 1700. 15, 18, & 28, 5, 8, 19, 21, and we ufe to fay, that fouldiers jays in battle: and plaintiffe, and defendant are faid to jays iffue in Law: and fo the word is uled, it. 19.2. and fo would fome of the Jewith Doctors alfol have it taken in this place. But they fixain the text too much; here it lignifies rather to mingle men together in league, confederacy, and agreement. God will make their adversaries, though bearing little love or good will one to another; yet to conspire, and joyn to gether in one against them.

his enemies | Or, their enemies. Not Rezins; (for some of them were his people) but Ifraels: which confirms the expolition before given, of the words, against them. These enemies are the Syrians, and Philistims, ver. 12.

V 12. The Syrians before] The Syrians, on whom they so much relyed, being now subdued by the Assyrian, and become his Subjects, shall come under his conduct, mingled among his forces, to help to suprize and subdue them. Heb. Aram. See

before] Heb. from the East, or, Eastward. See chap. 2.6. 2 King.

13. 17. and the Philistines behind] Heb from behind; or, from the west, westward. For fo the Hebrews term East, and west the one, the fore; the other, the back part of the skie, or the world: the South, the web! fide, the North, the left, Deut. 11.24. lob.23.8,9. Now the Philiftines lay on the West to Ifrael; as the Syrians on the East. See this. 6.8 11.14.both being ancient enemies to Gods people, were ready upon any occasion to infest them, and to be used as instruments against them.

and they shall devour If racl with open mouth] The land of Israel shall on either fide be so beset by them, that there shall be no way for them to escape; but they must of necessity fall into the hands, or,

into the mouth ather of the one, or the other.
devour with open mouth] Heb. with whole mouth. A metaphorical speech, taken from ravenous beasts, lyons, bears, and the like; that open their mouths as wide as they can to take in, and swallow down their prey, Pf. 124.3,6 Sec ver. 16.

for all this his worth is not turned away, but his hand is firetched out full 350 ch. 5.25. See the notes there. The first words are repeated here from the close of the former branch, though our English express it nor:as if he had faid, though w th all mouth they devour Ifrael; yet with all this is not Gods wrath fatisfied; an utter riddance must be made of them; the Allyrian must sweep away what soever they leave. Sec & King. 17.

V 13. For the People turneth not unto him that [miteth them] The reason, why Gods wrath is not pacified, notwithstanding the fore-mentioned judgment inslicted, but further, & greater, are threatned; because the former have not that work on them, for which God sent them, to wit, to reclaim, and bring them home to him. That, which is so much complained of, about the same time, both by Hoshea, Hos 7.10,14,16. and by Amos, Amos 4.6-11.

For] Or, Because, Heb. And: as ver. 11, ch. 64.5. the people] To wit of Ifrael, ver. 9.

great matter whether way we take though the former fense be the | turneth not] By repentance, and reformation, Prov. 1. 23. ch. 55.7. Act. 13.19. Gods wrath is not turned from them; because they turn

not unto him, Jer. 5:3.

unto him, that [mitth them] Heb. him. As ver, tr. unto God, that finiteth by thefe, who were but as the Affyrians, his rod, and his cudgel,ch.10.5.

neither do they feek the Lord of hoss They seek not, by prayer and supplication for remission of sin, and removal of evils thereby procured, unto him alone; who is able to relieve them, ch, 55.6. Zeph, 2,2. but feek abroad for fuccour to fuch forry helps, as cannot fland them in any flead, Hoft, 5, 13, & 7, 14, Afa's fault, 2 Chr. 16, 12, and Indahs

in any treaty-roll, 3,13.6,7,14, rua s'aut, 2, chr. 10, 12, and Judans too, ch. 2, 11. Of the title given God here, see ch. 1.9.

V. 14. Therefore the Lord will cut off from I fract, head, and tail, branth, and rush, in one day] He will make an utter riddance of them; and of all fores among them. head and tails branch and vulh feem proverbial forms of speech, not unlike that, the tree with the fruit; or, the Verbal forms of pecchanical annual charges the Bully with the grain, Jer. 11.19. See the same again, ch. 19.15.

Therefore J Heb. And, but so rendred, ver. 11.6, 3,17, yer, it may be retained in his native notion, here; as in the like place, ch. 3.26.

reading the words in a continued feries, from ver, 12. His hand is stretched out still because the people turneth not, &c.ver.13. (inclosed in a parenthesis) and the Lord will out off,&c.

branch The word is found only in this Prophet, and Job 15, 32. and the plural, with change of a vowel, Levit. 23.40 put here in likelihood for iffue, or children, that are as branches, pringing from their parents, as from a flock; fo Pf. 128.3. See ver, 17. or, for those of better fashion, that beautifie a State, as branches do a tree, ch. 10,33.& 18.5. Ezek. 17.8,23. and being of more might, feem to be the ftrength and support of it. See ch. 3.1,2. as branches of trees, afford stayes to ftay men up; Zach. 8.4. and Scepters to rule with, Ezek. 19.11,14.

and rulb] So called of the pools, or flanding water, wherein it is found, put here for the poorer, meaner, and baser fort of people, because it grows commonly, in the mire, or mud, and is therewith fed, Job 8.11. and is a matter of no strength or worth, Job 41.2. ch. 58. 5. And we read indeed, that in the deportation of Judah, the poorer and meaner fort were many, if not most of them, left to till and manure the ground, 2 King. 25, 11, 12, but in the depopulation of Samaria, there is no mention of any fuch referve, of any one fore more then another; but the main body is faid to have been carried a way. So other from foreign parts, placed in their room, a King, 17,6,23,24. in one day] Heb, one day, Not on fome one day, or other; but, in one

day. The particle is wanting as Pf. 56.3, but to be supplyed: as th. 10.
18. that is, at one and the same time; together one with another: day, for, time; as ch. 7. 24.

V. 15. The ancient, and honourable, he is the head] The application

of the former proves bial speech.

ancient and honourable Heb eminent of countenance; as ch. 3.3, men

anties, "min bound in the state of account, for age or office. See ch. 3-3.

A country for age or office. See ch. 3-3.

Be the bead O₂. without be, is the bead. For the pronoun is in the between the did to the vet blothantive, Pf. 4-4. Eccl. 1.5, 1-3. & 5.9.

Ch. 1.0.5, is the bead is meant by the bead agreed mobiled thereby, So Gen. 4.2.

A 2-6, 2-7, and Cy livis un plody, Matth. 2-6.2. Now do the Hebrews fpeak otherwife.

and the Prophet that teacheth tyes, he is the tayl] Heb! that teacheth alye, (as ch. 3. 7.) he, or, it the tayl: as before, the falle Prophets are lo termed: partly, in regard of their bale and abject conditions, (for fuch, it is likely, many of them, as well as their Priefts, were, 5 (for not), its men, miny of time, as were as their retrievalves, the gr. 1, 2, 1, 2, Chr. 13, 9, 1er. 3, 2, 1, a, 5, 1, and partly, in regard of their vite and bafe flatteries, whereby, as dogs with their tayls, they faw ned upon the great ones, eigenfally for their own behoof, & foothed them up in their fins, ch. 56. 10, 11, 12, 81.0, 11, & 13, 14, 17. Mie. 3.5. fo rather, then, as some that suppose, an allusion to a serpent, that gliding toward a man, as in kind manner, getreth within him. and then flingeth him; or to fuch dogs, as come fawning toward men, as playing with them, untill they have fastned upon them, and then worry them. Nor do I think, that the Prophets intention was to compare the body of that State, as, some hence infer, to a beaft : because he mentions a tayl, as well as an head; no more, then, where he uleth the fame phrase of the Egytian State, ch. 19.15 it being a common proverbial speech, See ch. 8, 8,

mon proverous speech. See ch. 8. V. 16. For the leaders of this people caufe them to erre! Heb. And the leaders of this people, or, those that blefs thu people, as alluding to the false Prophers, that soothed them up in their fins, ver. 15.) have been mifleaders; fuch as have led them out of the way, and made them go aftray, See ch.3.12. Some read it, as a prediction, shall be feducers, that is, fay they, shall appear to be such. But that feems some, what too coact.

For] Or, because: as ver. 13.49 rendring a reason, why God would cut off, head and tayl, &c. ver. 14. because the people by their bad leaders, had been led into fuch by paths of error, and bad life, as must needs end in destruction.

and they that are led of them Or, bliffed by them; that is, pro-nounced to be in an happy and bleffed condition, as Mal. 3.15. Janu. 5.11. whom they footh up in their fins, Ezek, 13.22, but I rather aprove the former

are destroyed] Heb, are freaklowed up, as Lam, 2.2,5: a metaphor, from ravenous beafts, or great files, that swallow down the bodies of those creatures, which they prey upon, Jer. 51.44. See V.17. Therefore the Lord | shall have no joy in their young men] The | all before it, as confirming what was faid before of the continuance | Lord will space no fort of themshe will have no regard of lexage, or of wrath, 50 ck, 24.6.

State,ver.9,14.Deut.32,25.2 Chr.36.17 . Jer.6.11. have no joy in] As ch. 17,6, what comfort can I have in fuch? he will have no by it is a cliff, it may be comfort can thave in further will as the roat of protected it is a continuous to it worked.

Last on the continuous in them, as he is wonted on in this people, Plait, 1977, and is, as Prox. 3.6. wite/dreafy or earthwares the funer and indeed, for the continuous the funer and indeed, for the continuous the continuous the funer and indeed, for the continuous three continuous the continuous three continuous have no joy in them, by a phrase of diminution, for he will detest, and abhor them.as ch.2,6,

aunor them, as ch. 2.0.

fo final have no jay Joseph all have much grief, Prov. 17. 21. and, if any love not the Lord Jefus for, be maliciously affected towards him or, our of meer malice fer himfelf against him, 1 Cor. 16. 22. a place, or, out of meet malice let himten against him, 1 Co., 10, 22, a place, much mistaken, and by too many misapplyed, to the wounding of many weak ones, and 60,600 I have comfort in them? No, they are as sinole in my nose, very troublesome to me.ch. 65.5.

their young men Heb, choyce young men, or, choyce ones; as chap. 40. 30, young men, as fome, because such lovely, Ruth. 3, 11. as others, becaufe fuch checiful, Eccl, 11.9. Lam. 5.14. Zach. 9,17, and God is wont to delight in the prosperity of his servants as a father or master, to see those of his samily cheerful and merry, when they do well, Pf. 35.17. or, young men, & fuch young men, because such are the ftrength and flay of a State; and the goodly, and beautiful branches before spoken of which God there threatned to cut off, and hew down, ver.

neither shall have mercy, on their fatherless and widows I suppose in would more fitly be rendred, nor will have mercy, &c. and so before as those of the branches, the strong ones; so these of the rights, the weakones, ver. 14. He will have no compassion on any of them whatfoever, ch. 17. 11 fuch as thefe, being the most usual and eminent objects of pity and compassion, both with God and man, Deut. nent objects of pity and compatition, both with God and man, Bett.

16,11,14 & 24.19,20. [Flaf.68.7.8 & 2.5.c.10.2.14 that commands, and pleads pity for them, will himself have no pity on them, because they are all alike extreamly wicked. So chap. 1. 4. and 2.

because every one is an hipocrite, and an evil doer] They are all exceeding faulty, and corrupt in their carriage, both towards God and

every one] Heb, all of him, or, whole he, that is, the whole people, the cuery one j inco. ale of num, or, summer or, cinat is, cite whole body of them; as ver. 9, high and lows, great and finall, mighty and feeble ones: the excels of fin is general.

an hipacity [So] fome of the Rabbines, one inwardly evil; and out-

wardly good & the main, if not the whole fiream of our translators, and Expositors, nins in this track; but it is not likely, that any pro-of their places to force the word from his native notion; decreased no requiring it to be for rendred, pfal, 35, 16, and the noun fibblantive thence deduced, prophase f; ch. 32, 16, and the noun fibblantive thence deduced, prophase f; ch. 32, 17. And this being the genuine notion of the term tide, it is there put for all abulue, and diffionceable carriage towards God, his Sacred Majelly, and holy rites, or ought confectate unto him, and his fewerice.

NETRIC.

as coil dar] An ch. 1. 4. avace of coil dorr, or, it doing coill, as making it their practices to do milichief and evil to others. Prov. 17. 4. Some would have it, as maker dat of using on that on only is ce'll him-left but incires others thereuncy, like loranny. Chr. 1. 7. but I find out the word fould. I here comprehendeth all injurious and noxious dealings with, and carriages towards man; as the other, all sontumellous and irreligious demeanour towards God. The evil feem to be as one prophane person, as one evil doer, the manner of speech implyes as much.

and cory mouth speaketh foly Or, villan; as it is tendred, ch. 32.

8.8 Jer. 29.21. tyes, faith the Chaldee. But the word is of larger extent. and includes all vile and shameful wickednesses, Gen. 34.7.13. 31, Deut. 22 21 it is taken from flowers, fruits, leaves, or branches of plants, or trees; that being fallen, shed; and withered, do not only grow useles, and of no worth but do putrific and rot, ch. 5.24.8 14 19, & 64, 16, such vile and rotten stuff, is all their talk. Eph. 4

for all this his anger is not turned away, but his hand is Stretched out fill | As before,v.12.

V.18. For wichedneffe burneth as the fire]Or, Because wichedneffe V.1.8 For wiseledually burnetts as the fire Or., Becaute writedually the burnets as a few. The sum of the words of the Loral Internet by the Loral Internet by the Words of the Loral Internet by the Loral Internet

wickednes By wickedness, some feem to understand wicked ones, as the rod of wickedness, Plal, 125.3. others, the punishment of wicked cause it kindleth Gods wrath upon them, that shall torment and confume them as fire, Num. 11.1.3. Pfal. 37, 20.8 106. 18.

as fire] Grievous judgments, are commonly compared to fire, that wasteth, as we say, without mercy, Deut. 32,22, Pfal. 97. 3. chap. 10.

it [hall devour the briars and thorns] Or, it may be read and rendred with reference to the former words, as fire which devoureth &c. dred, with reference to the infinite words, as per sensor, incommonly, or of the omition of the relative is very frequent, See ch.10.1. The dreadul wrath of God, prouned by their wickelines, is here refemble by first a fire, as either by lightning from haven, or by fome negligence, or calinally, or of fee purpos, being kindle de, in a gives wood, or fareful of large extent, in it takes both of the under-wood, in the control of large extent, in the takes both of the under-wood, in the control of the present of t the low buffies, and thrubs; after that, leizeth on the great timber trees, where they grow thickest together, and having now surprized them, mounteth up aloft, and over-spreads all, with a thick cloud of fmoke.So Pf.82.14.h.10.17, 18.

devour Heb,eat up,as Pfal, 56.3.c. 26.11 hence, a toung of fire.c. 5.

briars and thornes The under wood, the meaner and weaker fort, compared before to villes, ver. 14. which in such invasions and calamities, as are here intimated, do usually suffer first by are and shows, indeed, are wicked men compared to 2. Sam. 3.3.6. ch. 2.7.4. Ezck. 8. 24. and so tome understand them here. But they are here taken, in another notion, as opposed to the thicket after-mentioned, See ch. 1.0.

and it (ball hindle in the thickets of the forrest]Or, and hindleth, or burns upon the thickets, &c. that from the lower flrubs, gets up to the taller trees, especially, where they grow thick together, and their boughs are entangled one with another, and do the more readily boughs are entanging one with another; and do the more reason, therefore, take fire one from another. The great ones, by fuch braitches refembled, ver, 14. See chap. 10.34 the judgment thus deciphered, will take hold of the floutest, and loftest of them, ver.9.

pursue, whice noise of the toolsets, and lottest of them, very, and they find mount applies the filtray noy finely [Or, s for home use, or, go rolling no, with a pillor of finely. The figure of in the comparing their Country to a forrest fo fired, that nothing can, aloof of effectably, be feen for finely, the fired finely, and the finely promiting 100.8-20.3 [Julig. 20. 40.Gen. 19.28.

and they |Or, fo that they, to wit, the thickets: and, for, that, or, fo that s Pfal, 78, 7. Jer, 14. 19

as Pais, 79, 7, 14, 13
fall mout in p) Oc, do mount up, or, they go rolling m. The word is no where clie ready in it had near failinty, with a word, that fignifies to swelftle, Gen. 32, 24, 25, whence, Gome take it, to figuile, a going up w hordling tegether, as the linbs, arms, and teesed thole that wrelle, are in a conflicted muner twilled operher. Others, because a word, that fignifies finall dust, such as men, in wreflling raise, and wraftlers anciently made ufe of, comes from the fame root, and wraftlers anciently made ufe of, comes from the fame root, Deut. 28.24. Exod. 9.9 ch. 29,5 Nah. 13,2 tender is, go to duff, or, fyr up into duff. See ch. 5.24, but the former fuits better with the Prophets

comparition.

like the lifting up of fmoke | So most read it, and the Hebrew Commenter observes a defect, of the similiarious particle, which is not unufual, Pfal. 11.1.ch, 21.8.but it needs not here; it is in the Hebrew, pride of finele, as Plal. 89, 9, the pride of the Seaswhere we say, the rageing of the Sea, in which place it denotes, not barely a lifting up raging of the Sea, in which pace it defines, in clean a mining up of the Sea water; but a lifting of it, as with State; in great abundance, and with much force and might; so pride of smoke, implyes not barely, a lifting up of smoke, a small pillar of smoke, a seconding up from fome tunnel of a chimnie, but fuch a large quantitie of it, as arising from fome Town, or Forrest fired, that mounts up amain, rolling to & fro, as it rifeth, and over-spreading all the ayr about and above the place, whence it rifeth; so that it darkneth the skie, and prevails against the day-light; such a smoke, as rose from that bottomless pir, Rev. 9.2. or from Sodom and Gomortha and those Towns of the plain destroyed together with them, Gen. 19, 28 and it may well therefore be rendred, with a vall pillar of smoke. See ver.

V. 19. Through the weath of the Lord of hosts is the land darkned] V. 13. Through the writing of the Lora of points is in the administrating of things future, as already, in being, For he proceeds in purfuit of the calamitous condition, that should betide this people, together with

Through the wrath of the Lord Incenfed by their wickedness, v. 18.

nefs shalk indle such a fire among you, as shall consume and burn up have an eye unto. For what divers Divines of note have

here, of the darkness of sin and ignorance, and the like spiritual 7.2, 7. Luk. 13.7, 8, 11, 11. Act. 4. 27. evils, seems to be wholly besides the drift and sense of the for all thus, but auger is not turned away, by

place.

and the people shall be as suct of the fire! Heb. as mest, for it; as ver. 9, the people of the land so darkened, shall be consumed by that fire of Divine wrath and vengeance, before mentioned, ver.

18. no man shall spare his brother] Or, they shall not spare one adother. For so the 14-brew phrase is very commonly used, without respect to kinderd, allance, or any other the like relations, Gent a. 6, 31. [Soul. 16.1], Numb 1.4, Erzek, 47.14, they shall, as men that are in the state of the dark, and as it falleth out in a tumult, when an house or ci the dark, and as a raner out in a tumur, when an nouse or ci-ty is on fire, and all isfull of finoke, fall foul one upon another; and as if they wanted enemics from without, fall out among themand as it they wanted elicinies from white in the consequent felves at home; or plunder one another, prey one upon another, devour and confine one another, Gal; 3.2, SecJer, 13, 14, Yet there, may well be an emphasis here in the word, brother, implying, that may well be an emplain here in the word brother, implying, that the nearest bonds of nature hould not retheral men from wonging any, or preying men my, in those will combustless among themselves, or the interface them to difficulty and diffrest where the control difficulty and diffrest where the server of the server. 19. The interface broth here described. Ione, suppose sever. 19. The interface broth here described. Ione, suppose to have been in these concentions of the State, by the change of their men persons the present of the server persons and the server persons the server pe

30. Of the last whereof, it may be not improbable. Of the roll it can to be because they were before the time of this Prophecy, which was delivered in Peckah 's reign, and began to take effect thoutly after, not long before his death. See ch. 8.4.

V. 20. And he flast flant hos the vigit hand, and he builg Tay, and the flast of the the flast of the they hand, and the flast flast hos the flast fresh was enough; like men sich of that distate, which they call we describe the defer, who though they can never for much, yet and yet mere have enough; like men sich of that distate, which they call not honory, then as if they had fed, but in a dream, ch. 28. See a. 1. Ponzy, 15, 16, Howbert, there wan nor that expond it of extremity of families, that should be in the land. So that as it is fail of those, in time out active, they death a, but were no fairfied, having not hamne, that mount or mice hand, 20 maras is and or timele, in time of incitely, they did set, but were use indiffied, having not efficient to free them from hunger, Hag 1.5, 50 thele persons, with all that they could ray and tend from others, yet flouid not get enough to a nifeer natures necessity, But this feems beside the fende on the country of t

of the place.

And J Or, but: as ver. 10.

finith; Heb. ent, or, ent away, or cut off; as ch. 53.5. yend, or take
away by force, as Hab. 3.16.0r, as fome, hnaw; because of eating

on the right hand] right, and left; for this fide, and that fide; either fide, or, any fide, indifferently, Gen. 13. 9. Pfalm 91. 7.

Prov.4.27 bungry] Unfarisfied, in regard of their greedy defire of more: they

cause the sormer was spoken collectively. caule the tormer was procen conceavery,
they full eat every mass the file of his own arm] That is, fay fome,
for extream famine, they shall eat their own fiesh, as chap, 49, a cef.
But rather, as before, they shall preyupon those that are nearunto them, and whom they have most need of, untill they
have even consumed them, The like in another kind. See Jer.

every man] Heb. man, only, for, each one, or every one : as ch. 14.

eat the flesh] Devour the substance, consume their means, as Mic.

can use page 1 section to accompany them the many section 3, a they can the fifth of mp people, his own arm I this brethren, or arms, that belong to, and specad out from the fame body or, arms, those, that might be means of strength, and superior arms, those them to the section of the secti port unto them; a mans strength lying most in his arms: So an arm of stell, 2 Chr. 32.8, and that makes stell his arm, Jer, 17.5. But the former feems most probable.

former feems most probable.

V.11. Manifish Ephraim; and Ephraim Manafish] The speech being deficient, must be supplyed from the former. Manafish that eat, or derour Indianal eat, or derour Manafish, the posterity of these two, though betteren, the sons of Joseph Gen. 41.51,51.9 et shall one help to spoil and consistent of the sons divided into Factions among themselves, either standing some for one head, and some for another; (as it alletth outsides) when the vireable yo, or other evil couries, which either out as such have no right thereunts, I King. 16, 21, 22, and facil an one was Hossea, who slow, and increaded Pecha, a King. 15, 30.) or, some complying with the enemy, whom others oppole, Sec. Al. 8.6.

for all this, his anger is not turned away, but his hand is firetelied out CHAP. X.

The first four verses of this chapter would have been joyned to the former; as some report what a mental y has were. For they contain matter was the solid off strict, or the ten Tribes: and deliver a classic, with a demonstration and the ten Tribes: and deliver a classic, with a demonstration are need unto it, again the matter of judicature, as one of the reigning, and crying simulation of the properties of the solid properties of have been joyned to the former; as some report, that anciently they

that decree] Or, draw ip. For the word fignifies properly, to por-tray, Ezek., a. to: paint, Ezek. 23.4.or, engrave, ch. 22.16.or, write, ch. 30.8.or, delineate, circum feribe, as with a compalis, fer, or limit out, as 30.8 or delineate circumprishes with a compariset, or limit our, as by line and levels from \$3.79, a bennex in in ranklanest to matter as by line and levels from \$3.79, a bennex in it ranklanest to matter of pudiciazure, from \$4.50 and forme translate; is here, preferite; because, judiciary lementees, and or provide the work of the prefer of the allow what men are to do, or to endure; and circumfer them, or keep them within comparis. The charge therefore is regarded their length of the three or the comparishment of the prefer of their length of their l

That instruction the state of t

cuap. So. 90. 99. 4. one as mongaunt v. 82, moses, and alad that write grievoulnels, which they have preferibed! Or, and
to the writers, that write grievous things, Or, must hole, that writing write luch things: or, and to hole, that make to be written getous things which they have preferibed; that is, of their own perfectperion. Or lattly so tole that write grievous things which they, that the
tell tudges have prefribed, are proposed to be written. For, all their
wates is this clause crudred.

and that write! Their, mod Interpreters, both lewish and Chridistan, diffinguish from the former, according to those divers to the
sine, before fige-field. And form would have them are the Ludges for,
or Registers, luck unders officers, as well with the string,
or Registers, but one officers, and the work of the conwould make for them, it field devel up their fentences, and ented
them, Ire. 18, 20 the type legole or to those in authority, when called upon for the divice, Matthew x. 4. Luk, 11. 44—46.
But it ferms to me, to be no other, then a respection of the former; in tearm every way equivalent, the one to the other?

for the state of the other.

for the state of the state of the state of the state of the
former; in tearm every way equivalent, the one to the other? mer; in tearms every way equivalent, the one to the other! fave, that a little more emphasis may be in this latter branch : as if he had faid, that do not enact them onely, but enter them; cause them to be entred, that they may not be reverled; but duely, and

joynea rogetner, Numu. 25, 21, 100 4.800; 5.000; 15, 35, 141, 7.14. & 10.7.80; 5.00; 6.9.9ch.; 5.4. Hab.; 3, 13, 16 they are in effect and line flame. The Plalmitts words, rightly rendered, afford a pregnant parallel of this place, Pl. 94, 20. Shall the judgment feat of negrant paranet of this place, 11, 24, 20. Snauthe judgment feat of vexations, have fellowship with thee? or, he that frames gricuance, inlead of an ord nance.

which they have prescribed] The desect of the relative is, in Hewhich not have preference I has used to the relative by in reference, yeep frequent, yeef. 3, Gen. 39. 4. Expd. 13. 8. Pial., 71.18. ch. 44.5. Yee I Suppose, there is no necessity of implying it here; since that the words may be crueded well enough, as vars, among the refl, above hinted, and that writing, word grievant, and are not affaid, or athanted to cause their case and in jurious decrees. to be entred, that they may remain, as a publick monument of to be entrea, that they may remain, as a public monument of their injuffice and opprefilion, upon record. There is a double emphafis, both in the doubling of the middle letter, (in which form the verb is no where elfe found) and in the doubling of

have no right thereunto, 1 King 16, 21, 22, and fuch an one was Hoften, who flew, and facceeded Pekah, 2 King, 15, 30.)

or, fome complying with the enemy, whom others oppole. See the 8.6.

nand they together shall be a sains I Adaly 10, 26s fome read in the word, 12, 25 and 12 for the place of the early I Power that 12 and 12 for the place of the early I Power that 12 and 12 for the place of the fame nature might be producted to the word, 12 for the place of the fame nature might be producted to the word, 12 for the place of the fame nature might be producted to the word, 12 for the place of the fame nature might be producted to the word, 12 for the place of the fame nature might be producted to the word, 12 for the place of the fame nature might be producted, the word, 12 for the place of the fame nature might be producted, the word, 12 for the place of the fame nature might be producted, the word, 12 for the place of the fame nature might be producted, the word, 12 for the place of the fame nature might be producted in the place of the fame nature might be producted, the word, 12 for the place of the fame nature might be producted, the word, 12 for the place of the fame nature might be producted to the place of the fame nature might be producted. And other places of the fame nature might be producted, the word, 12 for the place of the fame nature might be producted, and the place of the fame nature might be producted, and the place of the fame nature might be producted. And other places of the fame nature might be producted, and the place of the fame nature might be producted. And other places of the fame nature might be producted and the place of the fame nature might be producted. And other places of the fame nature might be producted and the place of the fame nature might be producted. And other places of the fame nature might be producted and the place of the fame nature might be producted. And other places of the fame nature might be producted and the place of the fame nature might be producted. The pla

Judgment. And indeed, the word fignifies, in its first form, to de- have the words rendred, where will you quarter your vaunting foulmatter of judicature, Exod. 23.2. In his next form, to to make to deeline, or turn afideculed of Balaams caufing his als to decline, or turn alide, back again, in the fame place. So that to turn alide the needy from indement, or from their fuit, or confe, C for that the word primarily figuifies, Jer. 30. 15.) is to ftop them from proceeding in their cause, or bringing, it to any good illue; as we use to say, to put them befide it. The rightcour, faith Solomon, mones (the meaning is not, takes notice of, or confidereth the case or condition; as Pfal. 31. 7.8 41.1. but hears, takes coznizance of the caufe, or fuit of the needy (the very words, here uled,)but the weeked knows it not. He reful eth to give them hearing, or to take cognizance of their caufe, ch.r. 23. Which if it be a wicked part in a Judg, how much more, upon hearing to turn them away without relief; or, by an unjust doom, to force them from their right, as it is in the next branch more fully ex-pressed. Howbeit it is well observed, by some that the words may well be rendered, not , To turn afide, &c, as denoting the end of that they were faid to do, v. r. but in turning afide. And fo in the next branch In taking awaytas importing the manner how, and matter wherein, the vexation and grievance, before mentioned, was committed, and did confift, See of the like ufe of this form, c . 3.8. Deut, 22 : 11. 8t a8. 63,1 Sam. 12.17.

the needy] Heb, the attenuated, or thin ones, See ch. 17.4. and to take away the right from the poor of my people. The same thing in effect, repeated in other tearns; as the manner of our Pro-phet is, but with some emphasis added that the continuous of the continuous o

take away The word fignifies to fuateh pull or tear away hy sorce As a mans cattle, or thateles are by an hollide hand, Deut 28:31: Or the flesh, or skin of a beast is torn away, or pulled off, by Beast, or Butcher.Mic. 3. 2.

the right]Heb. judgment. That which of right, should, by judgment have been assigned them, So Pf. 9.4.

from the poor] The word properly fignifies afflitted, and is diffinguithed from poor, Pf.35.10.8 94.21.

of my people] Hence, some would infer, that this prophecy should not concern Ifrael, but Judah, because the prophet tearmeth them, his people. But the Prophet feems to fpeak, rather here in Gods person, then in his own, as ch. 3, 12, 14, and God had his people, no doubt, as well in Israel, as in ludah, 1 King 19.18. Nor doth God

doute, as well in treat, as in mann. I sungly 31-300, which made them, defervedly, not to be deemed his people, Hoft, 19. Yee, in regard of his right of interect in them, their former profession, and yefen duty, so thyle them fill his people, Hoft, 6, 12. Hot widows may be a pers, and that they may so be fullering in that widows may be a pers, and that they may so the fullering if the them the passed one of the man they have been deadly and poor, or bin, and a filliated ones were, that he fashe of before, as opported by them, in matters of judicature; the widows, and the father/16. Fer objects, rather of mercy, or distribution to the father of the man them of them and whom God. dinarily, in regard of their mifery, and want of help, and whom God therefore, had given them special charge to see righted and relieved when they should be wronged and oppressed, by others. See ch. 1.17

widows] That is, the houses, lands, and lively hood of such, their prey] Esteming what they strip them of, as lawful purchase like prey taken from an enemy in War, Ezek. 28. 12. chap. 49,24

and that] Adefect of the particle, intimating the end. See ch. 5.11 rob] Make a spoil and prey of them; a warlike tearm, as the for

V.3. And what will ye do &c.] Their wickedness went before their punishment now follows. Those that read the first words of the chapter, as uttered, in way of compellation, render these, Now what will ye dorsee. Of which use of the copulative, see on chapter,

What will ye do in the day of visitation? How think ye to escape the the just judgment of God? Matth. 23,33. Rom. 2.3. Or, what course will ye take, when he comes to reckon with you ? as Job 31. 14,

day of vifitation Vifitation, and day of vifitation, is twofold, in mer-cy, or offers of mercy, Ruth. 1.6. Luk. 1.63. & 19.44. And in wrath and judgment, Jer. 10.13. & 11.23. Ezek. 10.1. Hof. 9.7. the latter is here meant and therefore follows.

and in the defolation, which shall come from far Which shall be effected, by a people that comes from a country, far remote: That is, by the Allyrian, ch. 7. 17. & 8.7. & 9. 11. v. 5. 6. whole countrylay far from the land of Ilrael. c. 5. 26. & 7. 18. a defect of the relative; as v. 1

to whom will ye flye for help? Ye shall be more helples, then those are, that in vain feck for help and relief, unto you, They have God to help them, Pf. 9.9. & 10.14. & 68.5. but none shall be able to help you, again ft him, Hof. 5.13.86 7. 11.

and where will ye leave your glory Where will ye find any place of fecurity; where you may with fafety, dispose of your wealth, and your bravery, wherein ye now so much glory, chap. 28. 15. Amos. 6. 13. But neither shall ye know then, where to bestow it, nor shall it be able to fland you in any flead, Prov. 11.4. Ezek. 7.19 Jer. 22.23. See chap.15.7. His exposition is scarce worth the mentioning, who would

Cline or turn afide, nied of Balaams als, Num. 23. 23. and applyed to diers then ? and requires the former pallages to be underflood, not of judiciary abuses; but of wrongs done by enquartering of fouldiers, and their Commanders; the sense of those calamities that ers, another Commanders the felle of those calamites that thence accrued to his own countrymen, and many, at prefent, are fenfible of with us; did so much transport him; that he is so bold, as considently to avouch, that they do all wrest the text besides its genuine fenie, who interpret it otherwise. Of whom, notwithstandgenume tenie, who unexpress, subtime. Or whom, notwithfiand-ing. I must need acknowledg may felf one, till I see better ground for his exposition thereof, then I yord down trader the prisoners, and they

shall fall under the flain This pallage hath undergone many interfoat f all inster the fant I have a square natural regions which, in part, arise from an ambiguity in the first word tile werks. That four suppose to include in least pronoun, as our veriflorizondure its, and as sometime it doth; as Hol. 13, 4. And these two wales expound it. Some, But forme; that is, It I did not suppore them, they would come to extream milery, either be murthered, orcaptived. Others, Without mythine in bosaife they have left me, and Why withdrawn my felt from them, they will come, and rume, Hof 5 .6.8.7. 19. Or without me; that is, any fault of mina, it is, that these evils befal them; their delitivesion is of themselves, Hof. 13. J. Der zhe greater parrof interpreter, both Jewilh and Christian condeive the negative, or extensive paricle, to be fimple and lingle, without the pronoun affixed to it, and so indeed to most frequency ly used and herein these agued but in expension are much divided. To palitiby the veft, and to point at idente one, or two, that are defined to carry more probability with them, then the raft Some would have it to be in nature of an oath; as if God did, in a defective kind of speech, declare, that no other way, or courfe, should serve the turn with them, but to be cither bound, or flain. Bur I find not any oath n Scripture, conceived in the form, here wied Others render the words, But that ye bow down below the bound , and fall below the flain: That is, fay they, there will be no way for you to fave your lelves fave by the most base submission to the enteny, that can be iis Neglishe by the most than insulination to the thirty that can be the magnined place the diese in an hyperbolical freeth, or bowing lower then men in bonds, and falling lower then the dead-not unlike that, 19, 75 me shall did dod's the fifty, tocat and better, which yee, forme other to allay render it, 41 f 161 years bounds if they were dead, Indu drey under than it of Erekins thould, feeling to Semanchesib by his mellengers, 2 King, 18. 14. But we need have no recourie to fuch rank excelles, where the letter will endure a familiar fense, Nor doth the text feem to be fo fitly applyed. Others therefore, retaining the fame reading, understand it, not of any means of cleape, or attempts to fave themselves; but that there will be nothing for them to do, or to endure; but as high and great as they now are, to shoop under their fellow-prisoner, thrust, and crowded together; and to ly under their heared and rilled one unparameter. their teasow-prinones, intuit, and crowded together; and to ly under flain, heaped, and piled one upon another. Laftly, the ancient Greek, and old Latine, referring it to the two fift branches of the verfe, next before going, the former whereof, (fome here repeat) under the words, That ye may not be borsed under bonds, or fall among the flain: As, if it were faid, 11 hat will ye do then or to whom will ye flee for belp &c. That ye may not be either taken prifoners, or put to the fword ? As much as to fay, ye shall by no shift of your own, or help from others, be able to cleape, either the one or the other. And this to me feems to be the plainest fense of the place, and most agreeable to thetenour of the context. Only for under bonds, would rather be among the bound, or prisoners as after among the stain or, to come more neer-ly, and exactly home to the proper sense of the particle, in the place of the bound; in the place of the flain, as, Am I in place of God ? Gen. 30.2. & 50,19,Sec v.16. they shall bow down Heb; he sha'l bow down. Indefinitely, used for

one, or any one, or each one of them, bow down, as ch. 2, 20, &c

prisoners] Heb. prisoner. Collectively, as chap. 24. 27; &

and JOr, or; As Exod. 21. 15. Some of them shall be carried away captive. some killed.

fall To the ground: as the blood, and bodies of men are wont to do,1 Sam. 26. 20. & 31.1.2 Sam. 1.19, 25.83.34,38. Judg.3.25. flain By the enemy.

For all this, his anger is not turned away, but his hand is fireteled out Bill The close of the denunciation against Israel begun ch. o 8. and consinued hitherto; where it is thut up with a commination of further wrath, again repeated. Of which, fee before, on ch. 5.25.&

V.c.O Affirian Because the Assyrian king, had been formerly declared, to be the instrument that God would use, as well for the scourging of Judah, chap.7.17.20, as for the sweeping away of Israel, ch. 9.11.14. God, therefore, by the Prophet, for the support and comfort of his faithful ones, those of Judah especially, inserts here a denunciation of destruction to befalthat king, when God had done his work by him, and a gracious promife of deliverance of his people from him, and from those evils, that either by him they had inflained or were likely further to fuffain.

O Affyrian Or, Ho Affyrian; as spoken by way of compellation, ch. s s. r. as calling upon him to come, and take his commission; and undertake his charge, v. z. And so most of the Jewish Commenters, Others, and so some of them, Ah, or, Alas, as delivered in way of commiferation. God, thereby, espressing his grief for those calamiries,

Chap.x. Others, by way of denunciation, as v. I. We to the Affrian, See ch. 18.

Affyrian Heb. Aftin. The name of Shems fecond fon, Gen, to 22, from him was for named the country ho lived in Gen. 19.11 and his iffue, Plal. 83. 8. It is here pur for the king of that people, and country; and more (pecially for Sennacherib, together with his forces: as v.24 Ezck.31.3.

the rad of more anger Or my rod of anger. The rad, or influmen that God is wont to make use of, for the chastizing, and punishing of choic with whom he is angry, che 30,31. fo his rad of wrath, or, wrathful rod, Lam. 3.1.

and the Staff in their band, is mine indignation] That is, as forme ox pound it, all the power they have to linite, and afflict, is mine indignation, wherewith they come armed. Staff, for power, as P[al. 110.2. ch.14.5. Others read it, though, or about the flaff in their hand be mine indignation. The copulative for the discretive is Hol. 5.2. That is, albeit I make use of him, yer wo be to him, vetf. 12. Others again. For the flaff, which is in their hand, is my wrathias rendering a reason of the souner branch, the copulative, for the causaive:as Pl 60.11. Our two ancient verfions feem to have come neereft the right. They ender the whole veric thus, of Alphar spitch stress was all etc. Alphar, spitch is the flaff of my wrath; and its subject hand utles rod of my indignation, or my punifluent. Which vertical is all backed with the authority of fonce of the Jewish writers, and with a small supply, will thus, I suppose, exactly come home to the original Wo to the Affrian, who is the rod of mine anger, or my rod of anger; and the flaff in their hand, (that is, in the hand of him, and his forces) is top tagt in their mana, unat is, in the meast of time, not in such as the fail of single indignation, "The relative, is wanting, as ver.1. the pronoun put for the verb lubflamities as the 1.5. the word flaff is in upplyed, in the latter member, as is uffail in the like form, Dan. 4, 3 this bairs were grown like eight flor feathers. the life tentil, trail, a. 3,3 ms mars were groups are eager for reasons of eagles yand in antil, life briefly that is, as nallspor clawfront the fame word, in Hebrew, figuilfies either job fairds. See the like allo, ver, to I shall add what one of the Jewish writers hath, because I sade it followed, and approved by fome of ours, He thus renders it, The flaff that is fent, or that is to be fent (supplyed from, v. 6.) inta their place, that is, into the land of the liracites in mine indignation. At is true that the word lignifying an hand, is in Hebrew, lomestme used for aplace, Deut, 23,12. Jer. 6.3. but that feems not to have place here. The fame thing is related again in the latter branch that was meationed in the former; as ver, I. but with fome aggravation; For the flaff feems an heavier, and forer inftrument of correction then a rod which may be but a twig: And indignation a degree above suger, ch. 30.30. Mal. 1.4. There is a flaff to flay see ch. 3. 1. and a flaff to flay see the flaff here alkaled to See ch.

9.4. V.6. I will fend him] The commission, wherewith God would fur nish the Asiyrian king to go up, and proceed with, against his own people for their sins and excelles. Not that God did intimate any fuch matter unto him; (albeithe pretended as much,ch.36.10.) but that God would by his fecret, and unfearchable providence, so difpose things, thathe flould, though upon other grounds, and for other ends,invade that people, ver. 7. So. 2 King. 17.25.8 24.2, 2. Chr. 33. 11.8 36.17.

against an hipocritical nation]Or, rather, a prophane nation, or, a polluted people, See ch. 9.17.

and aga not the people of my wrath] Which, hy their wickednesse, are become liable to wrath, and with whom, for the fame, I am highly difplcafed,ch.47.6.8 57.17.

will I give him a charge] By a secret instinct; and an unseen, yea, unperceived, but efficacious dispo al, ler. 34. 22. 849. 14.850,21.2 Sam. 16 10.

to take the spoyl, and to take the prey] Heb. to spoyl the spoyl, and pre) on the prey; as Exck. 38. t 2. that is, to spoyl, and plunder to the purpose. For fuch repetitions, either in the same term, or, in words of the same notion, are wont to amplifie, and exaggerateras Pfal, 76. 5. they flept their fleep; that is, were cast into a deep fleep; and I King. 1.40. they rejoyced with great joy, that is, exceeding great joy: and Jer. 33. 11. the voyce of joy, and the voyce of gladness that is, of much rejoycing. See ver. 16. And we have here an interpretation of the name, given to the Prophets ion, Maher-Ibalal-halb-baz, ch. 8.3. and a just retaliation of judgment, on those wicked wretches reproved, and threatned before, ver. 2. a spoyling of them by strangers, who had spoyled their own brethren. The spoyls that they had taken, together with the rest of their substance, being surprized, and carried away by the enemy; and that fulfilled, that is afterward threatned, to thole alfo, that now fpoyl them; "o to thee, that Spoyledft, when thou wast not thou forth them coafest to foot, (being interrupted by the enemy) thou shall then be footed thy self, ch. 3,3,1, and to tred them down like mire in the street Heb to laythim (to wit, the

people before mentioned) as the mire, or, dirt of the fireets, So Pfal. 18. 42.ch,41.21 Mic.7. 10,not to make havock of their goods only; but to feize on their persons, and to use them in most cruel and despightful manner; to beat them down, and trample on them, and even batter them to pieces, ch, 28.3.18.2 King. 9.33. Dan. 7.7. &. 8.7. which barborous cruelty, though God approved not in them; yet was he pleased to make use of for the punishing of this prophane and wicked

people, Lam.3.34-39.

Chap. X.

that, by the Affrian, were to be inflicted on his people; th. 1.4.5, 24.

V. 7. Howbeit he meant in met so, missier delibes heare thinks so to, attended, the chart. He intended h nothing less, what so ver to preceded, 26.7, 15, 4 the the doing of my work and the fulfilling of my will.

Hember |Or, Tet. Heb Andras v. 4. Hofh. 1, 10. meanth not Heb imaginath not. For his highlighth properly, to ton crive an image, finiting or likenoft of a shirig firefro imaginative faoulsy: A term, taken from artificers, perinters, dinitors, gravers, or boil-ders, that are wont to draw models of those works, that they

intend to flew their skill in, in Seach, 14. 24. and, thap, 46, 18? neither dath Scc.] The fame thing concerted, and expressed in other

but it Is in his heart to deftray, and tout of Mattons; not a fert] Als intent and purpole is onely, to fatisfie his eruel reformous, and ambificult defires, by conquet of Countries, and making, rhavock of people; Which yet God is faid to either of by think, egglish, if with his beart] That is, it is in his purpolater's beart, 33,7° Chi. 8:

V.8. Far he faith] In his heart, or, to his people, fay the Rabbbeed as Lamech to his wives. Gen. A. 32, whit the Farmer rather, He thinks with hindelfras, he fool faith in his heart, Pfeld. Vg. 1. 2 and 1 fait in his property. Pl. 3.0 6. For to God the heart fleetheighald the thought of it he hearts, Maxth. 9.3.4 Hebb. 473. 2. 3.

Are non my Finited allogable Nigre Ja Valunting speech, attributed to the different Kings, ergoreffing his inward histogram, yand to the different of it. in effect the date again, at delivered from Sentilecheris, by his Medlengiers or Exchian, Ch. 3. 5. 5, 1.5, 18 - 1.0. & 37. 10. 133, 2.4 5. 5. Whereby I sappeares, that Evilinachis and the Javiston made by him, into the lard of Judah, seven unto Jesuliated, Ja free principally pointed ats, chaps, 3.6. 1.2. His meaning in this Bright. principally pointed at, chap, 36. 1,2. His meaning in this Branch feems to be, that they held now of him, as their Soveraign; and fer-If the most obe, that they held now of him, as their Soversing affid let-ved under him, as their Commander, who had before been abiliful-Kingshuc having been fubdited by him, were how but as his Pripal-ters, and he might well be served a King of King (as Nichpiral-nter, are is filled, "Book is K. Y. Dait, 3: 3/ por that his Princes and Ta-vaurites, when for pipee, gowers, and authority, as good, and self-nak kingsilo Rabin-keelt-framts of them as the meaner for those, that cook charge under him being Conhects with Exclash, ch. 13, 9, who as as every word, therefore, in mention of him, names, him, The grea-king, ch. 36, a. (1). King, ch. 36, 4.13.

kingdomis, and places, as well one, as another.

Celeofi Called Calneb, Cen, 10, 10, & Emoi, 6.2, one of Nimtods great Cities. Sonte have supposed it to be the same with Calini sun, great (attes. Some nave inproduct to the time with chainst that a city mentioned by Ammiane, I, 23 structer upon Euphratessbut that feems to have been by a flip of some Scribds pen, Callinifium, for Callinifium, as in other Authours it is found tehned. It is radied therefore deemed to have been that which was in latter times, termed, Cteliphon. fornetime the head city of the Parthian kingdom, lituate upon Tigriss the region thereabout from the ancient name of it, being com-monly called Chalonius, Strabol. 11 and 16 and Plinic 1.6, ch. 26.

Carchemifh] Of it; fee 2 Chr. 39.20. a City fituate upon Euphrates, Jer. 46.2 called in latter times Cercufium.

is not Hamath] This some take to be Amathus in Arabia mentioned by Herodotus, 1.2.8 3. But others, rather, take it for a Town, belonging to Syria, and finiate not far from fome of the others, here mentioned; all neer upon Euphrates, rChr. 18.3,9, thence the Hamathices, deriving their pedigree from Cartaan, Gen. 10, 18, 1 Chr. 1.16, it is mentioned, as a boundarie of the Land of promife, Numb. 34, 8, Ioh. 13.5.1 King. 8.65,1 Chr, 13.5, and as lofeph the Joy witnesteth in his antiquites, 1,t. e. 7. itretained this name with the Natives unto his times; though by the Greeks and Macedonians, resmed Episharia, from Antiochus Epiphanes, the re-edifier of it, Sec. chi 63.

as Arpad] Of this place, are the Arradites hippofed to have been joyned with the Amathicis, both of the posterity of Chem and Canaan, Gen. 10, 18. called by Prolomy Avodites, and placed in Syrtia: See ch. 36, 19, & 37, 13. It is by Joseph the lew, te, med driphars by Isidore, Arfa, and in the Register of the Romane, Empire, Area

is not Samaria as Damafeus? Of thefe, fee chap. 7. 8, 9. & 8.

V.to. As my hand hath found the Kingdoms of the idols He promileth himself conquest of Judah and Jerulalem, in Ip ghe of God himfelf from the fuccess that he had attained against other king-doms, cities, and countries, mangre all the power of their tutelar gods, ch. 36 15, 20, & 37, 10.12.

my band My power, my might; as Deut, 8, 17. Judg. 7.2, Sec ver.

hath found] Hath reached, gotten, taken, subdued, as Levit. 12. 8, and 14. 21. Numb. 32. 23. Prov. 1. 13. So v.

idols Heb.idol, collectively. See chap. 2.18. fo he accounteth the gods that other Kingdoms and Nations worthipped, because they were not able to protect their people against him and his forces, ch.

and whose graven mages] Heb. and their graven images, for and, those, whose graven images. A defect of the antecedent ; as Ruth,

2.16.1 7.2 Chr. 1.4.or, though their graven imager, and, for, though, as | they are faid to remove the bound, that entroacheth upon the possession Gen. 8.21, See on v.5

did exell them of Jerufalem and Samaria Heb.were before Jeru falten, and Sammis, before for, better, more excellent; saffor v. 2.1. Eccl,
7.1. Heb. 1.2. 2.4. Jour latem, and Sammis, for, the idols of Grouf atem,
and Sammis. Of which manner of decklare forces, fee on v. 5.
Thus this blackhemous beaft, not onely ranketh and rangeth God among idols; as v. 11.2 Chr. 3a. 19. but preferreth the base idols of other people before him, who is the only true God, ler. 10.33-7,8-

10.

V.11. Shall 1 me, at 1 bixee done unto Samaria, and her idole, fo do to fetulatem, and her idole? For, May 1 me? I will a faureally do iteo, who can hinder me from doning it; why flowed I not do the one, as well as the other? Of the fueces of this predecessor Tiglath. Fileer, and fish alman, a feet, again Samaria, feet. King, 15, 10, 8, 17, 16, for what was done by them, he takes to himself, as fueceeding them in their power, and having no left shen they, bad. All he determs is dolo, in respect of his god Mithras, the Sun, whom the Assyrians worthings. shipped.

her idols The latter term here used, comes of a word, that signifies to put to pain, and grief. Whence Jabez had his name, t Chron. 4.9. and idols, or falle gods, are defervedly so called; not only because God is vexed, and grieved by them, with those that leave him, to a-dore them, and adhere to them, Plal. 78. 58. ch 63. 10. Ezek, 6,9. but alfo, because they pur those that serve them, and trust in them, to much pain, but can do them no good, Pf, 16.4. so he made account God would do with Jerusalem, ch. 36.12, 15. but the issue proved otherwife, ch. 37.35, 36. and he speaks of God, as if he were the God of that Nation alone, who in power, and right is God, and Lord of the whole world, Pf. 47.2,7,8.

V. 12 .Wherefore it shall come to pass, that Heb. And it shall be as c. 3.24.

wherefore Heb, And. The copulative for the illative; as ch. 3.17.809 11. as connecting together his pride, and his fall; as the caufe, and effect, the one of the other, Prov. 11. 2.8: 16.18.8:18.12.0r. But, the copularive for the adversative; as Pfal, 64.7, as croffing his presum-ptuous expectation, which prediction of a fad and unexpected iffue: or, For, as fome; the copulative for the causative; as ch. 9.13, as having reference to verf. 1 and rendering a reason, to the we there denoun-

ccd against Ashur.

when the Lord hall performed his whole work upon Mount. Should have the Lord hall performed his whole work upon Mount. When he hath sufficiently chastifed his own people, (for with them, he usually beginneth, Jer. 18.1 Per. 4.17.) he will proceed to reckon with him, and burn the rod, wherewith he chaftifed them, Jer. 30.

11,16.21.,23.Lam.2.17.& 4.21.
the Lord hath] For, I have For it is the Lord that speaks it, the noun for the pronoun; as chap, 2, 1, with chap, 6, 1, chap, 7, 3, 2 Tim. 1,

performed] Heb perfetted, or, finished, Lam. 2. 17. Zach. 4. ver

his whole work] All that he intends to do, for the chaftifing of his

people,ch.18.21.& 40.2. upon Mount Sion, and on Jerufalem As ch. 1.27, in the strait siege of her by Sennacheribs forces for some time, and the spoyl made of

ner ty semantinian inversion issue mue, and the myst made or the Country rough about hery-1,6,1,3,2,7,3,7,3, and the Country rough about hery-1,6,1,3,2,7,3, and the myst made in the first pands the fract of the King of Myrin I will pointh him, for this his implous, and petumpuous boatling, and his accumys against my people, chap. 37, 21, 29, and pitch pass term, Punish him for them: as Exod. 20,5.

ch. 26.14. Jer. 50.18. the phrase implyeth, that God neither chastiseth nor punisheth, but with due consideration, and full cognifance of the erime, or fault, for which he doth either, Gen. 11. 5. & 18.21.and would have men to do the like, Deut. 13.14.

the first of the beart] For, from the heart, islueth, what comes forth at the mouth, Matth. 12.34.37.62 15.18,19. See ch. 59.13.

flout heart] Heb. greans of heart, ch. 9.9.

four near 1sten greatness of mear, en. 9.9.
King [Sennacherib.ch. 36.1, & 37.36-38,
and the glary of hu high took [Seeb. the bravery, (ch. 3.18 that is,
the pride, because bravery both breeds, and bewrays pride) of the loftiness of his eyes, wherein pride also appears, ch. 2.11,12.
V.13. For he faith] Heb. Because he hath said.

V.3.3. For no Janu J. 1862. Because to that J. and. by the Brength of my band J. Sec. v. 10.

1 bave done it J. A defect of the pronount as cl. 1, 1.9.
and by my wildown J. What Cod had done by him, and his Ancecelors, as his infruments, ch. 37. 16.37, that, he arrogates to himself, and astribes to his own power, and policy. That, which every mans heart is by nature, over-prone to, Deut, 8.17. Amos 6.13, Hab. 1. 6

for I am prudent] Heb. I understanding. I am one of wisdome, and for 1 am printers | free, i structionation, 1 am even of windown, and understanding, (Gen. 41, 32.) as well as of power, able to dipole mine affairs, to the best advantage for my self. See the like vaunting of wildome, chap. 19, 11. Jer. 8. 8. but especially, Ezek. 28.

and I have removed the bounds of the people and, or therefore; as ch. o 11 ver. 12. By my prudent, and politick carriage, and managing of my deligns. I have enlarged my dominions, and took away those bounds, wherewith other kingdoms and territories were before lifted and limited, as therewith severed one from another; and exclude ding others from encroaching and entring in, upon them, Act. 17. 26.

Chap, x, ons of others, Prov. 22. 28. Hol. 5. 10.

One or others, 1709, 22, 26, 170, 5, 10, and have robbed their manafures has the enlargment of his territories, by the fubduing of other Countries, and adjoining them, to his own; fo the increase of his wealth, by finding out, and making feizure of their hidden treasures, relerved for future uses, he ascribes as well to his policy, as his power. So Ezek. 38. 4,

robbed So is the word rendred, 1 Sam, 23. 1, but in this place it would rather, be some other-wayes rendered ; because the Affyrian king is personated, as relating his own acts, and archievements : have feiged, or floyled, or preyed upon, made a spoyl of their treasures. So it is rendered, Judg. 2. 14. spoylers, that spoyled them: and chap.

17. 14. that spoyl us: and Hos. 13. 15. be shall spoyl the treasures.

reasures [Heb.preparations, or prepared things. For the word it comes of, fignifies to prepare, and the Hebrews use the feutime commonly for the neuters and it imports therefore fuch matters of special use and worth, as are wont to be treasured up and referred, and the present the special use and worth, as are wont to be treasured up and referred, and the special use and worth, as are wont to be treasured up and referred, and the special use and worth, as are wont to be treasured up and referred, and the special use and worth, as are wont to be treasured to the special use and worth, as a special use and worth as a special use and worth as a special use and the special use and gainst times of necessary use and employment, such as the bidden treasures, that God promised, to make Cyrus master of, chap. 49.3. But because the word is no where else found in this form; and the Jewish Criticks, the Maforets, observe some misreading, or mis-writing rather, in one letter of it; and yet whether letter we take, the fenie rather, in one fetter on span yet whenter setter we take, the seine will be the lame; one that taketh upon him to be a great Critick, would instead of this feminine, substitute a maseuline form, that significant, as he saith, rams, or bet-weathers; but indeed, rather, great begoats, Jer. 50.8. diffinguished from rams, as oft, Num. 7. fo Jer. 51.40. put here, faith he, for Princes and Potentates! and fo oft-times they par necessaria ne. nermices and rotentates; and to occumentate, are chap; 3.6. Zach. 10.3. and again, because one letter in the other word rendered commonly, obbing, or Itoling, is of an ambiguous found, like that of Sibbleth, and Sibbleth, Julig, 11.6. according to the pointing of it, nor is the word read elle where with that ambiguous character, he takes occasion thereby, to solicite the reading, and to bring him home, by aspiring the second letter, to another word much more ambiguous, used Ezek. 39.2. which because some render there perswade, he would have this here also so to fignifie & fo this branch of the Affrians speech, to have reference to his poli-cy, as the next to his power, as if he had said, by my wiles I have per-Iwaded great Potentates to yeeld to me; and by my might, I have pulled them down from their Thrones. But not to infift on the improbability of the sense here intended, as coming from the mouth of one that ftood fo much upon his valour and power; and whose prudence and policy, would seem to look another way; it is overmuch boldness thus to mangle the text, and to force in such senses, as the words will not admit.

and I have put down the Inhabitants]put down, or, pulled, or, throwen down, Heb. made to descend, or, come down:ler. 49.16. Obad. 4. or, as a learned man of late, friegen down : as beafts, the greater fort of them, especially, are went to be by the butcher or flaughter-man; and confequently fl.in. So Jer. \$1. 40. to which purpose they are faid to descend, or come down to the flaughter, ch. 34.6, ler. 48.15.850 27. Hag. 2.22.

the Inhabitants] Heb the fitters those that sit, or, inhabit, as ch. 5,3.9. I have made havock of the Countries subdued by me. Howbeir, here, by fitters some suppose, may be understood, such, as sit aloft, as ch, 6.1. & 9.7 and so the meaning should be such as sit on the Throne of State. See chap. 13. 20. I have pulled them down from their re-gal power, and made them my vaffals. v. 3.

as a valiant man Here also the Jewish Criticks observe some diversity about the text. For instead of that which our printed copies hold out, they with detraction of one letter, put in the margine, as fo to be read, cabbir, which word fignifies either firing, and mighty, as most take it, or copious, and much:as some other render that word. This reading, the Jewish Commenters following, and of ours, also, not a few, refer the word here, to Inhabitants, and expound of the sample of the first the word nere, to introduce the control of the meaning should be I will put, or throw down that the divel, or it may found the I will put, or throw down that the that divel, or it may firstly that have the strongest, or surest least, or places of abode. O. thers, many Inhabitants, as the word is used, ch. 16.14. and whereas it might be objected that the word is fingular, whereas that which it is joyned unto, is plural; and that the adjective is seldome set before its substantive:it is answered, in desence of this version, that the word may be taken here substantively:as the word of contrary signification, for the most part, is: and this also, Job 31. 25 and fo it may here be rendered, a multitude of Inhabitants, or literatio which might be added that fometime, though feldom, the adjective leadeth. See on ch. 9.6. Wonderful. Thus, they that follow the reading, as they termit : others follow the writing, as it is expressed in the textrane render it (not without the authority also of a Rabbine of great note) in the same manner, that our Bibles do, and the old Latine : as a mighty, or, a valiant man. Yea, some of the Jewish Interpreters would make a medly of both expressions, imagining the term here uled, to be composed of two words, cabbir, and abbir: which both they conceive to fignifie in substance the same : and to import a man of extraordinary might. But this exposition of that, which the text holds out, is controlled by the forementioned Author, Who upon a general furvey of all the places, where the word abbit is found, thews

it is, if not for the most part, yet very frequently, taken, substantively, the flaf fould lift up it felle, as if it were not wood: and this version and that it is often rimes used, for a great bull, or, an ex, it is apparent by these places, Plal. 22.12.8 30.13. & 68.30.ch.34.7 in which sense, he supposeth it to be here used; as if he should fay, I have fricktente, ne improvem in to be incremental as in the mount, any, if have tricken down, and laid along the people of thole places, which with my forces I entred upon, like a company of oxta, or great bulls. The word is lingular, but taken collectively; as oxe, chap, I.

V.14. And my hand hath found] Hath gotten, or feized on See be fore,v.11,13. Yet there feems tome emphasis here in the words in comparing the treatures of the lands, surprized by him, to a birds neft, or eggs in a neft, that are taken, without pains: all the labour i but to find them.

as a neft] Or, as in a neft; as birds, or eggs in a neft, Deut, 22.6,7

defect of the particles as Job. 1.13,
the riches JOr, wealth. The word fignifies primarily, firength whence, men of might, able to bear aims, Gen 47.6. Deut. 3, 18. John 10.7 in the next place wealth, Ruth. 2.1. Job. 20. 15. because that s effectived the firength and support of an effate, either publike, or private they feem to ftrain the text needlefly, who read it, as a birds nest, the nest of their riches, the particle is observed to be divers times used as a note of the accusative. So 2 Sam. 2.30. Jer. 40.2. of the people]Heb, peoples. Of many people . as chap. 2.3. and as one gathering eggs, that are left] To wir, by the dam, for faking them for fear.

have I gathered all the earth] I have conquered the greatest pare of the world, commonly known, and brought it under my command fo most Interpreters. But the speech is here of seizing of wealth, and gathering of treasure; and that with as much calc and imal difficulty, as a man, would take eggs out of a birds nest. I should therefore rather choose to read it, have I gathered the wealth of all the land; the whole country wherefoever I come, or, (as in a vaunting manner, luch a vain-glorious boafter might speak) or all the earth, of the whole world. The like defect, and supply, from the foregoing words See Gen. 1. 16, lob. 31. 3:8 36.32.

and there was none that moved the wing, or opened the month, or perped None, that did fo, that is, none, that durft fo do. There was none that durft ftir, in way of opposition , against my forces when I fent them to furprize and take away their treasures.

King. 20.5,6.
move the wing He perfifts in his former similande from birds, that are wont to firsk with the wing, at those, that offer to disturb them in their fitting, and to meddle with their eggs, or young under them; or, when they are driven off their neft, yet hover and flutter to and fro about those that take them away; and in a mournful man-ner; cry and make a noyse after them.

moved did move, or, wee, for, due it move, or roast as, did lift up head for, due it lift up head, 2ach, 1.21.
the wing if or, with the n'mg. So fome of the Jewith Criticks, because the verb is not transitive; or, as some therefore, no wing that wagged. Yet other of them lay, that thefe neuturals have fometime a transitive notiontas the like to this, ch.1.30.

or Heb.and, as ch. 8. 19. eyened the month | See the like expressions, Exod. 11. 7. Josh. 10

or perped] Spoken not of the young, as some would have it but of the dam, bemoaning them. See chap. 8 19. and 38.

14. V.15. Shall the ax basili it felf againft himsthat bewith therewith?
Hither to were the Alfyrian kings infolent and arrogant boastings.
Which, in their words, the Propher controllenth, thewing the unreaforablenels, year the abfurdity and lengletenels of them. Is it equal, or fit, that those, who are but Gods instruments, (as all, even the wicked themselves are, ver, 5. Jer, 51,20.) and have not their action only sea tremierves are year, 3 (21.5), 20.3 januarse in the account of the from him, (a. sthe ax, or farm, from the workman, the rod, or staff, from him that smites with it but their power allo to a ca, and fitted for such use, as they are applyed unto, and employed inflound such advance themselves against him, whose instruments, and such instruments. ments, they are, as can do nothing without him, and without such power as they have received from him Joh, 19.11.

against him]Or, as Some, above him. The word will bear either: against him, by threatning to deal with him, as with the idols of other people, yer. 11. above him, by arrogating to handelf what God hath done by him, y. 13.

a. [hall the faw magnific it felf against him that shaheth it]Or, mowth

it. The lawyer that laweth with it, An instance of the like stamp with the former.

asifthe rod flould floake it felf, againft them that lift it up]Or, according to some, as if the vad moved him, that lifted in \(\mu_i \) or, (to pass by many other version) as some other, when one shades the rad, (that is, when the rad is shaken) should it boast, or magnific it self, against those that lift it up a supply from the former branches, neither unufual, not unfit. See v. 14. Some of the Jewish Doctors make it, an application unto God, and the king of Asyria; as he being the red, ver.5. and God the person, that smote by him; is but by way of excellency, spoken of in the plural number: as Josh. 24.29 Eccl. 5.8. and the ground of the action, proceeding not from the rod, but from the hand that finites with it.

might peradventure receive some strength from that of the E-strich in lob, Job 39.16 fbe hardeneth her tell towards her young ones; as if they were not hers, or, as to not bers; fave that there is a particle in the original there, which is not here. But fee chap, 40.24, where the Syntax feemeth the fame with this here. The Hebrew hath the Syntax Kenneth the fame with this little. The Hebrew hatti no more but thiss alfriss up a left] or wishow neither in up fig. 7 not wood, which fome render, as if the flaff did lift up (either it leif; or hind at held it) and were not yound, or, or if the Haff) became it is the power of wood, or, or if the flaff flowf of lift in it leif; against it as wood, that is against him, who is not wood, but able to more, and fit in the final the lift is lift up, the lift is not the wood; to wit, that liftech it up, but the man that holded it. So find of our whole the flaff is lift up the yound it and history on event is had a Production was seen meant any your means the mean of our symbols the flaff is lift in Ju p, the wood is adding the to regard is had of the to wood, or only red felle-but of hin that finites his the lift. Offer all lift, you when the lift of the lift is meant when the lift contains a lift you grade to piece of wood, unable to flire, of all outper of its fell and the lift, which would be lift of the lift in lift from the text. So the heathen idols are vilified, that they are no better, many of them, then a parcel of searwood, thap, 44,13,-20. Jer. 2.27. Hof. 4.12. in like manner, the king of Allyria, though raifed up by God, and used as a bastinado, to cudge! his own people and others with, yet is fill a poor, forry, mortal, corruptible ereature, fuch another picce of flesh, as before he was, Plal. 82.6, 7. & 146. 3.4. Eccl. 6.10, ch. 2, 21, Ezck. 28.9. But all thefe exposition and readings alfo,a late Writer of great note controlleth, conceiving them all to be militaken in the word, barim, which they take for a verb, fignifying; to lift up, when as indeed it is a noun, that fig nifieth mountains; and renders the words, as if the laff, were mountaines, (applyed uffially to men haughty and high-minded) not voted. I shall, having propounded it leave it to the judgment of others.

V . 26 . Therefore | ball the Lard, the Lord of holls, &c.] His folly convinced, and laid forth; his doom from God follows, to wit, the fudden and unexpected deflunction of the main body of his forces, wherein he so much consided; and Whereof he so much boasted. Of the rieles here given God, fee ch, 3, 1, Howbeit, it is by fome of the Jewish Writers well observed, that the style is for more special end, here given unto God, to wit, to intimate, that the successes, which the Assyriant kings, as well as others, had in the field, was not from themfelves; but from him, who is their Lord, and the Lord of boffs: and from him therefore, both fafety, and yietory in fight is, Pfal. 24.8.8 33.16.17.

\$4.43,5,6.8 60.11.13.8.144 10.Prov.21.30,31.

fend among his fat ones leannefs [The Lord will waste his great forces, wherein he in much gloried, v. 8 ch. 36,9. as the body of man, or beaft, is by a confumption wasted, and brought to extream leannels;

Sea they defined in an expansion of the state of the sea of the se not a concret. It is word for word, bit fatnesses, as ch. 17. 4.the fat, or, the fathess of his sless, and, the fatnesses of the earth, Gen, 27. 28, 39. &, of the Province, Dan, 11.28. by his fatnesses, therefore I here understand, not so much his fat ones, as his great and vast army, likened to the body of some creature overgrown with stells, and far, which God threatens here, to abate, and take down, by cashing it into a consumption, by fending that upon it, that should make it thin and spare. The complement hereof, see . h 37.36.

leannesse] That is, death, faith the Jewish Doctor, for that latter place of the Psahmist before mentioned But the leannesse, here mentioned, is not to much appliable to the bodies of the particuar perions deftroyed, as to the b. dy of the army confifting of them, as limbs and members; which by the loss of so many thousands, could not but be much wasted and reduced to a very poor and thin scant-

and under his glory he will hindle a burning as the burning of a fire The fame thing repeated, under a new notion, and expressed by another similitude. He will wasthis forces, as with a consumption, and confirme them as with fire; great, and fudden devastations and destructions, are in Scripture, commonly compared to great fires, Pial, 21.9 & 37.20;ch.9,18, & 24.6 & 26.11. Jer.17.27 Ezek. 20.47. Amos 7.4. Zach, 11.1.

under his glory That is, faith one of the Jewish Writers, in the place of his glory, or, glorying, where he glorified himlelf. Of which use of the preposition, see v, 3. But there seems rather to be an allufion to the manner of thole, that burn dead bodies, which was the custome in old time, both of the Greeks and the Romans, their common use being not to buy as we do, the bodies of the deceased, but to burn them with a pyle of wood kindled under them; and having so done, to gather their aftes and bones, if any remained of them, into an urne, and fo lay them up in their places of Sepulture. That which was done with a great deal of coll, huge piles of wood; yea, and curious fabricks of timber, together with abundance of odoriferous spices, at the subtral rices of great persons, as well women, as men. Somewhat like whereunto, was also used among the Jews, about their kings, 2 Chr. 21. 19. and with them alfo, bodies of men were burnt, when they died , or were flain, in fuch multitudes that and that finites with it.

and that finites with it.

asif the flaff floodd life up it felf, as if it were no wood] Or, or if the flaff flood of the nover-troublelounch. 66.24, Amos 6.10, Ezek.

39.9.10. See, chap 30.33, or if respect be had, as it may be, and is af- both upon them, and about them; whence it came to pass, that from ward, to the burning of a wood, or forcelt, as Plal, 83, 14, under his glo lower thrubs, and the under-woods; and from them, letteth the whole

wood or forced on fire. See v. 17, 18, yet the former feens to me the more probable : and of this pallage, more anony his glory | The fame with his famely, a baundance of far before mentioned more assumed to the more probable with his famely, or abundance of far before mentioned more assume would have it, his arms and his bravery; but his army; wherein he glories. Seech. 17. 4. where both thefe terms

are likewife uled, as parallel.

be will kindle a burning. Heb. burning, it shall burnior, there shall a burning burnor, it shall burn with a burning. For whether it be a noun burning burnor, it shall burn with a burning. For whether it be a noun burning burnor, it shall burn with a burning. For whether it be or verb infinite, is questionable. Agreat burning shall be, For these reduplications amplific, See v.6.

as the burning of a five Or, or five burneth, or, like the burning of five fuch a burning, as though it have no material five used in it, yet fuch a barning, as though a thave no material Ire uded in Kyler flould have the deftoying force and efficiety of fire r and it may well be, that it was done by fuch a kind of blafting, as Aarons flon were finitent with; who though they were fricken flast dead, yet neither were their bodies confumed, not their garments, Levis, 10.25, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 10.5, 1 in Taberah, Num. 11. 3,3. and there are of the Jewili Writters, who affirms goonaling in part upon this place, that by the froke of the Angel lent to do execution on the allyrian Army, the bodies of those that were finiten, were 60 balled and barnt, that they were diffolved into ashes. Which was, say they, that so many thoulands lying dead on the ground, might not breed founc contagion, effectively have been contagion, effectively the same of the same statements. their bodies were diffolyed, yet their garments were not burnt, that Gods people might have the spoyl of them, as those had, 2 Chr. 20, 25. to which purpose also, some of them expound those words un. der his glory, that is, under their goodly gorgeous apparel, fuch, as the Affyrians ufually wore, Ezek, 23, 12, and that men are wont much to

Affgrians usually wore, Ezzka, 3, 1.1. and that men are wont much to glory in, called therefore their glory, P[6] a.1. Maxth. 6, 29, But the things are of no certainty.

Y.1. And the light of Ffrat [bith be for a fire] Or, For, Recas ch. 8, 2, 8, 9, 11. God who is a light to his poole, and will be for at his time, and upon this occasion, by giving them cocasion of much jo upon their deliverances Etha. 8, 6, Pial. 8, 11 chap. 9, 2, 8, 6, 21, 2, ao.Mic. 7.8. shall be a consiming fire to destroy his, and their adversaries; as was intimated, v. 16. So Deut. 4.24. & 6.15. Pfal. 97.3.ch. 26.81.8 30.30. See the like divers, yea, contrary use of that pillar, that conducted the Israelites in the wilderness, Exod. 14.20,24. See also Zach, 25. The Jewish Doctors here dote, who would have by the light of fival, to be understood, either the destroying Angel, or king Ezekiah; as so called from his constant study of Gods Law,

and his Holy One for a flame] The famething, is in other terms repeated, but as ufually with fome amplification. For flame, is fome-what more then fire, ch., 24.6, 8, 20.30. See the like, ch., 2.0.20.21, 1, 7, 14, 16. Here that I need no other hire, or fuel, to defroy and confume them, fave God himfelf. See ch. 30. 27,28. Of the title Holy One. Beechap, I.4. and it shall burn To wit, that stame before spoken of.

and devow? Hebeat up, as ch. 9.18.

his thoras, and his brian; By these the Jewish Doctors, some of them understand the great ones in the Allyrian army, because, such them understand the great ones in the stay tast authorizedatic, tust are wort most too by, as pricking thorns, to vex and prieve others. Which fome of ours also approve 1 (topoling that the flaughter, it is evident, was fudden, and exocuted in an inflant, as that in Egypt, Exod 12.29. with that expedition, that filted porice could be taken, nor regard needed be had, with, whom it should begin. Rather, according to the similitude which the Prophet still pursues of a fire; and here of a fire taking in wood, theras, and briars, may have reference to the under woods, where the fire is wont fift to take, opposed to the stall timber-trees, verf. 18. and should therefore, rather resemble the meaner fort of his ver.1.0. and anothe therefore, rather retember use intenter tope; the shoulisters, Sec. chap. o. 18. Howbeit, thereby may be fignified his whole army in general, and those in grois of whom it conflitted, being all, as thorst, and briars: to annoy Gods people, againft whom they lay in figge, and whom they had before done much mischiefro, in all parts

of the land, chap. 36.1. See the like, Jolh. 23. 13. Ezek. 28.24. is one day In an inflant; at one and the fame time; together, at one of a sylina in mining at one and account on the open of the content of the co

V.18. And it shall confume the glory of his Forrest, and of his fruitful field Heb. Carmel. The proper name of a place; of which name, were two mountains, the one in Iudah; of which Joh, 15, 55, where about Nablas dwelling was, t Sam. 9, 2, the other fituated in the confines of Afher, and Jilachar John 19, 16, where Elias flew Baals Prophets, King 18, 19, 20, and it was neer to the lea, t King, 18, 42, 43, Jer, 46, 18. Now these mountains did not lya open, for reft like, or run wild, as Lebanon, but were enclosed manured, tilled, and cared, or planted with great variety of fruitful trees, vines, olives, figs, and the like; and had much far, and fertile foyl, and arable ground (whence a green ear of corn, also is so called, Levit.2.14.& 23.14.)

the one, or both of them, the word carmet was used, for any fertile, and fruitful place indifferently, whether higher, or lower ground and fruittu prace monitoring, minuted in any and the ground, mountain or plainings chap.16, 10, where mention is unade of Moabs, Canmel, and ch. 29, 17, where Lebansu and Carmel, are opposed; and so it seems to be here taken. Hence therefore, some would inter, that by the Forrest, as a wilde place, should be understood the meaner fort of Sennacheribs fouldiery; by the Carmel, his chief Commanders, Others imagin, that the defolation, or deftruction of his State, and country is threatned, and as of perfons of all ranks, high and low, rich Country is intextince; and as on persons of an anosomic and two much and poorlio of places of all forst. But this feems to direct too much from the Prophets prefent feepe. I duppole rather, with others, that by his Forelf, and his carmed, is meant the main body of his army, that feemed to refemble fome great forced, or mountain, whether wilde, or manded betinvaked with trees, whether for timber, fruit, or wilde, or manded betinvaked with trees, whether for timber, fruit, or fuel as thick as they can stand one by another, and by the glory therfacel, as thick as they can fland one by, another, and by the gloy ther-ofish choice perfors of command in itas by bir gloy, yet. 16. was meant his glorious army, or his army wherein he gloriedrio here, by the gloy of that his glory, those that were the more glorious prediction it, or of the more emmency in it, his flout and valiant Wardious, and his rich and flastly Princes, which from all follopped to be refrectively meant, by the Forrest, the one-by Carmel, the other, See [24:6.2.a. 23. Some conceive that there is mention here of Farrest and Carmel a in regard that his army, being of large extent, was encamped, fome in the higher, and wilder places, fome in the lower, and better manured. the higher and wilder placessome in the lower, and better manured. I flouid tather think, but that it comes after, 2 and yet why might not the Lord have an eye to that, that in his person himself would accremate sheek) that come replect might in the tile tearning he had comenced brags of furprixing Lebanon and Carmer, chap 37,24, as intainating, that his own Lebanon and Carmer, should be dealth of the bearing the should come to effect, what he threatmed them with, both foul and body Heleh, from the foul, and unto the fleft, as 2 fleet, to 3, from the found, and not the beast fleet, and keeft, Some would have the meaning to be, that they should be dethoyed, both body and sould have the meaning to be, that they should be dethoyed, both body and sould be cheered to the confusion of the outward parts of the body because the foul is fer shiften of the source of passing the should be dethoyed allow to the confusion of the outward parts of the body because the foul is fer shiften.

tion of the outward parts of the body, because the foul is set histicon trary to the manner of material fire; which, in burning of bodies, seizeth first upon the sless, or outward parts, and from them pierceth to the inward. The meaning is stather, as one of the Rabbins well ob-serveth, that it should so seize on them, that it should, as fire is wont to do, with living creatures that are burnt, or perfors condemned to the fire, not confume their flesh only, but take life away too, Leuit, 20, 14.8 21.9. The foul is commonly taken for the life, Gen. 9.4,5. Levit. 17.11, 14.1t is a proverbial speech intimating a total defluction of his army not unlike those of head and tail, branch and vulb, chap. 9.14. for the Prophet returns here to the former similitude of a body, veri 16, but he pursues it with a further amplification. It was leanness, or a confumption of flesh that was there menaced; as ch. 17.4, which may yet be without loss, or danger of lifety there vitals, and all are washed and confumed, as with fire: the very foul and spirit of this vast body, together with the fat and sless of it, is utterly

and they shall be, as when a standard-bearer fainteth] Heb, and he, or, it shall be,or, it shall be with him, (as chap. 29.7.8.) as when a standard-bearer melteth, as alluding to the similitude before used. This some beare meltels, as alluding to the imilitude before uled. This forme expound of the Affyrian king himfelf: It flat hall be like fuch a flandard-beare, whose heave melting with in him (as Pfal.s.1.4, Nah.s. 1.1, when he feeth his colours fordaten, he caffs a way his findad, and beta kes himfelf to flight, 50 did Sennacherib, chap, 21, 8, 82, 37, 3 lur forme go further, adding, that he finall note bable to recover himfelf or ratice a new army again, no more then an army is able to recollect it felf, when the Standard-bearers are overthrown, Some fuch assurance seems to be given by God to Ezekiah, chap. 38. 6. Others, rather understand it of his army, or the remainders thereofic shall be with his forces, as with an army, whose Standard-bearer fainting, and failing, the whole company is, together with him, qualled and quelled. Or, as when he having call away his colours, the whole regiment is disodered, and foon routed by the adverfe parry and fo it was with Sennacherilo great holle, they were fuldenly, a great part of them, unterly delivered, and the fitting the control of vived, when in the morning they law their campfull of dead corples, chap. 37.36, their hearts also melted within them, and they fled away with their Lord. Of the army, the fame tearm is used, that it melted, away,chap.31.8.

V.19. And the reft of the trees of his forrest shall be few] Very few shall remain of that his vast army, that seemed formerly, to he inume-

the trees] The feveral fouldiers in his army, of all forts, the greater among them, as well as the meaner, Heb, tree . But the word is here collective; as Ezek. 15.6.

his forrest] His forces compared to a forrest ver. 18.

few]Heb, a number That is, a few. For, though with us, a number be used, to signifie a multitude yet in the Hebrew phrase, it imported, femnd/sio it is used_beut.33,6.Let his men be, or (out of the lorego-ing branch, supplying the negative) not be a number: that is, see. And aspec of a number; sor, a sew days, Numb. 9, 20. Contrary to which, is, Jet.2.32, dayes pushous number: And Job.16.23, years of a number.

Chap, x, for few years: So men of a number, for, few in number, Gen. 34.30. Deut. | Jacob, ver. 20. 10; 1ew years: 30 men of a number 300 st con number 300 11; 34.30, Dett. 4.27, Pl. 105, 12, Jer. 44, 28, Ezek, 12, 16, And the reason of the phrase 4.7.P.105.12. jer.44.28.Ezek.13.10.mu the reaton of the purate is because a small company may be cassly numbered; a small number fon control. In opposition therefore, whereunto, is that form without number, commonly used, lob 57.3. Flat. 40. 12. & 104. 35. nutious number, commonly used, 100 5,3,1:11, 40, 13, & 104, 35, & 105, 34, loc1 1,6. Yet there feems to be a kind of defective speech, as in that of Moles, His men a number, for, his men, inen of a number. So here, the tree, or, trees of his forrest a number, for the trees of his fortell, trees of a number: a very small company that may soon be told See ch. 21.17.

told. See ch. 21.17.

that a child may write them? That is, as fome, count them, and in counting joint them out, deferibe them. Or, tather, as others, take a till of them: for the ferms to allude to a tale, or make a lift of them: for the ferms to allude to the atale, or make a lift of them; that are to be enrolled for fervice. It is as if the flould the state of the fermion of the fermion of the country of the state of the forms of the part of the state of the forms of the part of the state of fay, there shall not need any Officer to make a book of them; they Quall be fo few, that any child, that hath but learned to make hi name to tew, that any chief, that name the large to make his letters, may foon fet them down, either the number of them, or letters have been seen Jewish Dolors, or doaters rather, gather that of Sennacheribs army there were but tea left; because the letthat of Sennacheribs army there were but tea left; because the let-ter joid, that stands for ten in Hebrew, as it dood allo in Greek; is the least letter in the alphabet, which children therefore are first taught to write; and again, because children are seldome ablee to beyond tengand for far they can count upon their singers ends. But these niccties we leave to such, whose laps that with such their seldome. It is a such as the such as third laps write them, the copulative for the initiversa job. 5: 11.8, 71.5, 19. Jer. 1.4, 19. and the source for the potential, as shaped, 3.3, Job. 9, 3. 1er. 2.3, 8. 13.3, Matth. 13.2, with Mats's, 2.4, for so I take it to be, rather then an ellipsis, as some would have

W. 10. And it flall come to paffe in that day, that, &c.] Hitherto of Gods judgment, that thould be inflicted upon the Allysian king, for his pride, infolency, and arrogancy. When God had finished the work, that he intended to bring about by him. Now followeth both of the differs that God brought the whole land into by him, and his forces, and of the deliverance of fome finall baxel of them, by or me anters that too brought the whole and mot by limited forces, and of the deliverance of fone finall parcel of them, by the judgment executed upon him and his army, to wit, the deftruction of many wicked ones among them, and the reformation of the refidue. See the like, ch. 1.24, 25. Of the phrase, or manner of speech,

feech.4.5.23.

The triname of Ifrait, and fuch as are estaped of the bouse of Jaedb) Those of them, that shall estape and hirvive the Allyrian Invasions: to wis, principally, the Inhabitants of Jeruslaten, and such
as for success that resource dividers, chap. 37, 35, as also, some
over-time. ther, in other parts of the land, though surprized and over-tun by him, chap, 36.1. for Israel, here, is put for the people of Judah, as chap. 1. 3. and the house of Jacob, the fame with Ifrael: as chap. 2 5. Howfoever, fome would over curioufly diffinguish them, and by Ifrael, understand ludah, that held still the faith of Ifrael: by the spirit, understand indan, that be a still the task of infact; of the boule of facob, the ten tribes, that fell from it, and were of lacobs and the interest of the still the sti

fuch as are efcased] Heb. the efcapement, or, escaping: as chap.

finall no more again (lay upon him, that finote them) Being amended by the hand of God thus upon them, and better advised then before, by their late fufferings, they shall not feek to, or rely upon the Aflyrians, for fuccour and support, as in former times they had wont to do

2 King 16.7. Hosh, 5.13. & 14.3.
no more again [lay] Heb. no more add to stay: chapter 7. 10. Ice

flay] As a man stayes and upholds himself, by leaning on a staff, ch. 36.6.8 50.10. See ch. 3.1.

this that finote them] The King of Allyria, (not Egypt, as fome of the Jewift Teachers) by whom God had finote them, chap, 9. 12. using him, as a rod, or staff, wherewith to chastife and correct them,

but shall slay upon the Lord This being the end of Gods ons juma say spon inc Lora 3 into cong the end of Oods finiting them, not to drive them from him; but to reclaim and draw them home unto him, chapter 9. 11, 12, and by difcovering to them the vanity of all other flores and supports; and their folly in relying on them, to their own hurt and ru-ine; to cause them to rely and rest now on him alone, chap. 17.

the holy one of Ifrael |See ch.1.4. in trulb In fincerity, as Pf. 145, 18. (fo Jer. 24.7.) not fainedly, as

thofe, Pf. 78.34,37. Jer. 3. 10.

V. 21. The remnant Shall return] Or, A remnant Shall return. Al luding to the name of the Prophets fon, Shear jashub, ch. 7. 3. and thewing what was therein intimated : a remnant; denoting the paucity of those, that should escape and survive, in comparison of the whole.ver.22.

even the remnant] Or, but a remnant; a remnant onely, ver. 22. as before : otherwise the remnant might import so many as escaped, were they fewer or more. So a fmall remnant, ch. 1.9. and a feed, Rom.

9.29.
of Jacob] Of the main body of the people, called the house of

Jacob, ver. 20. imno the mighty God | The name given to the Méllias, as part of his hardy flyle, ch., a. chey fliall return after the flege of lexuslatern broken up upon the flaughter made by night in the Alfyrian Camp, chiag. 37. 36.37. not to their polletions and wonted places of abode only, out of which they had formerly by the Alfyrian forces, been forced, or whence for far of them, they had ledy but unto God allo, whom formerly they had diffegarded, and were fallen from 1 but are union for when and experience, had, and exhibited of whom formerly they had amergarace, and were raisen from: but now upon forperant, proof and experience, had, and exhibited of his gracious goodnell towards them, and powerfull procedion of them, they inould more carefully feek after, more faithfully cleave to, and more firmly depend upon, Pfal.81.17,18, ler.32.40. See ch.

V.22. For though thy people Ifracl be as the fand of the Sea, yet, remnant of them Jball return] As of Schnacheribs vast and numerous host, but a small number escaped, upon the judgment by God inslictnon, put a must numer exact quot ner judgmen by Got in pec-ed on it, ver. 15 fo of the innumerable multitude of the Iewish pec-ple, but a small remnant in comparison, was to cleape, and so did in that heavy judgment by the hand of Sennacherib, inflicted on them from him

though] Heb. if: and fo Rom. 9.27 for though, as lob 14.7,8. &

thy respite if rat] littier, thy prople to wir, if raths God speaking to the Prophetor, rather, thy prople that is thy posterity, O If rath, as turning his freeth to their Progenitor I acob, as the fand of the Seal As was promifed unto Abraham, that his case in the fand of the Seal As was promifed unto Abraham, that his

as the jana of the sea jan was promited unto operation, that his feed flowld be, Gen. 22. 17, fulfilled accordingly, Heb. 11, 13, and hyperbolical phrafe, and proverbial form of fpeech, used commonly, to fignific an innumerable multitude, Judg. 7.12, chap.

Yet a remnant of them shall return] Or, but a remnant in them, o Yet a remain of twen plant return Or, but a remains in them, or, among them, half return's (for Shear-jefthus name is sagin alluded unto) that is, thall be fived, as the Apollic renders it. Rom. 9, 27, that remnant fo delivered, and temporally laved, from the flowed of the Alfreian, being a type of Gods Elect among that people, to be laved by Chuft: See Rom. 9, 27, 29, &

the consumption decreed shall over-flow with rightcousinesis The int conjumption accreas joint over-purp want viginculified); I de reason is here reinded, why he faith ut a remaint: because God had determined in his just judgment, to bring in upon them a general inundation that should successavely the greater part of them. This some of the Rabbines understand of the ten Tribes carried captive by Salmanaser, 2 King. 17.6, in regard of whom the other two were but as a remnant, But the course of the context seems to carry it a-

nother way, the conjumption of the confumption of the confumption of the power of the confumption of the con

11.30. Ball our-flow] Heb. shall be over-flowing. He compares the Astyrians invasion of the land, with his over-spreading army, to a great inundation, overslowing the whole Country. See chap. 8.

with righteoufuefs] Or, in righteoufuefs ; as the Apostle renders it, ministiction(ndi) Or, in rightenindi; an the Apoliterenders is, Rom p. 9.8. that is, through the jult judgment of God; as noting our the ground of God; both determining to inflict, and inflicting out the ground of Gods both determining to inflict, and inflicting to those judgments on them: a Fill a. 9.8. and vindetaring of him from all alpertion of injuffice in Go doing, Neh. 9. 33. Lam. 1.19. Dan. 9. 76. 4-0. 35 Some other, with judgments, and puring the contraction of the contracti ments, the effects of inspirates; as enapty, 16, However the main fream of Interpreters runs here another way; expounding the place; Some of the Juprabundan benefit, that God would heap upon them, after that he had brought them thus low. For righten for the control of the con nefs, is put sometime for beneficence, Plal, 112.3,9. chap. 66. 12. Others, of that rightcoufnefs, and holinefs, that should abound in the remainder of Gods people, now reclaimed and refined in the furnace of affliction, ch. 48.10, wherewith the land should now flow, and that fo as to fill the whole world, chap. 33. 6. fo, that by the confumptithat to as to full the whole worm, chap, 35,0,0,0 and by the confine on the out, they would, many of them, have to be underflood the remnant left, which should cause righten full to overflow. But besides that, the construction seems overharsh; the Apostle referreth these words, in righteoufness, to Gods finishing, and cutting out, or, eneting floor: and I adhere therefore to our vertion, and the fenfe of it full given.

V. 23. For the Lord God of holls shall make a consumption, even determined in the midft of all the land] the fame thing is repeated, with the Author of it expressed, and some further amplification from the extent of it. For the flyle here given God, fee on ch. 1.9. See also

[hall make]Or, will shortly make. Heb. is making; as ch. 5.5 & 43.19.

See ch.3.1. a confumption] Another word of the fame notion and family with the former, ver. 22.

even determined] Or, and that determined; as it is rendred, Dan. 9. 27. See the like fyntax, Mic. 2. 10. Heb. cut out, as before; for both words are from one root. Yet fome would have this word to be a fubflantive, as well as the word confimptions that for the front fround nor much vay; confimption, and congregation; a confimption, and congregation; a co recite, is born necaters, and would also be too tedious. Surjecture erining the Apollles Greek, the term by him ufed, as that Hebrew one, which it answers, lignifies as well north, as nord, (which in Latine also, is held to come from the other in Greek system). (which in Latine allo, is field to come from true solic, funding the pass from #sec; or, rather, from the Greek word fitted period there, as the verb whence it comes, fignifies either word fitted period and to work; j. and as well matter, as speech, feath. Helberg term allo doth, chap. 1. 1 Jan. 10.1. Like, 1. 3, and in Latine, 11, the left to come from the Greek share; befals at the united by the A. near to come from the Oreck sorts; perheas the word used by the Apolite, and those ancient Greeks, fignifies, as well an account, or
aretchosing, as any of those two before mentioned, Match. 18. 23.
& 19. Luk. 16. 2. Phil. 4. 17. and the Apolites words may well
the sort of the Application of the therefore be thus rendred; The Lord will make flort work, or, a flort matter of it. He will make a foon, and fudden confumption. It matter of it. He will make a Non, and fulden confumption. It will neither be long before it comes; or long in doing, when it comes: Or come more meeter, and fully to the Prophets intendent: "The Lond matter a plant recogning; alluding to a rectoding, but a different is cleer, the account is foon madetor to a bill such a diffour finests, which though it be long, yet being the property of the property of the property of the rectioning, many prove a very final fum: and fo it would be, yet and fell out to here, when God had finished his work, and done his reckoning with his people, yet. 1a. And thus much by bythe way for the clearing of that phrase, though not found in the text.

by the way to site creating or than praces. Support way to site creating to that praces are supported by the form of the form of the first point o as chap. 5. 8. and so the Apostle here renders it, Rom. 9. 28, in the midst of all the land, no more, then throughout the whole land, chap.8.

V. 24. Therefore thus faith the Lord God of hoffs Upon this dreadful prediction of the great confumption to be made among the Jew-linepole, the Prophet in Gods name, and by mellage from him, iftipeople, the Prophet in Gods name, and by medige treatment of the prophet in Gods name, and by medige treatment of the grant three few spatial there, against those few such and deedles that might beful them, by occasion of the star intrafan and furprized of the greater for great

into nea for necour and protection: and party, occanic new were to be in no final diffrest inter-ch, 37.3.

be not affred of the Affrican) Of Sennacherib; for all his proud menaces and vaunts of his forces, ch, 37.6.

he flat finite the with a rod.] He shall lightly affile thee; God

using him, as a rod, wherewith to chastife his people, ver. f. not as a foord, to cut them off. He will not handle thee by him, fo roughly as he did the ten tribes, 2 King. 17. 6, 27. & 18. 10, 11. Howbeit, the Jewish Writers are divided about the sense of these words. Some fay, that they are to be understood of his purposes and menaces only: Others, of matter of fact also, and somewhat done by him; and these distinguish not amis between smiting, and

both words are from one root. Yet fome would have this word to | in it, put to many difficulties, and reduced to much diffres, ch. 36.12.

and shall lift up his flaff against thee] So the most render it. He and plast type up has pag gamps three 3 00 the times. It the shall not fittle three, by Jonne, but hold up the faffi over thee; as after, he shall have the hand at thee, yet 1, 2. he shall linke the shall at thee; but no three the with it. Others, he shall have the shall not the three th

after the manner of Egypt] Heb. in the way. Which fome Jewish Writers taking hold of expound of Sennacheribs way, either toward Egypt, when he went chither ward to meet with Taracha, or when legges, when he went thitherward to meet with Taracha, or when he returned from bicketing with him; what time again he fent mellengers in menacing manner to Jerufalem, chap, 37.9. Others, of Enzelhah and his peoples way, in fending to Egyst for he against the Allyrian, chap, 30.4. which occasioned the invaling, partly through the offence, that the Allyrian cook at it, chap, 3.0 and partly through the offence, that the Allyrian occas it is, thap, 3.0 and partly through God jult indignation against them, for doing and partly through God jult indignation against them, for doing the control of the contr amaparty intough yous just inagination against vietn, jor doing therein out of diffidence, against this command, chajon, & 31, 1. And this exposition, the former way of its especially lone of ours follow; the rather, fay they, because it to trus well with the flowy and for the particle here used, it is not that which figured the control of the particle here used, it is not that which figured doubt here of the interest of the particle here used, it is not that which figured doubt here of the trust of the particle here used. to: but in. But neither of these rations seem valid enough, to put the received reading. For ensitive doth either of them fuit fo well with the context: nor is the use of the particle in the signification here given it in this, form of speech unusual, For, to Ezzk. 20. 30. in the way of your fathers; is found, for according to the manner of part fathers; and these very works again in this some tiercated, yer, 26, do abundantly constraint. Here therefore, in the way of growth, and the constraint of the way of growth. reiterated, ver. 26. do abundantly confirm it. Here therefore, in the war of Egypt, is after, or, accordant to the mance of Egypt, that is as thost who under than die to the Allyrian, and his dealing with is as thost who under than die to the Allyrian, and his dealing with Gods people, either the fall infilled grievous things on yea, as Pharach did don your Ancestors in Egypt, Exod. 1.11-14. or, the final purface you, with a purpose to defrey you are Invariand did the fine-lices, after they were gotten our of Egypt, Exod. 1.45-9.88. 17.5 but that you prevail against you, no more than be the companies of the property of the control of the contr fafety of his people, will now lift up his flaff against the Allyrian, to his consiston, and your deliverance, ver. 26. I will destroy the Assyrian an, as I did the Egyptians, Exod. 14.26, 27.8c 15.6. and this I con.ur

V. 25. For yet a very little while, and mine indignation Shall ceafe, V. 25. For yet a very title white, and must addigation final leaf and mine noting in their defination). As in the former verie, were two grounds of comfort to the gody: First, the lightness, in comparison of the challement, a read: and secondly, the gracious siles of it: in the defeat of the enemies intended puppole: so literate two more added: First, the shortness of it, Gods wrath against his people shall not shit long; and secondly, the diversion of it, it shall becurred upon their Oppellors. See vertices the state of the control of the

a very little Heb. a little little, or, a small little, or, a little of a little. A very fhorttime: as chap. 29. 17. So Pfalm 30. 5. but a moment lass his angertand for a moment, a small moment, ch. 54.7.8.

mine indignation [ball ccase] To wit, toward my people. I will no longer be angry, chap. 27. 4. & 54. 9. Ezek. 16. 42. See Dan.

11.36, and mine anger in their delitrullino] This latter branch is diverfly expounded, both by the Jewish Doctors, and our Writers. Some understandt is of the Jewish people, and expound it of Gods anger against them, for their fins and excelles: for their detailable commission to the desired of the desire ries, faith one: supposing the word to have the same notion with one in found neer unto it, that signifies beastlastry, Levit, 18.23.80.20. one in tourn neer unto 15,102 tignines verajuativs, Levit. 18.23, 62 80.
12. 01, investrate evills, as coming from a word, which in all likelihood it doth, that signifies to wate old. The works, saith one, of
the old Adam, Rom. 6.6. Eph. 4. 22. But others rather understand the old Adam, Rom. 6. Eph. 4. 2. But others rather understand is of the Allyzian. Mine indigenation fall cases (hupplyed from the former branches) upon their desputation; or, shall have its end with them. So possess, mire, midgatation, shall be set upon the ending to the standard of them. For the root, whence it springs, hash a notion in it is a standard, so of deep, and consumption, which olders brings with it, Hab. 8. 15. So Pal. 2. 2. & 49.14. Lam. 3. 4. the brings with it, Hab. 8. 15. So Pal. 2. 2. & 49.14. Lam. 3. 4. the surgest of the standard of though it might come home to the same sense, this latter word iffuing from the fame fpring, with those other two before used, verf.

25, 23, and teem to be another in the name tente: as 100 16, 100, yet they so againfut the general freeam of the original copies, which are reported in all approved editions to repretent the other term. The change of the number from the fingular to the plural, as from the king to bis forces, is fo frequent, that it need not be institled on

here. V. 16. And the Lord of holls] Or, For, chap. 9. 11. Of Lord of holls. See ch. 1.9, ver. 16. one greater then his holts; and that hath other manner of holds at command, P[103,20].

other manner or nous accommana, vi. 103, 200, fall first up a fewinge against faul first up a fewinge far bind 10 Cs, will valif up a fewinge against faul This faunge is one of his hold above, of his Angels, ch. 37, 36, termed Gods holds, Gen. 31, vi. p. 12, l. 10, 3, 11, here called fewinge, to answer the word rod, yer. 14, the king of Alfyria harba faunget, to answer the word rod, yer. 14, the king of Alfyria harba faunget, but Gabeths fewer to Angels. Jeange, to aniwer the word roa, ver. 24, the sing of Allyria hatha rod for Godspeople; but God hath a Jeange in flore for him; to white him away from them, when he hath by him, as with a rod, cha-

whip him away from them, when he hash by him, as with a rod, cha-fifed them for their folly, yer; 5, 13. Sec ch. 13, 13. 8.

actualized to the flaughter of Midian] Heb. firelet; as chap. 27.

7. God will finite him, as he finote the Midianites, and made a flaughter of them, in a flrange and finden manner, in the night, when nothing lefs was looked for, Sec ch. 9.4. and the flory, Judg.

7.12.
at the rock of Oreb] So called of Oreb, a chief Prince of Midian; who after the difcomfiture of his army, was in fight taken, and there flain, Judg. 7.26. Pfal. 83. 9, 11. 29 was Sennacherib also, after the defeat of his forces, in the Temple of his idol, chap. 37.

and as his rod was upon the Sea; fo shall he lift it up after the manner of Egypt] Or, and according to his flaff lift over the Sea; (for fo the Hebrew ums in way of connexion to the former clause? Into it the wordrad, but fall p (Heb. and is ach, 3, 7) fall be lift if the wordrad, but fall p (Heb. and is ach, 3, 7) fall be lift if p after the method of the position of Egypt, a some of Egypt, and the time of their pullage one of Egypt, and one of Egypt and the position of Egypt and the position of the position of Egypt and the position of the exposition well cohere with the teronous feeling position of the exposition well cohere with the teronous feeling position of the exposition of well cohere with the teronous feeling position of the exposition of well cohere with the teronous feeling position of the exposition well cohere with the teronous feeling position of the exposition ble; nor doth the exposition well cohere with the tenour of the

text. Sec on ver. 24.
V. 27. And it shall come to pass in that day, that] As ver

he burden final be taken away from off thy flouider, and his yoke from off thy next; and the yoke final be delivoyed Thou that not only be freed from those heavy exactions, that the Allysian laid upon thee, and delivered out of the prefers distractions and differeless, that he that they his foreight invasion and diege; but his might hall be fo quelled, and his power impaired, that he final not be able to a differ these gaps in like manner. See ver. 13, 14-19.8 ct. 13.6 t. A. Office of the deliverance of Gody people in that manner from the types of the deliverance of Gody people in that manner from the types of the deliverance of Gody people in that manner from the types of the deliverance of Gody people in that manner from the types of the deliverance of Gody people in that manner from the types of the deliverance of Gody people in that manner from the types of the deliverance of Gody people in that manner from the types of the deliverance of Gody people in that manner from the types of the deliverance of Gody people in that manner from the types of the deliverance of Gody people in that manner from the types of the deliverance of Gody people in that manner from the types of the deliverance of Gody people in that manner from the types of the deliverance of Gody people in that manner from the types of the deliverance of Gody people in that manner from the types of the deliverance of Gody people in the type of the deliverance of Gody people in the type of the deliverance of Gody people in the type of the deliverance of Gody people in the type of the deliverance of Gody people in the type of the deliverance of Gody people in the type of the deliverance of Gody people in the type of the deliverance of Gody people in the type of the deliverance of Gody people in the type of the deliverance of Gody people in the type of the deliverance of Gody people in the type of the deliverance of Gody people in the type of the deliverance of Gody people in the type of the deliverance of Gody people in the type of the deliverance ranny of fin and Satan, that they never come to recover that power again, that they had in them, and over them before, Rom. 6,6-14.

1 Joh 3, 8,9,5 eech. 9, 4.

his burden] The Allycians 4, by him imposed, ch. 14,2 5, burden for all manner of affliction, and operation, Exod. 2.11.

flat be factor away] Heb/shall remove, P[81,6.

thy [houlder] The part of mans body ordinarily employed for bear ing of burdens. Sec ch. 9.6.

his yoke] Used in the same notion with burden, but put more specially for servitude and bondage, Deut. 28, 48, See chapter

the yoke shall be destroyed] Or, corrupted, as the Greek; as a thing putrified and rotten, Job 17.1. and so the old latine renders it; not purifica and roscen, 100 17.1. and to the ord nature remoters to 1 not barely taken off: for it might then come on against or broken one-lysfor it might then be repaired, and being made up again; might afterward again besuich as before. But delitograd, lo corrupted, and fpoyled, as disabled from recovery of the like strength, or made use of to the like purpole again, to yoke and vex any, as before it had done, fulfilled in Sennacherib and his forces, ch. 37. 36-38. See

done, fulfilled in Sentinacherib and his torces, ch. 37, 36—38. See ch. 14.487.

because of the anomating Heb. from the face of, or, before, (as Gen. 66.67, Exod. 9.11.ch. 7, 3, 16.5) the oil, or obtainent; an Ecclef. 71.ch. 57.9, this some refer to the Allyrian yoke, which fay they, was conjuged and polyed, with exertive farmers; bodies, faythey, overgrown with fat, bocure unveilely, and method they or the allyrian, they are the second of the all they are the conjugate of the Allyrian, they are the conjugate of the Allyrian, they are the father than 1.5, 2 (Chroin, 31.19. and faddeally blooght to nongly, ver. 1.6; 7, 18 ut this feerin supposes wide from the clope of the Prophecia this place. The Jewish Wilcars generally carry it home, as the Chaldec also doth you the Medius; but understanding by Medius, not the Saviour to cone, but Excisia portaker of that he loy only, wherewith David, his Progebeinas: our undertraining by Microwith David, his Progenitor, and other the Kings of Judah, had been annoyned, Plal. 89.20. Not do fome of ours disflow it, ackowledging, that God, at Ezekiahs fuit, and our of special favour to him, youthlated them this deliverance, 2 Chron, 32, 20, 21, adding further, fome of them,

33, 3, and feem to be allouted in the fame fenic: as lob 16, 10. I that God had therein also regard to his people, his Saints, his as the regard to the people of the saints, his as the saint had been saints to be constant. may do a near cherein and regardon in people, in Santo, no onnoted ones, among them, and to the precious oyl of spiritual grace, wherewith they are all, in some measure anoynted, Pfal, 105. gravey whereware they are any in once measure anonymete, real, resp. 15, 2 Cot. 1, 1, 21. 1 Joh., 20, 25, 7. But unto Christ principally, of whom Ezckish herein was a type, the true Mellias, the anointed of Cod, in a peculiar and finglal manner, far above and beyond all other, Pfal, 2.1, & 45, 7. Dan, 9.24. Luk, 4.1. 8, 21. Joh, 3, 34. A&, 4. 37.8 10.38.Heb, 1.9. and he, on whom are tounded, all the gracious, both promifes of deliverance, and performances thereof, at any time unto Gods people, 2 Cor. 1. 20. and unto him doth this our Evangelical Prophet fill carry them up, chap. 7. 14. & 9. 4.-6. We need not therefore, with divers Commenters upon this place, fland beating our brains to devise what a yoke, and oyl, have to do the one with the other z one telling us, that of rakes a way the hard knobs, and knotty parts of a yoke z another, but it helps to foften and didlove the though so, that fail the parts of it one to another. Another, wholder yokes, may be meant here; as Deur. 28, 48 Jer. 24, 25. 14. with other the like frivolous and ground'els fancies: fince, that the mention of oil here, is not, as of an infirmment, or means, whereby the yoke flould be broken, and dillolved; but as of a motive, or inducement, in regard whereof, God would youchiafe to do, what in this cafe and kind there was to be

V. 18. He is come, &c] The Prophet here describeth the progress of Sennacherib, with his army marching along from place to place in his several jesses towards Jerusalem; as if it were a thing prefent; or as if he plainly beheld it, in a Prophetical rapture or vifon, or were going along in company with them. See ch. 2. 1, and before hand the weth, which way he would come; to wit, through the land of Benjamin, whereunto most of the Towns, hereafter mentioned, did appertain. See fomewhat the like, of the enemies march to-wards Babylon, ch. 13.5, and Jer. 4.7.

to Ayath] Ov. the territory of Ay, Gen. 12.8 Joth. 7.2. Ezr. 2.28 Nch. 7.32. for the city was by Ioshua utterly overthrown, Josh. 8.28. & 10.1. another from that mentioned, Jer. 49.3.

he is paffed to Migron] Mentioned, as belonging to Gibea, I

sam.14.2.

at Michmash, be hath laid up his carriages Heb. made to wish his utifield. Bither left his largage there, that he may march on with more expedition; as Jer. 36. 20.00; mustered, and taken a survey of his reain, and provisions, that what is any way defective, may be supplied, as Num. 1, 29.86 2.33. ch. 22.10, Of the place, see 1 Sain. 13.1. & 14.5. Fzr.2.27.

12.7.2.47.

V. 29. They are gone over the pullage! Not the fords of Iordan;
as fome (inpole; or fome other brook, as others: but the fleeights, between the hills, neer Michmath, Of which fee t Sam. 13.23. & 14.1

1943.

they have taken up their ladging at Geba] Heb. lodged a lod ing.
This place feemed to have been on the one fide of the forementioned pallage; as Michmash on the other, Sec 1 Sam, 14. 5. & Nch.

Ramab is afraid] The Inhabitants are terrified by the aproach of the enemy. Of Ramah, fee Ioffina 18. 25. Icr. 31,

Gibeah of Saul]So calledibecause Spul was from thence, and there dwelt, I Sam, 10.26.8 11.4,8 15:34.

is fled | Not the place it felf, but those, that dwelt in it, for fear of

the Affyrian Army, So ver. 31: V,30. Lift up thy voice Heb.cry firill with thy voice. See chap, 12.6.

make a grievous outcry, as is wont to be done, upon discovery of some eminent and iminent danger, chap. 15. 4, 5. & 21. 8. Matth.

14.20.
O daughter of Gallim] Or, O daughter Gallim. Of the place, fee
1 Sam. 25, 44.0f the phrafe; chap. 1, 8. The Town feems to be fo reimed; from heaps, hillocks, or land banks, neer unto it, or about it. For fo the word fignifies, ch. 37, 26, cause it to be heard, that they

may also take notice of the enemies approach. See the like, chap,

unto Laifb] A City poffessed by the Danites, Judg. 18. 14, 27.

29. O pow Austhoth] The place of ferentics bitch and abode, Ici.i. 1, 8211.21.43. 8 31. 7.5cc Iolin 1.18.catled powybecaute imprified of the Alfyians, and plundered by them.
V. 31. Madminah is removed; Hen.
N. 31. Madminah is removed; Hen habitants are gone, as those of Gibeahuver. 9. Of the Town, belonging to the Tribe of Judgh.

the inhabitants of Gebim This place feems fo termed, from fome flore of ditches about it. For that the name importeth, See on ch, 33.

4.1 Aug. 2.10.
gather themselves to steel Or, rather, have retired; are steel
fer, 4: 6, 8, 6, 1. For that appears to be the true notion of the
word, from Exod 9.19.20, by comparing the one verse with the o-

V.32. As yet Shall beremain at Nob, that day Heb, Yet this day at Nob is he to fland, or, flay; as Gen. 45, 1, Deut, 5, 31.2 Sam. 7, 18. (a place a-bufed, to prove, that David fate at the commencing of that his foleum

prayer) he shall make stay this day there! or, as the old Latine hath | it, Tet a day for him to fland at Nob, that is, he hath now but a daies journey to bring him thither, to arrive with his army there. Of the

pountey, to oring manufacture.

Place, lee 1 Sam. 21.1, Nch. 11.32.

he first! I finde his hand, against the mount of the daughter of Zion, the hill of Jecufatem Being come to Nob, from whence the might fee Ierufalem; Sion especially, the higher part; he shall in contempt of the city, and as in a mentaing way, intending to be with her ere long, fluke his hand at her (the fame word is hereufed, that was before, vrc. 15.) or, a slome, he fall fo do by his Mellengers, when he comes by them before her: and that is the worft he fluid be ane comes by them before ner: and that is the worther had to a ble to do to her, in regard of what he intended against her. He hall threaten and streight her, and by that means, it may be, af-fright her: but he shall not so much a sassual thet, and much less tright her; buthe mai not to much as anauti nec, and must her finprize her, chap 3.7.3.3, 57, ea, as he wage his hand now, at her; fo the after his deteat thall wag her head, in feorn and derifion, a him, ch. 37, 31, whereof, allo, fount would expound this pallage; but the words will not well bear it. But a learned Writer gives a disferent interpretation from others of this whole verfe : Which, having related only, I shall leave to the judgment of others. He thus renders the text, supposing it to be more day yet, then to flay at Nob; he shall move his hand toward the Mount of the Daughter of Sior: that is, he shall, by the motion of his hand, as he rides to and for ohiong his troops, make signs to them, not to stay; but to march on toward Jerusalem. The like haste in the Chaldeans march this tier.

on toward retination. The first many award, fee deferibed, Jer. 64. that is, that thong fort, and the upper part of the city, called the city of David, 2. Sam. 5. 79, 9. was finuate; as threatning her greatest strength, that is should be unable to with-

daughter of Zion | Sec ch. 1.8. the bill For the city stood upon a knole, or rifing. Ste Jer

17,33. Beboil the Lord, the Lord of bofts, &c.] The paffage in thefe two veries, (which the Propher begins with a remarkable note; requiring more fedulous attention, and terious confideration; Of which, fee, th. 3, 1) by divers diverties promoted and applyed. Some, of the particular of the proposed of the proposed of the proposed of the proposed of the particular of the proposed of Tudsh 2. Others able expounding it all of the defeat given to the Alfyrian is some, of the havok made by his forces among the people of Judah + Others, the former part yer, 33, of the one and the latter, yer, 34, of the other. I shall follow the list, (though contrary to some of great office therein,) as upoft agreeable to the drift and tenour of the Drophets discourie; who having before encouraged Gods people, those of year latter of the drift, and the state of the drift of the drift of the drift, and the drift of he advanced: and his approaches in menacing manner with it to Jerufalem; because his might minister matter of much terrour, even to Jerufalem it self; and those that should refort thinker for succour, he now, that they might not thereby be diffearthed, enformeth them in the next place, how the Lord would deal with him, and these his forces, wherewith he threathed Jerufalem. He would take them down in an unexpected manner, and disable him and them

from doing ought further against it.

Behold] As if he had faid, Mark yer, and behold a strange change. Ye have heard of a furious and forcible approach of an infolent ty-rant. Wait but a while, and ye shall see his pride pulled down; and his enterprize against you utterly frustrate.

the Lord, the Lord of hofts] One mightier then he, as ver

24, 20.

[ball tog the bough] Heb, word for word, [hall branch, or bough, the branch, or bough; to branch, or, bough; for, to cut, or lop off, cither, as to roof, for, to root out, Job 31, 12, Plal, 52. 5. See the like, th: 22.5. the one word fignifies not lo much to prune and pare away on 22.5. The one weren against not to match to by rune and 24.8 early pieze of the playage of the lower withly hapardies next to the ground; as to lop and fell the bigger bought, and agent arms, or gite loketing them that bear the most firmt; which the word, from whence that here used, (as feecially coined for his spruce), and no where elle feed) coined, doth properly fignific, lack, 3:5,6, chap. 17.6. and 17. 10. in regard whereof, the highest cliffs of rocks are by the same tearm deligned, Judg. 15.8, 11. chap. 2. 21. & 57. 5. the other

gown me emer and principal, more or greater than and might, in Sennacheribs army, fuch, as are likeged to high boughs, and tall receken, a. 13, voc. 18, do. 18.5. with terrour] Or, with violence. In most terrible manner, as the like word is uted, ch. 8, 14, 8, 29, 20. For this word, it felf is also without fellow; but comes of one, that fignifies both to force, and

and the high ones of flature shall be bewed down] As Amos, 2.9. the fame in effect, reiterated in other terms; but with some amplifica-tion: as if he had said, not the boughs only shall be lupped, but the trees also, even the tallest of them felled, his Princes whom he maand with Kings, ver.8.

and the baughty shall be humbled Thus shall Sennacheribs plumes be plackt, and his pride pulled down; as was before threatned, ver, 12.Sec ch. 2.11--17,

11.5.0c (h. 2.11-17).
V. 3.4. And le fluid cut down the thickets of the forcefts of or, forceft, valve, for (o it is in the original; that is, the main body of his army. For might, and multitude, compared to a wood, or forceft full of trees, as before, ver. 43.5c allo (h. 9.13.
with inval Of, as with jiva. The note of fimilitude to be fupplyed.

is ver. 26, that is, as with iron tools, axes, and hatchets, or the like, wherewith boughs are wont to be lopt, and trees feld. See Jer. 46.

and Lebanon Shall fall Hence some would inferrethat this verse at leaft, must be understood, not of Sennachers's Army; but of the strength and glory of the Jewish people pulled down by him, because Lebanon was one of the boundaries of their Country, Deut, 11,24, 101, 14, and forest Joth. 1.4. and is fometime applyed to it and them, and more specialy, to Jerufalem, ler, 22,6,20,23. Zach. 10.10. & 11. 1. But to omit, that Jerufalem, fell nor by Sennacherib, being deteated of his purpole : Mount Lebanon abounding with goodly tall codars, and other timber trees, and famous far and neer; for the fame is commonly uled to refemble, as well other States, persons, and people, as those of the Jews in comparisons taken from woods and forrests especial-

ly, Yea, the Affrian king, in particular, is called a cedar of the now, Ezek, 31,3, and Carnel, thought a Mount of Hael; is in this year, y argument applyed to him and his forces, ver. 18, Lebanon there. ore, as the Jewish Rabbines well observe, is no other here then the Affyrian yaft host; for might and multitude, likened to that mountain, and the trees that it bore.

in, and the trees that it bore, by a mighty one] As Plal. 93.4, or, an excellent one ; as the word is rendred, Pfal, 8. 1, 9. & 76.4. or, a goodly eac. ; as Ezck. 17. 23. or, icnarca, Pial.8. 1, 9. & 70.4, or, a gendly etc.; as EVEK.17. 3, or, a gallust or, as chap 3, 3. 1. Or, a glorist sor, as in the fame placet that is, by an Angel, ch.37, 36. for eather, (as most, both) lewith, and others agree then as fome; who, by technon, underflanding Sannacheriu himitelf, who full-ined that army, as mount Lebanon sannagerio nimets, who tuguined tracting, as moone ecologidal did the trees, that grew on it, would by this grew and galant one, have near his fon and heir, that flew him, which feeus not. to agree with the flory, which rells us, that two of his form flew him, and a third of them succeeded him, th. 37, 38, or, as Others, who by Lebinion, would understand the Temple at Jerulalem, built with the Cedars of Lebanon, 1 King. p. 10, 11: burnt down by Nebuthe Cedars of Leonnes, chadnezzar, 2 King. 25. 9. CHAP: XI.

Verf. 1. And there shall come forth a rad out of the stem of Jesses Not there shall come forth a rad out of the stem of Jesses Nor., 28 Chap. 10. 17. whether way we read it, is not much material. The manner of this our Prophet is, read it is not much material. The manuer of this our Prophet is, as hath foomerly bin objected, eupon occasion of patientari deliverances, and relitutions, more remarkable then ordinary, related or forcepid, is or tife higher and, proceed further, even mutor thay more general deliverance of mankind, and lipistual relaturation and enlargement of the Chueche by the Mellins at . his coming; which is therefore not unfully there annexed unto that, which he had in the follow of the former-Chapter delivered, concerning the deliverance of tetrallem and the remainder of tudah, by the delevation of the former on this forces that the read to the control of the former and his forces that the reads at the control of the control of the former and his forces that the reads at the control of the control of the former and his forces that the reads at the control of the control of the former and his forces that the reads at the control of the control of the forces and his forces that the reads at the control of the control of the control of the forces that the control of t and fall of the Affyrian King and his forces; chap. 10.27,37,38. a and rail of the mycian Rung and its forces chap. 10.27,37,38. a type of the piotical entirely of the Church, uterly quelled by Child. Coll. 15. Howbeit, it may well be conceived to be, not in way of bare confecution, onelymmesced, but by may of declaration alio fullyprised, to the focuser, as rendering a reason, why it was faid, that God would deliver and preserve that people, for the anointing, chap. 15. 27. to wit, because of the Messias, who was amouting, cnap, 10, 27, towic, persuite or the metilist, while was to come of that people, and that family, which God would therefore have preferred. Some of the late levil Writers would draw all thus to Exchain, wherein found or durn also go to far, yet, and, denying, but that Exchains a therein conflered, as type of the Mellins, of whom a density of the conflex Jewith commenters, therein conturing with the ancient Talmudifts; egyound this place. And among thele, fome of them give this connexion of this pallage with the former. Having there expounded, that excellent, or, gallage one, by whom Sennacheribs forces should Inter sextellust; or, sellage, espe, by whom Sennacherishs forces frould fall scale by eships for whose putties, 4m pietry wherein he excelled, being one of those whom the Plaintift gives that ride to PLE1.6, 3 on the propher, For 10, a 1, 4 th, noth which places, the fame work of the propher, For 10, a 1, 4 th, noth which places, the fame with the propher, For 10, a 1, 4 th, noth which places, the fame with the propher, For 10, a 1, 4 th, not have the propher, for the centre of the propher, and vonchingle, those of the propher than the propher of the of Places, that the Allysinsi carried captive unto Palashipan Habor, King, 19, 4 th other law propher than the Adelians, when he contest, one of the dame book with Exalization, he field gather them, together, and bring them back again; and do many wonderful thines for them. The new was done for which and the propher wonderful thines for them. The new was done for which and the more work was done for well as the done of the propher work was done for well as the propher was done for when the propher was done for when the propher was done for when the propher was done for well as the propher was done for when the propher was done for when the propher was done for which the propher was done for when the propher was done for which the propher was done for which the propher was done for the propher was done for which the propher was done for igan, no than gauser enem, togeners, and only guent back again, and do more wonderful things for them, then over was done for Exckial, alkading to the torn of goodstreem, used, cb. 9.6 which they apply to Exckiah. Thus they agknowledging, nor Exckiahs, burtild

Apply to Backen meanty.

Mcfflas, to be here meanty.

Ared Or, a twig fluch as rods are made of. The word is no where elfe, found, faue, here, and Prov. ##. 3 awhere a fooles rongue is term. elle tound, have here, and krow, and so what a toung so to the ded, tips of pinds, what which he is twitting, and twigging of others, or, for which hy others, he comes to be twigged himleft! Howfoever therefore, fone-fell howing, therein the Chaldee Paraphraft, underfland by it, a royall feepto, as another word feems to

me, it feems to have respect rather to the meannels and weakness of Christs appearance in our humane nature, and the low condition on wherein here he lived, rather like to fome tender and forry twig, then to a goodly bough, one a kingly Scepter, chap.

the stem of Jeffel: Stem, or, trunk, at slump. For the word lignifire stem of fifted stam, or, trans, or, trans, or, the fire the state again fire properly, the stump of a plant, tree, or shrub, left in the ground when the main body of it is felled, or cut away, Job, £4.7.8. chap 40,24.like that in Nebuchadnezars dream, Dan. 4.15,23. Whereup 40.24-like that in Nebuchadnezars stramplan.4.1;3,3-Whereupon, fome suppose, that the few words have reference to the lopping, and felling of the fewith state and people by the Allyrian mentioned, as they suppose, than 1.0,3-7,3,8, and lo begin that chapter, within a strategy of the st a treetyet from 15, mount aproat on a puris, that mount on tange, things. For the exposition of the former palage, and the conexistion of this wish is, enough hath been already faid. But for the term here uled, it is not denyed, but that the house of David, and the flrength, date, and wealth of it, was much impaired in those times, as well by the defection of the ten tribes, as the invasion of the day of times, as well by the outertion or the ten times, as the invasion of their thrie thereby. The systems, Alfricans, and others. Nor is it improbable, that the Prophet, had here an, eye threamen, the windle it is most likely, that he printipally refined the mean and lowe effects, that the family of David was to be brought winto, at and lowe citate, that the tamuy of David was to be prought unto at the time of Christi bith; when Joseph, his father in law, and Mary his Mother, both of the blood royal, and lineally descended from David, Matth, 1, 1, 16 Lake 2.4,5. & 3. 23,31; were the one a poor Carpenter, and the other of asmean a condition as he, Marth. 13. 53. Mar. 6.3, Luk. 4:22. So that the royal from might then feein to be utterly withered, and in a manner dung lean away; in regard whereof ntterry wanered, and in a manner once wan away, in regard whereof be faith, not the flock of Devoit, but the Hump of fell, spelvine man of no power or flate, nor of any great effecting 1 Saiti 18 1 18, 2 3, 8 2 d. 30, 8 2 2 7, thereby to intimate from how mean a condition, in the eyes of fleth and blood, the Meffias, as man, thould take his first rife,

ch. 53.2. and a branch Shall grow out of his roots] . Thell farie in effect (which in this Prophet is wery frequent) with the for-

a branch] Or, a sprig, or a fcian. Such 49 they are wont to graff with, ch 60, 24, and Babol is compared to a rotten fire, or fray, ch. 14. 19. The Messias indeed is totmed a branch, Jeria 3.5. spray, cn. 14. 19. Ane memas maccoust control a weather, 19:23, 7, 8, 33, 1, 2 ach, 318, thur it is another word that is theire alba. The word sprig, cleans better here to fuit with the word mugathat went before, and in found comes somewhat near it, and they go, yet further off, who with the Latine render it a flower. Frontish word here of the district render it a flower. Frontish word here of the district depends that the Evangelill faith, that Christ was to be called not a Nazarite, such as Sampson was, though a type of Chrift, Judg. 13 7. Or, fuch as those, in the law, that cut not their hair nor drank wine, nor touched any dead corple For what is Evolutily conceited of our Saviour, contesting the first, is fabulous, and groundless and for the latter two, it is testes at that he did both drink wine, Marth 11, 19,82 26,9 and touch dead bodies, Matth, 3.25 Luk, 7.14. (befides, that the word of feparation whence that name comes, is written with a divers character from here prophefied of, as one of Nazareths, breed, or abbile, Matth. 2.

[ball grow Or, but, as it is rendered, Pf. 132.17.00 forwing up jas Pf

85.12.ch.44.4.

out of his roses Who these roots should be expositors dispute, and fome run upwaids and fetch in Abraham, slack, and saob, with all Jelles Ancestors. Others, run downward, and bring in David, and Nathan, with all Jelles Posterity, bis font, and font font, an the Chalpatinati, original peace sourcer(s), originati, and jour jours, a rice consider yelds it. For Ielle fast they, was as the grains call into the ground, those of his potherity, were as the voor, or afrings of the coo, that from the grain feedling, in the ground figure out. The played supports the 'bory fame,' but with further couplantly' that was before faid, the flump, there; is the rante, there; the flump, is some small or there past of the stem, or stock above ground, Data 4.15 the root is that, that lyes under-ground, Job. 14.8 before Jelle that es, his panal, macayesunaeregouna, 100, 14,50ccme force and to be ponde or rated whence this twig was action forthwas fail to be as a film), that is, left neer, but forcewhat above the ground, when the main body of the tree is goner. Now it is kined to the year of a plant, or tree, felcut away that menhing of it is left to be feen aa praint, or neces tactus away trans meaning, on a case the bower ground, fishinks the first first findings from its rounds treets rise insue it lated by from the root it left, much limp appearing above got offen when the insufficient from the root of Altazhis father; whose root from the root of Altazhis father; whose root dute it, produced to the produce of the p here uled, are found, Dan. 11. 16,73 of the daughter of the Southern king, given in marriage to the Northern, it is faid, that out of a first from her roots, one should stand up, when, noither for should retain

imports, ulced of Chrish, Gen. 49. to Pfal. 45, 6. Yet in this place to | any pomerquer her husband, fland, and but he that beauth here, and he any purseques are minimum young and a sold on sold or sold or sold on the sold of the beginning to grant and be that I properted for y found all be given my. Which place conducted much o the cleating of this. See of the smallbeginnings in thew of Christ and his kingshout, those parables, Matth. 13,31, 32,33. Matk. 4,30;

V.2 And the Spirit of the Lord fhall reft upon bim] He proceeds here, to hew the transferdent excellencies, and endowments of this rod, or firig, that thould rice, and firing up from 10 poor, and forry a flock, by means whereof he should be enabled to effect and accomplish, such strange, and unheard of atchicyements as are here-

The Spirit of the Lord J. The Holy Ghoft, which proceedeth from God the Father, Joh. 15, 16, and which over-fladowed the Virgin in the conception of our Saviour, Lut. 135; though fome una viguam inconception or our saviour, the respective field of the saltor, who is a Spiritality of the Spirit here, God the Faltor, who is a Spiritality of the Spiritality of the Spirit, Joh. 14.10. Some, again, the Son, the Second Perfon, called his Eternall Spirit, Heb. 9. 14.1 the Son, the Second Perion, eated mis Exertina Spirit, rev. 9, 14,18
Pet. 3,18. 19. But that which was given in the firth place formit most probable; because the shree. Perions: are here dilliantly proposed the proposed of the proposed of

ed a this papering the ratios at the country.

Holy-Ghot in the Dov. Marth 3, 16, 17.

Hall reft upon him Not come upon him only as it did upon his Mother; in the conceiving of him, Luk. 135, nor be upon him only, the of 1.1. but reft, and abule with him; take up in a more special, yea 6 1.1. but relf, and abide with him; take up in a timer lecture, frighter manner, its peripetual and never interrupted, or cellipled refidence with him, and in him, typified by the Holy Ghoft defeetable is the like of so of a down at the time of his baptim, and reling upwer him, Matth, 3.16, the fign given John, who baptified him, whereby the him, Matth, 3.16, the fign given John, who be the like between the infection of the like of the infection of the like of the like of the infection. bim, Matth, 3.16.the fign given John, who baptiled him, whereby to know him, Joh. 1, 32, 33. Somewhat the like phrafe is used; where it is faid, that the Spirit of Elisa relied upon Elizeus, 2king; 2.15. as also of those elders, concerning, whom Odo dod Moders, that he would take of the Spirit that was upon him, and put it upon thom, it is faid, that when he so did, the Spirit welled upon being under the work of the spirit welled upon them, and the spirit well of the spirit well as the spirit well of t thom, it is faid, that when he fo did the Spire reflet spois item; head when it reflet spois item; head when it reflet spois item; head when it reflet spois item; head the fail to the spois spois item; head the fail to the spois spois spois spois spois spois spois the fail to the spois s

14.8c7.38,39.Act.2.33 Eph.4.13,15,16. Col.1.19,&2.3.9,19, for 14.8.2., 38, 39, 36. 2., 32, Eiph. 4.23, 15, 16. COl. 1.19, 8.2., 3, 4, 19. For Spirit is pure, fonnetime, for the fully flowled it clieft the third perion in the Trinky Joh.; 28. COr. 13. 4, 6, 8, 180 v. 2., 17, and for it it to under Indra, in the former branch. Stomewise, for the greet and flyirianal endowments, that are given by the Spirity-either deltarge extraordinary, Joh. 7, 39. Which place/width being compared with Ach, 19. a, help to. clear that place, almost generally, multi-mildennast in the perions direct poken of, were wholly ignorant; of the being of the Holy-Ghodt, whereas the Apollus question, was of those extraordinary either of in and their antiver fundable to bliedi. fome astraordinary gifts of it; and their answer suitable to his di tome cutraordinary giltsoft; and their aniwer invalue to histilizand for fiven 3,-1, 2 co., 1, 3,-1; 1 ft. 4, 8, 8, 4, 9, with a limit 76.8 ft. ft is to to be taken in this latter branch, for the graces of the 5ft. And the word 5pirit, is neckeded, and tepezated again, and a spale pefere their endowments to intimmerchitack. In this flow of the state of the first state of but that they frould be its him. of a far unou fibblinte, a fibituality celefital, and divinc frances a proceeding from the Spirit of Get; dwelling in him. Colia. Jain 3.47.2 Bet. 1.4100bet, forbe take the Spirit of the Spirit of Spirit nance or the matter necessition of printing a consonnents necessition mantioned, are fix in munibacy how/fever out should writers, following the old verifon, characteristical due regard, fumbles some paffages togetherdree; and fwervey both from the terms in the original and the tenour of the context; make feven of them, to answer the number of the feren Spirits, mentioned by John. Rev. 1.4.8c 4.5. But the text mentions but fixt and the addition of a feventh in the Apocalips fay fome, was to intimate a larger measure of the Spirit, exhibited in the times of the new testament, then of the old, But neither was it the Prophets purpose, to relate all the endowments

Chap. xi

ternall happiness of all his, See Rev. 3.1.

of wifedome and understanding] This is the first pair of those Spiof wujecome and until timum, I are here diffinguithed; as also Deux. 4, 6, Prov. 2, 6, 8, 4, 8. A. But how to be limited in their diffind notions, is not caffe determine. Some would have the former fuch a giff, as from to be a teacher; Cor. 1, 8. The laters that pair, as the core to be a teacher; The transport of the pair, as from the pair as from the p rituall endowments: and those two are here distinguished : as also it necessary to over-clog this work with. These two, God promised to a meeting you over-tog this work with a first energy of pointful to beflow upon Solomon, as two endowment most needful for the go-vernment of his people. I King, 3, 12. And these therefore are in a far larger manner conferred upon him who was far greater then So-lomon, Mat. 12, 42, and of whose kingdom; Solomons was but a shadow,Pfal.45.6.Hcb.1.8.

the spirit of counsel, and might of This is the second pair of endow ments, and contains two vertues, very requilite to the managing of a State, ch. 36.5. to wit, confel, and courage. Where again by Conna State, ch. 3.6.3. to wit, counter, and counter, and direct others, by courage, and ability, to execute advice given by others: as if they belonged to feveral persons, or subjects, But by Counfel, I conceive be meant that faculty, whereby a man is enabled to manage his affairs to the best advantage, and to find out an iffue in matters intricate and perplexed,Prov. 20, 18.82 24.6. Luk. 14.31. By courage, (for fo 1 would rather render it) that vertue, whereby a man is enabled, refolutly to underrender it that vertee, whereby a man is entoure, it couldn't be marker, and underedy to go through with, whatfoever his place, or office necoflarily requires of him, feem it neuer to hazardous, 15 am, 14, 8, 13, 8, 17, 3, 2, 5 am, 2, 16, Nch. 6.11. Edh., 4.6. F[sl., 18]; 23. And their two proportionably mixe togethar, make an excellent composition

the Spirit of howledge, and of the fear of the Lord] The third pair of fpirinal endownents found in Christ, which Some again would be distinguish, sate one before, a seather, as importing skill, in terretection of Scripure, Mal. 2, Luk, 11, 2, 1 The other belonging to a learner Deut. 71, 19, 19, 18, 18, 14, 8, 3, 4, 1, 3, that additional nuises seame: Deut.17.19.Frail.53.14.ec 34.11.But thas antimeted mixed one fo well with this place, where the Melliss is propounded; not fo much, as a Teacher and much lefs, as a learner; But as mighty Prince, able diffrectly and righteoufly, to manage a large dominion, and to over-reach, and over-power all the enemies there-

trouble themlelyes, and for crisis on another, that it is hard offind any two that contains the crisis on another, that it is hard offind any two that contain (so coldous it would be to relate their difficulting bidgments. To leave them therefore to their jarring debates; the rather, because the words are in Scripture of tromifications. oufly used. By knowledg, we may well here understand the power of differning the crue nature of things, even the most hidden, and abstrule, as the secretest thoughts, and motions of mens hearts.

ablunie, as the fecreteft thoughts, and motions of men hearts; itting,8,3,9,10v.15,11. [er.,7,9,10. Act.,1.4.&.15,9.1.]0h.3,3.0. that which is in special manner attributed to Christ, Matth, 9,4. [id.,1.17,10]. [a.,1.3]. [a.,1. finning, which even the best must have, while they live here, Eccled, 9.2, Prov. 8.1; 5.1 but a fear of honour and reverence allochts accompanies and feafons all fervice of God, Pfall. 8.11.8.7, Heb. 12.8.8 (inch as even the blefted Saints and Angels), recain full in heaven, we need not doobt, but that Christ, who adored God, as he was man, 104.4.22, though, he were adored, and that by the Angels themfelves, as ho was God. Heb. 1.6. did beer a reverent affection unto the Fasher whom he worthipped Marth. 8.1.2, Joh. 11.41.8.17, 1.7.4.41 half, 8.0.1 Before inde beerings. 1.3 and 53.1.3 (Christ), and 6.1.3 (Christ). The of Gloves the employment and everyfie of the fasher who of lowes the employment and everyfie of the fasher.

v. 3, Analysis, etc.] Detore, were the excellent endowments of Chrise; now followes the employment and exercise of these his parts and endowments, in the administration of his Royal power and place.

Ball make him of quick underflanding in the fear of the Lord Heb. be shall fent, or, smell; or, it shall make him fent, or, smell; in the fear the Lord. This, some, following the former version, under stand

of Christ, or graces of the spirit; which no tongue, or pen can do 1 and divers of them, as his humility, mecknets, compassion, partenets, and divers of them, as his humility, mecknets, compassion, partenets, final fear, or intell, or breath of nothing, but what is pious, and reachers are to here experiedle nor nedd we in the number, so leck for all gious. He shall fear out inches were tent in all his contexts shall save my mystery, where his was protectioned, is intended an absolute all-finite contexts to be content of the work of his Mediatourship; and the procuring of the content of the work of his Mediatourship; and the procuring of the content of the work of his Mediatourship; and the procuring of the content of the work of his Mediatourship; and the procuring of the content of the work of his Mediatourship; and the procuring of the content of the work of his Mediatourship; and the procuring of the content of the work of his Mediatourship; and the procuring of the content of the work of his Mediatourship; and the procuring of the content of the work of his Mediatourship; and the procuring of the content of the work of his Mediatourship; and the procuring of the content of the work of his Mediatourship; and the procuring of the content of the work of his Mediatourship; and the procuring of the content of the work of his Mediatourship; and the procuring of the content of the work of his Mediatourship; and the procuring of the content of the work of his Mediatourship; and the procuring of the content of the work of his Mediatourship; and the procuring of the content of the work of his Mediatourship; and the procuring of the content of the work of his Mediatourship; and the procuring of the content of the work of his Mediatourship; and the procuring of the content of the work of his Mediatourship; and the procuring of the content of the work of his Mediatourship; and the procuring of the content of the work of his Mediatourship; and the procuring of the content of the work of his Mediatourship; and the procure general, Hof. 14. 6. and of the Apollies, more offercially, a Cor. 2.
14, 15. but they, fo from Chrift, through Chrift, and the Gospel
of Chrift, and the knowledg of Chrift, which they bare about with or Chint, and the knowledg of Chint, which they bate about with them, 2 Cor. 4. 6, 7. nor do fome of those, that admit the latter version, depart much from this sense, to wit, that the Spitit resting vernors, agents must robe the control of the contro others, rather of thole, that take the latter way, understand it of haspentied by indigment: the forementioned Spirit, shall make him of quick understanding, or, judgment; not in worldly affairs, just, 11.
4.things far beneath his cognitance, joh. 18.3. obue either in matters of piety and godlinels, in differenting of those things, that are a superstanding of the hew they may bear with them, or gloss may be fet on them, Rom. 2. 18 [Phil. 1.9.1.0.Col.a.8, 13]. or, in judging of mens persons and inward dispositions, whether they have the power of piety within them, 2 Tim. 3,5 whether their hearts be sinctered, and upright, or no, Joh. 1.47. and to discover the hypocrity of hollow hearted persons, through all those masks and semblances, vails and precences under which they faroud, and wherewith they strive to cover and conceal their unfoundness, Matth, 22.18. & 23.25,27,28.Luk.16.15.loh,2. ther unioundness, Matth, 3.1, 9. & 3.3, 7, 3, 7, 18.1, 18.1, 6.5, 1, 10.1, 23, 35, 5, 8, 6.1, 70. It is a metaphor taken from the finle of Intilling, which, fash one of the Jewih Dodors upon the place, is fureful to the find of the Jewih Lodors upon the place, is fureful to the first manufaction of the Jewih Lodors, and the Jewih Lodors, other cheek the hearing, or the fight. And it is, as if the Prophet and Intilling the Jewih Lodors of the instruct, that he will find all be lo guick of tent, in differing things of this mature, that he will find lout an hypocities, though he nether fee his face, or then this voyce top-though his face promise, or his voyce protelt the contrary, Matth. 6, 16, & 7,21,22,23. And this exposition, the

words following confirm.
in the fear of the Lord This term is used in Scripture, Sometime for that reverent disposition that man bears suno God, either as his Soveraign Lord and Matter, or as his Father in Christ, King, 18, 33, 43-Net, 71. Ionnetime, for the fertive and worthip of God, the Right 17, 125, 138, 138, 133, 135, 134, 145. because it ought to proceed from it, and be taloned within 4. Heb. 12, 18. Sometrine, for all pous and religi-Ous affection towards God in generall, Pla1. 19.9. Jer. 32. 40. and to it is taken here; though I accord not with those, who would have the fear of the Lord, here mentioned, to comprehend, Synechdochially, all the endowments before named rendering the words, his fenting, or smelling, shall be joyned with the fear of the Lord; the last of those graces, and confequently, (because they hang all on one ftring, and are links all of one chain) with the rest also of them: and the mean-

are links all of one chain) with the reft also of themsand the meaning to be, that he should not judge of things, flightly, and weakly, as the manner of men is; but wisely, understandingly, advisely, still the should not judge of things, flightly, and weakly, as the manner of men is; but wisely, understandingly, advisely, the should not be to the still the should not be should not should not be should not should not be should not sho

2.1.2. Christ is far from it, Job 34.19. Matth. 22.16. ver. 4. nor accordand the ward flows and sperannes, as men are wond for do, John, 1,44.3Co. 10.7.10. Security of the ward flows and sperannes, as men are wond for do, John, 1,44.3Co. 10.7.10. Security of the wards of t Sam, 16.7. whom no glittering outfide, or goodly femblance, can deceive, Jer. 17.9, 10. Gal. 6.7.

neither reprove after the hearing of his ears As he shall not, in re-

gard of external I thews, and apperances, acquit, or approve any, who is in truth, faulty, or inwardly unfound to the final not upon any flying report, or forged fuggettion, proceed to the centiliting, or middening of any, (as men, even the bed, now anitation do, 1 Jam. 24. deeming of any, (as men, even the best, now and stort wo, 1 sam. 1.5, 9, 10.1. Sam. 1.6, 3,4,8. 19.24 - 2.7.) who is not findly, but free from that, wherewith he is charged Job. 1,8-12.8. 213 - 6. [Pla]. 7.8-10.8. 13.15,16.8. 23.10. He shall not heed, or regard any reports from 0thers, either for men, or against men, (which them are, of necessity, compelled to do, because they cannot come to the notice of things, otherwise; and by reason thereof, being through untrue depositions, milinformed, do by meer militake; therefore, many times, accordingly pals wrong indement) but thall alwaies proceed upon certain knowledge of his own, in what loves doom and fentence he shall palsupon any, Gen. 18.21. Joh. 2.23, a.f. in the judgment by God the Father, committed unto him. Joh. 5.12, 27. Act. 17. 31. Rom. 2. 17. 8: 14.10, 11. or.4.5.2 Cor.5.10.2 Tim.4.1,1 Pct.4.5.

V.4.But] Heb, And, as chi7, 12.

Chap. xi. with righteoufnesse] Heb.in righteoufnesse; as Plal. 96: 13.8698.9. that

with righteonfuelfelleb. in righteonfuelfelas Pla196.13.4878, thus injustify surighty.

In the light of the ministry influes for themse give fentence in their behalf, and configuently, execut judice for themas Pla1198.6.26.1.

At 1.1.1 He final ministry influes our right synchrolia of the control of the c partly, no note the qualification of fluth poor, as Christ underrakes to posteric (for, sill poor, are not need, no more then all poor in flare, poor poor (sill in sill in si that is, as they conceive usine will carry an earen haira, operwent the one, and the other, not sparing either, when they do a mils, nor bearing out either in what they are faulty; as God hinteling ives in charge, Exod. 23.2,3. or, he will carry a difereet, and moderate hand, charge, Lxod. 13.13, of the will carry a directed and moderate hand, in rebuking, or chaftling the meek, and lowly so as though to correct, and reclaim them, yet, not to dithearth; much lefs deftroy them, ch. 27, 7-9. & 48.9, 10, 1cr. 30. 11. But I adhere rather to the

them, ch. 2-7, 7-9. & 48-9, 10, 10: 30. 1. Dut I adulter candler to the former, See ch. 2-4, and he [half] finite the earth with the rad of his mouth [This former and he [half] finite the earth with the forex, good and bad, of ounderstand of Christis dealing with both forex, good and bad, or leaf and refull, but in a different manner, by the fibwer and succeed and refull chief to be in a different manner, by the fibwer and succeed and refull chief to the succeeding and bringing in and under, the other was reluntant you beginner, and full fillion to his Will, [fal. 17018, 3]; and by the faure word again, finiting the oblitinate and refractably ones and thereby, lealing them up, as it by the tance word again, intense the continues and retractives ones in their fouls and conference, and thereby, fedling them up, as it were to condemnation and defluction, Joh. 1s. 48. For the word of God is double edged, Heb. 4 is. Rev. 1. 16. as a Perificial tellife, most tolic that are corrected and converted by it, Rom. 15. unto thoic that are corrected and converted by it. Rom.15.
16, 18, 1 Cor. 5, 5. 1 Per. 4, 6, 10 a flaghtering height conthoic that fland our against it, Rev. 2. 15.16, as a Savour of
life, by their convention unto clavation, to the one; 10a favour of
death, unto their consistion, in their condemnation, and everlating
death, unto their consistion, in their condemnation, and everlating death, unto their consultion in their condemnation, and everthing deflutation, to the other Con. 2. 6 Jul. 1 conceive it rather with others, as well Jew 200 and the state of them, in the behalf of his poor fervants, whon they oppose and oppression the effecting whereof, he needs no other weapon, then the
radof his much, that is, a word of his much, that powerful word of
his, whereby, as he created all things, Gen. 1.3, Plast 1.6, John. 1.3,
Hb. 1.1.3, and uploads all things, Vid. 1.4, 5.6, Heb. 1.3, So is
he able to bring all to nothing again, Plal. 1.0-1.9, 3.0 his word heing his will, and his will his work, Plal. 1.5, 1.3, 1.5, 1.6,
Th. 5, I tuppole to be the genuine fente of this claufe, which requires
therefore, to be tought in with an advertative, But, as adenoting a
puffinge from Chriffs, interpoling for the onexo his proceedings againft the other.

gainst the other, and with the breath of his lips floats he fast he whiched The fame thing, in other cents, more emphatically respeased, The detals, the is the wicked here; (the words lingular, but taken collectively, as ch. 3.11, thiough, but the wicked, from would understand that wicked here, the divel. 1 loh. 3, 10, 12, the god and hend of all wicked one; the divel. 1 loh. 3, 10, 12, the god and hend of all wicked one; the shade of the shad there; which though it imply no less, as 1 Sant 25.38.2 Sam 5.6. yet the cywhich chough it imply no left, as 1 Sant, 3, 4, 8 sant, 5, 9 to like cywhich chough it imply no left, 3 sant, 3, 4, 8 sant, 5, 9 to like cywhich day levely had the ref. with flaths which the dot from the former like the most find the ref. with flaths which the dot which body of then, 4 then, 4 sant, 4 s

OOK OF tHEProphet IJatab:

(Thip, Xi.

of his mouth, as John 18. 6. yez without any wind

following the Julied of his beath, or the brath of bittips; the least

motion that may be thele face both jopned to gettler, also, [Ala, 3, 3, 6],

saith trataing, there; him defertoying here, See Jos. 4, 3, and

15, 36, chib. 19, 19, 2 Ach, 4, 6, 7, 3. Hed, 5, 8. Rev; 5, 2, 4, 3.

V.4. And ingle tool gift lightle be be; with of his journand fally,

phinting the girdle of his trainfs [Or, vightloss fall; 3, 6], 8. Casa chep,

7, 8. 0, as four, for vightening first ble, 8c. as the, 8 a. 1. Those the

expound this whole prophery of Ezekain, faw he have flowerly ob
trovel dute from both Jawa and others, do jundershand hereby vigh
tensyling; and fairbifuluti; perions to qualified, men vightensy and

fairbiful falls the whereaths, 56 on ch. 41, 3, 3 and the meaning they

fuppole to be that Ezekäin would have many tighteous and fairbing ones, conflantly about him, and would not be attended by any, but iuppule to be that Ezekihi would have many righteous and faithful ones, conflantly about him, and would not be attended by any, but furth, therein following the example of David, his predeceflour, and progehitooir, [Pla1.101.77.28. T19.63.79. 17.58. *14.7. To which purpole allo, forme others, who underfland is of Christ, yer give the items for fight with the programment of the programment o about thin; and be himfelf also ever in the mideft of them, to protect about him; and be himself also ever in the miscre or men, to protect and support them, Pfal. 46.; Zach. 2, S. Matth. 18.8.68. 23. 20, Dol. 17. 26.88. 17. 24. Rev. 14.4. 8 27. 14.8 But the words feem rather to be taken, for the vertues, or endowherens of Christ himself, as ther to be taken for the vertices, or endowners of Christ numerists they fimply found without crops or figure. For the better understanding whereof, we are to confide the characteristic or girdle is fontethey jimply a usual wintout crope or tigince. For the better undertrainding whereof, we are to confide chas abt to gridtly is fortictume an entign of hanoir foli. 1.1. Rev. 1.13. Sometime, an entige of hanoir foli. 1.1. Rev. 1.13. Sometime, an entiblem of power-handing foli. 1.1. Rev. 1.13. Sometime, an entiblem of power-handing foli. 1.1. Sometime, an enti
nels for any affair or employment, journey or handy work, it king,

18. 4.6. feet. 1.7. Link. 1.2. S. Eth. 6. f. 1.4. Peet. 1.1. C. Chrift therefore

18. 4.6. feet. 1.7. Link. 1.2. S. Eth. 6. f. 1.4. Peet. 1.1. C. Chrift therefore

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18. 4.6. feet. 1.7. Link. 1.2. S. Eth. 6. f. 1.4. Peet. 1.1. C. Chrift therefore

18. 4.6. feet. 1.7. Link. 1.4. The shall not need fuch external orna
ments as worldly Detentiest are wont to warning gradient and his

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ments and grotten shall be fufficient to thake him configients

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18. 4.6. feet. 1.7. Link. 1.4. The shall not need fuch the shall not of the shall not not of the shall not o don't to ond's body; and this girdle he never puts off of layerh down See Plal, hod. 19.1er. 13.11. The werke conflike of two branches, where the sime notion, is in other terms, redunbled, as one of the Rubbines well observer. What is called registrophists, in the first met branchists error at single that, in the laster spatial place, however, in the conflict of the single induced a part of rightendists, 150h.19. (See Chiff Rev. 20.1), 11.1 Hough here some owner that the single sinder single si hend him, and it a Cor. 13.7. Epsh. 3.17, and for the other two words, that are theleted logaer and rins, though they be feveral termine originally, et they note both the fame things, nor doth the latter word fignifier rins, there is another word or two for them, Easter word fignifier rins, there is another word or two for them, Easter 13.18.18.19. Eucl. 3.1. 18.19. Eucl. 3.19. 18.19. Eucl. 3.19. Eu

citeretoe hive been alered here, unlefs for fome other word of the fast figure in the citerion of the fast figure in the fast f bears, and wolves, adders, and vipers, and the like, should now quiet-ly, and harmlessy keep, and convert, with mankind, and with exterly ly, and narmeny keep, and convert, with manking and with catter, whom they were wont to prey upon, and do much midchief to before, thereby implying that fuch perform, as had formerly been of a flerce; lavage, untrachable, and untrachable diffusition like to fuch forementable, and untrachable diffusition like to fuch forementable. tioned creatures, should then become mild and gentle, tame and tioned creatures, mount that occome minu and genue, can charmlefs, trackble and teachable; haying down that their former brutifisheree, forward, and untoward disposition; and that therefore there should be abundance of peace, confequently, and fafety, with

that it still be so again, in the dayes of the Messias, that all the creatures shall then do the like sgain, is a meer sable, and fiction of their

and a little childshall lead them Heb, leading them, or their leader, which some have understood of Chuit, who is called a child, Luk. 2. mutatione nave underflood of Units, who is called a child, Luk, 12.16.AC, 4.37, and was finally and bjeft in princs yee; as David a type of him, faith of himfelf, Pfal. 119. 141. Hus the meaning is plain, that those unuly a nd avening exerusers, should be for tame, that they floud in on readform front and firong fellow, for a fleepherd, to end the one, and to defend them against the force and violence of the other flow and an assessment on a David are care at his work. the other, fuch an one as Sampion, or David, or one of his worshies, that were able to over-mafter, a hear, or a lion, Judg, 14,5,6,1 Sam. 17.35.36.2 Sam. 23.20. Any child, though never to Imall would ferve 1733.3.5.3 mm.3.1.0.7 my child, though never to insult would lerve to rend them and to lead them out to padure, and home again, and rice them alone; but thole other creatures alfo, where they were mire with them, implying how, nor harmles only but trackble, mun found be; and how meek, content to be directed and conducted, when the meaned, that were able aright to inform them of ought, that might be useful for them to know, or concerned them to know, or concerned them to the them to know, or concerned t practilejand to follow their advice and direction therein. See the

practile-jand to follow their advice and affection therein. See, the cample of hopologis &C. 18.4—19.41 [cf.clpt.vr.y young one spial! by V.7. And the cony, and the bear float! Fig. 19.11 [cr. 18.12] by down together floor. The corn off, and the bear float! [cr. 18.12] by Heb. Diet indictor, as [b. 18.4.1.] field by the general control of (Heb. Diet indictor, as [b. 18.4.1.]) field by together they spiall not only feed, but bread together, nor that the regard of spic young one prevail with them, as utually doth with floor terasure, so make

them rauenous the rather.

and the lion shall cat strain like the ox] It is an allusion, say some, of the Rabbins, to the state of Creation; and the harmless sood, that the creatures then contented themselves with, seeding only on such food as the carth affordeth them, either herbs, and grass on the ground, or, what the thrubs and trees yielded, Gen. 1.29.30. and not ground, on mar the future and trees, productions, 19, 20, and not proving upon any other living thing, that is, executive enductd with femitire lifetfor had they to done, they they, at the first, these bejing but one pair of each made, (which, yet cannot be proved,) a male, and a female, the whole Cication had foom been defined; the whole Cication had foom been defined; and the market mer into the difficultion of this difficult quellion, region, and the contract of the difficultion of this difficult quellion, region, and the contract of the difficultion of this difficult quellion, they are the contract of the difficultion of this difficult quellion, and they are the contract of the difficultion of this difficult quellion, and they are the contract of the difficultion of the difficultion of the difficultion of the difficulties. net enter into the difusition of this difficult question, requiring lattice difusion, then the nature of the perfent work will permic ejepcially, being but a by-matter, Sec ch. 6, 2, 15. Some expound it, that great and mighty men, flould be content to be fed with the fame food of the word and istraments, that the pooreft and measured free on, 1 Co.1.0.3, 4, 8, 2.1.3, Co.3.2.7, 28.But to finch nicetiewe need not defend an harmleft courie of lite is minutated, and that is enough. V. 3. And the facility of the different of the apparatus of the control of the

ble now to go abroad) shall thrust his hand, out of a childish curiofity to feel what is there jinto the cave or bole (for the word is of the fame fense with the former, and the Rabbine observes, that such ferpents holes in those parts, are oftimes so wide, that a little childs hand may easily enter into them) of the basilish; without hazard to the one, or hurt to the other Of this latter kind of serpent, See rather lay-tine meaning were the laborator to the life, for flight, ra-ther then for might, Gen. 3,1, Marth. 10,16. And for thole, that would have devils means here, because of the terms given him to would have deuts meant here; because of the terms given imma-scripture, I Pet, 9. Rev. 12, 3., 6 tray a great calcal futther, from the intendment of the text. The thing intended, feem to be that men who were formerly malicioully minded, & prone to do milchief unto others, floudd now be of an innocent and harmlefs disposition profess of the state of the should be of hurt, from them, to any.

V.9. They shall not hurt, nor destroy, in all mine holy mountain aiOr. None shall hurt, nor destroy, as ch. 49.10. Heb in all my mountain in ho linels as Pfal. 15.1, Ter. 31, 23, mount Zion is meant, a type of the linefjas Pfal. 15.1. Jec. 31. 23. mount Zion is meant, a type of the Church. Hence our Jewin Commenters control one another, confuting error with error. All the creatures, faith one, throughout the whole world, shall grow harmles, in the Meilias his days. No, faith another, that is not 6. For, it is not faid, in the whole world, but, in all mare holy hill. It is the holy land, only where no harmful beath shall be according to that, Lev. 16. 6. & ch. 25., o of if any come into to exclainfully, they fail hum to body, according to that Tob. 5.23, But it is of nich, not of beafts, that the Prophet here fpeaks: as they were men, not beafts, that our Saviour bid his Dif-

and the full, and the young lion, and the full interest in the contract of the level in t by mount Sion; as the chief part, not of the city only, but of the whole country, Pfal. 48. 2. should be rendred according to the type, that he entreats of. Here is a reason sendred, and the ground de clared, of this firange and flupendious chang, to wit, the word of Christithat spirituall, powerful spell, Pfal. 58.5. by working into their fouls, the found and faving knowledg of God in Christ; (the want whereof is no ted, as the main ground of all evill : Jer, 9.3. Hof. 4. 1, 2.1 Cort. 3, 3. — 24. Eph. 4. 18.19, Mondal puge out of them, their former malignant disposition, and frame them, can be moulded thereby, and transformed into the image of God, and for made conformable to Child.) Into a clear contrasy, both composition the target, and tenum of like. Joh. 15, 3, & 17,31.7 Rom. 6.17.8 & 28.29. 1 Cor. 3.18. Gal. 4.19. Eph. 4.20—24. Hills. 3, 8, 10.00, 3, 8, 10.00, 11.8. Fet. 1.12. 3.2. 2 Pet. 2.0. 1 Joh. 2.3.4. Now this knowledg, was not to be barely, but to abound in the Church, in the days of the Meffin. 18.17. 3, 13, 2.1 Pet. 2.0. 1, 9, 10. 18. Hab. 1.13. Gd. 2.17. Rom. 15. 14.2 Cort. 6. Eph. 3.19. Col. 19. 10. at the water seew the Scal This tand final the local former of the fea, Joh. 3.6. 30. Crace and knowledg, if all fine times be aspleminal, as water is in the Sea. The land final the swild of the knowledg of God, as the Sea is full of water. See the like, chap. 48. 1.8. Co., 8. Iom cother, more agreeably to the original, at the waters of the Sea. (for 6 it is expectly) da ecc. 7, to with leand. It Hof. 4. 1, 2.1 Cor.15.32 -- 34. Fph.4. 18.19.) should purge out

Chap. xi.

mail abound, as the Sea-waters are went to do: when having fur-rounded its walls, or wreught through its banks, it overfloweth, and covereth the whole furface of the lands, thap, 8, 7.8. I e. 5, 1, 4. Yet [ce, Hab, 2, 14, where the fame is almost word, for word, and it ferms

to go rather, the former way.
V.10. And in that day, &c. [Or, As seme render it. For (as chap. 9. 11.in that day that is, at that time. As chap 3, 18. The Prophet here proceeds to declare, that which shall be the main cause, of all this peace of the partiage and agreement; between people, and perions formerly of such different carriages, and centrary dispositions; to wir, the Messa his calling in of the Gentiles, to be co-partners in grace, and falvation with the Jewes; the restauration of his Church, with a very confiderable enlargment, confifting of both; and the co-uniting of them by his Spirit, in a neerer conjunction, then ever before

cliber 20. others, there were figure, which that Hand for an entire of the thore has the a root of fifty, which that Hand for an entire of the people; is it find the Genuits [cre]Or, it find to emotopaly, that (as th, 10.20, y, 1 tunted a root of fifty, which had Hand up, for an cropian to projective Nations find I feek or yellor, a good of fifty That Ganco whom before, y, 1.a. vaor, that is, fay fome, one, who like a root, lay hidden before in the ground as John Ask, but rather, avor of fifty that is, a first, frounding and and the right in the ground it, and as the word feems likewice fuelch, 13, and then expound it, and as the word feems likewice fuelch, 13, and to be the root of the theory of the state of the file years. is ronerwise to be understood. Where Child is also be the voor David, as here of felfe, Rev. 5.5.822.16. See also ch. 14.30. Jesse is a voor, as Abraham is one, Rom. 11.16. And though Chilf be the voor, that beareth all the faithful, and the floth, where-into they areengraffed; Rom. 11.17,18,24. Yet, here, he is confidered in regard of the grantes, then, 11-1, 13-14-1 (refriret, the is commerced in regard of the voto; or flock, from whence he filled, as a man. See v. 1, & Rom., 15, 12, sphich [ball flaud] Or. I fland up, as Dan. 11. 3, 4. for an enfigin! Not fluch as is used in high, to fool fullers to follow as some of the Jewish writers understand it, as Pfal. 60,4, but such

as is used to gather people together, so v. 12. Such an one shall Christ be being listed up in the ministery of his word Joh, 3.14,15. & 12,32,Gal.3,1,

of the people |Or, to peoples, For the word is pluralinor fome one, of the people Orise peoples, For the word is plural nor fome one, but dhere is forest of people; people indifferently, out of all parts, So did this enfign, at the very fuft advancing, or creding of it, draw together divers forts of people unto it. Act. 2.5.12a. Ball the Guilles IntelOrycyans, as the word is uned, Durts. 125. Though fome to express it as they suppose, the more fully, repair for advice, and for prayer, because the word, sometimes, imports either, davice, and for prayer, occasine the word, sometimes, imports either, Dout, 18.1.1, chap. 8.19.8.55.6. Ezek.36.27. But there feems here, to be the the convention of them, only intended in it; that not Jews alone, but other Nations, shall have recourse to the ensign, thus fet up

See ch. 2.2,3.

and his reft shall be glorious Heb. glory, that is, very glorious: as aboand he reft [hall beginson] Field, giny, that is, very ginements about miniming, for very abominable, chap. 1.1, 3.0, Fog [sep], as, chap. 4.1, are lift g [sep], a most glorious rest. See chap. 1.0, 1.1ly his reft, here one underfand the death of Chirilly because death is vas firery, or reft, John 1.1, 1.1, 15, 14, Nev. 1.4.1, 3, which, shough ignominious in the eye of the worklyset was glorions, in regard of the warue, and efficacy of ig. Col. 1.1, 1. Heb. 2.1.4. Others understand, his growty his Spelder, because the grave is a place of reft, dengan 1.1 is growty his Spelder, because the grave is a place of reft, dengan 1.1 is growty his And Christs Sepulcher is, by refort to it, and miracles done at it. fpeals : asthey were men, not beaft, that our Saviour bid his Dif-ciples bears of when he talked to them of wides, Math. 10. 16, the bottle diversion, and some of the Ancients. Others, his Africation, 17. His divity, to deletibe, and after, the innocency and harmles-for the consequence of the advertaries, for refl followers, when the mels of those persons, on whose hearts his word should have its kindly fight is finished, and victory is glorious t where, that which some would have alluded to, to wis, the furting up of the entign, when I is is deemed by fonce, to have been of called; of a word fighty find the fight is donce; and the wisdery obtained; as if, the word, cit, to finde oil; or, them out, folb § 8. 13. because they were therefore to the entign, and that were termed its reft; from shore nice and entire, then fold, or spread by to the cext. But, for the state of the place to half do the carried in the first of the place to half the place the place to half the place the place the place to half the place the rest, rather; is neise innectioned, the place of Christic rest, and reflicience, as the word regli stude, Mic. 2. 10. alluding to that of mount Sion, faid to be, bis cell, in regard of the Temple, therefinance: Plann 17.8, 8.13, 14. a. Stype of Golds Church, the place of bis focial refluence, and abode among them; faid to be glorious, which we consider the contraction of in allufion to both Tabernacle, and Temple; which are faid, to have been filled with the glory of God; Exol. 40.35, Lev. 9. 23. nave oven mice with the giory of God 1 Exod. 40,351 LeV. 9, 23. 1 Kings, 8.11, as allo, unto great Princes Courts, where they keep reidence in Atte, which are ulitally of great note. 1 Kings, 10. 1, 7,34,25. And fuch, much more, is Gods Church, through his reliding in it, by his word and Spirit, and the effects of his divine pow ding in it, by his word and opiris, and the enects of his divine pow-er and prefence, therein appearing; as also, by firange and remark-able things, wrought on the behalf of his people; for their deli-rerance, and their fatety. 2 Cor. 10, 4,5. See chap. 4, 5. &

V.11. And it shall come to pass in that day, that, &c.] Heb. it shall

be. &c. 50 ver.10.

the Lord Shall fet his hand again the fecond time] Heb. will as the fecond time his hand : as, the Lord added to fay to me, ch. 8. 5 add his hand, that is, add to firetch out his hand; firetch it out, again and my mand, that is a to receen our my mand; precent our my and the feemed time. See chap. 1. 25. what this feemed time, hath reference to, is questioned: and what deliverance it is, that is, here, foretold. For the former, Some think, this feemed time, hath reference. rence to the deliverance from the Aflyrians, under Sennacherib, in rence to the deliverance from the Allyrians, under Sennacherib, in-vading them, which he had fooken or before, yet. 13, 24. Others, of the deliverance, from the Babylonian Captivity, after feventy years expired, Jer. 29, 10. But the molt and belt, both of the Jew-hi Writers, and ours, to the deliverance out of the Egyptian thral-dome; whence, he is faid to have brought them, with its band first-ted out, Excl. 20, 65, for the fetting, or, firsted you of his hand a-gain, for a further deliverance, Jones understand it of the deliver-ance from the Chaldean deportation. But that others exclos. rance from the Chaldean deportation. But that others cross, and fome of the Rabbines themselves; and their reason is good, betome of the Radbines themselves, and the Meffias, ver. 10, though cause this is to be done in the dayes of the Meffias, ver. 10, though not by such a kind of reflitution, as they poor souls dream of; but by calling home unto Christ, the Elect of them, wheresever dispersed, fome at one time, fome at another; and alfo, the main body of the re-fulue, in his own appointed featon, Act. 2.41.8.4.4.8.21.20, Rom, 11. 5,25,26.2 Cor.3.16.

to recover the remnant of his people, that [hall be left] Heb, to ge to recept the remains of ms people, may lists to elig! I steb, 10. get, 5 to bus, 10 putchief. Which Some fupule, to have fonte respect to Christs buying his with his blood, Ad. 10. 28. Rev, 5. 9, But it feems rather, here to intinuate a getting of them into his polletilon again, which had made defection from him, and were now under the gover of Stans, wherecoftein bodily fervient, and enhanged and and any 2.0. fundry places, was a type. See Jer. 16, 14, 15. & 23. 7, 8. Zach.

the remnant] A small parcel, in comparison of the whole that

fometime was, ch.10.21,22.

of his people | Some understand this, of the Elect, both Jew, and
Gentile. But the distinction of those here mentioned, from the Gentile. But the diffinition of thole here mentioned, from the Nations Joken of, ver. 10, doth plainly flow, that the parties, here intended, are of the Jewith people only. See Rev. 7.4—9. that I flut Be the Jil The number of them, being much wafted by feweral deportations, diffigations, opperfitions, and evil ufage, in the places of their foreign abode, Devt. 3.8.6., from Jily Jily Jily Mither many of them had been carried, 8 King. 15.

19.8 17.6. and from Egypt] Whither no small number of them fled;upon the murder of Gedaliah : whereof very few cleaped, Jer. 43. 5-7. & 44.

27,580, and from Pathrov] This founc, in regard of the like found of letters, have Supposed to be Parthit; and founc Patria, in Arabia, whereof Arabia Patria; See chap. 16. 1. Others, a part of Lybia, inhabited by the Phaurusi, mentioned by Phiny, and Promuy, and forch next the Arlantick-See. But it appears have the property of t iomy, and fixed neet the Atlantick-Dea. But it appears to have been a Province in Egypt, by Icr.44.1.15. Ezek. 19. 14. & 30. 14. Boilfield by the Pathruffun, or Pathruffer, which were of the linage of Midraim, or Egyptus, Gen. 10.14.1 Chr. 1. 12. See more of it, on Jer.

and from culb] A people descended from culb, the son of Cham, and brother to Mitsraim, Gen. 10.6,7.0f whom, and their place of a-

bode, see further on ch. 18.1.

and from Elam? People that issued from Elam; the son of Sem, and brother to Aflir, Gen. to. 22. 1 Chr. 1. 17. Hence the Elamites or Elymei, possessing fome part of Persia, and bordering upon the Medes, joyned therefore together, chap. 21. 2. Jer. 25. 25. there is mention of them in Strabo, lib. 16. and in Pliny, lib. 6.cap. 26.27.34. Some gather from Act, 2,9, that they lay between Media, and Me-

and from Shinar] A Region in Chaldea. Of which, Gen. 10. 10 & 11. 2. Hence the mountain Singara, mentioned by Prolomy, in McCopotamia; whereof Chaldea was fometime deemed a part, and a Town of the same name in Pliny, lib. s. cap. 24. Singara, of Shinar; by fuch enterchange of letters: as in Gaza, Gomorra, and others, ding on an affe, Zach, 9, 9, fuch fortish toys, are those fully people

Sto be radically which in that word is wanting,
and from Hamsuh [0f this place [cc ch. 10.9,
and from the Hands of the Sea] Or, the lands bordering upon
the Sea, the marteline Countreys. For so is the name Hand, taken very commonly in Scripture; as where Judea, and Cappadocia are termed Hands, chap. 20. 6. Jer. 47. 4. So chap. 41. 1, 5. ler.

15 32.

V.12. And he shall six up an Easign | Not a military Ensign, as many interpreters imagine, for the conducting an army into the field, or the directling them in sight, when they are in the field; but a civil one rather, such as is wont to be set up, for the gathering of People cogether, upon any occasion whindovery. See the second of the secon

15. for the Nations Or, unto the Nations. To bring them in to Christ Rom. 15.16,18,19. or, rather as the Jewish Doctors Seam 'aright to understand it, for them to bring, or fend in, the Israelites, that are in captivity with them, or that so journ among them; as ch. 49.22. &

and shall assemble the outcasts of Ifrael, and gather together the difas a pass a queries two entents of 117sts, and 8 ship's tegenare the all perfect of Juddy Or, that he may galore up; (the word peopely) is fignifies, Jer. 10.17, 0.5, as her regard of the Gentles before, ver. 10.16 is regard of the Haelice of the Gentles before, ver. 10.16 is regard of the Haelice of Jews, whether of the ten, or, of the other two tribes, (for both were to be united, and made one, in and under Chrift, Ezek, 36, 16, 19, 21.) for the gathering of them together, out of the places of their dispersion, Luk, 21, 24. Joh. 7. 35. Jam. 1. 1. 1 Pet.1.1. the copulative defigning the end of the action: as ch.10.

19.8 x 11.3 disperfed women. For the word is feminine; as intimating, that no fort, or fex, floould, either, be neglecked, or rejected, 1 Cor. 11.1.8 x 12.13,031,27.28.00.19 to get the growth of your corners of the earth J lieb, wings, or, shirt. For it is applyed to garments, as well, as to fowl. Deut. 12. 12, 12. 12. 12. 14. 50 Exc. 27. 2. and not slid to be coming as the four courser of the fund. The meaning is, that no place flould be under thereon, where God would not find them, no country for emote, whence he would not find them, no country for emote, whence he would not find them, no country for emote, whence he would not find then pass of the world, Act. 1, 8. Rom. 10. 18. and God. had promifed his people; that though fite were clivine way, into the turnoft parts of heaven, Act. 1. 8. Rom. 10. 18. and God had promiled his people; that though they were driven away, into the unmon parts of heaven, yet from themee, he would gather them again upon their repersions. Dett. 30. 4. And as God is faid to gather his disperted onts, Court in 16. Got wints of the earth; for it faid, that Christ final the four whole; by the minitty of Angels, gather his Elect from the four whole; from the court of th

V. 14 The envy alfo of Ephraim [hall depart] The Hebrew Commenters, upon this place, take notice of some emulation from the first, between Indah, and the other tribes in Davidstime, 2 Sam. 2.9, 10. 3, 1. 8, 19, 41-45, but the envy here mentioned feems rather to have an eye to that, which enfact upon the revole of them there is the second of the tent of the t tween it and ludah, and continual jarres and warres, from time to time thence proceeding, to the great molestation and much miftime times processing, to me great measuration and mutat filling of them to the incurrious; and in-vasions of other Nations abroad; effectally, while they fought help from them one against another; 2 Chr. 16.1-4, & 12.2.3, & 2.5.2, \$3,16,20. See chap.7.1. But this emiliation between 15th holde of 10feph, and the loude of Idahly wasto each, which muted, effort to other in Chrift, See Ezek 37.16 and they were then to be in terms of agreement, and amity, that had been at such deadly feud before,

of agreement, and analys, or the control of the control of the adversarial of fluids plant is cut agi. Those of fluids, fay and the adversarial of fluids plant is cut agi. Those of fluids, and the tewith Writers, and form of ours treading in their fleps, that now are adversaries to tudah, and have of lare put them to given some freights, (as the word, properly), importly shall be deflroyed; as the put the control of the co fo that Iudah thall no more fear them. But they confider not, that this is spoken of the Massias his time; and the meaning is; that the obstinate enemies of the Church of God, whereof ludah is reckoned as a principal part, shall by Christ be destroyed. See chapi

Ephraim [hall not ency Judah] This more plainly sheweth what separam parts ms. 1017 J money a more planny increase write tray of Epipeian, was before meant; to wist, that, wherewith it envised ludah: which then fineld ceafe, I cannot let flip, the ridiculous exposition, that a great Rabby hath of this place. The Medical faith he, of the houle of Iofoph, thall nor envy the superior of the houle of David, The Taliandists cell us rates of two Medicalest and they find them both, in this Prophecy, ch. 32,20, where mention is of an oxe, and an affe. The oxe, fay they, is the Mestias of the house of Ioseph, because Ioseph is likned to an oxe Deut, 33.17, the affe is the Messias of the house of David, because he is said to come ri-

Chap.xi.

taken with; and yet about the expounding and reconciling of fuch | fo that it shall be no more, Rev. 21, 1. schieles absurdities, and abstracting strange and abstruce mysteries out of them, do fome of ours ipend grave, and ferious dif-

courtes.

and Judab floul not over Ephraim] Or, nor shall Judab put Ephraim to streight; as Pfalm 139, 1, 2. They shall not in Erckishistime, say the Jewish Dodors, revenge themselves upon Ephraim, time, say the Jewish Dodors, revenge themselves upon Ephraim, or the missinied done them by Pelash; & Chr. 18, 6-8. But we are to look, and so should they have done, far beyind Erckish's reign unties thould be abandoned, and such should be abandoned, and such should be abandoned, and such should be acts buried in utter obligation for 2. 8.

vion, jet. 3.18. V. 4.9. Bel. Heb. And; as ch. 4.18. they fluid fly upon the fluid for of the Philiflines towards the well; they fluid fly upon the fluid for they fluid for they fluid together (joyately) fly upon the fluid for, &c. and flyot them of the Edf. They shall by fly upon the fluid flore, &c. and flyot them of the Edf. They shall be for the fluid fl Joyn, in one, and combine themselves, against the Common ene-

my, fly] A metaphor, from some great fowl, as an Eagle; that flyes swiftly, and eagerly to seize upon his prey, Job 9.26. Hos, 1. Though one of the Jewith great Masters rendreth it, they shall thrust with the Shoulder the Philiftines, deducing it from another root of that notion,

in use with them, but not found in Scripture.

upon the [houlders] Heb. [houlder. Whence Some of the Jewish Commenters, following the Chaldee Paraphrast, expound it, by Boulder; charis, by confest: as Holh. 6.9, and as Zeph. 3.9. with one boulder; ch., with one confent, (or by mutual confent) which fome also supply in that of Holhea; and these thus read the words; they finall fly with the fhoulder , (that is, by confent) to fmite the Phi bifines : but the construction feems over-harfb, and the place of offision: but the confluction focus over-harth, and the place of Hofea, is ambiguous. Others therefore conceive it to be the Philipses floatilet, that they are fail to thy upon; a metaphor, as fome the confluence of the bead, that they are that are wont to fathen on the floatilet of the bead, that they prey upon; and why not from an Eagle, of some fund; rear ravenuss fow), which feitze allo fomentine, in like manner on the leller fort of cattel, their young ones effecting the state of the state subduing them. The burder on the fibrolier, being an emblem of fervioude. See chap. 3. 45. & 10. 47. But again this latter is objected that the word fibrolier, is not in a form of regiment here: and some use of the fibrolier, proper, or tropical, feem to be implyed in their falling upon them. I thail adding conjecture, and is leave; the word rendeed a fibrolier, fignificati sometime a filet, Numb.341.11. 1061.9. 8, 13. 11 (impose the text may well be rendered, they field fly on the one filet upon the Philiflines reflyward; the supplies are not unfailed. are not unufual.

the Philistines] The ancient ill neighbours and enemies, of Gods

people, I Sam. 4. & 13. & 17. & 31.

toward the welf] Heb. to the Sea: as Josh. 15. 4, 11. that is
the mid-land Sea; which lay West from the land of Judah, See ch.

them of the Eall Heb. Sons of the Eall; as Job 1. 3. whence, Some would have the Chaldeans, and Arabians, here meane. But I suppose, rather, the Syrian, as before, chap, 9.12-whole Country Lay East from Judea. See ch. 2. 6, for Chaldea and Babylon is in Scripture commonly termed North, Jer. 1. 12, 13, 14. and Arabia Soulb, Mat. 12.42.

they shall lay their hand upon Edom, and Moab Heb. Edom, and Mo-able the immission, or, laying one of their hands. See the like phrase,ch. 8.8. to lay hand on, imports, toffeize on:as Efth. 9.10. or, 10 Mayias Pf. 55.20, they shall by force of arms surprize their lands, and subdue them; an inbred and inverterate enmity between Elau and Jacob, Edom, and Ifrael, Gen. 25, 22, 23. & 27.36, 41, continued in their pofterity, Pf.83.6.

and the children of Ammon] The off-fpring of Ammon; brother to Mosh, (Lots inceftuous brood, Gen. 19. 36-38.) the ftyle commonly given to the. Ammonites, Jer. 25, 21, and 49, 1. Both joyned with the Chaldeans in the defauction of Judah, 2 Kings

.. findl obey them Being fubdued by them. Heb, shall be their obedi-

. W. 18. And the Lord Shall atterty desiroy the tongue of the Egyptian See The reducing of people to the obedience of Christ, and that purmal freedome, that thereby accurath to them, being shadowed by the bringing of the people of Ifrael back again into their land, out of those Counterys, whither they had been dispersed; the Prophet in this next pallage, promifeth from God a removal of all impediments, that might hinder them in that their return. And because he had before, parallel'd this their reduction, with the debegain the final before, presided a this their reduction, which the five anceof them one of Egypt, as a fector Maffer-piece of Gods power, and providence showed in behalf of his people; the deciphers this removal of lates and oblitcles, that might impeach them an their passing, by the drying up of the red-Sea, which he divided to the red-Sea, which he divided to the red-Sea. for them, at their departure out of Egypt, Hxod. 14. 21, 22 See the like, chap. 42. 15, 16. & 51. 10. & 63. 11, 12. Zach. 10,11. Rev.

utterly defirey] Heb, make an anathema of it as lofh, 6, 17,2 1 inor diwide Konly, as Pfal. 136. 13but even dry it clean up, chap. 50.2. ther, the other way.

io that it shall be no more, Rev. 21.1.

the tongue of the Egyptian Sea] Nor Nilus, as some of the Jewish
Doctors; but the red sea, that out of the main Ocean shoots into
the land, in form and fashion of a tongue; running up along, be. tween Arabia and Egypt, and growing narrower towards the head and as Promontories, or head-lands, that strike out into the Sea, are in Latine called tongues of land, to such bays, as shoot in like manner into the land, are in Hebrew termed, longues of the fea,

Iofh. 15.2.5.
and with his mighty wind, [hall be [hake his hand over the river] He alludeth here to the course, that God took, in making a passage for his people through the red Sea.

he float Bode his hand over the river] Not Euphrates, of which, chy a.o. though the lewish Writers, and others following them, lot understand it; applying the former or those, that were to resurn our of Egypt: this, to luch, as were to come from Aflyria: { for of out or Legypt; tinis, to men, as were to comertion onlying: (107 of hele, afterwards, ver. 16.) but Nibus, called the root of £7.94, loft, 13.1.8. 15.4. ler. 2.18. Ezek. 29.3. because it runs down along through the midft of Egypt, dividing it into two parts, and once in the year overflows it, nor the watering of it; to dupply the want the year overflows it, or other watering of it; to dupply the want of rain in those parts, Deut. 11.10,11. over this river, or against it, as Zach. 2.9. it is said, God will shake his hand; as Moles by Gods command, firet shed out his hand, with his flaff lift up in it, over the red-fea. Exod. 14.16,21.

with his might wind Or by the might (for which a word is here used without a brother) of his breath. He will do it with cale, by his breath aloneras chap. \$9.19. Zach. 4,6, See Exod. 15. 8. but alluding to that ftiff Eastwind, wherewith he beat back the red-Sea, Exod. 14.21. Pf.

his wind] As Pf. 147.18, which he hath at command, Pf. 107.25. & 148.8, Mat. 8.27.

and Shall smuen] As Zach, 10.11. and as Elias and Elisha, succes-

present out. etc., for which Nius Bramous, mersion is made by Her-rodotus, lib. A riffucel de mundo, cap., Strabo, lib. 17. Pliny, lib. 5, cap.9. and other Authors, Latine and Greek, without number; Geographers, Hilborians, Poets, and others. So that there is no reazion, to divert the fireams here mentioned, unto any other rivers, as some lewish doaters do to Euphrates, cutting it out into seven ftreams, to make it passable for the return of the people out of those arreams, to make it paisable for the return of the people out of those feven Countries, mentioned before, ver. 11 that which neither fuirs well with the texts, nor with the fination of some of those places; nor doth that of those, for well with the scope of the Propher, who understand this of Cyrus his dividing that river into many chanwho uncertaint this of Lyminisativiting that river into many chan-nels, for the readier furprizal of Babylon. Of which, fee Jer. 51. 31, 32, for this futiting, and drying up, is of another kind, and for a far other end; not to enter upon her; but to come away from

ner: and make men go over dry. [hod] Heb. and he [hall, or, that he may [asvert.1a.] make to go in floors. Our English, fully exprelieth the lenfe of it; that men may salte over, without boat, or boot; on foot, and in floors as they like to go, or walk, (for the word is indicated in the control of the control of the word is indicated in the control of the word in the control of the word is indicated in the control of the word in the word is indicated in the word in the mon, and in moots so they are to go, or hone; to see what is differently lade for either) on dry land, Exod, 14, 22, 19. Pfal. 66. 6. they findl not need to put of their thooes as they use to wade through four, though but findlow, water. The Prophets words then import, respects words then import, that took would not divide only, the red Sea; as he did for them, at their departure out of Egypt; but dry up that whole bay, for that fhole Sea is little better; nor divie back for a while, the fiream of fuch ariver, of no extraordinary wideness, as Iordan, being in divers places ford-able, as he did at their entrance into Canaan, Iosh. 3.16,17. & 4.18. & 5. 1. but so smite shat vast river Nilus, that all the several streams of it, neer the entrance of the main Sea, (far from which it was that the red Sea was divided)should be clean dried up, to make free passage for his people. The meaning is, that no impediment, or obtace limits be fogreat, that might hinder those, who were to be brought home to Christ, and his Church, out of all quarters;

morea.

V. 16. And there shall be an light way for the remnant of his people which shall be left, from Assiral Because mention is made of drying up the red Sea, and Nilus, as for the free passage of those that should come from Expand Pathway and from Colfp. or, Ethiopia, ver. 11.

But it might be demanded, what will become of those that are in Assirance of the control of the con (yria, and those parts; the Prophet adds therefore, that there shall be a course taken, for a fit and convenient pallage also, for

there shall be an high-way] Or, a causey, chap. 7.3. such a way made by banks cast up and levelled; as is wont to be done by industry and carefull provision for travellers and pallengers, in countries where the waies are deep and miry, or ftony and uneven. See ch. 40. 3,4. & 49. 11. Ier. 18. 15. The lewish Writers expound it, of a passage through the waters, either of the river, or the Sea; according to that Plat .77.19, 20 but neither is this word found there, and the frequent use of it in this argument, by collation of places, carries it raChap. xill from Affrial Whence it may appear that the river spoken of ver. 15, was not to be dryed up for them in thole parts.

15 was not to be a special sort users in conspirately after the scane in out of the lead of like it is was to find his lead with the come in out of the lead of like | [Fig. 1]. The so ordinate clotic of all, feath to reflect upon all that before was fighted, of daying up waters, and, catting up waters, and to have close to other whole courte of the peoples, consider in and to navo tespect to the whole courte of the peoples, conduct in their pullage from Egypten Cannan, wherein fers and futers were, divided and laid by in part for the prefent; and pallages made by Grange and unrough wais through that wide and wafte wilderness, trange and unrough water through ting water and water waters that lay between those two lands, as fe and convenient, with supply of all necessities; as it causes, had been raised for them all the way that they went, Exod. 13, 14, Numb, 10, 33, Deux. 1, 31, 33, 88, 8, 2, 4,15. & 32. 10,11; See chap. 40.3,4. & 41.18,19. & 42.15, 16. & 43.

1930. in the day] At that time, as Jet. 7. 2. So ch. 1. 1. In the day] At that time, as Jet. 7. 2. So ch. 1. 1. In the day of pale for the come up Organisation of pale for the control of the control of

Verf. t. And in that day, thou [but fay] That is, at that time, when ye shall be feetice, and fetcht home again, then shall ye sing this, or the like Plalint, or Song, as chap, 26. It, & 27. 2. For this chapter containeth certain formes, framed in Songs, or Hymns, of foleum praise, and thankful acknowledgment, of Gods or rynins, or tokum prane, and thankul acknowledgment, or Lords goodnels to his people, and practions workings for them, computed by the Prophen, as ditties fit to be used by them; or a directory, to show them the way how to blefs God upon such occasion, or both, So 1

O Lord | the beginning of the first form.

Lora J the Deginning of the Intertorm.

I will prafe thee J Heb, confels thee, or, confefs to thee, that is, acknowledg thy goodnels, and my thankfulnels for it. So David, Pf.

\$32.1 and Chrift, Mar. 11.25.

though thou wast angry with me, thire anger was turned away Or though those well angry who has cover angree rome these always to be therefore, became those well angree, but then angree is turned anny. Heb. became those well angree, thine angree is turned anny. See the like Syntax, Rom. 6.7, Gold behalvely, by were the forwards of the like Syntax, Rom. 6.7, Gold behalvely, by were the forwards of far but yet have depted, Bec. That is, that whereas, or, although, ye far but ye have depted, Bec. That is, that whereas, or, although, ye were the fervants of finger ye have obryedjor, are now become obedi-

thine anger is turned away] And thou turned from it, Pfalm \$5. 3, chap. 10, 25. Dan. 9. 16, contrary to that, chap. 4. 25. &

and thou comfortedft me] By reconcilement to me, mercy flewed me, and good done for me, as Plal. 90,15,ch.40,1 \$1,5113,12, &

V. 2. Behold God is my faluation That is, the Authour of it. So Pfal. 27.1. whofoever or whatfoever the means or inflruments are my Salvation is from him onely, Pfal. 3. 8. 8. 33.16, 17.8 44. 6, 7. my oatvation is nout nim onely, visit 5. % \$33.10,176.84, 40,77. Prov. 11,31. Jona. 9. To this is prefixed 3.2 note, or term judg cals in fecial confideration and rigard, implying the deliverance of Gods people, to be a matter very temperable, and a mercy uperpetied; confidering in what a low and forforn condition, they feened to be in before, as if they frould fay, either among themselves, or co-others, their enemies especially, behold that now done, that was little looked for So Ezok 37.11.

I will truft] Or, I will be confident, as Prov. 28. 1. or, I will truff in him, as Pf. 18.2.a defect of the probam; as Job 13.15 his prefent de-liverance first make me relye on him for future prefervation, chap.

26.3,4.2 Cor.1.9,10.2 Tim.4.17,18. and not be afraid] So upon the like ground, Pfal. 3. 6. and

for the Lord is my firenath] The authour and giver of it. Sa Exod. 15.2. (whence the latter part of this verte is taken) Pfalm 18.2. 82.8, 7. They is not from my felt, or ought offer but from him, Platin 62.7. Col. 15.11. the doth and will by his powerfull hand uphold ness and enable me to perfevere and hold, our to the end, chap.40.29 -31, Rom. 8,37,739-2, Cor. 1.21, Phil. 4,13. 1 Pet.

and my Spir [The Subject matter of It, as Pf. 89. 1. & 194.34. and and of any street the conference of the property of the street of the conference of before, but that he hath now manifested it in a more configuous and

V3. Therefore myh jay shall and som water out of the wells of Sal value Hebroger with 197 Sec. as shape a west on a sec west of a first ship deliverance, the free and plentiful fruition of those benefits and bl. flings, that they had been deprived of, and debarged from before. Ye fhall have free access now, unto the well head of all grace and goodhals; from whence there shall be derived unto you abundance geomais 3,100m whence there many general unto year pointaine of faving grees, and found conflort; as, water days, byfoll buck-sit foun an insettlent well-firing, Binko 36, 8, 9, John, 44, and 47, 38, Rev. 9, 19. There is to the words an allufion, as done deem, to the fate and condition of thise, that have finites; to the full, unexpectedly afforded them, when they have been given the full in the word and will first here were for an always are now reader to the

the Miralices water in the wilderness, Exod 17.6. Namb, 20, 11. or rather to the well, out of which God promiled to give them water, when they wanted it, while they abode about the contines of Moab; when may wante a travous they accuse about the contains of modely and from whence with exceeding great 100 and mith, expedied in songs and Disties thereupon compoled, it was received and enterjained by them, Numb. 1.16-18. Others they ployed, that this pallogs but he provided to a folemen rice used in the Feath of Tabernacks, at which their manner was, in the night time, with great variety of melodious musick, and abundance of mirth and jollity, to fetch water in a golden veffel, from the fpring of Siloam, unto the Temple, and in a goigen venel, trom the piemg of sinoam, into the Lemple, and there to pour, it upon the Altar, See ch., 30-3, Blue whether this using was so ancient as Esaystime, is uncertain. See Somewhat the lake phrase, and as many think, write allo, of drawing water, and pouring it out upon the ground, to a contrary purpole, in occasion of mounting, and to tellifie thereby their inward remorte, I Sam.

V.4. And in that day shall ye say;] Or, In that day, also, shall ye /4. Amatum any pamy 1917 100, the many and pamble / ay, as chap. 8, for this is a preface, or paffage, unto a new form another ditty, of the like nature with the former; fave, that it is conceived, as in way of Exhortation; whereby the faithfull invite, and encire one another unto this office of chearful and confiant praifing and magnifying God for his mercies. See on verf.

Praife the Lord; call upon his name; declare his doings among the People]See the fame, I Chr. 16.8. Pf. 105. 1.
Praife the Lord] Heb. confefs to the Lord; as ver. 1.

call upon his name]Or, proclaim his name, publish it abroad, as Jer.

2.2. & 4.16.Lam. 1.21. declare, &c.]as Pf. 3.11. bis doings] The courses taken by him for your delive-

among the people] Heb.peoples, not fome one people; but the fe-

veral Nations abroad, throughout the wide world, ver. 5. So Pial. 57. make mention] Or record it, as chap. 49. Lenter it upon record, for

pofterity, Plal. 45.17.or, celebrate his name, as Plal. 45.17. that his name is exalted] As Plal. 143.13. where it is rendred, excellent, but would rather be, lofty, as chap. 26. 5 of high, as chap. 30.13.

or, exalted, as here, and ch. 33.5. Howbeit, there is by fome oblerved,a trajection in the text : that which the points or paules, allo, frem to imply. In regard whereof, this whole branch might more fitly be thus conceived, celebrate his name for it is high, or, exalicit, as the sentence consisting of two distinct branches, whereof the later containeth a reason of the former as Plat. 99.3.5.9. The word tranflated with mention, fignifies allo, to celebrate, as 1 Cor. 16.4. Pl. 71.16.

ch; 6.3.7, and fo may it well here.

of allights influences programs provided by the programs of th eously, 1 Joh 3.8,10.

tous by Anopon in all the corth JOT, this is made known as Levit 4.23.
thus a known in all the corth JOT, this is made known as Levit 4.23.
or let this be made known throughout all the earth 25.6.8.13 make all the world ring of it, by your publishing it abroad : as ver.

N.6. Cry ont Or, cry alond, or, as Some render it cry shrill. The word properly lignifies to mostly as hories in locar, full fed, and lingly, or fitted for fight, Jer. f. 8.8. § 16.8813, 27.8 50, 11. Is is ujed most commonly for shouting, or hollowing, in taken of jay, Eth S. 15.ch 14148 \$4.1 Jer. 31.9. Yet for crying out supon aftrightment, h. 10,

and flight The famo words are found joyned together again, ch.

8.8 Ter. 46.19.

Zion]A type of the Church.ch. 2.2.

for great is the haly One of Head, in the midelt of the clor the Holy Jor great is the may time of 15700, to the mostly of the for the 1101y one of Israelfor which tale, see ch. 1.4.) who is great (of great might and power, Pla1.48.1.8.135.5.8(145.5) is in the mult of the correction, and power, Pla1.48.1.8.135.5.8(145.5) is in the mult of the chart maniferent and protect these Hall 46.5. Zach.2.5, 11. and he hath maniferent manif falled the greatnes of his night and power, in thy deliverance. CHAP XIII.

Verf. 1. te twody of palping Here begin prophectes concerning foreign States : all that went belone, being conferring Gods people, Judah and Jiraquiles what is by the occasionally interlated, concerning the two Kings of syria and occasionally interlated. Allyria, Rezin and Sonnacherib, ch. 7.8. 8 4. 8 10.5-19,33, 34. renes and antisted for want of it, and were even now reday to pe[AUSTIA, Plalmy to 7,335 shap. 4.1.55, R.4.3. 20. 50 shap. 5.5. 3. the longing States, whole rains is interpreted in contract,
[Austin 5.6] Rev. 2.2.17 and more effectably to the roots, that afforded were further shap in competitive been,
[Austin 5.6] Rev. 2.2.17 and more effectably to the roots, that afforded as the roots of t

Subversion of the Jewish Estate. nuovertion of the Jewish Ettate.

the burden] In this verie, is the Inscription of a Sermon, or Prophecy, against Babylon, contained in this whole Chapter, and the
next, the four last veries of the laster, only excepted 1 and it is styled as our English renders it, a burden. The word in his tropical use; as it is applyed unto matter of instruction, or prediction, seems to be more - appression of matter or mittercom, or presented, technic to be more general, and obiophor only a fulfowa feeter share my as we say, by forme, or taken from foun other. As of Balaam is is faid, that God put a word in Balaams marks; and that, be then notely up his parable, Numb 2.5.5.7, And fo the Greek stender it; and the Greek writers on Scripture expound it, as implying, documents, or influttions, veceiurd from God, by the Prophets. Thus it would be rendied, in the title or King Lenucls influedions, given him, by its Nother, nor the Pro-pling; (or there is nothing prophetical in it) but the leffon, where with his mable felword himses a flo, Lam. 1.4. It teems to include Sermons, Preachings, or Predictions, in general; where it is laid of the fawn-Presumers, or Presidences in security was a failed for failed failed for failed failed failed for failed failed failed for failed on the place. Relides, it is alledged to this purpole, that this tike is fometime prefixed before forme prophecies, or Sermons, that contain no heavy, but joyfull and lightform matter, concerning the people concerned in them; as Zach, 12.1. The burden, as it is rendered, of the word of the Lord c', or a Lellon of the word of the Lord concerning liftest; or, in Ifracts tehal! Howevic, fince that the word, in this first and proper notion, figuities a burden; and it is, in a manner, generally prefixed before fuch Sermons, or Prophecies, as consistent and the laws and for forcement to be bride cheef, when ner, generally prenaed before into permons, or propiecies, as contain matter of heavy, and fad occurrents, to betide those, whom they concern a it may not amis in most places be rendered, a burden of the propiecies of the propiecy of the they concern, it may not amife in most places be tendered, a burden, or, burden/mer project; and to here, the fublished matter of this prophecy, as touching Babylon, being altogether of that nature: that which a allo confirmed, by that which we find in Jeremy, concerning the proplets mocking of Gods Prophets; with the frequent rate or in word, in their intellages, and Gods andwer therework the order of the state of th

we find, Gen. 11.9. that when upon the vain and prefumptuous atwe find, Gen. 11.9. that when upon the vain and perclimptous ac-temps of people-after the flood, to build a Tower, of lich an unheard of height, as might fecure them against a fecond deluge; God by dividing their tongues, had bred a consistion among them, and fo distingued their delign, the place that they had begun to build, was thereupon, irom the Hebrew wood badd, that signifies, to coijound, termical Badt! not as forme of the Bublinder, to coijound, termical Badt! not as forme of the Bublinder, and fo signifying, sand also a there is as Leah laid, when the name, and fo signifying, sand also a there is as Leah laid, when the name, the Child her thushanded the Gewond, of the lignification whereo comes. For though fixelifed those words of the lightification whereof also some question is 1) yet the gave him not that name; but rather, as others, with more plainness and probability; (for such manner of compositions, are not so common in Hebrew) Bastel. at the time of this Prophecy; chap, 37:37. Babylon being both then and for fometime after, held by an inferiour Prince, from the Affy. and for fometime after, held by an inferious Prince, from the fully-ian Monarch as appears by the flory of Manaltes; a Chron, 33, 11, who afterwards, having with fome other, flaken of the fally-fian yoke, given great bythe fall of that flate; and fo feted a new Monarchy, called the Chaldean, or Batylonian-Monarchy. Now by this Monarchy, under Nebondanezzar, was the Jewish Bothom, the obe Supprelled, Jeruslaben fluorized, and facked, the Temple deftroyed, and the people of the Land carried away to Babylon, there to remain in captivity, for a long time; against the recreat and the trouble whereof, to fore-arms the faithful, and to sport fund of them, as might fur vive the ruine of their Country; and tremain in that is rivile condition, with an hopeful especiation of their deliverance from thence, and their return, after fome time, into their own country again; the Prophet; in this Prophet, ore-flewesh the downfall chart State; and the delivery of his people, by means thereof, out of that bondage, which under the the state of t cy againt Babylon; some suppose it to be, in regard of those grie-wous calamities, which were foretold should befall the Jewish State, in the latter part of the fift, and fixt Chapters of this Book, which were, fay they, to be inflicted by the Chaldeans, and Baby-Ionians. But that to me feems not fo likely : because there is no mention of Chaldeans, or Babylonians, at-all, there : I should ra-

at prefent were, or, in future times should be, much vexed and op-lycifed bysor, such as they had overmuch refled and relyed on. Of the former fore, fashpol mudats in the front, whose Kings, besides with the services of the relative and gallant you the Babbogian former fore, fashpol mudats in the front, whose Kings, besides with the services of all this receive and gallant you the Babbogian former fore, fashpol mudats in the front of the utter upon his filewing of all the treature and galantity, octre naoytogi-an Emballadours, concerning the evils, that his perche, and pelferity, in the age following, flould from Babylon fulfain, thop 39.6.9, 1 and not ignorant, that a kained man of great note, would have this pro-thecy to be underflood, not of the afthick on of Babylen by Cytus, but of a former and nearer at hand, between the times of Sennachebut of a former and neuter at nanagovenect the times occurrence-rib, and Nebuchadnezzar, by Deieces, and the Medes, of whem by a conning contrivenent he had made himfelt Kirg. But, befides that I finde no electrooting of any fuch conqueft of Babblen, in any that I hade no cleer footing of any tuch cornect of Babylen, in any prophane authorison on ytoot help at all of it, in holy writ, there are two main arg ments, which the Prophecy it felf offens, for the removal of this prematiles concert. The one is, that the defluelisen of Babylon, here denounced, is faid to be executed on her, for the deliverance of Gods people; and the procurement of the liberty, to return again into their own country: chapter 14, 13, nor is there mention, cl any deportation of them to Babylon, before the reign of Nebuchadartzzar. The other is, that fuch a nation of Babylon is to exercised as though the recognition of the control of the reign of Nebuchadartzzar. ine of Babylon istoretold, as should be irrecoverable, chap, 13.19.20. time, Babylon had been by the Medes facked and ruined, as this Author would have it, the Prophets words, of her irrecoverable roine, could not be true; were not then at least suffilled: for it is apparent that under Nebuchadnezzar the was in a most flourishing and magnificent condition, Dan, 2, 37, 38. & 4, 30. This Prophecy therefore cannot be understood of any other overthrow of Babylon, save that alone, whereupon followed immediately, the release of Gods people, 2 Chr. 36.22.23.

which If aigh the fon of Amos did fee See the notes on ch. 1. 1.8.2.

V.z. Lift up a banner upon the high mountains] At the entrance inv.a. Lift up a teamer spon the high mountains] at the entrance in the Prophecy, there is a followin proclamation made, as in Gods name, for the calling together of those people, that were by his appointment, to be employed against Babylon. So Bercuty beginned with some-what the like, Jer. 50.a.

Lift up a bease? To fummon men to appear, to call in people, that may be set a part and enrolled for this service. To which purpose Rivers are worn to form their teachers.

kings are wont to fet up their Standard, when they intend fome expedition, that those of their Subjects, who by vertue of their places, or tenures, are obliged to such service, and such others as are willing to be that way employed, may know whither to refort. Of this use of an enfign, or banner, see also ch. 5.26.

an enfign, or banner, see also ch.5.26.

goan the high mountain/Some render the particle, not upon but agin/li. By the mountain/here mentioned, underthanding Babylon, of
the termed not from her fituation; (for these flood in a low ground)
but for her high towers and stately buildings: in regard where of also
it is by Ieremy for flyteld, per, 1.34, and the Ephither here given in
forme of them interpret, quist, and feture-fuch as Laith is fald to have
been, Judg. 18. 27, detring is from a Chalded word, for the of the
Talmud, Others, plain, as Jetulalem is called the mountain in the field Namud. Otters, pennyas permanen is canten be monatan in 100 pint and the veck of the plain, for 17.3. & 1.1.3. fetthing is from a Syriack word, in that werson oft used : other of them again, dark, and gloomy, whom the old Latine follows, deducing it but with no very good analogy) from the Hebrew word, that (but with no very good analogy) from the Hebrew word, that fignifies the coming. But the greater number of Interpresers ender the whole branch, as our English heath it, whos an high mountain For Io Huppole it would be a lattle better, and more flutable to the original, wherein no article is expected, as not pointing to form on of the property of t ned Annotator contendeth ftrongly, to have it both here, and in all thole places to fignifie a plain, because the like word in Syriack figni-th a plain, Luk. 3.5. His reason here is, because Souldiers are wont to be mustered, not on the kill, but in the plain. But the use of the banner here erected, is to call those together, that may be must red af-

Babylonian Princes.ch.4c.1. into This particle is not in the text; but it is to be supplyed as

the Nobles] The great Peers of Babylon, like those of Ninevel,

chap. 10.38. edual 10.11 stances. Lies worst incretted, artivers that of the Greek venderd monifolding. Linka. 21.5. 31 did it fignishes properly mon of front, and free disposition, Exod. 31.5., 23. Luch as keep great house, and are large, and the line of monifolding the control of the first which our length if the of Lordy's in the old Saxon, faid also to import, as our English ratio of Lega, is in the old placed, laid allo to import, as indinating, what men of that rank fointetime were, ever ought to be. Now into the houtes of fuch great ones, would the enemy endea-Now into the houtes of men great oness, woming in extensity sincer-wour, effectially to make entry, partly, because these were the heads of the Stare, and their houtes most conflictious; and partly, be-cause both most and best pillage was there to be had, chap. 45.

1,3. V.3. I have commanded my fantlified ones] I have by a fecret in V3.1 houe commanded my fundified ones 1 1 have by a fecret infund given in charge (as chap). 66.883,11. 19,734, 8.18 (9.03.1)
to move whom I have prepared and fict apart for this fervice, to wis,
the expedition again in babylon. For fo is the word fundifye ufed,
pr.6.48.613, 10.36 (8.17.19.a metaphor, from the religious
rites, that men we do not find may of preparation, when they were
foct upon any holy duty, any folemun part of Gods prince, Exod. 19.
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10.16 to recomposition of unity, any foreign part of Gousset Me, Edward of the 1c, 11, 15am. 16, 11, 2 Chr. 30, 3, 15, -19. Job 1.5. Pfal, 26, 6, and the flaughter to be made by thefe of Gods enemies, was a fervice of God, and unto him as a facrifice, ch. 34.72,6,7. ler. 48.10. who thele faultified ones are see Jer. 51.27,28, and in part hereafter, yer.

and that come armed with his might, chap. 45. 1,2. Joch. 2

for mine anger Some refer these words to mighty ones, as if themea-ning were that therefore, they were mighty because armed with Oods anger, as God is said therewith to arm himself, ch. 59.17. See ch. 10. Burthey depend rather upon the verb, called, I have called them, as Some, in mine anger, or, as ours well render it, for mine auger, to execute vengance for me,upon Babylon. So the Lord made the wicked forthe day of cuill, Prov. 16. 4. the genuine fense of that

piace.

courthem that rejoyce in my bigbnefs | Such, as shall go willingly
and gladly about my work and triumph in those gallant actions, that
I shall worke by them, So the most, rendring the words smuch es the
same citech that our version yeelds. But the Hebrew (years well-confidered,may feem to run fomewhat a diverfe way. The word tranflated, them that rejoyce, is not a participle; but a noun fubftantive; and fignifies exultants, or triumphers, rather, then barely, rejoyers, and it is in a ruling form, taking unto it the word following, rendred highnuffichut fignifies, as that of nece affinity with it, chap. 7.3.7. [Online accellency of allativ), as Dur. 33.3. of normal members of the continuous of the c is in a ruling form, taking unto it the word following, rendred highthe pronoun be there and aniace to the latter, and to wound to be rendered here, not the reporter, or, triumpher of, or, in the galdenty, but, as before, by fartified bits valitatistic here, bit brave or gallant, triumphants. Those his Commanders, and Servitours, that that bravely demean themselves in this service, and gallantly triumph in their

victorious fucceffes,v.1 5.17. V.4. The noyle of the multinde in the mountains, like as of a great V. 4. The major of the muturates in the monatories, use as of a genu propely libel, The vapes of a multitude, or, of furnitis, or; itematican indic, (as Yil) 6.57, Amos 3.23, list, or is beard upon the mountains, according to the likeutific or fimiliated, (as Exck 13.15,) of the noyle of great or, amplit, that is, numerous) people. The word, noyle, thould be fupplyed in the latter branch from the former. See the like, th. 5,29. There shall be heard upon the mountains such a sumultuous and confused noyse as is wont to be in a place, where a great muland commed note as is wonk to be in a piace, where a great mul-titud of people are gathered together, Exck. 1.14. In which words, the Propher, as I peaking of a matter in prefent action, and as if he heard the very noyfe, that the companies made, either in their mufter, or in the very noyle, that the companies maner, reprefers unto us, either their march, doth in a very lively manner, reprefers unto us, either the great (warms of people, flocking and thronging together unto Gods Standard before mentioned, erected on the hils, v. 2, or the warlike troops of the Medes and other their affociates, paffing over the

mountains so break into Chaldea.
a tumultuous noyle of the Kingdomes of the Nations gathered toge a tumutuous nost of the Kingaoms of the Mations gathered tog-the Heb.a vorte of tumult: as chap. 16. 6, or, of a fireperous, or, tumul-tuous company as chap 17.12. The fame thing repeated implying with all, that Cyrushis vaft Amy, where with he marched against Babylon fould confift not of one Nation though one only be named: v. 17 but be gathered out of many Kingdoms; See Jer. 25.14. & 27.7. 8110.41.811.27.28.

the Lord of hosts muflereth the hoft of the battel] Heb. the hoft of war; that is his war! le left, as Num, 3.1.4. A defect of the pronoun as like had a faily of marrel, if the army be fo numerous, and made a same to numerous, and made up of people out of so many countriet, when the Soveraign Comman chart is a same to same a same and the same and the same and the same and the same army before the word significant such a fright, as disturbs, and distract controls.

clup. 10 Sequall to Princes. The word here used, answers that of | der of all the creatures, musters up his forces; as Princes are wont to

V.S. They come from a far country From Media and Perfia, places remote from Babylon. For Allyria, and some other Countries se-vered them. See on Jer. 51.46. Heb from a land of long inquity, & so

from the tend of heaven] That is, of the land, or Country lying un-form the tend of heaven] That is, of the land, or Country lying un-der heaven as Math. 4, 30, 80 Jet. (0.16). A common phrate ufeds to fignific the people; or countries, most retnote, of the world com-monly knowner with whom any ordinary commerce is, Neh. 1, 9, Ac mony known; or with whom any oraniary commerce hyperin. J. Act. 2.5, Col. 1.23. Nor is it here any hyperbolical spechasis four would have tight is no more then if he had said, from the lands end; which is precisely true of the Persians, the Medes, Allociates, and both Subjects to one king, to wit, Cyrus. For their Country is bounded on no imall part of it, with the main-sea, and the Persian gulf; as is Media also on the one side with the Caspian Sea.

even the Lord, and the weapons of his indignation]Or, instruments of his wrath. For the word is very general, See ch.22,24.8 23.7those that he makes use of, to execute vengance by, and to punish those, with whom he is wroth, ch. 10.5.

to destroy the whole land | Of Chaldea : whereof Babylon was the head city, Jer. 25.12.017, as some render it, the whole earth, that is, the whole world. The Chaldean Empire, that had subducd a time waters were a tree changes empire; tuan an assumed and whole Kings in the height of their pide deemed themial processed of whole Kings in the height of their pide deemed themial processed of the whole world [c. ra/s-s-Dan_1-3/r, 38]. The indicates the world world in the whole world [c. ra/s-s-Dan_1-3/r, 38]. The indicates the world in the world world in the worl unas and the Lord, and the instruments of waters, to active the solution of the Land. For the Prophet (peaks of it, a so of a thing prefent) pelofore; as if he heard the noyle of them thronging together, here, as if he faw them, now in their march on-ward toward labylon. See the like of the Allyrians march towards Jeundlem, ch. 28-32.

the mytrans march towards permanented 3.8 - 3.2 .

V. 8. Howly JThe Prophet turns his peech, here, to the Babylonians, and as before he called on those people, that were to be employed againft Babylon, to meet together, and march thinkerwardio now he calls upon the Babylonians, to how and launen, in egard of the calamities that were coming upon them. So ch. 23.1,6.

for the day of the Lord] Gods day, that is, his time of visitation, and vengance, wherein he will come unto judgment against Babylon. So chap. 2, 12. and 10. 3. Jer. 46.10,21, and 50.20, 27. Zeph.

is at band It is neer : because they that are to execute it are on their way thither, v. 5 fo Ezck. 30.3. Joel. 1, 15.8.3.1.8 3.14. Obad. v.

is Zeph. 1. 7.
is (ball come as a destruction from the Almighty] And therefore unii (ball come at a littruttion from the Almighty] And therefore unavoidable. So Job 31-23 Joel 1. 17. There is an elegancy in the
lound, of the words, in the original; which our English cannot of hit
express. The citle given to God here, is Shaddar. Concerning the
notation and proper lenie thereof, there is Sane divertity of opinion
among the learned. Those that render is, almighty, derive it from
a word that figurities to malle; and so underthand it, to intimate
one, that is able, as a mighty Conquerour, to lay all waste at he
pleafure. That which fults well with the words here, an idea alleion, from the devastator. Others derive it from a word, that figuries, a total that yeelds milk; and for thould imply one, that feeds all, on, from the newajanor. Schers derive it from a word, that ught-fies, a teat, that yeelds milk; and fo it fhould imply one, that feeds all, and miniferth nourilhment unto all; that which is frequently gi-ven unto God in Scripture, Gen. 48, 15, Pfal. 23, 1, 8104, 11, 15, 136. ven unto God in Serrpture, ven. 40.15.1911.25.1.38.50.1.
25.8.145.15.16.8.147.9. Others, laftly render it, Al-Jufficion, one that halt-Jufficioney in himlelf, and is able to supply and surnish his creatures with all sufficiency needful for them, Pfal. 23. 1. and 34. 9, 10, and 84, 11. Luk. 22. 35.2 Cor.g. 8.1 Tim, 6.6,

17. V.7. Therefore shall all hands be faint, and every heart shall mite]
An utter discouragement, and failing both of hand and heart, shall upon the report hereof befall the Chaldeans and no may vely them, God himself is coming in the head of the host against them, Pf. 76, 5-7.Ezck. 22, 14 See the same, Ezck. 21.7. all lands all their lands; to wie, of the Babylonians, and their Asso-

iates as V.22.

hands befaint Or feeble, as 2 Sam. 4. 1. or, fall down, or, hang down: bands befam [Or. feete, as 2 2011.4, 1.07, Jun arms, 305, hang arms, as they are wont to do when men are fo weakened, ortical out, or qualmed, upon some sudden aftightment, their spirits being qualted that they are not able to hold them up, or make use of them for their success or telegraphs. Excel, 17.12. Jer. 6.24, & 50.43, Ezek 7.

heart melt] A metaphor from wax, that melteth when the fire comes neer it, Pfal, 22, 14, 868, 2. or the dew that melteth with the heat of the Sun, Exod, 16, 21, Hof, 6, 4; or any fuch moift and flashy neat of the Sun, Exod, 16, 21, 100, 6, 4; or any into ment and indiffy bodies, as upon flight occasions, after attention of airc, change of weather, a little rain or wer falling out them, and the like are prone to melt away, and run to water, Exod, 15, 15, Deut, 1, 28 loth, 2, 11, & 5. 1,&7.5.&14.8.2 Sam.16:10;Pf,39.11.& 58.7,8.& 112.16,ch.10.17. &19.1.Nah.2.10.

V.S. And they shall be afraid JAs Job. 21. 6. or, For they shall be affighted: as it is rendred, Jer. \$1.32.01, trenbled, as 1 Sam. 28.21.
2 Sam. 4.1.01.aunazed, as Exod. 15.15. Judg. 20, 41.01, diffnayed: as

or such a sudden slight, as casts women into travel, and makes them

to milcarry, Pfal. 48.5,6.ch. 21.3. to mucarty, vial. 48.5, o.cn. 2.1.3.

And Or, Fo tas Chap. 8.21.89.11. for a reason is here rendred,
why their hands became so feeble, and their hearts so faint. They were surprized with extream fear and terrour,

pangs and forrowes shall take hold of them] A defect of the pronouns

us cn.1.3.15.7.15.

they find be in pain, as a woman that travellath] Heb, that is, bringing forth. Such pangs and pains shall feize on them, as are wont to do on women in lich cale. A familitude of tufed, to express extremity of ditraction and differs. So, befides, the places before pointed to ,Chap. 36.17, 18, & 37.3. Jcr. 6.24.8:22. 23, & 30.6.84).

50,43 or they shall stand like men, amazed and amated, staring one upon another, as being at their wits end, not knowing what to do; nor having the heart to turn their hand unto ought, whereby to help themselves, or others. So Pial. 107. 27. Chap .19.

one at another Heb. a man at, or, on his neighbour, or friend, A familiar phrase in that language, Gen. 11.3. Exod. 11.2. Jer. 7.5. 89.7. & 22.8. & 23.30. Zach. 8.16.17.

22.8.823.30. Lach. 8.10.17.

their faces shall be as flames,] Heb faces of flames shall, their faces be. For the funtaxifee Lam 4.7. Now this here some understand of shame. They shall so blush for shame of their cowardice and diffraction, that their faces that I look as if they were all on a firests Exck, 7.18. [bime thall be upon all faces. But flich fear and taint-neither indirect that they included the state of the stat EXEC. 7.1.5. Journe man to eyou are justs. But menticar and taint-nels, as is here inclinated, utually drowns, and definoys finant; at least hinders fuch bluftling. Others, expound it of fuch illness of look, as famine and hardflip, and fuch calamities as attend war, are wont to produce, making men look many times even like unto Chi-mney flocks. So Lam. 4.8 their vifage u blacker then a coal: and mney flocks. So Lam., a their wifage is blacker then acoult z and Lam., 1.0. our whin is black, an an overalthrough frames. And these places indeed, we specified the meaning of the phrase, dates of flower, being rather, force of the meaning of the phrase, where the service of approaching them, and on the way to ward them; as Jer. 30.5,6. approaching them, and on the wayte wand them; as Jer 30-15, de-woje of flore, and strubbing score, man, with his bands on his lays, and all facts surved into paleu(ff-10cl-2, b. lefore their face, people fluid he much pained; all facts fluid sather blackweffe; and Nahuta. 2.0 also hear mittels, the least finite on a gainst moster; match pain in nat lepus; and all their facts gather blackweff. Which places, precisely parallel to this, both cleer the phrale, here ulcefand hold out allo the ground of fuch appearance in the face here distribed, the very lower has it here sinceded extream sear. Of the fense of the olace. fame that is here intended, extream fear. Of the fenfe of the place name true is nere intended, extream tear. Or the tente of the place, then, there is no doubt, it is clear enough, that they floodly look pale, or plack, in the face; nor need much queftion be made of the ground or occasion thereof, that it flould be out of fear. Howber, the phrase seems somewhat harth, faces of stames, for faces feorched, or discoursed. I incline therefore, to that, which Some of our Lewish Authors have to wit, that by the word here used, is to be understood. not flames of fire; but a certain people inhabiting fome part of Africa, of the posterity of Migraim, or Egyptus, in Scripture sometime termed Lehab m, (the word here used) Gen. 10.13.1 Chr. 1.11. and Sometime Lubbim, 2 Chr. 16.8. Lehabyans, or Lybians, as we commonly flyle them, coming neerer to the latter; who are for vilage nor unlike to the Ethiopians, or blackmoors, Jer. 13.23 . Amos. 9.7. on the north of whom they border, being tawny mores at least. And I fee not, what should hinder this exposition, their faces, shall be, as the faces of Lybians, inde facies Livida, Lainuade feet they hallook like black-

es 91 159am3, ind fatts 150m3, Language and 150m3 (in 6 1886 - 180m) moores, tawny moores, for far, the defect of the note of imilliands, is common, Gen. 49. 9. Den; 33. 22. c.b. V. 9. Bobble deep of the tord committed Deep in a common of the common of t

33.

cruet]cruet he is,or, cruet it is, either he, or the day, or he, in that day, as they dealt cruelly with Godspeople, Jer, 6.23. Chap. 46.5.

So will God then caule the enomy to deal cruelly with them, Jer.

both with wrath, and fivee anger Heb and wrath, and beat of nofe, ball with within, and piece anger [secto, ada within a nacestee of neigh-and for both, as Gen. 16. 4. Her. 17.1.5. "with with faw, with hy-found, and with thy hand Plal. 17. 13, 14. compared with v., and better of frower of neigh, or, usinge, (the word dignifies either, live freetants of anger, as ch. 7.4. veri. 13, because anger there yielly by dif-covereth it cliffed la. 18, 18, 23, 16. So God faith of hintieff, fixek. 38, 18. heat, or fury, or, fume final vife in my usefe, or my feet.

to lay the land defolate] Heb. to put the land, (to wit, of Chaldea, as ver. 5.) into defolation, as ler, 2,15, and 47, See, verf. 8.

and he fhall deftroy the finners thereof out of it] As Pf. 37. 38.8404.

35. See ch. 14.23.
V. 10. For the flars of heaven, and the confiellations thereof flal not v.1.0. For the flats of seaton, and we constrained 1607(6) shall not to their high? A decliption of extream heart, without any gluop or hope of relief, counted, or constort. When men are in the harborist contuition, and forforn condition, as if the light of heaven were wholly taken away from them; all shall be folul of horror and terrour, that the heavenly bodies may feem to have loft their light. So ch. 5.30.86 34.4. Exck. 32.7,8. Joel. 2.10.31. Matth. 24.29. Mar. 15 24. Luk, 21, 25, a refemblance taken, as fome think, from men in diftrefs at Sea, to whom no light from heaven, for direction, appears

the flares of beaven Fixed in the firmament so give light to those the flars of housel lived in the firmament wo give light to those upon the earth Gen. 1.6, 17, 1818, 32, 143, 15, 15, 15 to conteil those the result of the word, coff, whole plans is here used, doth fignish come particular and fiperial, either that, are confiellation, that is, company of that a neighbouring and making up one figure, a subject to Job. 99, 82, 83, 11. Amos, 5. Where is and some other are reckened up to, ether. That which trofleth the concein of those, who suppose coad, and effect to be difficultied, in Helvew, as after, and afters, in Greek, 51 till, and status in Latine. The former in each language is some fine first fine flower of the started that the suppose of the supp The former in each language to fignific a fingle flar, the latter, a compound figure. For to omit, that it might, without much tabour, be flowed, that in the two latter languages, the words are of promiferoully used, the places before pointed to, do evidently evince, the word ceft, to fignific. not a confictation, or configuration, in genew word crut, to againet. not a constrained of configurations in general but some particular, either signal stanton judeh. Some of the Hebrew Doctors, suppose I to denote a single star, and that to be the Scorpions beart. The Greeks sometime resident at Hisperia, or the evening flare, other-where, otherwise. And it is not unlikely, that shole these mentioned together in Job, were rather fingle stars and why not some of the wandering-ones, as well, as of the fixed,)of more eminent lustre, of whom more special notice was taken in regard of the times of their appearance, then such configurations, as rom our Artists we now have, and the Greeks and Latines before us, the greatest number whereof, have their figures and denominatiusing greatest number whereo, nave their ngures and denominations affigued them, from the feigned flories of the oldabulous Greeks, it being very questionable whether any lush figures were interflobs time, invented, or no. Howbeit, most Witterstake it to be, not a single start, but a composite of starts, made any into some fames. ninger trait, our a composite or traits, made up, into some the green which fone gueft to be the Pleinder, or from flarry, at the but head, called by the Greeks, also, traite, becaute at their rising, they used to bring rain. And this, it feems, they conjecture because former than the Rabbines affirm it to be that conftellation, which the fomage the Rabbines affirm it to be that conttellation, which the Arabina call Subting, or Subting for the Latines affire 1)by a term manifeltly corpured from the Latines name given to thole fewer-fleight, behold Latines, upon a mittake, fluppoing, the Greek through but from the noun, pays that, fignities favor. But againft this is but from the noun, pays that, fignities favor. But againft this is objected, that this knot a rifeth in June; whereas this ce/d floudd rie in the Hebrews nineth moneth, andwering to our November; in pat, which thiercof allo is deemed to have it name, fifter, Zach, 2. Chrosobiacon as de both the old Great and Latine, Garden. Otherstherefore (and fo both the old Grock, and Latine, lome, time)render it rather, Orion, a conficliation, contiffing of many bright starrs, and rifing in the moneth before mentioned. Here, and here only, we have it in the plural number, whereof by the He-brews two realons are rendered. Some fay, because of two stars of the fame name neer to the two poles; a thing unlikely, that notice should be taken by the Hebrews of such starrs as in their hemisphere did never appear. Othershippole, that it is as plural, comprehending all those that made up such a constellation one whereof, hours of more eminency then the rest, should be seemed cests, and that with the rest of them cession, that is to say, cess, and his companions, I suppose, that it is plural, to denote, by a metaphorical manner of peech, any the brightest starts, or constellations, as if it wore faid, no Cefils, or, supposing Orien to answer Cefil, no Oriens, shall afford any light. That start, for configuration of starts, being one of the bothin, our own and other languages, Had we for many Pauls and for many Neflows, and the likerthar is, for many comparable, for piecy, to the one and for policy to the one. The Prophets words then may thus be sondered, Nitther the flars of heaven, nor the Orions thereof (the brightest of them, or of the constellations thereof) foul give

their light, See Nimrim, Ch. 15.6.

the fine shall be darkned in his going forth] When he comes forth, as a bridegroom out of his Chambersor lets forth, as a man of might to run a race Pfal ro. s.he shall no fooner begin to peep out, but he fiall class in againtor, he shall be eclipted at his rising; as one the sled in the hirth. See Amos 8.9. Act. 2.20.

and the moon shall not confe ber light to shine! There shall be no

and the moon final not took ther light to flowed. There that the con-light with the michet rely stay, or by might, Gent 11.6. [Mail, 28, 7-9]. And this may feem to have respect, to what is spoken of the Mahylor mian King, or Statechap, 14, whiter for his goodly, with glowed lufter, he is compared to the beight morning flow, and yet, now fail to have no spark or glimpse of light; much let able to allow, or make thew of it to any other, fitting in darkness himself, chap.

V. II. And I will quitifie world for their evilly and the wicked

Chap. xiii. for their iniquity) teen and with the paper for worker count and appete wireless their iniquity.

In the wireless their iniquity.

In the state of the paper of the worlds (that is, upon the Chaldean land, and State See on were state).

The state See on were sometiment of the paper of the pa their iniquity, as Cen. 4.13.07, 4 with parametricin, for the eyili trait they have doncared the wicked among them (as the fourset-pheroco, v. 3.) for the iniquities committed by themato vijit, for to punish, as chap. 16.14. Jer. 51.44. and coilt, for their oviil, a defect of the pronoun.as prayer for their prayes 11.65.2.

noun as prayer, for their prayer, vi. vy. in and i will cause the arrogancy of the proud to cease, and lay low and i will cause the arrogancy of the proud to cease, and lay low the bautiness of the terroble Or, of the roysers; or, tyrantes, such as in a bravery, force and offer violence to others, for fo the word properly fignifies, chap. 25. 4,5. I will pull down the pride of Babelyind out of her pride and infolency, hath been fo formidable and burstions of the pride and burstions of the pride and price and the price of the pride and price and the property areas. out of ner prine and a morency, main weeth, so formagaine and out-denfonce to other people, Jer. 51, 55. Pride is one of the fins, that that State is taxed for. See chap. 14, 46, 61, 31, 4, Dan. 4, 30, 85, 20, that pride, wherelower it is found, shall be placked down. Chap. 2, 11--17.&10.12.&24.10,12.Luk.14.11.&18.14.The fame thing in

11-17,8(10.13.8(24.10,)11.118(14.11.(218.14).110 came string at divers terms repeated, as verif. 22.
V.1.e. 178 mine a mine more precious then fine golds oven a min thrat the goldes work of Ophir This is spoken, to intimate, either the finall number of popole that floud be left, after the Medes had made spoyl and haveck of them, in the city, as thing; that are rare, had been supported by the mine of the property of the services of the services. Some 2 the very set 17. Each a services. are wont to be deemed precious: 1 Sam. 3.1. Prov. 25.17. fee ch. 4.1. or the cagerness the enemy should have to make shaughter of them or the cage and si the enemy month nave, to make manginer or then they should not for the beft gold that way, were it rendied them, the hird gold that way, were it rendied them, the hird gold that way not be underflood, of the difficulty that thould be first the labyloonian King to retain men with him, to that thould be first the labyloonian King to retain men with him, to maintain fight against the enemy, and to defend his city, when upon their approach, such a terrour stould surprize all forts, even the vatheir appeads, finch a terrour thould imprize all forts, even the va-liant ones among themas was before related, verify 8, bircely, the Prophet Jeremy breefels, Jer., 20.6. & £7,19... that shoft-which had been called in, from other parts, to affill Babylong anden to by year-ch how; it was tikely to go with himshooth begin to wished awith tem-felves, and leave her to thirt for her felf and thele, it is likely, would be the state of the behinded to be the freeze of beines their not with gold, or filver, be hired to flay by it, for fear of leting their lives, See ch. 51.6. And this I take to be the true intent of the Prophet, in this place. See ver. 14.15.

a man The words here used are, Enosh, and Adamtof which see on a man I he words here used are, enough and Anamor manuface on Ch.2.9. They are here used promissionally for whereas, some would have the former-here, to fignific, a man of price, and worth the latter a common manufac notation of the former word will not hear it.

then finegold]. An expression of saled; to show the excellency of that wherewith it is compared. Pfal. 19.10.8 119. 127 Prov. 8.19. The word here ufed, is paz, or plaz, which four chieck to satted, be-In word more used, by profine fund, which you cause to essayed, yes-cause supper, cor, maybrier, that is, faired, and by faining (the fledify mant-er, and balgs meetal, being woonghe out of it) made more fold-for whereast is fished of Solomon, it king, to all, that he covered his through your hardway gold; it is fain of the fame, a Chin, 17, that he through your hardway gold; it is fain of the fame, a Chin, 17, that he throne, with Mupay gold: it is faid of the fame, a Chr. 9.17. that he covered it with pure gold; yer, others suppose it to be so called, rather, from the name of the place whence it was brought; and from whence from the name of the place whence it was broughts and from whence from fuppole the kingdome of Piber in Africa, to retain its name to this day; and its gold of plant, Dan. 10. 5; they canceive to be gold from uphra, as it is, Jec. 10. 9. That is, bought from thence, aged of Ophis, that is, gold brought from Ophic; yea they want not that guest the word sumplar; in Solomons they so be the gold from the contraction of the contraction of the plant of the contraction of the that is and to probable the contraction of the that is and to probable the contraction of the that is not for probable the contraction of the that is not for probable the contraction of contracted of meuphax, that is from tophax, But that is not fo probable; and yet the want of that letter in some words, is not unusual; of which see on ver. 20. Some make this the same with Ophir; the which lee on ver. 20. Some make this the latter of the stay find the chined by Prolomy, a Bay, called Paif, and a river galled Paif, in the lland of Taprobate, which they conceive therefore to be Ophiral and to grant also, that fortie, and good on mall note, would have this word not to fightle-gold-part galled or for final note, would have this word not to fightle-gold-part. fome precious stonerand that the word topazis thence derived : the Greek article: probked to it. Bur the places of Scripture, where it is found of used, even the contrary as welfile of paralob 28.17 and contrary as welfile of paralob 28.17 and contrary as welfile of paralob 28.17 and tound of thea, evince the contains as a signal of gold, in the He-a crown of p.12, Pl.21, 3. But of the leveral names of gold, in the He-brew, See on Job 28, 15, -19.

gold of opbin] A place of special note for fine gold, I Kings, TO. II. Job 22.24. Pf. 45.9. The Region feems to have been at fifth forcar-ined; from the posterity of Ophir, one of Sems issue, who there ness, non the patterny or opins, one or sents ance, who take feated thenfolders, Gen. 10. a). Some of latert insistance important is; to be Potes in America; upon a weak conjectuce, from force access; in other word the fame. But that of that have made more affigent enquiry into the flory, in the difficurery of into parts, inform us; that no Region there was anciently of that name: but that it came to be fo called by the discoverers, upon a mistake, through ignorance of the country language, from an induce; through ignorance of the country language, from the Natives, which they milimderflood. Nor is it likely, that Solomons fleet, or Jehosaphars, which they manned out for Ophir, ever came neer those parts, r Kings, 9.28.8.22.48. Otherstherefore feck for, and would feat this Ophir elsewhere. Some in Arabia, neer to the red-fea now element and Avanas Outh; or in an it and instact in the mouth of that Sea. Here, the rather in regard of the gold of Subanasaion—They findly through the 10th judgment of Gold, by or feeding the 10th judgment of Gold, and the country brough with the rot Solomon 1 Kings, 10.1, 2, 10. Shebs being field generally to be a region in those parts. But that is before their eyes [To encease their grid, See Chapt. 7.

for their iniquity Heb and I will wift upon the world civil and upon too neer a place, for a Fleet fent out from Exion gaber, on the &10.22. Othersuherofore travel further wellward to had it in A-Rio.13. Otheristherosore travel further westward, to shad it in Afrikashecassle stoco of gold is at this day found in shofe parts und it is almost the only trade for it, that we now have t befules, that is almost the only trade for it, that we now have t befules, that is plat (amoust of fine gold, they suppose to be 1/bs 7, as way before liad. But others run a size fastleyard to distort it in stalis shrinking liad. But others run a size fastleyard to distort it in stalis shrinking lead by our ancienter Geographers, the golden gentium, and the golden bour ancienter Geographers, the golden gentium, and the golden continued to the suppose the golden stalish of the staling control is the stalish of the stalish shrinking the stalish form the continuent, as Sicily from Italy. Though form of them lacely in Zeisiam, rather, which they conceive to be thus, which was called antecimal Y Zeyobam, general as they conject. that, which was called anciently Taprobane, termed , as they conject that, which was caused anciently approximate general as une conjecture, by the Phrincian as fift, Japh-par-una, prevan, that is, the coalt of Paronta whereof, 2 Chr. 3.6 And in process of time, Topic-bancy, whiterian also they finde a port, called Hipporn, or Japanus, Plany, lib. 6.c. p. 2.1 and Solin, 6.4, which they guels to be the same with ny, lib, 6, cap, 3, and Solin, c.4, which they guels to be the fame with Ophir. In these parts, some suppose it the more probable, that Ophir was finance, because the siline of Sem, whereof Ophir, and Hawildowere two brethren, are said to have featod themselves to the back were two brethren, are said to have featod themselves to the Gen. 10, 3404. And of the land of Havilad, which in likelihood was not far remore from Ophir, it is said, that it hath force of seal of Gen. 21. Howhole in this days we have a measure good and the said Gen. 21. Howhole in this days we have a measure of seal was not tar remove from upmirat 1510at, that it not in thore of good gold Gen. 1.1.1.2.1 Howbeir in the days, there is no report of any great flore of gold, that is found in those indian quarters, where ours teadeque lend much thinker, receive likte thence. Befieds, where they are enforced by the size of Havildo, Gen. 2.11. to make two O-

obirs, as well as two Havilabs Gen. 10.7.29. In a matter, therfore, fo pnis, as well as two travians. Sen. 1.07.39. In a matter statistic, to abstruct and ambiguous, I date not determine.

V. 13. Therefore I will floake the heavens, on the earth float itement of the place Therefore, that is, because of their fins, and wickedness. out of the Pinter Private or, that is, because or their units, and welconfirst their principant outlety before mentioned, vog.11, i.e., by reason of the extremity, dread, and horror, that that policis them, upon the approach of the enemy, and their own forces fortiking them; aveil reads them to be in fish, confusion and diffraction, as if heaven it

in the wrath Or, through the wrath, by reason of it, as Plal 18.7. or in the day of the areath, the word day, supplied from the next clause;

as Ch. 13.7. & 2.2.5. & 30.17.

as Ch. 13.7. & 2.2.5. & 30.17.

of the Lord of holls] In my weath, or through my wrath. For God himfold the Lord of holls] In my weath, or through my wrath. For God himfold for the following sch. 6.12. & 87.0f the title,

fire shift a.

of with day of his firece anger [Secr. 6.99, Pfal. 1.9.8c.h.6.4., Jet. 4.9.

of with day had he J Babylon thall be.

A. 3.4. Add had he J Babylon thall be.

A the dayfird of Offar of chiefled too. (for there is no article in the

thebrew) has more of the most timerous force of creatures, and most unables, Burney of the fire for it, felt, among those, that the order

and the control of the co

hunted, Prov. 6.5. IChr. 12.9.

And as a florep, that no man taketh up ILike a fragiling forep, one of
the fillings creatures, and lefs able to defend it felf against any ravethe fillest creatures, and test able to acress as ever against any rave-natures has, or by flight to make cleape, then the former: and fure thereore, or milicarry, in places where fuch beats of grey are, if none look spiter (1, Vila. 12, 17, 60, the fluid beat her visited, northwowing wither to betake her fell, or where to be in fafety. See Jer, 50.27,

enery one]Hch, am an as ch. 9.20.

sury not incur, am one as fra y 30.

Here Hab. Obe back to or foods after, ch. 8, 22, 853.6.

M. 15. Every not that is found fittle thrull through! The reason why people hall withdraw themselves from ther, because they cannow with any licealhood, of laster, without loss of life, flay with her.

with any likelinood, of latery, without loss of line, it any with her, that is found lift the Medes, or simply, that is, or flayed in Babylon lobe found, for the forested, an ulual Heberalin, Deutit 8.70. Establish 8.40 A defect of the particle, therein, or, in his na illeut, 8.8 A

(half be thruft through] Slain with the fword, or lance, fer. \$114. poury one, that is joyned unto them As an Affiftant, Heb. added to them :as Chap.29.2.8230.1.2 detect of the pronoun, as ver. 8, Wet mum is Ling 133.6.5.00.1.3 dozen of the promoting as yet. 3, "refe Same cender the word date right, conjusted, and figure with years and seguand the word fometime fignities, conjusted, if Sam. 4.6.10.1.Chron. 18.1.2.1.3.1 if the meaning were that, the Medes thought on more space old, sten, young as of the Chaldess the like is faid. 2. Chron. 36.17.Lam. 5.12. and fo it should have reference to what followes. ver. 16. But I suppose it rather to have reference to the former part of the verse; and to be rendred by ours here aright,

(hall fall]Be flain asch. 10.34.ler.44.12. by the [words]Or other weapon of the enemy. One of most generall use put for all, Chapter 120. Jer. 47.6.8 50.35-37.

V. 16. Their children shall be dasht in pieces] The Babylanians

N. 16. Incremment parties of appropriate of the capyonnas children, according to that prophetical curie, Plai, 177, 9. They find hivrough the just judgment of God, in way of requiral be leved themselves, as they had before most read Gods people, 2 Chr.

31,32. Jer. 39. 6. ther houses shall be spoyled]Or, rifled, Zach. 14.2 Jer. 51.56. and their wives raviflerd bo had they dealt with Gods people be-fore. Lam. 5, 11, See this judgment threatned, Deut, 28.30. Amos 7, 17.

Zach, 14, 2.

V.17, Behold] See ver. 9.

1 will liv up] Heb.l am vaifing up; or, Behold me vaifing up. I am even now about it. See ch. 3.1. He speaks as of a thing present, in act,

Media, Of the fite whereof, fee ver. g.ch. 41.2. ler. 50.3. Thele Medes with the Perlians, and other their attociates, marching under the conduct of Cyrus and Darius, were those fanctified ones, spoken of ver. 3, for under the name of the Medes, are the Perfians also comprehendedias in some fortione people, as well for vicinity, as affinity, and acknowledging one King, ch, 21.2. Jei. 51.11, Dan, 5.28. and 9.

against them] The Chaldeans, and Babylonians, v. 19

which Shall not regard silver, and as for gold, they shall not delight in it The like tyntax, fee ch. 8.13. & 45. 9. they shall not regard to spare any for ransome, as Saul did Agag, 1 Sam, 15.10. the ransome of a mans life are bu riches, faith Solomon, Prov, 13.8. but this raniome will not seive in the day either of Gods wrath, Prov. 11. 4. or of

mans rage, Prov. 6.34,35. Ezck. 7. 19.
V.18. Their bowes also shall dash the young men to pieces]Or, But they shall dash to pieces the youths, flot thorough with bows, But, Heb, And the copulative for the adversative: as ch. 11.4,14.they shall daff to pieces the youthe, that thorow; that is, when they have that them to pieces the youthe, thost thorow; that is, when they have floot them through, they thall dath them to pieces or, they flual floot them through, and then dath them to pieces. See the like defective control on the 14.12.8 3.14.1.7.13.1 with bows, A defect of the prepofitionness ver. 9 or with their bows, a defect also of the pronoun; as ever, 7 bands for, their bands. They shall be foo curragionly affect cowards them; and enraged against them, that it shall not suffice them, to have liout them thorow, and flay them; but they shall batter also their dead bodies to pieces. An expersion of extream cruelty, ch.

3.15 Jer. 50.17. Mic. 3.3.

and they shall have no pity on the fruit of the womb, their eye shall not Spare children They shall neither give quarter upon any terms, un-to any that are able to crave it, nor afford it to young children, and tender Infants, that are not able to ask it. They shall shew no more pity to them, then themselves did, when time was; to Gods people, 2 Chr. 36. 17. Plalm 137. 8. Jer. 50. 15, 29. Jam.2.

the fruit of the womb] Children proceeding from the womb, as fruit from a tree, Pfal. 127.3.& 132.11.or enclosed yet in the womb. whom they should destroy, by slaughtering the mother going great with them, or ripping them up in inhumane manner, 2King. 8.12.&

15,16. Amos 1.13.

their eye [hall not ihare children] The very light of whole tender estate, might move to commiscration, and their tears and cryes much more, Exod. 2, 6, no rueful fight shall move them to shew mercy on any. See the phrase, Deut. 7. 16. & 13. 9. & 19. 13, 21. & 25.12.Ezck. 5. 11. & 7,4. 9. & 8.18. & 9.5,10. & 16.5. & 20.

V. 10. And Babylon the glory of Kingdomes Heb the beauty, or delicaey of Kingdoms. The most beautiful, and delicate Estate and Monarchy, that ever was, that goodly head of gold, Dan. 2.37, 38, that Lady of Kingdoms. Ch. 47.5, the praise of the whole earth, ler, 51.41.
The word contains in ir, a resemblance of the roe, before mentioned, ver. 14. a very comely and lovely creature; whom the Spoule therefore comparesher love unto, Cant. 2.9, 17. and 8.14. See Chap.

The knaty of the chaldeans excilincy] Or, the chaldes excellent bra-ory, as the word is rendred, Chap-2, 18, (the words are both joyned orgether, Chap-4.), So is Bobylon (Pyle, because the chief city of Chaldeanad luch, as for omanenes, riches, and flately buildings, might compare with any city in the world, Dana, 420, and was that therefore, whereof the Chaldeas did most yaunt themselves And the word here fignifies, as excellency, and statelinelle; so haughtiness also and pride, Job 35, 12&38.11.

ama punes, jou 5,118x, 5e.11.

the Chalder Jlbe, Chaldim. A people fo termed, from Chefed, the fon of Nahor, Abrahams brother, Gen. 12, 22.

Nahor, Abrahams brother, Gen. 12, 22.

Refered & G. E. (22, 5,11, 12, 14, 16, 37, 5). But, fometime, its ufed, for Magistans, and Aftrologers; because the Chaldeever much addicted to faith fullies, Dan. 2, 10, 2nd, 47, and

[hall be as when God, over threw Sodom and Gomorrah] Heb, as, or according to (as Icr. 3.26.) Gods overthrowing; or, Gods subversion (as Amos. 4.11.) with Sodom and with Gomorrab, or, wherewith he overthrew(the verb supplyed out of the noun:as Deut. 1.27. Hof, 3. 9, ler. 49.18. Zeph. 2.9.2 Pet. 2.6. Jud. 7. Howbeit, I cannot approve of what the Rabbines tell us, out of their Legends, rather, then Chronicles that Darius having flain Baltafar, Dan. 3.0.31 reigned

one year in his stead; yet destroyed not Baby lon, as is here foretold But in the year following, it was burnt with fire from heaven, as Sodome, and Gemorrah were. To which purpose they abuse a place of Scripture, Jer. 51. 46. Of which, when we shall come to it. But this is but a figment of theirs, whereof there is no flore wanting in them. The truth is that this utter devastation of Bahylon, was not at ence but began at the conquest of it, by Cyrus and Darius, and in the lucceeding ages was confummated.

V.20. It shall never be inhabited] Heb. It shall not fit for ever: fit to wit, on a throne, as a Queen, or Empressas c. 10.13.07, inhabite, that is, be inhabited by any, (as the word is used, ler. 17.6.) or have place anisotics by any cash, 7.86 9.5, Not for correction is never, as Joh. 8, 1, & 11, 26, to wit, after that it is encer thus utterly definored. Nor need we as Some would have it expound the words, with

a concealed restriction untill the time set by God, for her restitution and restauration. For the ground they build on, taken from a twofold defluction of that State, whereof the one is imaginary, (Ice ver.

1.) is but fandy.

neither shall it be dwelt in] Heb. neither shall it dwell, Jer. 50.29. It shall neither have throne to sit on, nor place to dwell in : neither regain power to sule; nor rife to be a place, for habitation, again, Jer. 51,16, 43,52 or, it shall neither abide, (as ch. 11.6 nor dwell have no place of abode, or dwelling; that is, have no being, being utterly abolithed as Job.7.9,10.8 14.10.Pfal.37.36.8 103.16.Jcr.51, 64.

from generation, to generation] Heb, unto generation, and generation, that is for many ages fucceffively, as Joel. 2. 2. or, for ever, as before; and as Pfal, 100.5, contrary to that, which, prefumptuously, the promifed to her felf, that the ficuld fit, not as a widow; but as a Lady, for ever, ch

neither shall the Arabian pitch tent there] The Arabians are a people, that kept in tents, wherewith they removed from place to place as they met with pafture for their cattle, Jer. 49. 29. called Scenite therefore by the Greeks; but in Hebrew they were lo termed, either from the Plains, whereon they lived, Jer. 3.2. (the word fo fignifying, See Deut. 1.8.6.3.17.) or because their country lay toward the evening quarter, the west, (see on chap. 59. 19.) between the Persian gull, and the red Sea, the utmost West of Asia, or, because they were a mixture, or medely of divers Nations, Jer. 25.24, as the word it felf alfo fometime imports, Exod.12. 38.Nch.13.3. For I suppose that most unlikely, which yet some hold out) that in regard of their hew, moft unlikely, which yet fome hold out/that in regard of their how, they fould to be termed from the rease, Cant, 1,1 the one having the same radical letters with the other, and because the Kifantens from their blackpoff may from fortemed. See on Chap, 21,16. See allo inthree of Araba, on Chap, 21, 3. The word reinded, pitch lota; is observed to want a aletter, to wis, Alephathe like whereunto is found, 100,51,11,700,174, and as some, Kifa, 10,18. See on ver. 13. The meaning is, that the place shall be so wate, that those wandering-nopels shall not sit down the representative the million that downier and of seeding for their slocks. Though some would have it to be, it was a superior to the harabal restructs. In the sould yould not a harbour in regard of those harmful creatures, that should roust and harbour in the rubbish and ruines of the city, ver. 21,22.

neither fhall the fhepherds make their folds there] Heb. fhall not make (their cartle) to lye down, (or, lodg (there. So Jer. 33, 11. See the like defect of the nown after the verb. Cant. 1.7. The fame things is in divers terms expressed. And we may observe a further desolation denounced against Babylon, then is against Nineveh, Zeph. 3. 14. for it is fayd, that the flothes yet shall lye down in the one; which is denyed here of the other. The reason whereof, see Chap, 14, 23. and

V.at. But wild beafts of the defarts Shall lie there]He had before shewed who should not lodge, or abide therethe relateth, now, who

wild bealls of the defart] Heb. Tsijim. Such kind of beafts as are wont to haunt, and abide in Tijab, that is, in dry places, or, walls, ch.
41.18.86 53.2. So Chap.34.14. Jer. 50.39. It is used also sometime for people, that dwel in such regions, Plat. 72.8. compared with Pfal, 68. 6. Some of the Rabbines fay, that they are fuch, as we call mar-

and their houses shall be ful of doleful creatures Heb. Ochim, A word no where elfe found. It is by most thought to signise, some such kind of harmful creatures, as by biting, or scratching put men to pain: as derived from an interjection of a mornful notion, Ezek. 6.11, & 11.9. Some of the Rabbines fay, they are fuch, as aftonish men at the fight of them: Yet others, again, would have them to be no other then our ferress. Nor want there of the Lewish writers, that suppose the word to lignific, not a beaft, but a birdifome kind of fowl, to termed of the doleful tune that it hath. Thefe, whatfoever they were, should lodge in their houses, being destitute of Inhabitants; or in the wafts, where they fometime floud; as Chapter. 5.

and owls that dwel there] Heb. the owls daughters: and it is not unworthy the observation, that the name here given the owl, is never found in Scripture lingle, or limply, but instead of owl, or owls, is con-flantly laid, the daughter of the owl, Levit. 11.16. Deut. 14.15. or. the owls daughters, lob30.29. Chap. 34.13.8 43.20.ler. 50.39. Mic, 1.8. fave once only, Lam. 4.3, where the maculine plural is found alone. Hence one of the lewish Writers gathers, that the Othim before mentioned, are no other then these owls daughters, or young ones Chap, xiii. places pointed to, age noted most to abide) being to faken by the dam, (as in that place of the Lantentations is implyed, that they of are) do make a very doleinly and hideous noyle, but the text feens to relate them, as feweral forts of wild creatures : and the generality of the form would imply form other matter. But thefe among others, were to be as the Inhabitant and free-denilons of ruined Babylon.

See New 19.2.

and Supple The word here used, doth most commonly signific a goal, Gen. 37.31. Levit. 4.23. So called, because he is very \$5.1527, again, Och. 37.31. Levin. 4.23. 35 cancil, octains he is very pagg 5 of bair). For that feems to be the primary notation of the word, Gen. 27.11. Hence it is, that it is here rendred, \$3.875. Which were among the ancients, supposed to be monstrous creatures, haunting woods, and wafte places, or a mix compolitre, having vilage, and hands like a man, and going upright, as men do bat horned, and hairy, and cloven-tooted like goats; and Jerome tells of an Eremite, that thould neet with one of them in the wilderness; Some such monfters, it feems, our Translators thought here intended. To which parpole, allo, one of the lewith Doctors faith, that it is a kind of milh pen will goats. The word is formetime used for De-2th t fuch, as the idolatrous people in old time adored. So it is tacan them, as the monarous people in our time address. So it is taken, Levit, 17.7.2 Chr. 11.16 and they feem for termed; either because they appeared in the shape of goats, unto those that adored them, or had dealings with them; as to witches at their meetings, they are reported of times to have done; or because by ongly, and oney are reported ore times to nave aone; or occasine by onely, and direfull apparitions, they ufed to fitthe terror, and horror, into those thoold them, and make their hair, as we fay, fland an end. For the word founci 35. & 32. 10. and an borrid tempell, Job 9. 17. & 18. 20. fich, as the earlo, fometime raile, or appear with, Job 1. 19. And this way the Jewish Commenters, most of them.go, making the feirm, here, the fame with the fleeding, Deatt 32, 17, and Pial, 106, 37. In which place of Moles, there is an allufion to the noration of the word here used, in the root, from whence it springs, in that clause; with whom their fathers were not affrighted. And this Exposition may feem to receive thrength, as from that in Matth. 12.43. where the Devil dispolicited, is faid to haunt water and dry places: fo, from that parallel place, Rev. 18.2, where it is faid, that Babylon was, upon her fall, become an havitation of Devils ; and an hold of every foul fprit. Nor do 1 doubt, but that that place hath a compliance with this. But that is spoken of spiritual, and mylical; this, of corporal, and material Babel. And I suppose, rather, the word, here, to fignilic some kind of strange beasts, as used to keep in waste places : ngrine tome sinuot triange occase, as the do seep in water prices from their horid, and onely shapes to termed; and the rather, because it is failed, chap, \$4.13.10 Sei, [hell cry to his mate; fee further there. There want not, allo, that suppose the Stir large mentioned to be a kind of fowl and that of the rank of onels, of a middle fize, between the leaft, and the greatest: called by the Greeks, feps: whence also, we have our English word, feps: because it is a jowl full of gelliculation, prone to imitate the gellures that others represent it with, and to act, what it lees them do: and is by fuch means, commonly, taken, as the dotterel is with us. The main reason, I suppole, that induced them to entertain this conceit, was the word of dancing, here used. Which, of how finall force it is, to infer this new notion, will in the opening of it appear.

Ball done there) So the yerb lignifies, when applyed to man: as I Chron. 15.29. Eccl. 3.4. but to sky, ather, when referred to beafts, as to rams, and lambs, Plal.11.4.46, and to calves, and the young of other creatures, sporting, either by themselves, or one with another, Pla.9.6 unless we shall, with the Rabbines, and the Greek, and the Williams of the Williams of the Rabbines, and the Greek, which was the Williams of the Rabbines, and the Greek, which was the Williams of the Rabbines, and the Greek, which was the Williams of the Rabbines, and the Greek, which was the Williams of the Rabbines, and the Greek, which was the Williams of the Rabbines, and the Greek, which was the Williams of the Rabbines, and the Greek, which was the Williams of the Rabbines, and the Greek, which was the Rabbines of the Rabbines render it; and dev. Is shall dance there. The Prophet may seem, the rather, to have used the word, that figuities, as well 10 dance as 10 ship, to comply with the word in the next branch, ver. 22, that figni-

fies as well to fing, as to cry.
V. 22. Andthe wild healts of the Hands] Heb. Ijim. The word fignifies primarily Hands, chap.11.11. & 40. 15. & 42. 15. here such wild creatures, as breed, and keep in Hands, destitute of Inhabiwhat creatures, as beed, an Ikeep in I lands, diffuture of Initiations or muto which, lew or none, have any ordinary a cefs. The Chaldee expands is, w lid-cutt's the Latine, and is. The Rabbines, Some of them, l'its, or, Jost, Some of ours trafface is, a traible, or difficulty any logist, and expound is, a dragon. This they brill upon two grounds. The former, concerning the translation, is from the form of the arch, which is founders and them and I have from the form of the verb, which is fingular; and they would have the norn alfo, fo to be, as derived from the word Ajum, that fignifies terrible, or dreadfull, whence the Emin had their name, Dent. 2.20. But there is no reason to make I jim, more, then Tsijim a singular ; and of the fyntax more anon. The other ground concerning the expolition, is drawn from the Prophets method. He began lay they with beafts, the Tijim, and Ochim; then paffed on to fowls, Owls, and Sers, ver, 21, and here he comes to speak of creeping things, or ferpents. But this they speak without proof. And I see no good ground therefore, for this new devised notation, and for the expo-lition, as little. Our English renders it not amils in the general, the lewish Writers, for the notation, backing them therein; though in the particular defignation of the kind, not agreeing among them-

which for want of food in thoic watte places, (wherein owls, in the The word here used, fignifies properly to anywer but it is useful to the control of the fed for to fla,, chap. 27. 2. Hoth, 2. 17, according o which whe of the word, some of the Hebrews would have it taken here : but to fignific, tring aloud, and that, as they suppose, in a doletill tune, S.e Zeph, 2, 14. But the word, when it is applyed to Singers, and finging, doth not so much import, simply, to fing, as to fing by courft, one party, as it were, answering another. So Fxod. 15.51. Exta 3.11. And so the tim shall answer (so the old Latine renders it) or, erj: each, to others, chap 34.4 4 the Ser [ball call, or, erj to bis mite. Those of the Jewith Writers, that would render it, [ball mar. Anote of the Jewin writers, that wond render it, plate dwell, or abide: as derived, from a word, that lightliss a place of natified, or abide, P(31,00, 1. Nah.2. 13. Seem to fixain over-far, without example, and that needlefly, having a plain, and obvious fenfe, at hand

in their d. folute boufer] Some of the Rabbines read it, with change of one letter, an R, for an L, in their palaces: avouching for it, the like, Ezek. 19.7. and fo the Chaldee Paraphraft takes it. But another of them, controlleth this interpretation, affirming, that these letters are not convertible, and he renders the words they Bull cry, there, with their widows: Such of their kind, as have loft their mates; as also our English editions, some of them, represent it there in the margent; and that of Geneva, hath it in the text; and it is well known, that the word, is commonly used the text: and it is well known, that the word, is commonly used for syidony, chap to 2. & 54. 4. and doth properly fo fignific. But I find none, that herein concur with this Rabby Our laft, here, renders it. defolate hourses, as in Ezekiel, defolate palaces, as if he had faid, widowed ones, as fone give it in Latine: which, howfo-ever, it might well be admitted here in regard of the flory; yet ever, it might well be admitted here in regard of the flory; jet that place in Ezekiel, will not fo well brooks it, for it leems not futeable to the relation, deferibing the pranks, that a filtring and potent Prince thould play, to lay, that it respect the de-plate platees other: Princes, and laid well their cit ex. I hap-nofer adher, that both there, and here, it thould be rendred, fin-tually that the without now field functions, and cold anply, palates, without any fuch fuperfluous addition, as our old ancient English versions all had it, nor was the old Latine other; and that, cither by the feribes over-fight one letter flipt in for another, (the like whereunt o fee, Jer. 2, 20, & 15, 14,) or by a kind of lifping pronunciation, the one came to be formetime used for the o-

in their] Heb. in his, to wit, in the palaces of their King, or, of each one of his Nobles, allo, of whom, before, verf. 2. So Chap.

and dragons] to wit, Shall cry, (to be supplyed, as the Rabbine well observes, from the former branch, as Gen. 1, 16, verl, 6.) atter their manner. The word fignities the greatest for of fish, such as we call whales, Gen. 1.21. See on Lam. 4.3 and likewife the greaas we call punter, Octo, 1.21. See on Lamp, 3.3 and intermed the greater for of feepents, on, finder, 1 to wir, of fich jas wanting feet (which forme freprints, as the crocodile, and others have) glide along, by wrighing of their bodies, to and tro, on the ground, as those great fift, whom in thape, alfo, they refemble, do in the water. So it is mm, whom it imper, another retember, to it the vater. 30 it is raken, Job 30,29 chap, 34.13. & 35.7. & 43.20. Jer, 9,10. & 10. 22. & 49.33. & 51.37. and of the greatness of some of them, lee Plinics national design of them. tural hiftory 1.8, c. v 1.14.

in their pleafant palaces] Heb in the palaces of delicatemfs, or, deliciousness, or voluptuousness. So Mich. 2.9. houses of pleasure, or, delight, for pleafant houses, but, here, rather, in the worse part, for their curious, and delicate, or their voluptuous, their banqueting, and revelling houses, that is, in the places, where such, sometime stood, See ch. 32.13. See the use of the word, Deut. 20.54,56. chap. 47.1. Jer. 6.2.

the pronoun is wanting, as ver. 7.

and her time is neer to come As ch. 56.1. Jer. 48.16. Ezek. 36.8. Babylons time, wherein the is to be destroyed, So ver. 6. where it may be demanded, how this may be made good, when as it was not till about fome two hundred yeares, after this Prophecy, that Babylon was furprized and lacked, and the Chaldean Empire ruined by Cyrus, and Datius. For this Proplice, was delivered above one hundred year, and upward, before the Babylonian captivity, which lafted full feventy years, Jer. 25.11, 12. Whereunto (paffing but that novel, and groundless conceit of a former destruction of Babylon, of which, on verf. r.) answer may be returned. First, that what may feem long with man, is flort with God, with whom a thouland years are but as yesterday, Pfal. 90.4. or, but as to morrow, for a thousand years, and a day, are all one with him, 2 Pet. 3. 8. Secondly, that this is by the Prophet thus foken, as speaking to them, that were in, and under the captivity, (the most of whom, in all likelyhood, were as yet unborn) for whole support, and comfort, in that heavy time, this was especially delivered, and for their use left upon record, by him. So Jeremy writing to them, in the very beginning of the captivity, in the reign of Zecksida, Jers. 1, 59. Speaks of Babytons usine, as of a business approaching, Jer. 50. 1, 2. & 51. 46, 56. And lattly, that as to the eye of fault, things future, and a far off, are as present, Joh. 8, 56, 2 Cor. 4, 17, 18, Heb. 10. 37, 38. So the Prophet by the Spirit of Prophecy, Seeing these things, revealed unto him, as present, or approaching, verf. 1. doth accordingly freak of them, See verf. 4,5.9. So Jam. 5.

first cy.] It is by the Jewith Writers observed here, that the noun isplant, the verb fingular; the meaning, say they, being, that one of her wel-face, other proficitive, and tranquility (So the Heistbarn final cy. Of which kind of Syntax, See chap. 1.10.

as Job 9 25.Pf. 89.45. Ter. 51.47. Lam. 4.18. & 5. 21. Or the dayes of | her visitation, as Hosh, 9.7, no longer deferred; & so it is the same in effect with the sommer. The time shall not be long, before this be put in execution. God will haften to effect it, in his due time. It shall not he protracted beyond that fet time, that God hath afligned it; See Ezck. 12.25,27,28.

Veri. 1. For the Lord will have mere upon Jacob. This chapter is a continuation of the denunciation of the defluction of Babylon. And it beginneth with a reason rendred of CHAP. XIV. the haltening of it, mentioned, chapter 13, 22. Gods mercy, and compatition towards his people; the deliverance of whom depended upon Babylons definition, Jer. 50.3, 4, 50 Pf. 102.13. Zach,

Taxab] See ch 1.1.8 9.8.Pf. 14.7.
and will yet choofe fixed] He will receive them into grace and favour, as if he had made a new choice of them again. So fome, Others, he will make it appear, that they are still his chosen peothere, he will make a appears that they are that his entern pele, as it fit fit by were, Debut, 6.7, It may be rendred, I wild refue (as he promifed to do, ch. 1.5.) or make their own of them, again, as the word is uffectly 4.8, 10.4 Hagg. 1.3, 5.0 the cleft or, choyce Lady, 10.1, And of Paul, on eleft wifel, or influence, Act. 9.15, for, oy, 2, 10n. 1. And of Faul, an etter origits, or supermost sect. 9.15, 10r, a chapte one of, will felicle, or, toke them out again, and gather them out of the places, into which they were featured, See ch. 11. 11. 8 27, 12, 13, So the word is uted; 1 Sam., 28, 82 24, Lluk. 61, 13, Joh. 15, 19, 56, 24 ach. 1. 17. 88. confirmeth.

yet] Or, yet again, to take away the ambiguity, for the word, yes Jor, yes again, to take away the annogenty, for the word, here field, doth not answer the linglish, yes, for, not withflanding, but as we say, further yet, sor, yet again, as chap. 8.5. So once; not for fometime; but once oncly, Heb.9.27,28. compared with vers. 2, 26.

Ifrael] See chap 1.4. Some render it here. in Ifrael, that is, faythey, not all Ifrael, but some in Ifrael, the remnant of elect ones, chap. 10.21,22. Rom, 11.5. And there is indeed a particle in the He-ly So here; the main body of the prople furviving then, intended, and fo, chapter 44. 1,2. Deut. 14. 2. 1 King. 8. 16. & 11. 32,

34. and fee them in their own land Deut. 30.3-5. Jer. 24. 6. & 32. 37.

EZEK, 37.13.

and the livengers that be jound with them I Heb. the Branger, or, the foourar, that Joun himfelf (asch, 56.3, and other, as in the next clause, Gen. 17.13, & 2.3, the fingular number purcularitively, as Exod, 12.48, Lev. 19.33, Deut. 10.18, & 24.17. Many thrange people. taking notice of the strange works, that God should then work for his people in this their delivery, Pf. 126, 2. finall joyn themselves unto them, to worship together with them, See the like, Est. 8.17. Pf. 7.8,9. them, to wormp together with them, see the Meg. El. (17.11), 7.8.9. th. 44.5.8.56.3. This, no doubt, was in part accomplibed, a their return from Babylon, but more exactly, and plentifully fulfilled, in the kingdom of Christ, by the ministery of the Gospel, c. 2.3. Zach. 1.10,11.Eph.2.13.

and they fhall cleave to the house of Jacob] As I Sam, 26.19. The fame, in other termes, with the former. See ch. 2.5.
V. 2. And the people shall take them, and bring them to their place]

V. .. and the people Bull to de them, and bring them to their place?

Heb. Peopler, sopple of divers Nations, (sa. h.; ...) & 1:1.4, 'hall be helpith to them in fitting, and furnishing them, with all necessary accommodations for their journeys; in their return to their land again, commodations for their journeys; in their return to their land again, and so the subject of their land land being of fired labal largiffs them, in the land of the Land, for ferrouss, and for handmaid). The converts, or Profelices of other early largiffs the subject of the land of the land, for the land of the land, for ferrouss, and for handmaid). The converts, or Profelices of other any levels; they had lof their own accord, be as ferviceable to them, as we ferviews. Or bondment, could be, that had been bought by them. any fervants, or bondmen, could be, that had been bought by them, ch.60.7,10,12.86 61.5. Rom.16.1,2.1 Cor.16.15.2 Cor.8.4,5. There is in the words an allufion, to a law; concerning firangers, Lev.25.

44,45. the land of the Lord The land of Judea fo called, as, in a fpe the tana of the Loral 1 he tanto of judga to called, as, in a special manner, his, Lev. 25, 25, because he had made choyee of it, to place his people in it; Exod. 15. 17. in regard whereof, also, it is called Gods fandluary: chap. 63, 18, as a type of his

and they Shall take them captive, whose captives they were] Heb. they shall captive their captivers, as Pfal. 137-3. That which was ful-filled, in such victories as God gave the Jewith Nation after their return from Babylon, in the times of the Maccabees, over fuch pec-ple, as had before time held them in captivity. Though some expie, as nau perore unte near them in capturity. I flough flow ex-pound it, of buying the Babylonians for flaves; as they, alfo, well might, from the Medes and the Perfians, that had furprized them. The meaning is, that the Tables now flould be turned, and those now made Lords over them, whom they had been in subjection and bondage to, before ; and those in subjection to them, that and oondaye to, netote; and those in impection to them, that had before Lorded it over them chap 26.13. Spiritually, most inter-preters understand it, of those people; who by the ministery of the Appstles were, out of all nations, subdued, and brought in to the obedience of Chrifts Scepter, Plal . 45.5, & 68,18, Rom, 15,16,19, 2 Cor, 10.4,5.

and they fhall rule over their oppreffors] Heb. their exactors. 29 ver.4.ch,60,17. The fame things repeated in other terms. See chap,

V. 3. And it shall come to pass in that day or, at that time: See chap. 1. 20. & 3. 7, 18, 24. or fimply, when: as Gen. 3. 17.

Ruth 4.5. that the Lord shall give thee rest] Heb. of the Lords making three rell:as Deut. 25.19.

from thy forrow, and from thy fear, and from the hard bondage, wherein thou walt made to ferve] Heb. which was ferved upon thee, as Deut. 21, 3. When thou shalt be fet free from the Babylonian bondage; wherein thou enduredft much forrow, and hardship, and livedst in continual sears. Lev. 26. 36. Deut. 28.48, 65, 66. Luk. 1. 74. The Prophet, here, turneth his speech to the

V. 4. That thou Shalt take up] as Ezck. 21. 2. See chap.

13.1.

This prooff) Oct by-word, or, taunting fretch: as Ezek. 16, 44,
The prooff) Oct by-word, or, taunting fretch: as Ezek. 16, 44,
The word fignifies not a parable, or fimilitude; only; but any quick speech, or fenence of special note, and
ordinary use: focalled, as the most, from the verb mass that fignifies to rule, as being such, as deth sway commonly with men; either in their minder or in white transure. Though some wealth ther in their minds, or in their tongues. Though fome would by a transposition of letters fetch it, show the word Shalam: which lay they, fignifies to affimilate. But neither are such derivations, by transpositions, over-usual in the Hebrew; nor do I find, where the verb Shallam, ever fo fignifies,

against the King of Babyton Insulting now over him, who before yrannized over thee: againft, or, concerning, a. ch. 1.1. By the King of Babylon, some understand some one King; either Nebuchadnezzer, has produced uncertained once one a ring center recontrantezer, the firth Monach of the Chaldean Empire, who utinated the Jewish State. a Chron. 36. or, Baltafar, the laft of that Empire, with whom that State fell. But the speech oncerneth not, found this jor, that King, as the Kingdome, which successively washolden by them, See Dan. 7.17,23.

oy mem. See Dan. 7.17, 23.

and fay, how but the oppreffor ceafed The by-word, and tainting freech concerning him, his State and city; fosken not fo much in way of interrogation, as in way of admiration, and derifion. So ver.

1.0.11.

the oppreffor Or, exatlorias th.60,17.

tesfold th.16.4.See th.31.8.

the golden (see gold) for, golden, which well fuices with the golden the golden (see gold) for golden, which well fuices with the golden beed, Dan. 3.33.38. and the golden cope, that Balylon is fail of the belief of the golden the first golden the first golden the first golden the target golden the target golden the target golden the first golden the target golden the first golden the target golden the first golden the first golden the first golden the first golden the golden t den onethimply, without any other adjection, See the like defect, Pf. 73. 10.ch. 40.10. Ezek. 13.11.

V. 5. The Lord hath broken the flaff of the weked] The answer to the question moved, vers. 4. Not Cyrus; but the Lord by Cyrus. chap. 41. 2. & 44. 48. & 25. 1, 2. hath pulled down the power of the wicked King, and State of Babylon: he hath broken the ftaff, where with, the wicked Babylonians did beat Gods people. See ch. 9.

4.8 10.5.8 47.6. and the Scepter] Or, rad; as the word properly lignifies: see ch. 9. .8c 10.5,24, and fo it would, here, be rendred for that which fol-

of the Rulers] The Babylonian Princes, and great ones: fee Ezok.

of the numer; I the inabytonian trances, and great ones; ice Exole, 19.11.the word, whence that for a proverly connece, ver. 4. V. 6. He that finate the people in wrath, with a continual fixely Or, That firstly the people, in wrath, with a firstly enarmoidable, or, irretourable. For the words, Hirke, and Hirley, in the original, do here, the one answer the other. And fone understand it of the vorte that the first was a change of the hirley that the little of the vorte. or staffe striking, ver, 5. Others, of these the hand (so some of the Rabbines) or, the person striking with it. And of these latter, some pudgethal the world fome under Rand the words on this manner: be that flruck the people in wrath, his flroke, fhall not depart, or, be removed : or, the fleoke pine in wrain, his frock, pina nos aepars, or, or crouves a: or, on freed of bim, that fruck the people; a Neb, peopless avects.) in wraith, final nos depart, He that before, with fo much fury, and rage, laid load upon many nations, and fruck them, at pleasure; hath now received fich a flocks, as he was not able to avoid, or bath linch a blow given him, as he shall not be able to recover. But the former feems the plainer way, and to flow most naturally from the text. However we take the words, there is a reason, therein rendered; why God had broken the rod of Babylon, for the cruelty that had by her, been executed and exercised on other people.

he that ruled the Nations in anger is perfecuted, and none hindereth]
This reading admitted, would firengthen the latter interpretation of the former branch : for the same thing, questionlesse, is after this Prophets usual manner, (though in other terms expressed) intended in either : yet most interpreters, (some of them, also, menaged in center; yet most interpreters, (come of cure, and, controlling the points in the Hebrew) render it, otherwise; as spoken, wholly, of the Babylonjan Kings crueky; not of ought, that had befallen him; thus rendering the words He that valid the Nat-

Chap. xi. on in anger; that purfact, or perfected them, without bindersnee, or, none withholding; or, that bindered, or, referained, not those that did persecute; cuted roughly, and restrained not those, that under him the hand of the state of the s did the like. And this verifion comes neer, indeed, to the prophets purpole, and intendment: but the words will not admit it; I encline purpose, and internations; sea one words with not admit it; Lendine therefore, to that, which I meet with in the Jewish commentaries, upon this place; who thus render it; That ruled the Nations in an ger, they perfecuted without restraint; or out of the former branch ger, they perference removed examin; or out or the former branch, implying, what may make the feele more compleat, (as Gen, 1.16, th.3.5.) that ruled with anger the perfecuted: that tyramized over thole, whom incellantly, none daring to oppole, or being able to re-ftrain him, he perfectively. See ch. 10. 14. This syntax, and sense, the text freely yields, without force.

V.7. The whole earth is at reft and is quiet] The Inhabitants of the world, who could have no reft, or eafe, ver. 16, while Babylon foreigned, and ruled, as ver. 6, are now at reft, and may fit quietly in the places of their abode, Zach, I. II, the earth-for it Inhabitants e as Pf. 98.

439.
is at vest, and is quiet? Heb. vesteth, is quiet. A quick form of speech, having some Emphasis in it. See the like, ch. 24.4, & 52.9. Lam. 2.

they break forth into singing] So the same is rendred, chap. 44.23. & 49.13.8.54.13.55, 12. and with some addition, chap. 52.9. break out into joy. For the Prophet seems much delighted with this word; in this form and lenle, no where found in Scripture, out of his writings; fave once, Pfal. 98.4. where it is rendred, make a loud noyfe; which may feem to be the genuine notion of the word. It is once, only, but in another form, uled, for to break a funder, Mic. 3. 3. and only, but in another tous, measure to recagalizers, rote, 3, 3, and may feem to imply, a widening of the mouth, or a wide opening of the lips, and lungs; the natural influments of voice, to make the louder noyle. The Jewith Doctor faith, that in the Arabick tongue it fignifics to fpeak plainty, and cleerly : ch. 32.4. And it may be decit ignifies to Jean plainty, and electry: en. 32.4. This it may be demed to imply fuch a joy (for of no other note is it used) as cannot be contained, or kept in, but must needs break forth; and by finging, and shouting, in acclamation and out-cryes, express it self; see 1 King,

[1.40,45] So is the word rendered, in the places of this Propher; before quoted; but it is rendred elsewhere, sometime, joy, and rejoyeing, Plalm 30.5. & 98.4. fometime triumph, Plal. 47.2. fometime joying, Plaim 30.5 & 98.4. ionerme trumpn, 1411.47.1. ionedme flouting, and flouting for joy, Plaim, 35.17. chap.12.6 Prov. 11. 10. it fignities a lond cry, in general; as Prov. 1, 20. and, that indifferently; whether an expression of gricf, or of joy; of gricf, and forrow, in way of exclamation, and supplication; as Jer. 7. 16. Lam. 2.19. of joy, and gladness, in way of acclamation and exultation; fo most commonly, and so in this place. It may well be rendted, they cry aloud with a joyful Shout. For there is a defect of the intory by atoms which a popula pools. For enteress a derect in the flumental particle, here, as ch., 5, 1.2, and oft, elecenter expectled, Pf, 4.2.4, ch., 8.2.0. The meaning is, that there should be very great joy every where, upon the fall of that great Enpire, ch. 49, 13, & 5, 1.2.

Jer. 51.48. V. 8. Tea, the firre-trees rejoyce at thee, and the Cedars of Lebanon w.s. i.t., impliestes represented and rectains of Library let unreth his peech, here, to Babylon; telling her, shat the very verses than felves, the fires, and Cedars, should rejoyee at her fall, By fiver, and cedars, (as one of the Lewith Writers, and Ottollowing the Chaldee Paraphrash) the Propher understands greaters and Dominant Services and Control of the Con tottowing the Chalupe Paraphran June Propriet and Princes, and Potentiates, States, and Dominions, compared to, and refembled by, field, clt. 3.13. & 10.333,34. Ezck, 31.3-9, 16. Habb., 149. Others Suppose the meaning to be, that the crucity of the Babylonians had been fuch, that the very (enfelds creatures them sclves, might seem to be sensible of it, and to rejoyce, therefore, at her ruine, Ezek. 31,16. Jer. 51,48. But the lense is simply, and plain-ly, this, that these trees, which had from time to time, so frequently, and fo in great abundance, been felled, to furnish her with tim-19, min our great aumanter, occurrences to maint net wat that can't bee, for her hispings, and her buildings, might well be glad, had fach creatures fenfe of what beful them, as hoping tobe much faared over what they had been, by her fall, See Sennacheribs effects; chapter 37, 24. This fenfe, the words enfuing conditions to the proper 37, 24. This fenfe, the words enfuing conditions to the senfe of the se

and the Cedars] A defect of the copulative, as ver.7.ch.37.24. Hab

3.11.
[Aylas] By a figurative form of speech, sense, and speech is given to dumb and sensels term to sumb and sensels was sensels. Hab. 2.11, 13. But the term implying it, is wanting, here, as Pial.

105. 14,15. Since thou art laid down, no feller is come up against us We are not felled fo frequently, as we had wone to be, fince thy fall, fince thou

waft felled, Dan. 4. 14,23. Ezek. 31.121

art laid down Heb, hast lyen down, the word fignifies, properly to lye down to fleep, Job 7. 4. but fometime to lye down, by death 2 Sam. 7.12. Job 3.13.& 14.12. because death is as a fleep, Pfal. 13.3. Act. 7.60. & 13.36. Cor. 11.30. & 15.6 and the fall of a State is as its death, ver. 15. Ezek. 31.15.16. Howbeit, fome of the Lewish Writers take this claufe, allo, in a figurative fenfe, expounding it, of the death of Nebuchadnezzar, termed here, fay they, the hewer, or, cutter, (which exactly answers the Hebrew) because he cut down kingdomes, and either flew or enflaved their Kings whereas his fuceessours, made them tributaries only. But this, as hath been said, fuits not fo well with the intendment of the text; for the Chaldean aftere fell not with him.

V.9. Hell from beneath is maved for thee, to meet thee at thy coming] After the joyfull, and gladiome deportment of the whole world here, upon the fall of Babylon, and of the creatures therein, as well fenfeless, as indued with tenfe and reason, rhetorically reat dathe Prophet proceeds, here, in a lofty, and pocified frain, to deferibe the entertainment, given in the other world, to the king of Babylon, or to the flate thereof perforated in the king, by thole, who were gone before him.

Hell j Or, The grave, the common receptacle of all that depart

hence. See on ch. 5.14. So ver. 11315.

ss moved] The word fignifies, femetime, to tremble, and quake for

fear, ver, 3, 15, Plal.4.4. Joel 2, 1, 10. And so some of the Rab-bines would have it taken here, as if the fear, and terrour of his tyranny, liad pollelled even the dead; and put them into a fear, at his coming among them : but this fits not with what follows, verf: 103 11. Sometime, torage, in tumultuous manner, chap. 37. 28. Prov. 29. 9. but that fuites not here. Sometime, to rufe up ones felf, for some employment, chap. 18. 21. fo rather here. The grave doth route up it self, as upon apprehension of the approach of so great a State, to give him entertainment, fuitable, in some fort, to his

to meet thee] As men are wont to go forth, to meet persons of note and ftare, Gen. 46,29.1 Sam. 13.10. & 18.6.a defect of the pronoun,

as ch. 13.8,15. it flirreth up the dead for thee] So the word is ufed, Pfal. 88, 10. Prov. 2.17. & 9. 18. chap. 26. 14. focalled, of a word, that fig-nifies, to be enfeebled, to faint, to remit, to give over, to ecofe. Besause men in dying grow faint, and feeble, being dead, ceafe to act, and to live, Job 14. 10. and so most of the Jewith Commenters here and to avec, Job 14. Loand to most on the fewant communications take it; Yet the Chaldee renders it, mighty ones, from Ezek, 32. a1. or, giants: those (fay fome of ears) that lived before the flood, though that name be not given them, Gen. 6.4, the floos of Anak (fay fome of the Rabbines) so termed, Deut. 2. 11, 20, who seem to have been so called, from a people of that name, Gen. 14.5. & 15. 20. (who may be deemed to have possessed that yalley near Jerusalem, ofh. 15.8.8 18.16.) either because of the posterity of them, or like to them, for ftature. But the text here, feems to intendincither those, nor thele; but such pullant Princes, as had known, and felt the power of the Chaldean State, being overthrown by it, or living in

Subjection to it, ver. 10. Chieftains, great ones, that go in and out before the people, Numb. 27. 16, 17. I Sam, 18. 13. though these places scem to allude to the manner of shepherds in those parts, going in and our before their flocks. Joh. 10.3,4,10. Heb. great goats, fuch, as lead, and go before the reft of the flock, ch. 1, 11. & 34. 6. Jer. 50. 8. &

it bath raifed up] To meet thee, as before Heb.madeto fland up : as if they had been litting in state before; fo Judg. 3,20.1 King. 2.19.

from their thrones] He speaks of them, faish the Jewith Commenter, as if they were living, and fitting or their thrones, that, here, they had tor, as if they had thrones in the other world, as well as in this. Though fome of ours, by their thrones, understand their sepulchres, or the flately monuments, wherein their corpfes lay interred, verse 18. But some of them, its likely, had no

all the Kings of the Nations] That lived under that State; and were subservient to it, Icr. 25: 9. & 27. 6--8. Dan. 2,

V. 10. All they shall speak, and say unto thee] The dead are induced, here, speaking; as the place of the dead, before, bestirring it fell; and with a tart Ironical, and Satyrical speech, entertaining, and welcoming to them this grand Tyranny : not that they should, or could fo do, but that fuch things, might truly, and juftly, be then faid,

See Ezek 32.21.

See Ezek 32.21.

See Ezek 32.21.

See Ezek 32.21.

See Ezek 32.21. quent, both in the old and new Testament.

equent, south in the offer metal field. If the field, as chapter 38. 1, and 39.1. The word imports such weakness, as comes by fischeris and pain: as we use the word, informity. Art thou pulsed down by some mortal disase, who reputed they self to be immortally ch.

art thou become like unto us] Thou that thought'ft thy felf the only great one; and no other thy compeer, ch. 47.8.

great one; and no otner try compercion?.s. V. 11. Thy pomy is bought days to the gravel Allthy flate; and bravery, wherein thou didft pride thy felf-fee ch. 3.1.1. ji slatin the dult, P. 7., nor that it accompanied him unto the grave; a that it perithed with him, when he went down to the grave, Pf. 49. 14,17.8 73.19,20.

14,17, & 73.19,20.

and the note of thy violi] The melody of thy mufick, which thou head for all forts, Chap. 3,5, & 6,18. Amos 5,23, one fort, put for all, hadd for all forts, Chap. 3,5, & 6,18. Amos 6,23, one fort, put for all, sed for the forth mufic, here, who is chapter 5,12. For I suppose they thoor wide, here, who is chapter 5,12. magine this pallage, to have respect unto such musick, as was used fed either at funerals, or, beside, the deceased, while they, lay in the house, laid out ; but not carried forth yer to burial, chap. 16. 11. Jer. 48.36.Mar. 9.23. for the musick here mentioned, is implyed, to be ceased, and filenced together with their pomp. See Frek, 26. 13. Yet it may well be deemed to have an eye to that jollity and 7 N 2

of mulick, at which the city was surprized. See Jer. 51. 39, 41,57 Dan 5.1.30. Some would have it, the noife of thy drums, or, thy bag-piper, influments of mulick used in war. But we find no such use of the word in Scripture, nor of fuch military mulick in those times. The trumpet, or, toratt, are all of that kind we find mentioned, Numb. 10. 9. Joh. 6.4. The tabers, and barps mentioned, ch. 30. 32. feem to be, not of light, or conflict; but of triumph after victory; the copulative is

the worm is spread under thee, and worms cover thee] Instead of those costly carpets, that thou fatest and trodest on, and those stately rich, and gorgeous coverings, and other bed-furniture, which thou didli formerly make use of, worms, and maggots, will now take up their rooms, and happly their place, Job 7, 5.8 17, 14. & 21. 26. & 24. 20, and this the rather with thee; because thou shalt not be embalmed, or putup in cere-cloth, to preserve thy corple, as Kings, and great ones, ordinarily are, Gen. 5.0.2. Chron. 16. 14. but thall be cat our, and thereby expoled toputrefaction. See ver. 19. 20. There are two leveral words in the Hebrew; whereof the one, as So me Jewish Authors (uppole, fignifies, properly, a lefter of worm, fich, as breeds in fleth, or cheefe, and fuch, as the manna bred, Exod. 16. 20,24 which we commonly tenn a maggor. The other, either, the greater fort, as the long earth-worm, where they are, as here, diffinguithed; or any porm, in general, where no fuel difficients. The words are both, here, fingular; though the verb joyned with the latter, plural/because taken collectively, both; and distributively, also, the latter. Of which Syntax, fee chap. 2,20. The text may be rendred, The magget is, or maggets are spread, or, laid under thee; and the cetal-worm, or, each fort of worms cover the Andle it be confidered, whether this whole verfe, may not be read, by way of interrogation, as well as those; both before, and after. Is thy pomp thrown down to the grave; and the noyfe of thy viols ; is the maggot firead under thee, and doth the worm of all forts, cover ther for the note of interrogation is in Hebrew, oft wanting: as Job 13.15.& 14.8.Prov.23.5.

13.15.00.14.8.1/10v.23.5.

flortaid 1 the word is applyed, as to bedding, most commonly, Pilim 130.0.9. 8. Chap. 18. 20. so to fackcloth, and ashes,
that on dayes of humiliation, they were wont to lye in, Esth. 4. 5.

ch. 58.5. V. 12. How art thou fallen from heaven O Lutifer] The following passage, many, both of the ancients, and others, understand to have reference to the fall of the Apostate Angels. Wherein, one of the learned among the former, doth, not undefervedly, with a little tartnels controll them. But it is a continuation of that fatyrical, and ironical language, wherewith those deceased ones are feigned to entertain the King of Babylon, at his coming among them.ver.10.

them, ver. 20.

fallen from beaven] From the height of that glorious, and illufthious eflate, wherein thou thincellt, fo brightly and fo confpicuously before, Lam. 2.1. Ezck. 28.16,17. Matth. 11, 23. Luk. 10, 15, 18. Rev. 0.1.8 12.4

O Lucifer] This name some fondly give, by occasion of this Scripture, unto the Prince of Devils; whom the Jews call Beelzebub, Mat. 12. 24. Whence, that, by word among us, as proud as Lucifer. But the name is no where in Scripture given unto him. It is given unto Chrift, by the ministry of the Gospel, shining into mens souls, 2 Pet. 1, 19. Rev 2.28. 2 Cor. 4.6. The word fignifies the morning-flar. one of the feven planets; or wandring flars, commonly called Veone of the leven planets; or wanding that, commonly cause Pe-nus, in regard of its beauty, and brightness: and the name here gi-ven it, comes of a word, that fignifies for a spine, Job 25, 5, & 31.26, ch. 13.10. It is used to represent the confineuous estate of the Chaldean King, and Empire, that feemed to thine as bright, when it was in its height, as the day-lan, it felf, in the sky :though there want not, that expound it, of Sennacherib, and his fall, ch. 37, 38, the rather for what is faid, ver. 25. whercof in its place.

Son of the morning] So is that bright, and beautiful flar termed because it appears usually in the morning, somewhat before the Sunrifing, thereby giving warning of day approaching, 2 Pet. 1.19. as if fay fome, it were by the morning produced. But the Hebrew phrase is very general, calling every thing, almost, the fon of that, which is n very general, aling every tuning, amont, the job of tina, which is that hay five it leathou into So, the film of years, for, one of a year, in histeign, 1 Sam, 13.1. the film of firster: one that deferves whipping, Deut. 3. 1. the food of dath, one that is worthy to dye, a Sam, 14.1. the food of bell, and of predictors: one to whom hell, and destruction belongs, Matth. 23.15. Joh. 17.12. the fon of this world : one that lives in this world; or, that hath his portion, here, Pf. 17. 14. Luk. 20.34.8 16.8. and to, to pals by all other the fon of the morning, here, because, wont then to appear ; and not so much, as produced by it; but rather, as uthering it, in, or, bringing it along with

How art thou? Here, is not in the original; but is supplied, as wanting, from the former branch. Yet may it safely be omitted; and the words without it rendred ; thou art cut down : the rather, because the Propher in this latter clause, passeth from one fimilitude to another; from a star fallen down, to a tree hewen

cut down to the ground] Not cut down close to the ground : as is intimated of that tree, that represented Nebuchadnezzars perfon, only, Dan. 4. 14, 13, 24. but, cut down, and caft to the ground,

folemn feftival, attended, and graced, no doubt, with much variety (of which kind of defedive speech, see Plal. 7. 5. & 31. 17. & 89. 39, 44. chapter 21. 9. & 22. 18. Jer. 41. 17.) as of the tree that refembled the Affyrian Empire; Ezek. 31.3-14. as this doth the Chaldean, here : importing an utter, and irrevocable ruine of it, as laid along on the ground, never to be reared, or raifed up

which didif weaken the Nations] Some of the Rabbines expound it, which didft cast lots upon the Nations. Supposing the word here used, to be of the same stock, with one of the same sound, which uted, to be of the tame thore, with one orthe tame found, which in their micellane language theyufe, for a fail and this, the rather, they would have is, to fignific, because of the particle, usually, signifying upon, found here, in the text. But neither is the verb, ever useful, in Serigoure , and the particle is, by other of them observed, to be here redundant, as oft times it is. The word fignifies to Seriente Sources to the words of the metallocal surface. onterveu, to benefe reaumoning as on times in a fire word lig-nifies in Scripture formetime, to be week, or, to weaker), Joel 3, 10, formetime, be difform in or opersons, Exod. 17, 13, & 32, 18, or, to e-neethrow, or, lay along, 3 as forme of the Jewith Writers expound it, Job 14.10. man dies, and is cut down; overthrown; laid along; and fo I suppose it would here be rendred, Thou art cut down, and cast to the ground: laid along on it; That didft overthrow the nations : that didft cut down, and lay along others : thou art ferved now, as thou, sometime, servedst them. See the Assyrians purpose, and practice, chapter 10.7. See also of Babylon, Jer. 50. 23. & 51.

V. 13. For] Heb. And: as chap. 8. 21. & 9. 11. as rendring a reason, why the Babylonian Monarch should so be cut off, and cast down; to wit, for his extream infolency against God himself. Others render it, rather, But; as ch.7.17.8t 11.14.0r, 70:128 Jer. 2. 32, 35, as subjoyned in way of opposition to the fore-going denunciations.

thou haft faid in thine heart] Or, thou faidft in thine heart : thou thoughtest within thy selfias Pf. 14.1.ch.9.9.

I will aftend into heaven Not, that he made account to go to hea-

i mulajema mio neaven javor, ina ne maue accomi co go to neaven, when he died, as the faithfull, 2 Cor, 5, 1. nor, that he fuppole he could, by, climbing, get up into heaven, while he lived. But it is an hyperbolical description of the exceptive pride, and infolency of an hyperboucal deteription of the executive prine, rame inforcery of that Babylonian Tyranti, in tich an height of impliety, invading, and breaking in futioutly upon the Church of God, compared to heaven, and theredy refembled, Rev. 4, 1, 2, 8, 13, 1, and the People of God, the Saints effectively, and those of prime now, and place among them, compared to flats, Rev. 1, 3, 0, 8, 13, 14, and Gods Temple, or Sandu-rey which were as his Throne on this Chair of Sart. Pla or 1 temple. ary, which was as his Throne, or his Chair of State, Pl. 99.1. Jer. 17. 12. as if he made account to subdue, and dethrone God himself. See ch. 10. 10. 11. 8 37.3, 34.3 p. Dan. 8. 10, 11. 8 11. 8, 30.36, and of that finful man, 3 The first 2, 4 And this elegant description, as one of the Jewish Commenters observeth, doth confist of fundry proverbial form forms, ufual in that language, whereunto, not a few are found, very fuitable, both in the Greek, and Latineguled threeby to express a power, or greatness, affected, or advanced, far above all humane keight. See Deut, 1, 28. Plalm 36, 5, 6. & 139.8. Joh.3.13.Eph,

I will exalt my throne above the stars of God] The stars of Gods making, Gen. 1.16.Pf. 148.3,5.0r, that give light from the heavens, the place of Gods habitation, ch. 57.15.8c 66.1. or, the stars of greatest excellencias the bills of God, Pl. 16.6. and the trets of God, Pl. 104.16. for, the greatest, and highest hills; the fairest, and tallest trees, See

I will fit also upon the mount of the Congregation] I will fet my throne, on Mount Sion, the place of Gods special residence, hispalace, to which his people resorted, there to adore, Pl. 20.2. & 68.15, 16,17,24,26,29.& 84.7,& 122.1--4.ch.33.20.& 64.10,11.See Dan,

of the Congregation Or, fet, or, folemn meeting. See chap. 1. 14. the word comes from a root, that fignifies in its first form active, to fet, or, appaint, time, or place. 2 Sam. 20.5. ler. 47.7. in the passive thereof, at such a fet time; or, in such a set place to meet, loss. 1 F. 5. Neh. 6. 2, 10. Hence, the word here used, and thence deduced, is fometime put for a fet time of meeting in general, 2 3 mm. 20, 2 mm. 20, a place of meeting, or refort in general, Joh. 20, 9, and fo the grave a prace or meeting, or retors in general, 1001,20, 9, and to the grave is called the appointed meeting-house, for all living: wights, 100 30, 23, more specially, for religious exercises; so the: Taberacle, is termed the Tent, or Tabernacle of conventions of elements because God appointed his people, at certain times there to meet, for fuch purpoappointed his people, at certain times time: to muce, to state, pointed, to stand had promifed to meet them there, Exod. 3; 8, 31. 8, 29, 43; 43, 8, 33, 7, and the Synapogues are called, Gods metting places, Pf. 74, 8, and mount Sion, is called, here, the mount of convention, or meting: because thereon flood the Temple, which, for that lands of the promise of the standard promise. cred ule, succeeded the Tabernacle, a Sam.7.6,13. 1 King. 8. 4,

in the fides of the North] Mount Moriah, whereon the Temple was built, 2 Chron, 3, 1, flood on the northerly fide of mount Sion; but reckoned as a part of it, Pfal.48. 2. The Rabby doated, that would have the City of Babylon, here meant, by the mount of the course of the the City of Babylon, here meant, by the mount of the course of the co would have the City of Babylon, here meant, by the mount of life congregation, in the fales of the North; fo termed, in regard of the frength; and fately buildings, 1cr, 51.25, the refort of all people to her, 1c. 42, & her Northerly fluxation to the land of Indah, ler, 1, 15. & 4.6. For what needed their King to vaunt, that he would

Chap. xiv. fer his throne there, where he had it creeted already? Dan. 4.29, | ed, to the wild or walle.

V.14.1 will afcend above the height of the clouds Heb, cloud, or, V.1.4.1 will a jerna above the neight of the coduct jeen collect, of thick cloud (as the wordsproperly, lignifies and is for endeed, Job 22, 414-41.18.11.12.3 but taken, here, collectively, for clouds in generalized, beights of clouds, for the highest leaders as the heights of the hist, for the highelt hils Plat. 95.4, Some think an allufion, in the word, cloud, to the cloud, wherein God manifested himself on Mount Sinai, Exod. 19.9. Deut. 4.11, 22. in the Tabernacle, Exod. 40.34,35. nai, Exod. 19.9. Deut. 4.14, 22.10. time laborinatio, Exod. 40.3935. and the Temple, it King. 8.10, 11, 12, but to the first of them especially, as if he would set his strone higher, then God, at that time, feemed to have done, above the place wherein God then appear-

I will be like the Most high] Gods peculiar attribute, Pfal. 83.18. Eccl. 5. 8. It was our first Parents ambitious affectation, and vain Eccl. 5. 8. It was our first Parents ambitious attectation, and vain hope, to become like Ood, that stripped them of the true likencies of God which they were posselled of at first, Gen. 3, 5, 5, 22. and it was this proad tyrants afteding of an equality with God, to five on evenground with him, yea, to raile his throne higher them his, that proved the means of his fatal, and irrecoverable ruine. So Ezek. 28, 2, 3, 3.

V.15.7 at] As Pfal. 73. z. notwithft anding thefe thine haughty con ceits of thy power, and prefumption of thy future greatnels. See ch.

thou fhalt be brought down] Heb, made to descend (as ver. 11.) to hel or, the grave, instead of thy prefumptuous conceit of descending up into heaven, v.13.

to hell]As Matth 11. 23. or,to the grave:as ver.9. Plal. 16. 10 & 55.15. the words following confirm it . See Ezck, 32

17. to the fides of the pix Hich thieles of the pix for fides, as Exod. 26.23, 10h. 1. 6. inflead of those lastely fides of the North, whereon those bragged th that thou would! for they throne, ver. 13.thou lattice with those money to the fides of fome bale and loathfome pix 6e Ezek, strown down, to the fides of fome bale and loathfome pix 6e Ezek, 32.33, 34. die pix for the grave, Pfal. 30.39, 8e 8.8, 4 but here, in a larger execut for any pix though nor made, or intended, for finch left, and loathform course might be reached as the second of the second o larger extent, for any pre-though not made, or intended, for men the, that fome vike, and loathlone corple, might be carelelly calk into, 2 Sam. 18, 17, the thighes of the pit, the fides, or checks of it, on which as on the mouth of it, a frone is wont to be laid, that is born up by them, as the body of man is by the thighes. See Lam. 3. 53. Yet betnem, as the body of many by the tingues, obe Lam, 3, 5, 1 cc because the word, that properly signifies a thigh, in Hebrew, is, sometime, put for the fost of a thing, as Exod, 37, 17. Levit, 1.11. Hence,
Some would have it to signifie, not the fact, but the bettem of a
pit frome pit of the deepest. See Plal. 88. 6. But this seems to strain

V.16. They that fee thee shall narrowly look upon thee]Or, feeing the v. 1.6. Incy that fee thee, for it feems to have feed in the free feet or, when they fee thee. (for it feems to have feed in free feen ere of hole before floken of ver. 10.) I full looke willfy upon thee. The word is used only here and Plal. 33. 14. Cant. 2. 9. As for what some of the Rabbines lay, in way of exposition of it; they shall weigh well how it is with thee, and get understanding by thee, as Jer. 23. 20, is for the living, not for the dead; and indeed, so some understand it; as spoken Inving not for the deartand indeed, to some undermand it as spoken by men furving the Babylonian King, and beholding his carcafe caft out: feethe like, Pfal. 33. 7. But it feems more probable, that the Prophet, as in his former parable, spake of the

and confider thee, faying] A detect of the copulative, as ver. 7. and and conpact size, saying, in detect of the copinative, as very of the participle, as ver. 8, Yet this latter may infliciently be supplied if the rendred, and think, as it is rendred, Job. 31.1. and may well, the saying with themselves (because the words is in a reciprosity). cal form) of thee, or, concerning thee. For fo the particle is oftuled,

Gen. 10. 2. Pfal 2.7.ch. 33.33.

Is this the man that made the earth to tremble They speak of the State, as of a man; because the king thereof a man, one in nature, the same with any one mean man, Plal, 82, 7. Chapter, 2,

that made the earth to tremble the earth; for the Inhabitants of it: as v.7. But the figure makes it emphatical, as if sout of his pride, and by his power, he had made a general earthquake, throughout the whole world. See Pfal, 60.2, ch. 2.19 and for the word, here, uled, See

ver. 9. see also Exek, 32.23, 24,8cc.
that did shake Kingdoms Or, that made its Kingdoms shake, A defect of the pronount's Chap. 13.22, but to be supplyed, as it is, ver. 17.
that did so shake them, as to unsettlethem, and remove them out of their places. See Chap. 13. 13. Hab. 2.21,22. Heb. 12.26,27. there is an elegancy, in the found of the words, in the Hebrew, which, in our English, cannot so wellbe expressed; yet may we come somewhat neer to it, if we render the words, that made the earth to quake, and made the Kingdomes thereof to thake.

V. 17. That made the world as a wilderness] That laid all before him waste; as those locusts, Joel, 2. 3. See Zeph, 2

and destroyed the cities thereof |Either by consuming their Inhabitant or by razing, and burning the cities themselves,2 King.25. 9.10,11

that opened not the house of his prisoners Of which reading, see on chap. 42.7. Or, that did not loofe his prifours: (a sethe word is used, Chap. 42.7. Or, that did not loofe his prifours: (a sethe word is used, Chap. 42.1.4. Jer. 40.4.) homeward. That is, and send them home, or let them go home A defective form, such, as ver. 12. that kept his capives in perpetual restraint, and would not suffer them to return to their own country, and the places of their former abode, Jer. 50.33, was not content, in the height of his pride and ambition, to over-them and lightly the state of the pride and ambition, to over-them and lightly the state of the pride and ambition, to overhrow, and subdue theru; but in cruel, merchels, and inhumane manner, after he had subdued them, kept them in perpetual imprisone

ment, and restraint, Lam. 3, 3,4.
V. 18. All the hings of the Nations Other Kings and Princes, ordinarily, or the most part of them, as ver, 9, So is all oft taken, for all in a manner, or the greater number, or most, or many, Exod. 9.6,20. Jer. 26.7,8,8 44.12,27,28, Mar. 3.5. Joh. 2.10. 8 11.48 Rom. 5.18.

even all of them lye in glory] Are laied up in flately tombs and even an of them to the start of the start of the start of the monuments, where they be, as in their bods. See ver. 8. Chap. 97.3. It is that, that usually great kings obtain; either by the provision of their Peers, or the care of their Successors, thereby to ingrattate themselves with the people.

every one Heb.a man, as Cant. 3.8.ch. 13.14.

in his house]Or, in his place: (25 fome render the word, I Sam. 27. .2 Sam. 15.17. lob.8.17. Prov. 8.2.) To wir, of sepulture, or burial : In his sepulchre, in his grave. So some of the Jewith Doctors here expound it following the Chaldee; and alledging that of Solomon, Man goes to his everlasting house, or, his long home, Eccl. 12, 5. But it Germa rather to have an eye, to the ancient manner of preparing their fepulchers, and burying them in their own lands, grounds, or poffellions, where their anceffors had been laid before them, and which, with Kings and Potentares, was usually in indom her palace. neer unto their palaces, See 16g. 2, 3, 1 Sam. 2, 1. 1 King.

10,34.2 King 12.21. V.19. But thou art caft out of thy grave Thou fhalt mils of that v.19, that there are cap out of the gravel 1 that that make that honour that other kings ulually have, to wit, a folerantiurcal, an honourable entertement. For thy copie finall lye above-ground, unburied. So Josh, 7, 26, & 8, 29, 2 Sam, 18, 17, Jer. 22, 18,

But Heb. And; as ch. 13.21.

taft out of thy grave] Heb.caft out from the grave: That is, caft out, taff ant of the grave] Heb caff out from the grave: That is, caff out, and kept from the grave; a Flat Jap. 2.3. For the meaning is not, that he should be raked, or dragged out of his grave again, after he was baried; as some, of whom anon, fondly fain. But that he should be cast out, and kept from ever coming so be laid up in that romb, or separation that the should be supported for himself, a Sant, 18, 17, 18, Chap. 2.1 of 18. Matthe, 7,6.6. Of the mannet of peech; see very fixed the support of at Niniveh unburied, while his two fons that flew him, held that city. But of this there is neither flory, nor probability, they two that flew him, being faid to have fled upon it, and a third of his own iffue imnum, peng taia to nave nea upon n, ann a chiaco di com nite me mediately (for ought that appears to have religited in his roon, th. 37.38. On the other fide, the Jewish Doctors will have it spoken of Nebuchadnezzar. And some they say, have a conceit of him, that whereas he hought, that the palace which he built at Babel, fhoold be, as his fepulchrepthat is, he fhoold live a long time in it, as a man doth in his grave. [Pfal. 49.11. Ec. l.t. 2. J. Luk. 7.2.19. 30. Othere came an euil firit, or a malignant blat from God that blew him. or cast him out of his house, and caused him to a bide abroade, for fome time, among the beafts, Dan. 4.31,33,50 that he could not reft in his house, as other kings do in theirs, ver, 18. Others, and the most of them, tellus, that when Nebuchadnezzar in the time of his difraction, was driven out from his palace, Dan. 4.33. The Peers of the kingdom fet up his fon Evil-merodach, Ier. 52.31. And that Neune singsom ice up nis on extended natural, ref. 2-31 amis utat Nebuchadnezza raftech is wirser fluored again to him, recurring to his palace, Dan. n. 2-4. and finding his fon fitting on hist yating mitted him to perifon, and did not tet him are threy again, fo long as he lived. Whereunot they apply what is faily every 2-9 but that, after his decade, when the Nobles brought him form of pullon, and after his decade, when the Nobles brought him form of pullon, and would have him take the Crown again, the refuled it, for fear, left, his father, being not dead, as the Nobles made him believe, should return again, as before he had done, and should then kill him. Whereupon, to give him fatisfaction, they should take up his fathers corple again, and either let it lye, and rot above ground; or elie caused it to be devoured by beasts; as did those, Pfal. 79. 2,3. & 83
10. But these are meer tistions. More likely it is that Baltalar.

corps should be cast out, and lye above ground, being slain in the night-time, upon the surprisal of the city, Dan. 5:30, when all was in a combustion, and no man had lust, or leasure to look after him or to take order for his enterrement. like an abominable branch]Or, as (that it may run alike with the,

reft)an abhorred(as 1 Chro.21.6. Job, 15.16. (Brig, or, twig, Ch, 11. 1. Such a figury ab being nor regarded by those than cut is often pracel it aways in pruning their recessan matter of no worther or using no much as pickedup by women, wherewith or kindle, or keep in, their five, chapter, it, ile It be and lyeth to long upon the ground, that the world Properly the philiable world, as the Greeks use to the being now corrupted and rotted, is not only on the ground, that that yields ought useful, for food of man, or beafth of rom a word that he folignfies, it feems to be deduced, the thing to work the control of Nebuchadnezzir, or beafth of rom a word that he folignfies, it feems to be deduced, the control of Nebuchadnezzir further than the control

his name. Some other understanding it of one Darius that should file- | 31. Dan. 5.18, 22. his name. Some other understanding is of one Darius that should size-eed shalted in 5,2 ms. 13. the slain by Cyrus, not at Babylon, but far from thence, at Borighed concerning which see on Jer. 51. 39, 31. 3, conceive him, then book-royal, but of the Median race, and of mean because not of book-royal, but of the Median race, and of mean decleme, Dan. 3, 48. 11. But whether any slein Darius ever were, or any sling. Babylon of that name, after Baltafar, fave that Darius are warded on the bare some in transfer with Curus tawarder have come in transfer. or any king of Dapyton of that name, after Dantain, lave that Dart-us who is deemed to have come in together with Cyrus, is very un-certain; and I final leave it to be discussed by those, whose task it shall

and at the various of tinfe that are flain]Which are wont to be fo styned, and polluted with gore blood, that fearce any can endure to touch them See ch. 9.7 5. The copulative nor found in the Hebrew, be to deal with Daniels Oracles. might here well have been spared, there following a third branch of the similitude, and either releaved for the last, or wholly omitted, as isusual, where the members are more then twins; as Chapter.

thrust through with a fword] This is added, because men may be thengt troons you me at your 1 times actues, because therefore you fain on the wife (thospote fitting of dry-beaten to death) without much effusion of blood Heb. Thrust through of a fword. The word, here used, is no where in Seriquett ends, for not exp. and Gen. 45: 17. where it tignifies to lady. Lady your beafts. But the Rubbines movement (gpiffes to lady. Lady but the harbine language). form us that in the tongue of Kedar, that is the Arabian language, it fignifies to prick, flab, or thrust through, whence allo fome would have it rendred in that place of Mosespiek on your beasts, to make the more speed.

the more peed.

that go deposts the flours of the pit I That are, together with their rayment fo polluted, call, unfittipe, into any pix, flee ver. 15, Jor quarry, that comes next hand, a Sann 18, 15. Howbeit, forme fupped an allufion to the floure, or rocks, out of which their fepulchres were unliand to the floure, or rocks, out of which their fepulchres were unliand to the floure, or rocks, out of which their fepulchres were unliand to the floure or rocks, out of which their fepulchres were unlianded to the floure of the flour nuon to the none, or rocks, out of which their reputities were un-ally hewen, chap. 22,16, Marth. 27, 60. Others, to those heaps of those that were cast upon the bodies of ignominious perions, either by judiciary Course, or otherwise put to death. Josh. 7. 26. and 8, 29. 2 Sam. 18. 17. See Lam. 3. 53. Ezek.32.19.

as a careafe viaden under fett Like some vile carrion, or a carcale trodden to pieces, and nor neglected only, but with missings, so builed battered, broken to pieces, and dismenbed, that sacre any well can, much less endure to pur hand unto it for the composing, and committing of it to the ground, a King. 9. 33, 35. 37. Jer. 22.

V. 20. Thou fhalt not be joyned to them in buriall] Heb. united with them; as Gen. 49.6. Thou shalt not lye in grave among them, nor be buried in such solemn and honourable manner as they were, and kings were wont to be, with enbalming, and burning odors for them, and attending their corple with great flate to the ground, ver. 18. Sec Gen. 50. 2,3, 7-10,2 Chro, 16. 14. & 21. 19

because thou hast destroyed thy land, and slain thy people] A defect the copulative, as ver. 16. Thou wast not content to destroy other Nations, but differential much cutely upon thine own people, in givenus exactions, and extream penalties, imposed and inhibited, even to loss of life, many times, either upon light occasions, or for thine own pleasure alone, by means whereof thy cities were fomentially to the company of the time wasted, and sometime ruined at thy command. This the Rabbines apply to Nebuchadnezzar, alledging the bloody fentence given by him against his wife men, when they could not tell him his dream Dan. a. z., But that this cannot be meant of Nebuchadnez. zar in person, appears by the words fo llowing, both in this verse and

she feed of evil doers shall never be renowned Heb. shall not be called for ever. That is, it shall not last alwaies, not continue for any long time; but be cut off ere long. To be called, for, to be to continue. See ch. 4.3. Or, to be called, for , to be named, as the fon of fuch an one; as God to Abraham, Gen. 21. 12. In Ifaac shall thy feed be called. He shall in a more special manner, as Heir to thine house, bear, and propagate thy name. And Jacob, Ict my name becalled upon by them, Gen. 8.16 that is Let them be called and accounted as mine. Or, to be called, for to be of name, and renown as Numb. 1,16.Ezek,23.23.
But I suppose the first here intended, for what follows, yer. 11, con-But I happote the first here intended, for what following the catting off of his illen. Not for every for, not at all, news, so our English well renders it. So Joh. 8.15,52.8. 11.46. A general fentence of which fee Joh 18.51,19.Pal. 31,10.8. 27.28.8. 109.13. analysed here to Baltafar, the last Chaldean king, whose time perished together with himmand to the former his predeceilors, whose line which the articles of the control of the contr

ea together with numana to the former in Byconcentry, while life failed with him and his. See [12-12-7].

V. a.1. Prepare flaughter for his children] The Prophet here turns his fixed to the Medes and Perfains, as from God calling upon them, to prepare, and make themselves ready for the doing of execution upon the king of Babylon, Baltafar, and his whole house, Children, and Machanes of life had a many Kinary. and Nephewsallo, it he had anyas 1 king, 14. 10.8 (1,2,9.8.16.5, 1,11.a. king, 9.8, 9.10. & 10.6, 67,11. And we need not understand by his four, either the people of Babylon, or his Princes; though they in likelihood many, or most of them were flain together with him at the superital of the city, Chap, 13,15–18. Jers 50. 37,35–37,85,71,39,40. But this natural like that was cut off him, were a.s. That which with Nebuchadaexzar did not fall out and Nephewsalfo, if he had any as I King. 14. 10.8 15.29.8 16.3, him, ver a.s. That which with Nebuchadaers ar did not fallout in such is deaths for his on, and sons son, as most thinks, but of at his deaths for his on, and sons son, sell-merodach and Balatasar, that, see ch. 3.13. because it is lost, and persishest in them, Numbber stronger and succession and successi both furvived, and succeeded him in the Empire, Jer & 7.27.52.

for the iniquitie of their fathers] Wherein they imimtate thom, or parcake with them, Jer. 6.11.8t 7.18-20, Dan. 5.20, 22,23. In regard whereof fome expound here, the iniquity of their Ancestors, nor done by them, but such as they did, as the sins of Manasset, for such like fins, as Manassch committed, 2 King, 24.5. But neither is it necessary that that place, should be so interpreted, when it may be taken simply as it founds. Nor can it well be fo here understood. fince that it includes the whole race of those kings, as well yong as old. (See ver. 22.) Whereof shough fome peradvanture were not of years yet to do much milchief, or had not been yet much in action, yet much they lufter afto for their parents, and Ancestors iniaction, yet must they uncer also for times parents, and office to ship, the A. 25, 58, 24, 78, 100mb, 16, 27, 36, 33, 33, 16, 17, 15, 23, 35, 1 King 15, 29, 30, Marth, 23, 15. Which courfe, though man, without Gods special command, may not take; the rather, God having inhibited him so to do, Deut, 24, 16, 2 King, 14, 5, 6. Yet may God justly do it, and cause it to be done because all persons, as well children as parents, owe a death unto him; for' what either hath been done by them, or is in them, 1 King. 8.46. Pfal. 51.5. & 130.2. & 143. 2. Pro. 21.9. Eccl. 7.20. Rom, 3.20, 23. & 5.12. Which he may therefore without any impeachment of justice, take, how, and when, by what means, in what manner; and upon what occasion he pleaseth, and doth, oftentimes, inflict upon children, who for their own perfo-nal corruptions, and accelles, fland guilty before him, having an eye therein, not to theirs for much, as to their parents, fin, in inflicting of penal things at that time upon them, that he may punish their pa-

rents in them. Sec 1 King. 14. 9-14. that they may not vife and inherit the earthsthat is, that they may not rife to inherit the earth; as Josh. 24.9. That they may not stand up in their fathers room, to reposless her land, and raffe up again that State which their foref-taker fome-time held, but Gods pleafure was now, that it should be irrecovera-bly ruined, Chap. 13.20, ver. 3.4 Howbeit, in the text, 1 Mould prefer cartb, before (analybecause world followeth, and that Empire extendcarris, perfore canaptectane worth followers, and that Empire extended it felf to lands, and regions, not a few, let. 27,5,6. The final, or finitive particle is wanting in the Hebrewiss Chap. 5, 11.& 10. a. Of which fee on Ch. 7,25. The future is put for the potential; as ch.45.

nor fill the face of the world with cities] Heb. and fill. But either the negative must be supplyed from the former branch; as Pfal, 9,18. Or it must be rendred according to the fore mentioned Syntax, to posses it mult be rendred according to the tore mentioned syntaxis, pp/jij: and to fill the fact, of law face of the world, (the upper part of it which people dwel on; as Gen. 6.7.8. r.; 18,13) milh cliest. That they may not rife again, and terum to re-effablish their face, and replenish the world again, by dispersing themselves into Sevral regions, and enlarging their dominions with great cities built by them, as Nimerod at fait did, Gen. 10.9–13. And thus most take the world: How their few faith Doction; following the Chaldeo, read it, which full the faith full the faith for the faith full the faith full the faith of the faith full t world with enemies or malignants. And so indeed is the word here used taken, I Sam, 28.16. Plat, 139. 20. Dan. 4. 19. and as some also, Pfal.9.6.Mic .5.11,14. But the former feems to fuit better here with the frame of the context; and to fort better with the words before-going. There is another exposition of this verse, found in the writings of fome of the Rabbines, who supposing this passage to have reference to what was before said of the Babylonian kings, makeing the world a wilderness, and desiroying the cities thereof, ver. 17. thus, render the words, They shall not vise again, or, Let them not sland up renor the words, They juda me vile againor s. Let bitm he fund up agains, as continuing the charge given to the enemy) that they may, or men may polly it the earth, or fund, (whence they were before, by then expelled) pad may fifthe fare of the world (which they made to be lake a wildernels) with sitter. We ending those which they had formerly united. Of the ule of the copulative before; Of the verb indefinite, that they may polly it to earth, (or, as the word is sinterist it, as [Pal.3.7.1. Math. c. c. and fifth the world if Gent. . 38.8 c. 1. Math. Plal 37.12. Matth, 5.5. Jand fill the world; (Gen. 1, 28.8. 9.1.) that is, that the earth may be possessed, and the world filled see on ch. 2.19. The exposition seems neither forced, nor improbable. But I leave it to the confideration, and judgment of the learned. See on ch. 26.

V.22. For I will vife up against them saith the Lord of Hoss 3 Heb.
And as chap, 3.2. The reason, why that which is threatned must be executed, and shall be effected because God, who hath all creatures at command, (see chap. 1.9.) will have it done; will have; not him a-lone, to be cut off; but his whole is the also with him. Yea, he it is that comes against them, and will, by these his selected, and appointed ones do it See ch. 13.3.

ones, not. no constitution of the day and the force faid, in the charge given to the enemy, s. 1.1 will rife up again that thirdren to flay them, that they may not rife up to repostles their land, or, repair the mines of their State; or, re-edific their cities; as ch. 9, 9, 10. Mal.

and I will cut off from Babylon] That is, from the king thereof, v.

the name, and remnant That is, as force, all memory, and remainder. the name, and remnant 11 nat is, as touc, all memory, and memory or monument of them; as Exod. 17.14.1 Sam. 15.5, Plal. 9.5.6.8.83.4.

But by name, we may understand male-issue, I king. 14.10. & 21.21.

fo called in Hebrew, because the memory of the stock is preserved. See 1 King 16.11.
and fou and Nephew Or, even, (as Ext. 1.8 & 8.26.) or bath (as Jer. 6.

and founding representations of the chalder, 14-1] on factors of the chalder, and Jewith writers not as we use the word; the whole race of him, Jub.18.19.

ob. 18.19.

failt the Lord For more certainty repeated.

V,23.1 will also make it To wit, the city of Babylon, or the feat of it, the place where it is now fituate. See chap, 13.19,20. There is in the Hebrew an elegant conforming between the first word of the verle, next before-going, and this, which our English cannot ex-

preis.
a poffession Or, as some an hereditary posfession, Nam 27. 1. Jer. 49.
1,2 Gr, as here rather, a possession acquired by, or upon the expulsion, either flain in it, or driven out of it, and their fo possessing it, not for fonce team of time; but as an inheritance, or perpetuity to them, and theirs, for ever. See ch. 3 4.11.

for the Bittern Or, Butter. A kind of water fowl, that thrufting

her bill into the mire, or some broken cane, is wont to make therewith a most hideous noyse. And this seems not unlikely, as well for what here next followeth, as also for that it is elle-where joyned with anothertaken commonly for the Cormorant, chap. 34.11. Zeph. 2.14.Yet som,e later Interpreters suppose it, rather, to be an Ospecy, 2.14. Yet tom, e sater interprecess imposters, rather to be an opper of a kinde of Eagle that preyeth upon fifth or a Bald burgard, which as they affirm) haunt lakes, and pooles, and preyeth upon ducks. And fome an O wh that uleth to abide, and breed in old decayed, and define an O who are used to a bide, and breed in old decayed, and deferted buildings; peradventure because of some fowl of that kind, mention is made, together with this, chap. 34. LI. And fuch are faid to dwell in Babylons ruins, chap. 1.3.21.ler.50.39. But this is not fo likely; though one of the Rabbines, contrary to his own exposition here, doth in that other place of this Prophet, to expound it. But the most of the Jewish Doctors make it not a bird, but a beast. And they take it generally to be a Porcupine, or an Hedzhoz; with whom also the Chaldee, Greek, and Latine concur; fave that one of them calleth the Chaldee, Creek, and Latine concurrance that one or them calleth is, a Torteife. For the former they ground their opinion upon this, because, in Arabick, the word so signifies, including as well the Porcupiae, as the Hedg-bag, But these are neither of them such as keep in or about warry places; the one roufting in hedges in hilly places the other. The Torteije rather may be meant, because one kind of them keeps most, or much, at least in the water. Or, as some other, the Reaver, that buildy (1 may well tearm it a building) on the edge, or brink of lakes and rivers, and feeds on the fin in them, Of whom they understand it, the rather, because the word it comes of fignishes to cut down, or cut afunder, chap. 38.12. Ezek. 7 25. That which the Benur (therein going beyond our Otter) is wont to do with the trunks, or bodies, even of valle trees, and to thear mens bones affunder. See Pliny in his naturall history, lib. 8.cap. 30.

and pools of water] That which confirms the creature before men tioned, to be such, as haunts places so conditioned. The reason why is tioned, to be tien, as nature places to continuous 1 the featon why it flouid not be for the pro lodg in chap, 13.20. The fite of Babylon, of it fell moorifly by reason of that great river, Deut. 17.28, 11.24, to wir, Euphrates on whose banks it flood (fee on Jer. 50.38.8 51.32.) became after the surprizal by Cyrus, and in the times succeding, much nore fuch; the dams, and thues being neglected, that should keep the river within its due compais; and the dates choked that should keep the river within its due compais; and the dates choked that should receive the waters of it, in its accustomed inundation

and I will freeep it wish the befome of destruction] The word here used is an Arabick word: which one of the Jewish Doctors acknowledgeth that he did not underftand, until he heard an Arabian chamber-maid ask of her miftress a broom. But the phrase you may find, I King, 14.10. It alludesh to the sweeping of an house, wherein all the foyl, being fwept together, is then call out of doors. See fome-what the like, Ezek. 26, 4.

faith the Lord of Holls As ver. 22.

V.24. The Lord of holls hath from, f.ying] He hath taken a folemn oath upon it, which thews the doom to be irrevocable, Pfal. 110.4. & 132.11. He hath fworn it, and thereby manifested his will to have it done, his purpose to do it and he is the Lord of hosts and therefore wants no power to effect, what foever he wil have done, See ch. 1.9.v.

Surely Heb. If not. A defective form of speech usual in oaths. Of

which fee ch. 9. 9. 8. 12. 19.
as I have thought, fo [hall it come to passe] Heb. as I have imagined, (Num. 33. 56. See Chap. 10. 7.) fou fhall be, as Chap.

5.7.
and as I have purposed, softhall it stand [Pfal. 33.11. See chap. 7.5.7 ver. 26, 27, the same in other words repeated. That which I have determined concerning the irrecoverable deltruction of Babylon, shall never be difannulled, or revoked.

V. 25. That I will break the Affyrian in my land] Heb, To break, as ch. 23.9 or, In breaking; as Exod, 14.11. Deut. 9.18, Some underftand 19.

27.4.Deur. 5 % 3 San. 1.4.7 & 18. (8. By remaratiother illac, or liftus | this of Sanaschards the King of Affyria, whole forces Gold deftroy-27.4.Deut.35.6.3 2am.14.7.8.18.to.0y.cma.un.outermac.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.unuag.or.u livered concerning the destruction of that insolent King, chap, to. 33.34. but to give the stronger assurance thereby of what was here 33.34. but to give the thronger anutance increay of what was nere forerold, concerning the ruine of the Chaldean Empire. The like whereunto fee Exek. 31. 3-18. Howbeit, it followeth not hence what fome would infer, that the full of Lucifer, mentioned ver. 12. should respect, not the Babylonian; but the Assyrian King, and State. Yet some understand this of the Babylonian King, who seems to be termed the King of Affyria, Neh. 9.32.2 Chr. 33.11. and of the Affy-Concerning which latter branch, as I will not contend, supposing the time of this prophecy to have been later then his fall; and to have been occasioned by that heavy doom passed upon the Jewish State, and the royal issue, that from the Babylonians should befall them, chap.39.6.9, otherwise, there was no ground, as yet, to tell this people of the overthrow of Babylon, from whom they had hitherto fupie of the overtunos of payson, those whose they had nither to la-flained no dammage, nor, fave in regard of that prediction, had cause to expect any. So for the turning it away, from Sennacheris, and his forces overthrown in that Country, to the ruinating of the Chaldean effate. I cannot con cur, fince that the text muft endure many forced interpretations, ere it will yeeld to any such diversion. I suppose therefore, that the fall of Sennacherib is here spoken of, 1 tuppote therefore, that the fattor desinates of a first power of, as a thing paft, and performed already: and here produced, as fonce other in the like manner, chap. 9. 4, 8. 10.24.26. for a pregnant example of the certainty of Gods predictions, and purpoles, to take place, and not fail, which themselves had late proot of, in the strang, and unexpected destruction of the Allyrian forces among them: and for a parallel of the undoubted execution of the doom, forepatied upon Babylon, in its due time to be effected. And to this purpole upon pasyson, in its due time to be entered. I must be this purpose I should thus read the words, As in braight; the Alfrican in my land. Of the tile of this particle with the indefinite verb, examples were efore given, to which more might be added. See chap 3, 8.8 to, 2. Gen 3, 83, 2.0, 84, 3.0 Dent, 13, 18, 8, 17.3, 8 o.19, 15 and 12, 17, Neh. 13, 7. And for the defect of the note of fimilitude its very until 13 Serjoure. See Prov. 3, 6.0, 5.3, 8.3, 6.5, 14, 17. 13, 3.8, 8.4, 5.1 tisthen, as if the Prophet had faid, Ye need not 43,23,00 20,15,11 is titlen, as it the trophet had laid; Ye need not doubt of the performance of this doom paft upon Babylongfor the Lord hath taken a folemn oath upon it, that what he hath fpoken, and purposed, concerning it, that is be effected, as well as that, which and purposed, contesting against the Allyrian, chap, 10.12, 16-19,33, 34. which having been lately done in your own land, your own eyes have been witness of

and upon my mountains tread him under foot]Oc, and trampling upon him; or, when (as ch. 8, 21, & 43, 10.) I trampled on him; upon my ountains .

tread him under foot]Heb.and I will trample upon him. But the fu ture, is oft put for the fore past: as pfal. 18.36.37,42, 43. Then God feemed to trample in contempt upon him, as he had trampled upon Gods people, chap. 10.5, 6, when by the flaughter of his people, the enforced him, to fly, with fhame. So Pfal, 44.5, & 60.12, Dan, 7.7, & 8.7.10, Rom. 16.20, an allusion to that, that hath in disgrace, and defpight, been sometime done, to person, subdued, and taken, either in war, or otherwise, Josh, to. 24.2 King. 9 33. See Judg. 20.40.ch. 63.3.6.

upon my mountains Not mount Sion, as Some, in way of excellennoon my momentum processional storings Somegin way or excellen-cyfo termeday ivifdoms; froy, 1-so, 8.3, the caudie need to it was the flaughter of Semacheribs 160°t, but the hils rather about Jerufalem, on which it is likely they lodged, while they lay in leagure about 6, p?fal, 115, 1.0°r, the mountains of Judah in general being a mountainous country, Deut. 8.9. Pfal. 133.3. Ezek. 6.2. 3.& 39.2,4,17. called his mountains here; and cap. 65.9, as the land before hu. The mountains where he had placed his people, called hu, here; as those by which they were to pass, in their return thither from Babylon.ch.4e.11.

then [hall his yoke depart from off them] Heb. And his yoke [hall depart (as chap.6:1.or, that his yok; might depart, (as Chap. 10. 19. & 13. a. and so some Interpreters of the best note, here render it) from off them, to wit, the people of God, the Iews, that had before, with tri-buts imposed, and hostile Invasions, been griveously afflicted by him, See ch. 10.5.6.8: 36.1.

and his burden depart from off their shoulders See ch. 9.4, & 10.27.
The end, for which God destroyed the Alfyrian, to give eale, andrest to his people, Chap. to. 24,25. and 33, 20, and 38.6 V.26. This is the purpose, that is purposed The conclusion of this

whole burdenous Prophecy denounced against Babel. Heb. the counfelthat is confulted: counfel, for purpose, or, determination; the end, and iffue of it, as Chapter 7. 5. and 19. 12. Jer. 49. 20,

upon the whole earth] This great Empire, that feems to command the whole world, cap. 13.11 or, az aiull (as Jer. 49.20. (the whole land, to wir, of Chaldea, whereof Babylon the head city as ch, 13.53 and this is the hand that is firetched out] See chap, 5.25.8. 9.12,

upon all the Nations Or, againft all thefe Nations, to wit, the Chaldeans, and others subject to it, and ferving under it. See ch. 13.14.14

V. 27. For the Lord of hofts hath purposed and who shall disannulity Ocyderermaed, or resolved (as ver. 26,)it, and who can disannulity the future in a porential notion; as Job 14.4.8 37.23.841.13,29 Matth. 12, 25 with Mar. 3.24. The particle #, having reference to Gods particular pu pefe, and relolution concerning Babylon, and those that adhere to heryer. 26, is wanting in the text; as chap 9.9, Rev. 11. See ver. 24. So Pfal. 33. 10. 11. Piov. 14. 21. & 21.30. Chap.43,

and his band is Electebedout and his hand it is, that is fleetched out. The hand, that I told you was firetched out against Babylons adherents, ver. 26, is not fome forry mortal mans hand, that may be 16flrained, enfectiled, cut fhort, turned back, or thrunk up. Gen. 31.29. 1 King. 13.4. chap 13.7. Jer. 50. 15.43. but the hand of God almigh-

and who finall turn it back? Ot. can turn it back as before, See 2 Chron. 20, 6, Job 9, 12, & 23, 13, Dan. 4, 35.
V.28, In the year that King Abaz died Here beginneth another

Sermon, or Prophecy, diffinet, as well in time, as immatter, from the former, that being against the Babylonians, this, against the Philiss ms In regard whereof alio, some have made a feveral, and intire Chapter of it. For the Prophet having begun with the Babylonians, the greatest opperflors of Gods people, Jer. 50.17. but more remote, Jer. 6,22. 8 8,19 he proceedeth now to their evill neighbours, that were nearer at hand, and of them fetteth the Philaftines in the front, The time of the d. livery hereot, is expresly noted, as of that, chap. 6. realon; or which, ver. 20, But hence Some take occasion here to begin a new book, hippoling that the Prophecies here recorded, from Chapter the feventh, unto this latter part of the fourteenth, were all of them, and that against Babylon, among the rest, delivered and published in Ahaz his reigns with whom therein, I cannot accord. See ch. 1, 1,& 14, 25.

was this burden] This heavy Prophecy (see chap. 13. 1. against Palesline, or the Philitines, Of whom see the like. Jer. 4.7. Ezek. 26. 13.

V. 29. Report not thou whole Palellina Heb. Pleffeth, or. Paleffeth, Pfal, 60 8. ver. 31. as Sarus, Gen. 11, 21, Luk. 3.35, and Sabaoth, Rom. 9,29. Jam's 4. It is the name of a Country, deemed part of Syria, and bordering Westward, on the land of Judah. Chap. 2.6.8. 9.12. Whence the whole country thereabout, taking in the holy land, as they flyle it, is called Paleftine at this day but in Scripture doth defign only that particular coast, inhabited by the Philistines people of the policrity of Cham, and Cuth, by the Egyptian race, Gen. to. 14 and were constant enemies, and vexers of the Jewish people their Neighbours, See ch-9. 22.

because the rod of him that finote thee is broken] By the rod that finote the Philiftines, is generally deemed to be meant Uzziah, who prevailed muth in his warrs with the Philiftines, difinantled many of their strong towns, and built others within their borders, to keep theirs under, and raile contribution from them, 2 Chr. 26.6. 7. Yet not him alone; but other Kings of Judah before him, that had had the better of them, as David . 2 Sam. 5.20. 21. & 8. 1, 12. Pl. 108.9. and the State of Judah, that in the times of those Kings, kept them under. Whose yet,might, and means were so society impeached, and and impaired under Ahaz, God, for his fins, suffering other people to break in upon him, and to prevail against him, that their power seeoreas in upon um, and co prezion against umi, autori provertiend to be uterly, and irrevocably broken; (as Chap 9.4.) Now this was to the I hillilines, the whole body of them, (as upon the fine pal of Samplon, Judg. 16. 22--15, Junter of much joy, tofe et hat State fo infecibled, and at fo low an ebb. But the Prophet biddeth them; not be over-joyed; for their joy should not last long. It is not unlike Davids ironical speech to that country, or, the people thereof, Palestine triumphthou, because of me, Plal, 60.8. Of which see the note on the place or, that of Hothea to Mael, Hof. 9.1. Rejoyce not, O ffract, in regard of the late fucceties God hath vouchfaied to give thee by Jeroboam against the Syrians, 2 King. 14, 27, 28. for thy joy will not last long, it will be shortned for thy

for out of the Serpents root shall come forth a cochatrice] That is as moff, both lews and Christians, understand it, one of Uzziahsistue, Wito dis threwdly bite thee, 2 Chr, 26.6,7, thall arise in his stead; to wir, Ezckiah, whose great Grand-sather Uzziah was, 1 Chr. 3. 12.13. that shall bite, and vex thee far more grievously, then ever he did and indeed to be did for he over-ran their whole country, to as neither fort or fenced citie could escape him, 2 King 18.8. Yet one I find that expounds this whole pallage of the Kings of Allyria underflanding by the rod broken, Sennacherib , Chap. 10. 5. & 14. 25.by the Serpent. Tiglath-Pilefer, whole Successors should be more griev ous to the Philiftings, then he had been; by the cockatrice, Sennacherib; by the fiery flying Serpent, Nebuchadnezzar, who came from the North, ver. 31. but this is nothing probable; nor fuits well with the times of those Kings. For neither could the Philiftines rejoyce at the death of Ahaz in regard of Sennacheribs fall, which was not be-

Chap. xiv fore the fourteenth year of Ezekiah his Successor, 2 King, 18.13. nor did Sennacherib ever rile, and recover ftrength again after that overthrow, Chap. 37.37,38. But this to falve, another I light on, that maketh the broken rod, and the Serpent Sargon, Of whom, ch. 20.1 the Cockatrice, Salmancier, the fiery flying Scrpent, Sennacherib. But neither is there flory to confirm this; nor is it faid upon the death of Sargon, of which, no mention is found; but upon the death of Ahaz, and, confequently, the enterance of Ezekiah, at whole comming to the kingdome, it is not unlikely, that God would have this Prephecy delivered, to make him the more gracious in the eyes of his people, as one that fhould recover that power, and regain eyes of his people, as one that mount recover that power, and regain that honour(by reprefling the malignant attempts of their adverfaires, and his good, yea great fuccets against them) which his Father had emberiled, and lost by his folly. See Chapter.

Scrpents The word is generally for any fort of Scrpents: fo called. of their lubrilty, Gen. 3.1. fo the verb it comes of, is used, Gen. 44.

root | For progenitor: as Chap. 11. 1, Judg. 5. 14. and it is joyned with the two forts here mentioned, as a common term comprehending both, Num, 21.6, Icr. 8. 17. but neither was Sennacherib, Nebuchadnezzars progenitor, nor Nebuchadnezzar of Sennacheribs

a cochatrice Or, bafilisk though fome, a riper, that cats out her mothers bowels, fay they: but that is a meer fable. Some, an ast, that, comming to be feventy years old, turns cockatrice; and become then fo deafe, that the can no more be charmed, Pfal. 53. 4,5,but that is a Tewith tale. It is supposed to have its name according to fome, by a transposition of letters, from a word, that fignities to wound, for it flings grievously, Prov. 23.32, where it is rendred, an adde tye it feems to be a kind of those, that have their venome, not in The time of the d. livery hereolyse experty morea, as on most con-the one brazing date, the year of distributes the one brazing date, the year of distributes of the one brazing date, the year of distributes of the one brazing date, the year of distributes of the one brazing date, the year of the distributes of the one brazing date, the year of the distributes of the contributes of the distributes of the contributes of the distributes of the dist chap. 11.8 and bring forth, not young, as doth the oper, thereof indeed having its name; but eggs, chap. \$9.5. The root whence it comes, feems to fignific putting out, or, bringing forth, for thereof come two words, one, that fignifies excrements, Ezek, 4.15. another, that denotes iff us, chap, 22. 24. where it is joyned allo with a word, illuing from the verb here used, and of the secundity of it; a thing common to it, with such creeping things, as lay eggs, it may wel have its name. See Exod. 1.7.

not hand, or beatt, and his fruit fail be] fruit, for iffue, either of man, or beatt, though properly, and primarily of trees, or plants, Num 13,20,23, 27. Chap. 4,2. So Deut. 28, 4,18. Pfal. 21, 20, & 132.11. his fruit, not the cockatrices, as fome, supposing it meant of a second descent; but of the Serpent before mentioned, that should breed a cockutrice, yea, worse then so, a siery synn, Serpent : and I should rather render it, yea his fruit shall be : as Neh. 6. 10. Psalm 18.10, Chapter

a fiery flying Scrpent The word, Saraph, here used, fignifies such a kind of ferpent, as with extream heat, paineth and killeth. For it comes of a word, that fignifies to burn. Whereof the Scraphim al-fo. Chap. 6.2, have their name; being the very same with this, used, Num, 21.6, where it is said of them, they bit the people, some of them, even to death; and it is of the Greeks, for the fame caule, called preffer The word fergent, is not here in the text; though it be joyned with t, Deut, 8.14, And it is fayd to fly; as here, fo chap. 30.6, either because it is winged, as those Scraphs were; chap. 6.2, and as some dragons, or ferpents, are reported to be; of which kind I have fometime feen one that had a kind of wing like your flying fifty or, because of their fwift motion, whereby fuddenly jerking up, they floot themselves I with motion, whereby materity jersing the theory motion themselves forward, or dart themselves gue, of trees, on men, or beaffs, as they pass by Jior of a lwift motion is the Hebrew word also used, 1/s.1, s. 10, 8, 91.5, Chap; 11.14. In regard whereof, some conjecture the Sepent, here mentioned, to be that which the Greeks call Acontain; and the Latine Jaculus, from a javelin, or a dart Howbeir, I cannot concur, with those that render it, assessible the firey frepent, for such teathered ones, I suppose to be figurents only. Now to such serpents, as are here mentioned, as Ezekiah compared, not for any fierce, fell, or mischeyous disposition, but for the hurt, and damage that he should do to the Philiftines; and to this latter alfo, for his fwiftness, and celerity, in over-running, and fubduing their country. See Dan. 7. 4.

V.30. And the first born of the poor shall feed, and the needy shall live down in [aftty] This some suppose added, because by the tearns for-merly given him, Ezekiah might be deemed to be some cruel tyrant, to thew, that though he should be such as is thereby intimated, yet he should be careful of the good, and fafety of his own people, whose prosperity and plenty, security, and indemnity be should therewhose property and plenty-sterry-sain interimely enhant are more there by protur. The fcope feems to be, to declare what a vast difference there should shortly be, between the State of the Phikitims, who now so much flourished; and the State of the Jewish people, at prefent lo much impoverished for whole constellation this prophecy was principally intended. Thus God firengthens the floyl againft the flrong, Amos 5.9. For what fome would have here intimated of their enlargment, quiet condition, and full feeding, after the Allyrian fiege diffolved, Ch. 33. 16, 17, 20, & 37.30, seems to be without she verge of this.

Chap. xv.

verty, as the Jews at that time were. See 2 Chro. 28. The ground verty, as the jews at that time were. See 2 Chro. 26. In ground of the phrase is, because the first-born was of chief note and place in the samily, and had a special portion above the rest, Deut. 21.17. in the taminy, and have a special portion above the reft, Defin. 2.1.7.

1 Chro.; 1,2, with Gen. 48.16, 22. Hence those phrases, Exod. 4.22.

Pf. 89.27, Rom. 8.29, Col. 1.15, 18. Re. 1.5. That especially, that comes neerell to this here, Job. 18.13. The first born of death for the cruel left, and most grievous death.

[hall feed] Either shall eat upon thee: shall depasture thee: who before fedit upon them, chap, 27, 10, Zeph, 2, 5, 7, and then there is a defect of the Pronouna's before, ver. 9. Or shall then feed to the ful, when thou shalt be starved, Chap. 5.17. & 65.13. Or, shall feed quiwhen thou man be narved, naps, 17, 00, 65, 13, Vranan reed quiterly in Justice, (inplyed out of the next branch, as Mal. 1.0, being rid of fuch bad neighbours; or freed, at least, from the fear of them who did formerly diffur them, Zeph. 3.

needy Poor, and needy; as ch. 26.6. See ch. 10.2.

lye down It is a metaphor, as the former, of feeding, taken from beaftsor cattel, chap. 17.2. Zeph. 2. 14. that ule to lye down, when they have fed, ch. 27. 10.

they have reason. 27. 10.

in safety] Without fear of disturbance, or distraction. As cattel, in safety] Without fear of disturbance, or distraction. As cattel, where no ravenous creature is neer at hand, to worry, or scarethem,

Ezck. 34.25. & 39.26.
and I will highly root with famine Or. butjas ch. 11.4.14 because the contrary condition of the Philiftins here followeth Heb. I will make thy root to dye. A metaphor from a stock, or tree, whose, not branches, or body onely; but the very root also is dryed up for want of moisture to feed, and maintain it, An intimation of an utter destrudion, P. 52.5, C. 5, 24. Hof. 9, 16, Mal, 4.1. Sec Hof. 2.3. Nor need we make any curious enquiry, what the root should mean here; as some that would have to be meant here, by root, the Nobility, and by remant, in the next clause, the communalty, asif they iprung from the Nobility, as from a root, when as the Nobility rather rifeth from them. For no more is meant there, then is elsewhere faid of Elyon, a prime town of the Philiftins , 1 Sam. 6, 17. alluding to the name of it. Ewon shall be rooted up, or, rooted out, Zeph

2.4.
and be shall flay thy remnant.] The same thing is said, save that the person is changed. For what was root there, is remnant here, the shall slay, that is, Ezekiah, before metaphotically described, ver. He shall slay, that is, Ezekiah, before metaphotically described, ver. 29, as the most interpreters expound it, Or God rather, as ch. 13.6. that God/speaks this, what instruments soever he should use for the effecting of it, For it was not done by any one man, or at any one effecting of it. For it was not done by any one man, or at any one time: or the verb being taken indefinitely, by vermant fluid be fluid; as ver, 3.5 ect chaps. 19 thou fluid be enterly deftroyed. See Zeph. 2.5, 6. a vermant of Gods people is fill fluid to be referved, and flaved, chaps. 19, 8. to 1.5, 12, 2. but the very comman here is threatned to be deftroyed; that which was not fulfilled in Ercklait's day. For how Could Jeremy, Erckled, and Zephany, then, to long after again denounce it. See vers.

V.31. Howl, O gate, cry, O city] The Prophet, upon this direful prediction of utter destruction, turns his speech again, as before he began it, ver. 29. to Paleftine, calling to her cities, to howl, and cry out, as people are wont to do in sudden dangers, and distresses. See the like .chap. 13.6. & 23.1 Jer. 48,20 & 49.7 Joel 1.11,13. Zach, 11. the like (http://doi.org/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.1009/10.10

principal ones, 1 Sam. 6, 17- and gue or city, not as some, the twices, that the in the gate, 1 Sam. 19.8, Ber. 3.8... but the people, or inhabitants of the cities in generals as chap. 1, 21.37, See [cr. 47.3... thus whole Padellina art different files. metted, as wax, and mental with the correlations of different act with the correlations of the same and the same an 24.19 Amos 9.5,13, Nah. 1.5 & 2.6. applied to a multitude, when they drop away one from another, as things do when they melt, either with heat, or with moysture, 1 Sam, 14.16. of particular per-jonseither when their flesh wasteth, chap. 64.7, lob 30. 22, or their ioniseuner winen tueru tein wateringenapo-4-7, too 36. 12.3, or tueru heart faints Zood 15.15, lohd, 39.44 l'ilah 75, 3 & 107.16, Jer. 49.23 Ezek, 21.15. It may well be here underflood in this latter fence for Bachine, that is flouid be, cither wholly waterd, or wholly difmayed, or that the flate it felf should be diffolyed, and whonly animayed or that the later is felt from no comoved, and it is faid, thou what Patellina, in reference to what was before faid, thou what Patellina ver. 19. thou that be walted, difmayed, and diflolved, as thou rejoyced that before: thy dread, and defolation shall be now, as general, as thy joy, and tramph was before,

for these shall come from the North a smoke from the North, that is, say some from Assyria. Of which, Icr. 3.12.10 wit, Sennacherib with his forces: but that was after Ezekiah fmote the Philiftins, tib with his forces-but that was after Ezekiah finote the Philifting, king a 8.8.3, Nor do we read of any great sufficie that he did to the Philiftines-whom it is not unlikely, that he would rather effect from the Lews, that were planted, or placed among them, to keep them under, who for pance, and quiet abode in their own land, the came purpolely to diffutly, and fo disk, chap \$4.0, contrary to that which is here implyed yet 7.9, from Chaldea, fay others, to wit, No-buchanduczar, with his vaft ramywhich feemed to be confirmed, from Icr. 47.2, where the cvil threatned the Philiftines from the North, is generally acknowledged to be mount of Nebuchanezzar. from ler. 47.1. where the evil threatned the Philistines from the drink, Gen. 19.33,37. From him, his operation of Nebuchadaczzar inhabited, (bordering upon the land of promile, out of which, the

Annotations on the Book of the Prophet Ilaiah the full-born of the poor Those that are brought to extream po | who is oft times faid to come from the North, fer. 1. 13, 14.8.4.6.8. that especially, ver. 32. concerning the safety of those, that repaired to Sion for succour. Sion it self being then surprized, and the Jewith State involved in the fame calamity with the Philiftines. I underfland it therefore, with most of the Jewish, and Prorestant, yea, some popish also, Writers, of Judea, that stood North-cast from Palestine; and lesusalem, that was likewise situate in regard of Gaza, and the coasts about it, surprized by Ezein regard of Gaza, and the Coatts about it, hippired by Exe-kiah, 2 King, 13. 3, for which having foelers Scripture, and fo fitable both to the time of the delivery of this Peophecy, and to the fubject matter of it, I fee no fufficient reason why any should flive to devert it, and to turn it any other way.

a [moke] Some by [moke, here understand a cloud of dust, raised by the footing of horfes, and man, chariots, and carriages, giving warning of fome great army approaching Others, the noise of the warning of tome great army approarming others, the mone of the neighing, and practing of hortes, clathing of armour, ruffling of chariots, and tumbling of wheels, Jer. 8, 16.88, 47.3, four-tunners of war, as moke of fire. Others, of the report of the enemies approach, that thould utterly fright and diffmay them, Jer. 4, 15.88, 6 24. Othersfetch in here the boyling por, with the mouth Northward, ler. 1.13 and by finoke, understand here the steam of it, or the like. I conceive finoke to be here taken, not as it is a sign, & forerunner, or fore- warner of fire, ludg. 20.40. but as it dinumes, or darrunner, or rore-warner or me, 1000,200,400 on as it uniones, or darkens the ayr, or offends, and choaks, Prov. 10.16.Excishas forces, wherewith he fhould invade the Philitimes, are compared to a great, thick, and fifting finoles, that flould overfpread all their country, and either yes, and annoy them, in their dwelling, or expel, and drive them out of the places of their abode:or, that should fer all in a cumbustion with them, make their whole land, as Mount Sinai, sometime, Exod. 19.8, loih, 8.20,21, chap. 34. 10. and this the rather for the fmoke is faid to come with them.

and none shall be alone in his appointed times 1 Or, meeting places, or also seeks. See ver. 13. Most Interpreters, both Jewish, and Christian, understand this, as spoken of those lewish forces, that Christian, uncertain uns, as posen of those rewinforces, that Ezekiah flould raife for his expedition, against Palefine, that they flould none come a lone; but refort by flocks to him, at his fet times, for entertainment of them, or fet places, where they were appointed to meet, fo willing, and glad they should be, to be imployed against a people, that had so much, and so often molested them. See the like, Pial. 110.3. chap. 13. 2--4. Howbeit, one of the Rabbines expounds it of the Philiftines, that they should not date, or endure to flay in their meeting places, their palaces, or flrong holds, any one of them, when these forces break in upon them; as when a any one of them, when there forces or cast in upon them, as when a finoke comes, faith he, no man, though alone, can endure to flay in his horle, Chap. 6.4, Of the latter word, fee Pfal. 74, 8. Of the former, Pfal. 1017.

And this feems more futable to the tenor of the control of the contro tonuel, 1/41, 1/41, 7. Anatus seems more lutance to the tenor of the context, if the words will bear it. The imoke, that shall be driven in upon you, from the fire of Gods wrath incended against yout, shall in all places fo pursue you, and annoy you, that ye hall no where be in rest. See Deut. 29, 20, Pfalm,

V.32. What shall one then answer the miffengers of the nation] Heb. And what shallhe answer: And for ther. as, Chap. 8. 3, 14 shall he answer, that is, Ezckiah, say some, as ver. 30, but rather, shall be answered, as ch. 13.9. & 15,5. As alio, by the messengers of the nation, fome understand the Babylonian Emballadours, tent to Ezekish, chap. 39.1. but the time accords not with the circumftances of things 139.1. Out the time account now what the encountaintees or things here forceld. See on ver. 29, 31. Some, the Phillithress imballadors fent, upon unequal terms, to procure a peace: but of this, there is no ground. Others, any mellengers fent from any people, to congratulate with the lewes, upon these their succelles, as the manner of Princes is, upon fuch occasions to do, 2 Sam, 8, 10, and take the word therefore collectively, nation, for, nations, Deut. 18, 49. and others yet more generally, any firangers, that repair to lerufalem, by occasion of commerce, and business; which though a word thence derived fignifies Levit. 11.32.& 16. 29, yet I find not the word it felf, ever fo used. I suppose to be meant any messengers in general, that upon any occasion shall come

fent unto them from forreign parts,
that the Lord hath founded Sion] He hath built it and will foeftablish it, and protect it, and those that repair to it : and that there is little hope therefore for any to prevail against them, or it, Plal.

18 Hele nope energicies in any or post an agent them, or affair.

187.1.5. & 102.13-16.chap.37,53,53.3

And the poor of his people fluid truft in it. Or, shall betak: themfelves unto it; as to a place of retreat for furery, and fafegard. So is the word ufed, Judg. 9.15. Pfal, 36.7. & 57.1. & 61.4. & 91.4.0. that they word unea.jung.9.1.3.2.10.3.7.100.7.1.40.9.1.40.9.1.9.1.107
may repair thereundo. ((ee chap.13.2.)as to a place by God let a part,
and appointed for fuch purpole. So the noun hence deduced
Job 24.8:Pfalm 104, 19.Chap.4. 6, & 25, 4, & 28, 15, & 30. 3.

Job 24.8:Plaim 104, 19. Shapt. 0, 023, 4, 026, 13.030, 3, the poor of his people Of whom before, ver. 30 and for whole comfort this was principally intended, fee Pfal. 9, 10el 2, 32. Zeph. 3.12,13. This answer may be given to the Embasadours of forreign Princes, by them to be returned unto thole that fent them. CHAP, XV.

Verl.1 THe burden of Moad OF Burden, fee chap. 13.1. Moab was the fon of Lot, begot on his elder daughter in

1 min were by them expelled, Deut. 2, 20, 21, Thad their name, 1 cities were surprised and lacked and whis reading from very Their were ever bad acidous so the lewith people and ill-affected towards them, Numb.22.516. Deut. 23.3,4 Judg. 3,12-14.2 Kings 13.20.8: 24.38, Pfalm 83.6,8. against these therefore as the conflant adversaries of Godspeople, is this burdentome Prophecy of fad menace's denounced in this Chapter, and the next. The like whereunto, See Amos 2.4-3.8. Jer.48.in which latter place also; are many passages found, borrowed from this Prophetjas in their due places shall be showed.

Because in the night Ar of Moan uslaid maste] The Propher begins this prophecy concerning Monb, with a relation of the devaltation, and destruction of some chief cities, and principal parts of that country; which afterwards he doth more largely, and particularly projecute; together with the Moabites diffraction and vain devotions, thereupon flocking unto their idols, who could do them

Because | So the word most usually fignifics; and fo the most here take it. Yet fome render it here, certainly and fo it is sometime used as chapter 5.9.8 7.9,16.

in the night I that is, suddenly, unexpectedly, as the day of the Lord is faid to come see a thirfe in the night, a Theft, 5.1.2.50 Matth. 25.6. Mar. 13.31-35, Luk. 21.34. 35. Eccl. 9. 12 or in a night for there is no article in the text: that is: within the compals of a nightes of Ionas his Kikayon, it is faid, that it came up in a night, and was deflroyed in a night, Jon. 4.10. though that, by a proverbial speech, be lpoken of the celerity, both of the growth, and the decay of that plant. So of a famous city in France, burnt down in a night an heathen Author faith that there was but a night between a not able city, and none at all. See ler. 4.20.

As of Moab As, the chief, or mother city of Moab, Num. 21. 28. which feems allo to have given the name to the whole region. round about it, and to the greatest part of the Moabites ancient polleflion, Deut. 2. 9. Some suppole it to be the same with Arger. mentioned, Num. 31.34. Deur, 2.36. & 3.12. Jer. 48. 19. but of that there is no certainty, yea, or likelihood,
is laid walle Or, spoiled; or, facked, or; plundered; as Pfal, \$10.61

he speaks in the present tense, as of a thing already done; or in doingjand fo all along afterward. The usual guise of prophetical language; implying the certainty of the things foretold, as fure to be done, as it effected already. See Chapter 3. 1. 1 Kings 14.

and brought to filence] So the old Latine, and fo the word may fecm to be taken,ler. 8. 14. but that rather from another root, 11 were better rendred, is est off, for so it is used, Jer. 47. 9. Hof. 10.9. 15. Obad. 15. Zeph. 1. 11. And it we retain this reading the copulative, which is wanting in the Hebrew, need not be expressed, but the word without it, rendred, it is eat off, See chapter 14.11,13,19,20.
and this feems to go beyond the former, Not facked, or plundered
onely; but eat off, destroyed, ruined; either burnt down, or beaten

because in the night Kir of Monbis laid waste, and brought to filence | Kir, a city of special note in the land of Moab; called also Kr-heres, and Kir-harefeth, chap. 16,7, 11. And of Month here, to distinguish it from another of that name in Media, mentioned chap, 22 6.2 King. 16. 9. Howbeit the whole verle, is, some other waies, rendred by Interpreters: For the old Latine hath it, concluding the whole intence within this verfe, thus; Becaufe Ar is mailed b night, Mond is filenced; because the wall (he took the cities name for a common term) is wafted, Moab is filenced. That is, either is deftroy. ed, and brought to the grave, the place of filence, as Pfalm, 30, 17, 18. or he is become muterall his rejoycing, and flouting is gone, ch. 16,9.10. Or, all his bragging, and vaunting is cealed, chap. 16,6. Jor. 48.2. Or, he fits flit, and dares not fir to make any reliftance, as Pial.4.4. ler.8, 14. Others, of late, have thus rendred it, Bocanfi Moab, www.ited, Ar is cut off, because Moab is wasted, Kir of Moab is cut off; and so carrying the sentence on to the next verse. The reason why they read it thus, taking in the word Month, from the fore-going infeription, is, because the verb of walting is masculine, whereas the names of cities are feminine. But that need not enforce any fuch supply, since that the genders are not in the Hebrawr so commonly observed. So chap. 13. 11, where the Nouns are both feminine, the verb joyned to the one, and the participle to the other both masculine. And the like,ch. 16.3. observed there by the Hebrew Criticks, and oft elsewhere See Jer. 2 23 24. Beside that the unevennels of the composure may be helped by supposing the inhabitant to be intended. as indeed it is. Ar is walled for the inhabitants of Ar and of Kir likewife. And inhabitant for inhabitants, as chap. 5.3. See chap. 18.2. So chap. 47.11. evil, or adverfity that come upon thee; for the day of evil, or the time of advertity; as is more fully expressed, Plalm 27,5% [c. 7, 30.14. Praife, or thank[giving [ball come forth. That is, the voyce of praife, or thank[giving: as Plal, 26, 7. Jon. 29, 1n all which places, the form of the verb, for the gender of it, agreeth not with the Noun expressed but with that understood. But a late writer of great note to cut off these difficulties maketh the former verb of walle, an infinitye, thus rendring the words, Surely in the right that Ar of Moab was facked, was he cut off furely in the night that Kir of Moab was facked, was he of that is, Moab cut off. Moabs was destroyedin that night, wherein those his two principal

probable. The word night, in a regent form, here confirming it. The like fyntax, foe chap, 20, 29, unless a defect of the relative be in ci-Jacob Jintagnos Canga Jose y aumon a success or successare beam cat-ther places pada page a. Row oliki dichtufficin, where with Moob is here dineasmed, was inflicted, as found think, by Salmancker, when he traveded Sanurai, a. King. 15, 45, 66 others by Senancherith, when he came against Judea, a. King. 16, 18, 5. Or, as volters again, by Nebu-chaduczaza, patter the furpiral of Jerufalema, King. 21, 54, 68, 2014.

V.z. He as gone up Or, is gone unto, See Chap, p. 1. and 8. He, that is, Moab; his King and his people, supplied from the latter part of the werfesas chap 14.30 they ran to and fro, from idol, to idol; from Tomple, to Temple, so fock relief, and fuccour; but in vain,

to Bajith A city to termed; as an idols flonfe, or Temple, in way of eminency, above all other in that country: or as if the whole city were all but one indo Mangle or Temple, the called at large, 80th bauf-Meonthat is, The boufe of Basis babination, 10th 33, 17, more briefly, Bilb-Moon, Num, 32, 38,4 Chr. 5, 8, and yet cut theyer, Ben, Num, 32.3 here, by the first word in the name at large, Bawh; which yet forme here take not for the name, of a city, but for an bouse. or a semple, and render the words, to the house, or temple; to wit, of Chemosh his chief god, sec ch. 16.12. Jer. 48.7, 13. But of this, more anon. See ver. 6.

and to Diber Another city of Moab, which was formctime together with Ar, and much of his country surprised, and taken from him, by the Amorkes, Num, 21, 26, 30. By means whereof it came num, by the Amories, seem, 11.06-30. By means whereof it came into the Readities hands, having fubdued the Amories, Num, 3.2, 4. And was policiled first by the Gadites, Num, 3.2, 4.8, 33.47, shough it fell atterward to the Reubenites, John. 13. 17, but was(in feem) again afterward by the Moabites recovered, and by them repolifil. ed Jer. 48.18, 22. See ver. 9. Thefe two places are deemed to have been unto the Moabites, as Dan and Bethel were muto the Idolatrous Ifraelites, 1 King. 12.28,29, the principal places of their idolatrous fervices. See Ict. 48,13. the high places? Some take thefe words, as joyned by way of

apposition, to the names of the two forementioned places, las if it were fald, He is gone to Bajith, and to Diben, the high places: that is, to those high places that are there. Otherstake it, for the proper name of a city, situate neer to the foot of Pilgah, called sometime Bamoth, Numb. 21, 19, 20, fometime Bameth-Baal, or the high places of Bani, John 13, 17, and they render the words, and to Bamol h: funplying the copulative, which they suppose is wanting, as ver. 1. But one of the Jewish writers, whom some of ours also follow, goeth 2 third way; rendring the words to this effect. He (to wit, Moab, that is, the King especially, or the people of Moab) is gone up to the Temple, (to wir, of Chemosh, called his Santimary, chap, 16.12.) and Dabba, (that is, the Inhabitant, taken collectively, or the inhabitants of Dibon) to the high places. And this I the rather incline to, be-cause the arricle is prefixed before, both Bajith, and Bamoth; which in proper names is not fo ulual; and it fuits best with what we finde afterward, ch. 16.12, See Num, 28,28,

atterware, pr. 16.12, 30e prunt, 22, 25, 10 men pHebs for wrep Hebs for wreping, the noun for the verbinot to facrifice, as utually but to wrep, that is, to lamout, and by prayer and fupplication to feek to their idols, for help, and fuccour, in their prefent diffrofs, to pray, ch. 16.12.

Moab hall howel over Nebo, and over Medeba Or, for Nebo and for Medeba: as chap. 24.11, Lam. 5.17,18. two cities also of Moab. Nebo, Meathurs chapa. 11, Lam. 3, 17, 18. two cities allo of Moab. Nobe, policified former by the Resoluties, Num. 3, 13, 8. fo called a may feem, from the Mount neet to R, on which Nofes deceafed, Deut. 3, 2-49, 708, 24, 1, 5 beat, as Soose, from the prophecies, or racles, that their idon there gave Sao chap. 46.1. Medws, a city on the confines of those patts of Moab, which the Amorites Comedium took from him, Numb. 31, 30. and became after ward a should be confined to the confines of those patts of Moab, which the Amorites Comedium took from him, Numb. 31, 30. and became after ward a should be confined to the confined boundary of the Reubenites portion, loth, 13.16 for thefe, Monb, that is, the Moabite, shall howl, (the ground of Itheir forementioned ween ping, Ibecause by the enemy surprised, and facked. See chap. 14.

on all their heads shall be baldness Or, all their heads shall be bald. Heb. on cvery his head, or, on his whole head, shall be baldness, as having reference to Moab before spoken; but taken collectively. The lamentation shall be general, because the affliction so also see

on all heads baidness, and every beard cut off Heb. lops: used properly of trees, or the branches of them, Chap. 10, 33. & 14,12. Dan. 4, 14. This was to come to pais, either by tearing of their hair, through extremity of grief, and impatiency of filth, Exra, 9,3 See ch. 3.24, or, by cutting, and shaving of head, and beard. An usual practice, anciently in times of mourning, and lamentation, Levit, 19 27,28.8: 21.5. Dout. 14.1. Job 1 20, ler. 7,29, Ezek 7,18. Amos 8: 10. Mic. 1,16. And the reason of this practice on such occasion. the Rabbines render; because the hair of head, and beard, is accounted as an ornament to a mans perion, and the mangling of it a dif-graco, 2 Sam, 10, 4. and ornaments in mournings are laid afide. as unfenionable, Exod, 33. 4,5. See the fame, Jer. 48.

V.3. In their streets they shall gird shampelves with fackcloth]. Heb In his (as before, ver. 2.) streets, or outwayers, (because firets comea in asterward See ver. 5, 18) they gird on fach. When they come

Chap. xv. habit of mourners, 2 Sam. 3, 31, 1 King, 20, 31, 32, & 21, 27, 2 King, 6, 30, & 19, 1, 2, Neh, 9, 1, Efth, 4, 1-4, Job 16. 15.Plal.30.11.and 35.13.Chap.3.24.& 20.2.and 22.12.and 37.1, 2.8 53.5. Dan. 973. lock. 1.8,13. Amos 8. 10. Rev. 11.3. See Jer

on the tops of their boujes]On which being flat, roofed, as teraces, on the tops of their busies in A which being flat rooted, as tel acca, or, open galeries, Deut. 12.8, John. 2.6, they uled to puby. Act 10. 9. sallo to repair thicher in danger, and diffrest, for more fecurity, or to look about for telicie. See chapter. 22. 1, Jer. 7.

and in their fireets] The usuall places of common, and general lamentation, and mourning, Eccl. 12. 5. Chap. 24. 11. or, as well those, that run to and fro in the firects, as those that are got up to the tops of their houses .

everyone shall howle] There shall be nothing but howling, and weeping, in city and country; both within doors and without, v. 4.5.

8.Scc [cr.48.38. weeping abundantly] Heb. descending with weepinge that is, say Some coming down with weeping, and heavy hearts, from their Idol-Temples, whither they went up, v. 2. because they find little hope of help, or comfort there, or, tather, their eyes running down with tears, as Pfal. 119, 136. Jer. 9, 1, 18.& 13, 17. Lam. 1.16.& 3.

V. And Helhbon fhall cry]Or, Both Helhbon, and Elealah, as Pial. 76,6. Jer. 17. 26, Or, For: as Chap. 13,8. & 5.3.2. For he proceeds to thew by enumeration of particular places, how general the lamentation should be, Sec Jer. 48.34 .

Helbon Of this, which was the coyal City of Sihon, the Amorite-King, as of the former, fee Num 21.23,26.8 32.37.

[hall cry]Or, cryeth:as ver. 1.
and Elede Of this likewife, see Num. 32.3,37. by Helhbon, and Elealeb, is meant the inhabitants of either; as Mont for the Montites, ver. 2. See v. 1,
their voice [hall be heard] Or, is heard: as before, Crysth. See ch. 10.

even unto Abaz The utmost border of Moabs coun try, towards Sihons land, Num. 21.23. called also Jahazah, and assigned to the

Levices, out of the Reubenites portion, Joh. 21. 36-therefore the armed fouldiers of Month Shall cry out The cry shall be so doleful, and so great, that it shall make not the weak only and such as are not acquainted with war; but even the souldiers that are in arms, and the most couragious among them, to quail and by crying with the rest, to discover their inward faint-heartednefle, and unwillingness to fight, and make refistance against the

enemy.See Jer. 48.4, 24,41 . armed Souldars] The word fignifies properly such as have their garments, and their harness, or weapons, as sword, and the like, such as they were wont then to war, and to make use of, girt up to them, unto, or about their loins, Deut. 12, 11, 41.8 13.18. Luke. 12.35. as ready to go out into the field, or to enter fight, whenfoever oc-cation thould be, Num. 3 2.30, 3 2, Deut. 3. 18, Josh. 4.13, The word Souldiers is not in the text.

(ball cry out] Some of the Jewish Writers expound its Shalfhout as men are wont to do for joy, and in triumph, Judg. 14,14,and as valiant men when they are joyning battle, 1 Sam, 17, 20.2 Chr. 13. 15,16, as implying, that though the fouldiers should show themfelves, ready and forward to go out against the enemy, yet Moab, the King, and people, should have no heart thereunto. But the flouting here mentioned, as other of them well observe, is not of mirth, nor of alacrity, but of mourning, and dejection of spirit, See Interinguist of anti-system comming and acceptance of the state of pain, or fear of evil, Judg. 7., r. Mic. 4.9.

Instife shal be grievous to him.] As if it were faid, he shall be

weary of his life, as Rebekkah, Gen. 27. 46, and Iob, Job. 3. 20, 21. & 6. 8, 9. & 7.13, 16. Heb. his foul fhat be ill-affelled to him, or, for bimfelf. Which the Jewish Writers, fome of them expound: Moabs foul shall be grieved for himself, or, each of the Mondites shall be in much grief of mind, for the evil that is like to befall himsand some of them, as if an emphasis were in the last word; he shall have no lift to look after any other : but each foul forrow for it felf. The fear, and affliction that fliall furprife each party, being fo great, that they thould mind none but themselves. This latter seems somewhat too niceyer fee Jer. 47-38. 84 9-5 Others, it had a given within him. There is in the text an elegancy in the found of the words-between this, and that of eviyag, before used. The vicinity whereof hath made some great Rabbines, and Some of ourstxreading in their steps, to expound it; each one shall ery for himself; referring it, some to the whole body of the people, some to the men of war; before mentioned. But the word in that form is not found fo to fignifie. See Chap. 16.7.

V.S.My heart shall cry out for Mond] Or, Doth cry out; or, did cry out: for the tenies are oft promifcuoufly ufed. See Chap, 14.25. ver. 1.) for Moab, or unto Moab, as ver, 4 to him, or, for him. This, moft,

abroad, they shall go clad with fackcloth girt to them; the wonted | ween the Prophets of God, and the Prophets of Idols; between Efay, and Balaam; the one defired to be curfing Gods people, Num 23. whoreas Elay was grieved to forethink what evil was to betide Moab, See chap, 16,9, 11.8 21.3, ler. 47.6. But other; of both ferty understand them not of the Prophet; but of thole, before mentioned, ver. 4. (and infert therefore, as to be supplyed in the text, the word, faying, which is indeed fometime omitted; as plal. 105.15. ch. 63. 11.) Some of the men of arms, making profession of their forwardness to fight, and their trying to, and calling upon the people for that purpose, to reclaim them from tight, and encourage them to stand to it. Others, of the Moabites in generall, professing their inward grief, even at heart, for the calamities, and ruine of their country. And this, to me, feem's best to agree with the rest of the context, as well fore going, as ensuing See Jer. 48.3 1,32, 36.
his fuguroes thall thee unto Zoar] His fuguroes. Or as the He-

the Jewish Doctors, to the region. Or whom, tone expound the words here used, as one yestion doth. And as another from the fame root, (which generally lignifies to fire) doth undoubted-ly import, Ezek, 17, 11. as allo is this here uled by many deemed to lignific, Chap. 43.14. Sec also, Jon. 1.10. Shall flee, is not in the original; but is supplyed from the Noun. Instead whereof, some supply from the former claufe, or from what followes, fhall cry. And others, stom the counter cranic-parton what concovers, polite e/2, And Others, platt are grape unto Zair. The cicy that was faved, when Sadome, and her neighbouring towns were defroyed. (Of which, and of Lots fleeing thichter, whereunco the Prophets is here deemed to allude, fee Gen. 19, 20=23.) And thinked trulog may well feem to the, that flood in Cata of, or had chieped the 'loved' o' first enemy, elicated the 'loved' o ther hoping there to find thelter; as others at Heilbon, Jer. 48.45. or thereby intending a further escape: (See Jes, 48. 6.) it being a bordering town of that State, Deut. 34.3. Whence also have divers taken occasion (the old Latine among the rest) to render the word here not figitives, but bars, or blots; as most commonly, indeed, it signifies, Exod. 26.26, 27. Plal. 107.16. So called, because they shoot, or run through the rings; or hollow places, made for the passage of them, Exod. 26.28, & 36. 33. And some, thereby understand the borders of the land, which are to it, as bars: And read the text, thro the borders thereof, even unto Zoar, to wir, did I cry. From the former branch supplyed; as Gen. 1. 16. But of this use of the word, chough great ones maintain it, is no example produced. Others therefore and so some of the Lewish writers understand by it the bars of the city gates; which go commonly together, Deut. 2. 5. 1 Sam. 23.7.2 Chro. 8.5. lob. 38. 10. Pfalm 107. 16. Icr. 49. 31. Ezek. 38.11. As gate, for city, Chap, 3. 26. So bar, for gate, Proverbs 18.19. Or throng-hold, Amos. 1.5. As also some take it, Chap. 43.14. And bars faid to cry here, faith one Rabbine, as gates and tittes to Find Vin high 1. 2 I But another, tabler referring its othe formet branch; render it, My heard [bal er] for Manhand foe her burs, that the is, all her line(b), faith he or flrong bolds, becaule the bars are the flrength of a gate, as the gates of a city. And then city when the bold output-in the bars are broken, no more then city when the gates are broke open, Pfal. 107. 16. & 147. 13.) even unto Zour; a gates at crosse open, tal. 107, 10. Se. 147, 13. J. Cerl 1180 Zearj. epicificipal one of them. In this variety of verifons, and expositions, (and others also there are, besides thele/I (uppose with teast first interpretable) of the text, the words may be thust rended. Har fugistives fluid cry unto Zear, For of the cry paffing to and froup and down, through the whole country, doth this palage fill lipeak. And [6,]et A. 3.4. From the cry of Hillboar, custames Electab, cust may have been been supported by the property of the property of the property of the property of the cross water for the constant. 10.1ct. 46.34.1 rom interfyl rigorous, evanime sactiands, even into fabor, have they untered their voget: from Cane, even into Horonaim.
Of which iee v. 5. They shallery thinber, that is, earry on the cry along thinber: or shall run crying thinber. Of which kinde of defective speech, see examples, Gen. 45. 14. Est jamin wept upon his week, that is, fell weeping upon his neck: or, fel upon his neck, and week; as the former part of the verse, more fully hath it, I Sam. 7.2. If not lamented after the Lord: that is, lamenting fought after him, I Cor, 5.2. Te have not mourned, that the mun that hath done this deed might be taken away from you : That is, ye have not, forrowing, or being grieved, taken a course for the removing of him from among yours after there, ver. 13. See allo Chap. 14.12. & 38.14.17.21. I shall only add, and leave it to the confideration of others, whether this branch, may not, with the next beforegoing, be thus knit together, and rendred, My beart cryeth out for Monby (that is, I my (elie, as Plalm, 25,17, & 27, 8, and 18.7; cry out, or I cry out heartily for him) and for his fugitives, (that fleetor to as my voice may be heard) unto Zoar. See Chap. 43.

an heifer of three years old] The words thus rendred, make it ambiguous, ynto whom this branch is to be referred. Some refer it to the city Zoarswhich, they fay, is called here, an heifer of three years old in regard of her strength and beauty, and the richness of her foyl, Gen 13.10. Because at those years, an heifer is in her prime and therefore God bids Abraham take an heifer, and a fimale Goat, and a Ram, each of that age, for the fealing of Covenants beboth Jewish, and Christian interpreters, undertained of the Prophere compatition are affection towards that people, albeit fo great have in the state of the third in the state of the stat grievous, that the very thought of it moved him to commiferati- wantonnels:as ler. 3 1, 18, Hof. 10, 11, See Icr. 48, 11, Bur ler. 48, 34. on. Whence also one of the Rabbines observes a difference be- where the same words are found, they are rendred, as an heifer of three

ciyers,or the ciy. I will cry ont, as fuch an heifer, milling her calf, or her company, 1 Sam. 6.9.12. Or, the cry of those that flye, shall be such, and so loud, that it should be heard unto Zoar, or it shall pass in that manner over the whole countrey, till it come thither. See v.4. Of the defect of the note of similitude, see in the like case,

Chap. 21.8. for by the mounting up of Lubith with weeping Shall they go it up for by the mounting up of Linksh with surfusing load libergent up of the liber libergent up of the libergent up of the libergent libergent up of the libergent liberge De neard, Outer, why turne time, need not not be that the Scholler of Coars because they found their places, on the way, fold lor veceping, and wailing, that they well thereby perceived have was no late tarrying there. But I (uppole rather, that the Prophets intent is to the white the cry was gone over the whole countery, and was arrived at Zoat, by relating the Places by which it had

paft. See Jer. 48.4, 5.

Lubith Of this city or town, vve find no mention in Scripture fave here, and in Jeremy. The Rabbins tell us, it flood high, which I suppose they gather from the words of the text. Some of ours tellus, that it was figuate on an hill, and on that fide of it that looked toward Iudah, as Horonain, on the other. But whence they have that I know not.

for in the way of Horonaini Or, to Horonaim. So Jer. 48.34. From Zoar unto Horonaim, That is, all the way that lyes between them. Hence it is thought, that Sanballat was called the Horonite, Neh. a. 10,16. The name is in the duall, as you would fay, the 1300 Horons. The reason whereof, is by the Rabbins rendred; because there were two of them, the upper, and the lower. And of Beth-horon indeed we fo finde, Joth 10,10,11,& 16.3, 5. & 18.13. 14. vvhich, by secon we to mace, joun. 19.13, ca. 19.33, co. 19.13, 18.49 Miller, by those places, feem to have been fituate upon the confines of the Ephrainites, and the Benjamites. And might peradventure be the fame with Horonaim, here mentioned: (as Nibrah, and Bethnibman, Number, 3.33, 6.) if the fituation of them would admit

they shall raife up a cry of destruction] That is, men shall raife such a cry; or, such a cry shall be raifed; as Chap. 2.19. & 14.30. So fome of the lewish writers, by a transposition of letters, deducing it from a root that fignifieth to raile, Chap. 14.9. Howbeit, others of them fay, it is a Syriack word, and fignifies to egy. And it hath forme affinity with the tearm of fonting, used v.4. Whereunto also some refet it. And others again to a word, that fignifies to break a funder with force or violence, Plal, 2, 9, and render it, They shall break, or rend themfelves with crying A defect of the particle with as Pf. 17.13,

24. With "CT.".

a cry of defirmation] Heb. of breach, or breaking. That is, either a cry importing defirmation, Breach, put for defirmation, as Chap.

1.28. & \$4.25. Or as some, a broken cry: such as vehemency of pattion, and diftraction, in a tumultuous multitude, doth oft produce. But I incline rather to the former. See Ier. 4.20. The drift is, to flow, that all places, and passinges, high and low, from the one end of the land to the other, should be filled with lamentarious, and our cryes, See further, v. 8.

V.6. For] Or Becaufe. One reason of their cry, the utter spoyl of their pastures, at present, nor, as some, their future desolati

For the waters of Nimim [hall be defolate] Heb. [hall be defolati ons; or shall be brought to extream defalation; as ier. 48. 34. See chap.
1.17, That is, as most, the waters and brooks, neer to that place, that watered the rich pastures, in the plains of Moab, shall be dryed up. As of Egypt the like is faid, Chapit 9,5.7. But that was there done by diversion of the main stream of the river:whereof here, there is no likelihood; and falleth out oft; in times of drought, I King. 18.5. Jer. 14.3. But that is not the thing here fore told. Others, thetefore, by waters, do here understand that fat, and rich pastures and grounds themselves that lay neer to those waters as Eccl. 1 1. 1 apalers, for foyl, or land, well watered, Chapter. 3: 20. For as for that which some of the Rabbines have of the brooks there, that they should be faid to be defolated; because they were mixed with the blood of the flain, or choaked up with their corpfes. It feemeth fomewhat too far fetched. That which others have of the places ad joyning, faid to be defolate because left by the inhabetants, either fled, or flain, is more likely; but fuits not fovvell with the words following, which speak, not of the towns, but the

grounds See ler. 48. 34. Nimin There is mention of a town, called Nimith, Numb. 32. joyned there with divers other of those here mentioned. Called allo Bell-nimedo, Numb. 32.36. (for names are oft times cut fhort, as Sixtim, for Abelifitim, Num. 25.1. & 33.49. Hermon, Plal. 133.3. plural number, for the grounds neer to, or about that city. Or, it may be, for such fat passures, as those about Nimrah were,

Chap. xv. rears old. And it is there referred, not to the city, but to the fo feated, as that was, in rich and fertile foyls. See Sefilm, Chap. 12.

> for the hay is withered away Or, the grafs is withered; as the word is usually rendred, lob.40,15. Pfal. 104.14.8 147.8 Chap. 37.27. & 40.6,8.otherwife grafs withered,m an ordinary coutie, makes bay. and that is nothing amifs.

the grafs faileth, there is no green thing]Or, the herbage (that properly that is newly fprung up, and sprouted out of the ground the tender fprout, Gen, 1.11.12. Chap. 37.27. and 66.14. Jer. 14.5.) is gone, or confirmed, (as Chap 16.4, & 24. 13.) the execu herbage is not. So Gen. 1. 30. and 9.3 the meaning is the paftures, as utterly spoiled either eaten up with the enemies horse, or trampled on and stamped down with their feet, and lo beaten into the foyl and mire, made of that which grew on them, that there is nothing green to be feen. See ch. 1.7. Ezek. 34. 18.

V.7. Therefore the abundance they have gotten, and that which they have laid up hall they carrie away to the brook of the willows | Or. Because (as conteining another cause of their outery)the abundance which (the relative wanting flould be fupplied; as Gen. 42, 18. Exed. 13.8.) Or the residue of what (as Deur. 3. 13.) they have gotten. (Heb, made, as Gen. 31.1. Deur. 8.18.) and heir wealth, (to called. because the owner is as master of it, ler. 20.1.)or, their treasure (fo tearmed, as by the Greeks also, because wont to be laid up, Gen. 41. 36.) Shall be carried awaysor, is carried aways (as ver. 5.) &cc. This some understand of the Moabites themselves, who, either because the waters of Nimrim were dryed up, and no patture there to be had for their cattel, should drive them away, to feek water and patture for them; about fome wildows-brook, elikuhere. Or, as euters, should for feare of the enemy, carrie away the best of their the state of the creative for the state of the creative for the state of the state But others rather understand it of the enemy, that should seize upon their wealth and carry it all away, which is here brought inas one cause of their lamentations, and out cives : as before the spoil of their soyl; so now the loss of their wealth. And is spoken of as a thing in doing, or done. This to be the true fence of the place appears by that of Jeremy, parallel hereunto, Jer. 48. 36. Because the riches that he hath gotten, are perified. See thap, 16.8. Howbeit, one of the Rabbines, in whose steps the old Latine treadeth, renderathe words to this purpole. According to that which Moab hath done shall their visitation (as Pfal. 89.32.) or, retribution, alfobe, And fo runs out into a large discourse of the manifold kinduestes, that Abraham flowed Lor, and the unkind dealing of his iffice, the Moabites, and Ammonites, with Abrahams posterity, for which they were deservedly thus to be destroyed. See ler. 48, 26, 27.86 49, 1.

Were deservedly thus to be detuoyed. See left. 43, 26, 27, 28, 49, 1. But the genuine fence was given before.

18 the brough of the military loss in the word unded, Levit. 23, 40, chap, 44, 4that 18, 18 (mon of the Jewith Commenters, and of ocus after them, to Babylon, and io, those that expound the former part of the vertice, of a rectifuction expound this latter, they flast learn than (10 with the Mobilets, pint Budylon), becambe they fund mension of workings growing by the water first there, Pill 23, 27, 1, 2, 3s if willows grow no where elfe belides brooks, but at Babylon only; belides. that, it appears not, that this Prophecy intends any carrying at all to Babylon; Others understand it, of some brook, in the land of Mo-ab, where the Moabites should hide their wealth, or whether the enemy should carry it, there to share it. But the words may as well be read, unto the vale of the Arabians: Of whom, Chap, 13,10. either by the Arabians thomselves, serving under the Assyrians; or by the Affyrians fending them thither before hand (for some part of Arabia bordered upon the Moabites country) thence to convey

or retains bordered upon the Mobbles (ountry) thence to convey them afterward into Affyria, Sec chap. 1.6.3.

V.8. For the cry is gone vound about the borders of Mosb]Or., Reauferas ver. J. Heb. border; but taken collectively as Judg. 11.22.

This appears by the particular recitall of the places, their effection. ly here added to them, ver. 4.5. Helbbon, being finate on the North-cast side of that country, Elealth, on the North-west, Jahaz, on the South west; Horonaim, as some say, farthest East; and Zoar, the ut-

the howling thereof unto Eglaim Heb.her howling to wit, Moabs: as her fugitives ver. s.or, the howling of it that is, of the cry; and howling cry:and fo in the next claufe: See Jer, 48. 20.

mys Eglam) This most interpreters, Jew, and Christian, take for the proper name of a place and the Rabbines affirm it to be aboundary Town of Mashbint on which fade, they fay nor. The word is no where else found. Yet some late Writers of note take it, for a common term; and will have it to fignific fuch places, where there is a confluence of divers Greams: because the word Egel. Job. ttere is a computation of autors we cames occasive the word Egel, Joh. 33.8. (where clone it is extant) fignifies a doy, and they fuppole its to fignifie, those waters places; that were neer upon the confluence of the brook, or firemen of the tives Arrivan, Numb. 1.1.14. which is there faidy, 1.3.00 be the border of I stady, 'dividing them and the Amonites, who by Eadley's from them, ye. 7.1. and it is not unlikely, amontes, wao iay tauterly from them, ver, it and it is not unlikely, that the place had its name from the springiness of the grounds thereabouts. To this nature of the Moabhish soyl, the Palanish seams to have an oye, Palas o. 8, where the calleth Moab, not as if he had faid, the fat passures of the Nimrahs, or Nimrim; Towns | his mash-pot; but his mashing pathis pot, or bason, to wash his feet in

name of the place; and of that name indeed, we have a place, in the Israelites journeying from Egypt, Exod. 15.27. & 16.1. Num. 33.9, 10. but that cannot be the place here mentioned it seems rather, that Beer here is part of the name of the place, for which also it isput alone, Num, 21, 16, and may feem to have been called Beer-Elim that is The wel of the mighty onestbecause it is said, The Princes (who are fo termed, Exod. 15.15.Pf. 29-1.) digged it, Num. 2118. This Beer-Elim feems to have been not far from some part of Arnon, Num. 21. 13 16 between which river, on the one fide, and Jordan on the other lay the greatest part of the Moabites countrey. See Num. 21, 13, compared with Num. 33. 48. & 35.1. though some parts, it feems, they were at this time policifed of, also beyond Jordan, as Zear, ver. 5. Of which fee Deut. 3 4.3.

V. 9. For the waters of Dimon Shall be full of blood |Or, Betaufe w. 9. For the waters of 1111000 pane to fut of ottod [No. 38th after they are full or, are filled with blood (as before, ver, 6.8.) to wir, the blood of men flain by the enemy. See ver, 6.80 Chap 34, 365, 7 [Fr. 46.10.Ezek, 32. 6. This feems to be here specified, as one cause of this general out-cry, that ran to and fro, from place to place; because the waters that came down from the place here mentioned being dyed blood, hewed how it went with them there,

Dimon The Tewish Doctors tell us, that this Dimon is a river in the land of Moabjand that fiream, fay fome, that appeared like blood to the Moabites, in the expedition of the three Kings, against Moab, and was after indeed so dyed with their blood, z King, 3, 22. 24. whence they imagine, that it was afterward fo called. But it may well be questioned, whether any such stream continued there, after that extraordinary flood, by the Prophets prayer, at that time, in that sheir extream necessity procured. Some again of ours say, that it is not a river, but a city, that belonged sometime to the Gadites, But we find elfewhere in Scripture none of that name, Otherstherefore laftly, suppose it, to be no other then that Dibon mentioned before, ver. 2. but by the Prophet here fo termed, with change of a letter mor Dibon; but Dimon: (as Merodach, for Berodach, Ch 3 t. r.) in regard of the abundance of blood, that should be shed in it. and the streams about it, or neer unto it, thould flow with, a new name, is upon a new occasion given it:as Gen. 17. 5,15.8t 25.30.8t 32. 28, Judg.6.32. Ruth.1.20.

for]Or, moreovertas ch. 16.8.

will bring more upon Dimon] This is spoken, as in the person of God. I will bring, faith he, more. Heb additions, or things added that is/faith one of the Rabbines well)evils added, a defect of the fubject ay hain one of the counter weat-jet is an anaesy and we of the hope, as Prov. 18. 3,3 the tich an favorely, or gives our, was been been being that is, you'd, or haif words. The the aning ha will indick more, and ours, effer it to whangwas before laid of blood, that the cire flouid abound with blood, that thould be added to the waters thereof, in great abundance running in on either fide of it; and that the word including a non-manifest the state of the st ngain with much more, then hitherto they had done. But I support rather that by additions of evils, is here meant, more then had been before mentioned; to wit, the spoyling of their pastures, and the plundering of their goods, yer. 6, 7, even the flaughter of their inhabi-tants, yartly, by the fword of the enemy, and partly also, by wild beafts that shall be sent in upon them: and it may be, that Moab it self, in the next clause mentioned is here termed Dimen, that is, bloody, in al lufion to the name of Dibon, one of her chief cities:as if it were faid, all Monb shall be, as one Dibon, or Dimon, rather. It shall in all her streams run with blood; as Jerusalem is called Ariel, because it should be as one Ariel, or altar; in regard of the general flaughter, that should be in all parts of it, Ch. 29.1, 2. See of Edom, Chap. 34.

tions upon him, that escapeth of Moody Heb, upon the escaping or, o-scape (as Chap. 10 20.) of Moody a lionithat which some of the Jew-ish Writers understand of Nebuchadnezzar, compared to a lion, sor. 4. that thould defirey many of those that had escaped the sword of the entrny, Exod. 13. 29. Levit, 16.22. So that they should be no way able to escape Gods hand; but he would meet with them, either in one kind or another, and by variety of judgments, execute his indignation upon them, Chap. 24.17,18. Icr. 48.43,44. Amos 5.9.8 9.

and upon the remnant of the land] To wit, of Moabithe fame (faith their land; I know hor.

CHAP. XVI. Verl. 1. Standyethe lambin the Ruler of the land This Chapter Sought to be joyned unto the former; as in some ver-

and the bombing thereof note Beer-clim The word Eccr, which fig-nifies a nell, Some take here, for a common, or generall term, and to render the words, the nell of Ellm, not Elim, not Beer-Elm, were the mer part of it, is admontified, what course the thousand or in the for-mer part of it, is admontified, what course the thousand or in the for-mer part of it, is admontified, what course the thousand or in the former pater of it is amonotitien, ivinat courte the minimum minimum rate caken, for the averlinon and prevention of the "Aginfeints here de-mounced against their, ow wit, by paying their tribute duly to the King of Judally, and performing Kind offices unto Cods people, in the times electrically, of their differ(x, yer, 3,4, both which things, because they had now only failed in, both that carried themetives. haughtily and harthly, toward those, unto whome they ought to have performed fuch offices, ver. 6. they are further again menaced with the judgments before mentioned, ver. 7-13, and a certain time fet for the xecution of the fame ver. 14.

Send the lamb to the Kuler of the land] Or Send a lamb the Ruler of the earth; as the old Latine, and those that follow it, expounding it of Christ, that came from Ruth the Monbitels, Matth, 1, 5, or Send the lamb of the feder of the land, or, the earth which teems to find bett with the original. The great variety of expositions, that both Jews, and Christians, give of the words, were too long to telate, and lost labour to refuse, they being many of them to about d. I will pek out of them therefore one; or two only, that feen most probable; and pich upon that, I deem molt projer. Some therefore of prime note expound the words, as if the Prophet thould advite, or admonifit the Mosbires, to fend lambs and the like, for facilities to God the Rulet of the whole world, 1 Chr. 29. 14. as Heathen Princes sometime did, Ezr. 6.8-co.8c 7.15-23 to make their peace, if they may, with him. Which some of them conceive to be spoken serrously, as exhorting them, to come in to God, submit to him, acknowledg him, by factificing to him, to be the only true God who is able to protect, and fare them: as Chap' 21, 12, which their idols cannot do, ver. 12. Others, as themists unity 21.12. WHEN twent units consciounce on year 12. Others, as in way of declinds, as if, do I the might put it flouid be to final purpole, so feek now to him, whom he had to deflytied, and diffyighted before; and who had now pall an irretolverable doom of defluction upon him. So it flouid be like that, Mal. 1.9. But the genuine [cnl] feems rather to be that, which the founder fort of the Rabbines have; and divers of ours also admit ! that the Moabites are called upon, to pay that Tribute to Ezekiah, which was due from them, to the Kings of Judah. David had conquered Moab, flain a great part of them, made the reft of them tributary, 2 Sam. 8.2. this tribute, part of them, made the reason ment troutany, 2 sams a.s. this tribute, because they abounded in the State, upon Solomons decade, the Kings of Ifrael gor this yearly puthforn into their hands, and enjoyed t quietly, without refulal, unto Ahabs decease; after whose death, they denyed it to Ahaziah, and to Joram his fons, 2 King. 1. 1.88 3.4,5 The Prophet therefore here minder them, of their duty herein, and willenthem to fend the Rulers Lamb, that is, the prefent, or tribute due tohim, as the Lord of the foyl, to whom of right it belonged, being of tonings the countries of the manning lome add, mat they are summuned now to to acoceaute there was no king of fixed now to receive it, Samaria being taken by Salmaneler, and that kingdome diliobred, k King, 18,9,10 is not fo certain; but that more unlikely, that the Prophets words should be spoken in why of derlifton, and similates on over them, after their definedition, and the desolation of their land ; as if he had faid, ye refused before to pay your wonted tribute, confifting of fo many thousand sheep, fend ow, if ye can, but a lamb only, as implying, that they had scarce a lamb then left them, of such numerous flocks, as they were late possesfed of But lamb, is here put collectively, for lambs, as tion, for lions, ch. 15.9, and lambs here, for fuch cattel, as their tribute confifted of iss lions there, for fuch beafts, as are wont to kill and devour men, 1 am not ignorant that one of the Je wish great Masters would have the word ear, here to signife a fivist beast of the Cannel kind, pointing us to a place, a King. 11.4, 19. where the words are, the eatim and the runners, which we render, the captains and the guard: as if the meaning were that they should fend in post-haste. See more hereof, on chap.66.20, wherein, how soever I suppose he be far wide, as well for the one place as the other, yet he gives a hint of that, which to me leems to minister an occasion of some doubt, whether the word flow upon hims, that efcapeth of Month Hebs, apon the efcaping or, e[capet(as Chap., to 20, f) Mond a limitate which fome of the Jewram and rams, then Limb and lambs. My reason is, because by
ram and rams, then Limb and lambs. My reason is, because by
ram, fill flains and great ones, solidiers, and men of might at least
g, who thould deftroy what soeter had elcaped Schnacherib, But the
word, flow, sensor sathers, as Some of them allow observes, to be active
convention to the word common for the control to the control of t car and carim, might not better be rendred both here and elfewhere, and for those engins of batterie, which both Greeks, and Latines call and to those engines of batteries, which of the cold Latine rendreth the word rams, I Sam, 1,9, and some late interpreters of prime note, leaders of the flock. All that can be objected against this, is, that this is used commonly for rams, and that clim and carin, are fonctime found mentioned together. as Ezek. 39. 18.80 2 King, 3.4. But herequite may be answered, that in like manner sheirim and athudim are both used for he-gonts, and yet there feems some diffinction between them, and the latter, to be the leaders, See chap, 14.9.8 Jer. 50. 8. and the carim to be among the freep, as the athudim among the goats, Beoncof the Rabbines well) in effect, though in other terms, with the former. For why another of them should fay the remain of Hracl in many limply, (which former render far weathers) and clim with woo! formany. But this I shall submit to the judgment of the learn-

from Sclain the mildernefs The Hebrew word fignifies a rack or,

a fortrefs, Num. 20,8,10. Chap. 31,9 . It feems here to be the proper name of a place, (as is Petra, fometime, both with Greeks and Latines, and fo some here render it, situate in the confines of Moab, and Edom, mentioned, as then in the polleflion of the Edo mites, in Amaziahs time, and by him taken, and the name chang nutes, in emizzatus time, and by nun teaten, since the nume change duting Jakebest, of which name we find a city, anciently fo called, in Judahs lot, John 15, 38.) anneyad to the crown of Judahs but in after-times, if eems, gained unto Monband by them, as the time of this Prophecy, politifed. Some fay it was the liesd city of Moab, and is fail here to thand on that part of the land, or the land, the contraction of the contract that overlooked the wilderness of Monb, Num, 21.11. Deut, 2.8. O. thers fay, that it was the head city of Edom: and suppose that here is intimated, the full extent of the whole country of Moab: from Sela(the South end, to Edom-ward)unto the wildernefs, (for fo they render the words of the text) to wit, of Jordan : the north end to Judea. ward; as if he had faid: Send all of you, out of all parts of the country, from the one end of your land to the other, incline to the former, though I doube whether Sela were the head

city of either. See Ar,ch. 15.1. to the Mount of the Daughter of Zion To Ierusalem: where Gods feat was in his Temple, and the kings in his palace, See ch., 1 .8,82

2.& 10.3.2.& 14.13.

V.a. For it shall be start as a wandering bird, cast out of the nelt; for the daughters of Mond shall be at the foods of Arnon I in these words the Prophet societies them, what will befall them, if they shall not follow the advice before given them, ver. 1, but perfut in shall not follow the advice before given them, ver. I but pecifit in their rebellion, and refulal to come in:and the things menaced are two especially confusion, and deportation. The words may be enacled, Elfe is final be that as a wandering india, as angle for along, the Dughters of Assab final be at the pullages of Arono, Or, as Some thus, Or else Mosab final be as a wandering bird, as a nell diffusion, and the Dughters of Mash shall be at the pullages of Arono and the Dughters of Mash shall be at the pullages of Arono and the Dughters of Mash shall be at the pullages of Arono and the Dughters of Mash shall be at the pullages of Arono and the Dughters of Mash shall be at the pullages of Arono and the Dughters of Mash shall be at the pullages of Arono and the Dughters of Mash shall be at the pullages of Arono and the Dughters of Mash shall be at the pullages of Arono and the Dughters of Mash shall be at the pullages of Arono and the Dughters of Arono and the Dughte

For Heb. And. As chap, 13.8. or, Or; as Gen. 2.6. Judg, 11.31, that is, elfe, Otherwife: as some well render it here.

it Shall be, that] As chap. 7. 21.8 11.11.or Moab shall be; as chap 13.14 Babylon Shall be.

as a wandering bird [Prov.27.8.that being driven from her neft hath no place to repair to. Sec of Babylon, ch. 13.14. Of Ammon Jer.49. 5.

call out of the nell Or as a nell (that is, a brood, or young ones in a neft as Deut 32, 11. Luk. 13.34.) forfaken, (as chap. 27.10.to wit, by their dam:having none to protect them)or driven entior, cast out as Egod, 12.33.1 King, 9.7. See chap. 10. 14. And there is in the Hebrew, an elegant allufion to the word of fending, ver. 1. as if he had faid, Send away your lamb; or elfe your felves shall be like birds fent out of their nest, expelled, and driven from the places of your presentabode, Job 29.18.

So the daughters of Moab] As, the daughters of Zion, chap. 3. 16 16,17 and the Daughters of Jernfalem, Luk, 23, 28, that is, the Mo abitih womentor, as fome more generally the promifuous multi-tude of that people. The Jewish doctors understand it of the villages, or lefter Towns, that are as Daughters, to the mother cities: and are in Scriptuze commonly fo flyled, Num. 21, 26,33. & 32,42. But this fuits not fo well with the tenure of the text-unless we wil fay, that the people of Moab that be as wandering birds: and her Towns as a nell for faken, But then, why not the great ones, as well, as the lefs Of which, chap. 15.1,2.

at the fuords of Arnon Or, paffages (as Josh. 2.7.) of Arnon, which bounded their country on the one side, Num. 21.13. there shall they be, either flying from the enemy, out of their land, towards the wildernes, Num, 21, 13, or by the enemy carried captive, beyond the bounds of their country, Sec v. 8. and ch. 15.7.

V.3. Take counfel, etc.] The second branch of wholsome advice given the Moahites for preventing of the judgments denounced againft them: the feduloss performance of kind offices to Gods people, in the time of their diffrelles, wherein they had been much falling, and faulty before, Deur. 23, 3, 4. implying, that had they been careful to to have done, they should not have been now, in the like streights themselves.

Take counsel, execute judgment] Or, call a counsel, (Heb. make a counsel to come: cause a counsel to meet, bring them together as Ps. 2.2. Jand maje a deterterfolie upon a counter to meet, oring timen regenterias Pl.
2.2. Jand maje, a deterterfolie upon a courfe to be accordingly taken, and put in executionas chap. 28.7; Sopfal. 106.30.Or, as founded a capally, and uporghtly, fine with ikknefs of Abrahams pollerity as he did to Lot your Ancestor.

makethy shadow as the night in the middest of noon-day]Or, at noon-day; as chap. 6.12. or, noon-tide, ler. 20.16, at high-noon, as we noon-tayias cnap.6.1.2.07, noon-tue; let. 20.1.6. as 1180-118003, as we due to say. It is a proverbial kind of speech, as one of the lewish writers well observes: whereby God, or men, are laid to made midble, no, ro, of, noon-day: as on the other side, God is said to made noon-day of m dnight, pla1.74.6 with 112.4 & 139.11.12. Of some other uses hereof, see chap. 59.10. Amos 8.9. Here it is applyed to protection, helter, refreshment, concealment. The violent and eager perfecution of the enemy, is compared to the heat of the fun, at noon-day, that is very griceous to a traveller, or wayfaring man, where no shade, or shelter is to be had, Pfal, 121, 6. Ion, 4. 8. Rev. 7. 16.the lewith people fleeing from it, to fuch travellers, fo diffrefled: the relief that Moab should have afforded them, to a shade:

which is used in Scripture commonly, for protection, shelter, refresh-ment, concealment, Judg. 9.15. Job. 32.22. Plal. 17.8.8. 91.1 chap 30.2.3. & 32.2. and the night, being no other then the fludow of the earth interpoled between us and the lune and midnight confequently, the depth of that darkness, caused by the interpolition of so vast a body, as the earth is ! Hence it comes to pass, that the closest concealment, and the most copious refrest ment is here refembled by the making of high-noon, as mid-night. So that-icis, as if the prophet had faid, after ferious confultation, refolve. upon fome courfe, whereby ye may afford what thelter ye are able,both for fafety, and fecrecy, to the diffrested Israelites; be both a fecure refuge to them, and a comfortable refreshing, Sec. Obad

hide the out casts, bewerey not him that wandereth] Or, the wanderer but collectively; taken as appears by the former word, being plu-The fame in plainer terms, that was before spoken. Harbour, and hide those that are driven from their places of abode, and constrained to wander; lest you your selves undergo the like calamity, v.

V.4. Let mine out-casts] The out-casts of thrack, Plat. 147. 2. Chap. 11.12.80 56.8. For it is spoken in the person, not of the Pro-Chap 1.1.1.2. 50.8.1.00 it is proxim in the person, not of the Prophet, but of God requiring this office, as of dury, in behalf of his
people. The out-catts of my people, whom he ownerth yet ashig,
though he had caused them to be driven out of their land, for
fins, and excelles, Ezekt. 1.6.For I suppose not, (as fome do) that to
beather action, why he here terms them his out-caths as being cash
out by him, but as whom, shough cast out foyet he accounted, and
out by him, but as whom, though cast out foyet he accounted, and acknowledged fill, as his, See chap, 52.5, 6.

dwell routh thee]Or, fojourne with thee. As Ruth. 1.1, 2 King, 8,

1,2. Harbour them for a while.

Moab be thou a covert to them from the face of the Spoyler] A meaphor, from fuch places of covert, as beafts use to retire and repair to, when they are hunted and pursued, So Pfalm 27, 5, 8, 23, 7, 8, 91. chap. 4, 6, 8, 32, 2. But who the spoyler here spoken of should be 505, when this office. was to have bin personned by them.

inoula de, or, when this office, was to nave our performed by them; is much queffioned. See thenext clauficand at 1.14, for the extentioner.] Heb. the miller, or fueler, or anyinger out, Prov. 30.33.1 is uled of the wringing out of mille, by milking, or, fuelen, 6.16.86 66,11.06 blood, when it is not let our barely, but prefled, and crutht out, Levit. 1.15.8 5.9. of mater, when it s not fuffered to drop, or run out of a cloth, or flecce; but is wrang out, by fome force used to it, Judg, 6.38. Of drink when not only the liquor, or thinner part of it, or what comes away of it self, is drunk offibut the lees, or thicker pare of it, or what foever remains behind is fucked out, and so setched out, that not a drop, as neer as may he jacked out, and to techned out, that his a drop, as here as may be; so dought sit, which we utilially call writinging of the pet, or only plain 73.10-62 71.83, thuy, \$1.17, Exck. \$3.34 and it firly expedient he nature and practice of an opprefing tyrant, that fucketh and wringeth from the people over whom he tyrannizeth mot the milk only of their libbliance, but the blood of their bodies; and leaveth nothing unto them, whereby to fublift. See chap. 3. 14.

is at an end]Or, is brought to nought: as ch 29.20, or, shall be no more,chap.33.1.

the (hoyler One of the Hebrew Doctors makes this word, not in common fenfe only, but in proper fignification also, the same with the former; because the word is used sometime for a Pap, or, a Teat, Job 24.9. Ch. 60.16 but there is no place produced where it fignifies a sucker or a wringer as the former; but it is used commonly for a plunderer waster or spoyler Amos 5.9 and for plunder waste, or spoyler Amos 5.9 and for plunder waste, or spoyle

ch.13.5.82.4.859.7, caffed, st spent, it clean gone, as Job 7.9. Psalm ranglet JOT, is consumed, is spent, it clean gone, as Job 7.9. Psalm 73. 16. Chapter 15. 6. and 24. 13. or, shall be clean gone, as be-

the Opperflors] Heb treader down, or, trampler upon, for the word is fingular, as the former, but taken collectively, and the verb therefore plural or distributively, as if he had faid, each one of them, chap. as f. e. treads men under feet without mercy, Dan. 8. 7.10. Lam. 3.34.or that spoyls and makes havock of that which he cannot carry away that poyls and makes havoor of that which he cannot carry away or make use of, like beaths, that kill more then they are able to devour, Dan, 7.7. Mics, 8. See chap, 1.6. Howbeit a Jewish connect, because the word also fignities a creepe, or a worm, Gen. 1.6. 5, 0. Plat. 69,34. would have hereby meant beafls, or noxious and harmful creamers, which are fent of in judgment upon a Land, See chap, 1.5., but whether he mean properly, or metaphorically fo taken , he tels us not. Such are Tyranis and Oppreflors oft compared to in Scripture, Prov. 28,15. Ezek, 22.27. Zeph. 3,3, but the former sence seems the more naturall,

are confumed out of the land] as Plal. 104.35. or they shall be uterly confumed, there shall be an utter riddance of them out of the Land, to wit, out of Iudah, the land that Gods people possessed, For it is commonly conceived, that the scope of the Prophet here, is to let the Moabites know, that neither the calamities and difirefice of Gods people, in regard whereof, the offices before men-tioned are in their behalf required of them, shall last long, nor the performance of them, confequently, be over-burdenfome unto them for that Sennacherib with his forces (who by the terms here Chap, xvi.

14. V. 5. Andia merc's finall the Throne be eshablished] This is added, to assure the Moabites, that though the Jewish State might feen much impaired and weakned, by means of those calamities before much impaired and weakned, by means of those calamities before the control of the former streight and by much impalsed and weakned, by meems of those calamities before intimated, yet it should be rechored to its former fterigin, and furfree palse, either by the comming in of Ezekish, after his Fathers decease, chap. (4.9). 8 Ming. 187, or . by the letting of the Effatt again, after Sennacheribs overthrow, chap. 31. 17. 83; 71. 8. 38.8, and Moab therefore might do well, to a fifted them this kindless, that he might expect the like favour again, at their

the throne] That is, the king dome; as Plalm, 45, 6, with plal, 145, 13, to wit, of ludah, or Ifrael, 2 Sain, 3, 10, called the Throne of David. Chap. 9.7. Jer. 17. 15. Gods Throne, 1 Chron. 19.23 as both fetled by him, Pfalm 2,6, and a type of his, Dan. 7.24, 27. Mic. 4.7. Luk, 1

fhall be established] Or, setted, and restored again to its former strength and lustre. See chapter 2.2.2 Sam. 7. 13.2 Cht. 32.22.

33. in mercy] Or, benignity, or, bounty, Prov. 19, 22. & 20.6. which former feter to Godyby mercy, as it is rendred here, understanding. Gods free favour, and goodnekins Pd. 18, 93. (Chap4.9.4.) Others to Exchinh, understanding by it, his kind, and benigne carriage, (opposed here to the cruel courtes of oppose (long, and very news) metaleving, and right might be poor opposelfed, plfs.1, 72.3, 6, 7, 12.1.4. Prov. 16, 22. & 20. 28.8 29.14.Dan.4.27.

28.8. 29.14.Dan.4.27.
and he shall sit upon it or one shall sit upon it as chap. 8.21.8. 14.
30./a Ruler shall not be wanting to it. [141.132.11.] cr. 33.27.26.
Exckish a type of Christ, for a time, ch. 32.1, Christ himself, for e-

ver, Luk, 1.33, in truth) That is, firmly, furely, as having reference to the effa-bliffment of the throne mentioned, So Prov. 11. 18, dremark of trath. comment of the throne mentioned, so revertile, arrange of them in a flav reportant of tribution in trull, for a flav; and them is returning. Chap, 61. 8. or, conflantly-as respecting the due, and daily administration of judice, a principal means of procuring that ellation of the conflantly pudgeth the poor, but those flatt be effablished for ellipse, the conflantly judgeth the poor, but throne flatt be effablished for ellipse.

in the Tabranate of David] In the houle; or palace of Davida type of the Church, Amos, 9.11. compared to a tem, or tabbilately, an aplace, that people retire to, for ficher, again fit form of trial, or heat of Sun thine, 1/24.31.a.o. Chap.4.; 6. and fuch ought all course of judicature to be, chap.3.a., though often times, through mans stormption, they prove nothing lefs unto those that repair to, them for retire if test? for relief, Eccl. 3, 16.

for relief, iccl. 3, 16.

judzing JOras Some render it, who finalt judget, and so after:
who finall seekand hosses, judzing JOras Some render
who finall seekand hosses, judzingthat is, hearing castes, and deepleting hemuche forcial office of Rulets, in regard of their own poelform thence called Judge, Deut, 16. 18. ludge, 44, 1, 48, 13, 12, 2, and
of also, Some hater tender it a judge. Howbeits, 108 judging, seems
here to be mentioned as a note of peaceable times. The ordinary
ocurie of judzinary proceedings, being in times of wargand publike
didutbance, ulually interrupted, and obstructed. So of Dauld, 1 Chr.
18. 14.

18.14, dad feeing judgmen JOr, pracuring: a SEIA. to a proturing his peoples good, or, as some of the Hebrew doctors, nor doing judice only to fuch poor, or other, that appear before him, is seener if the making enquiry also after but wrongs, as are committed but conceiled and involvered, because the opposite date not come to complain, for fear of the power and greatnesse of those that wrong them, that unto such also he may do justice See Neh. 13.10, 11. Se God is said to make inquisition for murder, to avenge it, whether it be complained of to him, or no, Plahn 9. 12. See chapter 1.

and haftening juffice Dispatching and dispeeding causes, without needless delayes, and hastening the execution of it. So a ready Scribe. Ezs. 7.6 and, a quick, or, a speedy writer, Plal. 45. 1. or, as fome, fedu lous, or deligent, in the administration of justice:as the word is rendied.Prov.12. 39.but that seems implyed in the former branch. See of David,Pfal, 75.2.& 101.8.A sate learned Annotator would have it rendred, both here, and in those other places, shiffel, because the modern Syrians fo use the word But I see as yet no necessity of re-ceding from the received version, which suiteth well with the former

judgment and juffice] So of David, 2 Sam. 8.15, and of Solomon Pf.72. 1,2, See ch. 1. 27

P1.75.13.50c CO.1.1.27.
V.6. 1112 how heard of the pride of Mosb(he is very proud) even of his hang(hingf), and his pride, and his wrath] Some suppose the words spoken by the Prophec, in the person of other people, as protessing not to wonder at the destruction of Mosb, his extrems pride, and haught nels calling for it, and juftly deferving no less. Others, as in the person of God, as implying, his taking notice of their inso-lent and outragious carriages against his people; and so understanding it, the words would be rendred, we have heard, or, do heare

C. I. S. A. T. A. C. A. which he to much diffaired. Yeave find express mention of him, as an affifiant to the Chaldees, in their expedition against iudah and Ierufalem, under Jehojakim, z King. 14.2. See Jer. 48;

but his lyes thall not be for Heb. not fo his lyes, as Job 11. 3. (fee chap.44.25. Jet.50.36.) 21. his devices (from a word that lignifies to devise, i King. 12. 33. Neh.6.8.) not fo. An usual detective form, Gen.48.18. Exod.10.11. Num.11.7. Prov.15. 7. Luk.21.46. Weath are not rightly his barres, they are matters of no might, and in vain for him the refore to confide in them. The particle is uthel for fightly, Numb. 17.1. 2 King. 7.9. the noun for barres Exed. 25.14 & 27.6. the firehight of gates and titles Plate 147.

V. 1. Therefore shall Moad bowl for Moad or, to Mond at Chap. as implying a vicifitude of howling on . every fide, For fothe nexe branch hath it.

obancia nati it.

*there one [hall how] [teb. all of him/co wit of Moab][hall how];

*a general howling there shall be. See chap. 13.2.5, 8. let, 40.20.

*Moab for Moab, or to Moab as Egypt against Egypt, chap. 19.2. and

nous or nousous massess eggs againg Eggs, stap, 9.2. and the Lord faw the Lord, a Thirt. 18 See Jer. 48, 37.
Thirt. 18 See Jer. 48, 37.
for the foundations of Kirbshilleth Jhall se mouth Jor, as some of the foundations of kirbshill seed in Challet middlate, or talk A change of the person

asch, \$45.
the foundations] As fer 50.15. Ezra. 4.12. intimating, that that Int foundation? Int ser, 50.13, 1.272.4.12, intunating, tractinate goodly, and foot out ever have not to be facked only, but utterly treat with the very foundations of it, (as II.147.4) that which a time of all the ancient otities of Mondy, had eldiped in the expedition of the three kings again though, a king, 3.15, Itowber of the three kings again though a king, 3.15, Itowber of the three kings again though a king, 3.15, Itowber of the three kings again though a king, 3.15, Itowber of the three kings again though a king, 3.15, Itowber of the change of the control of the three kings again though a king, 3.15, Itomber of the change of the

ther voorsand the words to lowing peak or white, yet. 1. 8. Kyhnriffeth [Called allo Kir, Chap. 13. 1. and Kir-hrrtz, hereafter ver. 11. and fignifieth, in all likelihood, the city of line fun, (a sby the Grécks, Gu, in Egypt, Gen. 41. 50 is called Hellopolis, and Beth-Brithly among the lews, 2 King. 14. 11. 13. the hospif, or the Temple printing attong the telesystem, 1992 attong the telestation of tele 9.7. Howbeit, Some there are, that would have it to termed, from a word that fignifies an earther pol, or, a polsterd, Levit. 15.12. Job 1.8.Pfal, 22.15, chap. 30.14. & 48.9. Jer. 19.1. & 32.14. in regard of a number of Potters there resiant, and of the curious earthen ware, there made or, because the walls of it were built of brick, hardened in the fun, as were the walls of Babel, Gen. 11. 3, and of those cities, that the Hebrews built, for Pharao in Egypt, Exod 1.11.14: because stone, in shock low and most places, was not so plentitul.

But the former seems more probable. See chap. 19.18. and Ier.

[hall ye mourn]Or, mutter in a mournful manher. See chap. 8, 14: justi ye mara/JOT, mutter in a mournful manher. See chap 8, 14: So chap 3, 14: So chap 3, 14: So chap 4, 14: So chap 1,6,0: talk, and fay of it.gs. followith: and the word indeed, doth, very commonly import mediation, and fiftethy communication from theme proceeding, John. 1,8. Pfalm. 1,7. & 2. J. Job 27. c. chap 3,3. 18. & 5. J. 3. But the reading that our Translators, with other Interpreters of good note, here agree in, feems most comman to the Prophets purpose; and the world is by him, more then once, else expound it, render it, fer, 48. 3.1. a flace parallel to this. Juryly they are flicked joy. as forme of those, the chart maintain the latter exposition of the follows they are contrate, or delivoyable they are contrate, or delivoyable they are contrate, or delivoyable they have have the have they have they have they have they have have have the have the have have the have have the have the have have

ed, as the words of the Prophet, implying a fruiliration of their hopes, and expectation of any reliefe there; the very, foundation of that city being utterly ruined. But we need not after our ver-fion in that behalf. The particle is used for a note of asseveration, or confirmation; furely, 1 Sain. 27, #1. 1 King. 22132, Yet instead of

Bricken, I should rather render it, either lamed, (as the word is u- 1 and their wines, whereof they had great plenty) was carried away eta, a intonut rauter retuter a, etitler tamen, (et alter word; atter fed of a lame person, 1 Sam.44, & 9, 9, 3), and unable therefore to suftain their superfluctures; or, broten, or, broiled; or (if our lin-glish word of a wall of stone-work, or brick-work, would bear it) contrier; as of mans spirit, or mind; it is tendred, chap, 66. 2, instead whereof is used, ch. 57. 15. a fpirit beaten, or, broken, or, ground to dult, or rouder. Some make them the words of the Moabites, speaking fo of them. Others, of the Prophet, importing the cause of their mourning so for that city. So some make, that understandeth the place of bottels; they are broken.

V. 8, For the, &c. | Or, Morcover: Or, Alfo: as chap. 15.9.8 32. v. 8. For 106, &C. 1 CT. Attender: CT. 7419 - as Chap. 15, 18.8 32.

13 For the Prophet gorth on in relating the grounds and causes of their mourning, to wit, not the razing of the cities, only; but the [poyl, and waste of the whole land, and countrey about them: as 2 King. 3. 19.ch. 1.7

the fields] Or, as Some, the vines : because they suppose it so to the parton J or, as some, in come, to occanic they impose it to to be taken, and is by divers to rendred, Deut. 32, 32, but thereof there is no necessity, either here, or there. By collation of places, it is justly deemed to lignific fields, not lying waste; but many naged; and either tilled for grain, or fet with fruitful and ufeful plants, See 1 King. 23.4. Jer. 31.40. Hab. 3.17. in which laft place. fields, and vines, are diftinct.

of Helhbon] Of this City, see chap. 15. 4. it seems from hence to have been seated in a sat, and sertile soyl. See Cant.

7.4. languish] A metaphor taken from persons so over-mastered, and quailed, through infirmity, or fear, that they are ready to faint away, with qualmes, and feeblenels of ipirit, Joh. 4.3. Neh. 4.2.1 Sam. 2.5 with qualmet, anatestections on in-systom-19, 1-et, 4,2-1 Sain, 2, 7. Joel 1.

5.0.6 lands, chap. 24, 48, 23, 9. Nah. 1.4. when their goodly beauty, wealth, fruits, crop, and verdure, is all waffed, and gone; to Towns, and Cities, when decayed, and deftroyed, Jer. 14.2. Lan. 2. 8. the word here used is fingular; though the word foreigning in, and con-joyned with it, plural; to denote a general waste of their fields; as if he had said, the fields, each of them languisher; the very same manner of construction is, Hab. 3.17.

and] A defect of the copulative as ch. 14.5. & 15.1 Hab. 3.11. or, it may be rendred; as for the vine, &c. as 1 Chr. 28.2.

the vine; For vines: as Chap. 7.23, 82 24.7.10 wit, they do like-wife lauguith, Howbeit, Some by vine, or vineyard, understand here, the city it felf; so termed in allusion to the vineyards round about

of Sibmah] A city sometime taken from the Amorites; and re-edified by the Reabenites, Num. 32.38 unto whom also it was affigued for part of their poffession, 13.10. See the note on e. 15,2. it feems hence to have been a place of note, for special good wine, which the

whenever to have been a pase of which are the level of the health of the health of of the health of or, of the Nations. The great Commanders of the enemies forces, whether Affyrians, or Chaldeans, and other their affociates.

ther title allocked www] Or, beaten down: as Pl.74.6.
the principal plants thereof] her choiff plants. Of the term here
ulfed, fee on Chap.5.2. & 19.9., they have utterly wasted it; for the
meaning is not, that they had picked out the choyce plants, and left the refidue; but that her plants and vines were generally fuch though there want not, that expound the words metaphorically, for the persons of note, and name, abiding in those parts. The wholesentence may well this be rendred; Those choyse plants of the vinc of Sibmah, have the lords of the Nations broken down; for the pronoun is commonly in such constructions, superfluous, save that the ufe of that language, as a kind of elegancy, admitteth it. So Gen. 2. 17.ch.8.12.86 45.9.

they are come even unto Fazer] Or, which reached, (Heb.touched: as ler. 48.32, & \$1.9. Mic. 1.9.) even unto Jazer: a defect of the relative; as Gen. 39. 4. Exod. 13.8. ch. 42.5. This fome understand of the men led away into captivity, and of the wealth of the country, carried away out of the land by the enemy, ch. 15.7. Others rather, of the large extent of the vines; and vineyards growing in Town fituate in the confines of Moab, deemed to be that, belonging to the Tribe of Dan, whereof mension is made, Joth.

they wandred through the wilderneffe Oc, that, (as before) or, and (as ch. 14.5,6.) wandred, (that is, winded to and fro ; as in wandring to and fird, men are wont to do, untill they reached) to the

ticle, from the former branch to be fupplyed.

ber branches were firstehed out Or, spread abroad. So is the verb
ticle, Num. 11.32. ludg. 15.9. 1 Sam. 30.16. 2 Sam. 5.18,22. Some offed, Num. 11.32, ludg 15, 9. 1 Sam, 90.16. 1 Sum, 5.18.33. Some render is, placet by 90 placet of 3 and diffiputed, broken, off, and featured here and there's alleadging, Chap, 33.32, to that purpole; whereoffee there. But from the fignification of fyrording, or free-thing out comes the word, ufed by leremy, in this argument, let. 43, 1, and answering that other word, ufed by the Prophet here, and no where elle in Stripute Gound, for branches, to termed from floor-them there are the property of the property of the property of the stripute of the property of the prop

ing out here, as from freeding out, there. See Ezek, 17.6, 7.

they are gone over the fea That is, carryed away beyond fea. So most interpreters; supposing the meaning to be, that all the Moa-bices wealth (which consided most, lay some of them, in their vines, out of their country, together with a great part of their people, inout of their country, together with a great part of their people, inc a land, far tenmore from theirs, See chapt, 27, fills the world may well, and (as I suppose, with some other) might better be rendred, they pulled over 1 site Sex a chapta, 8.8. R. 10.38, [ex., 10.) that is, to, the dead Sex, the lake of Sodome; whereon Moab bordered. See chapt, 15.5. or, the Sex of Jexcy; a sit is, Jex. 48. 3., which can be set to the sex of the sex well be deemed to fhoot wide, who, by the Sea, would have here underflood, either the Aflyrian river; or the Mediterranean-Sea. Mean while, I incline to the latter interpretation of this passage; to wit, that not a far deportation of mens persons, or of their goods, and chattels; but a large propagation, and extension of branches, feems here to be delineated. See the very like to this, Pf, 80,9-12. and the very fame; but contracted with this, Jer. 48.32, both re-lating the former flourishing condition of the places there mentioned to move unto commiscration, and to make the lamentation, for their present desolation, the more grievous.

V. 9. Therefore I will be wail with the weeping of Jazer, the vine of Sibmah | Of this fee Chap, 15.5. and ver. 11. Among those that thus read and render the words, there is fome doubt moved, what the weeping of Jazer thould be. And fome of them would hence gather, that Jazer was facked, and ruined, before either Sibmah, or the reft, hereafter mentioned. And so the meaning should be that he should lament the destruction of these katter, in the same manner as that other had been lamented before, But the words are, by others, diverfly rendred. Some read them, I will bewait the weeying of Jaze: the weeping (supplyed out of the former branch) Of the wine of Sibmah: That is, I will bewail the miseries of them both; or, I will bewail them, as their inhabitants did, when either of them were destroyed. And some again, I will bewail the weeping (that is, the calamity) of Jacer, and the vine of Sibmah, But these take no notice of the particle, which in these forms hath his peculiar fenie, and ought not to be difregarded. The words therefore, to avoid all ambiguity, would be thus rendred; I will with meteping bewait (that is, very grievously bewail: as chap. 15.
5.) Jazer and the vine of Sibmah. And this reading the points in the text confirm, which fray the voyce at, neeping; (for the article answering our the, is not here.) Of the defect of the copulative, fee chap 15.1,2. and both of it, the places mentioned, and the oc-cation of mourning for them, fee ver. 8. See also further hereof, on fcr.48.32.

Twill water thee with my tears, O Heshbon, and Elealch] I will pour down streams of tears upon thee; as the Psalmist, I water my couth with my tears, Pl. 6.6. See also Pl. 119. 136. Jer. 9. 1. And there may be fome allufion herein, to the famous fiftpools at Heftbon, firentioned, Cant. 7.4. as if he should say, she should not want his tears to water her, though she had water other wise in abundance, Both of it, and of Elealch, which it feems flood not far from it. See

for the shouting for thy fummer-fruits, and for thy harvest is fallen Or, over thy fimmer-fruits, and over thy harvest. Such finging and shoulding, as those were wont to use, that did reap their corn in harveft, or did cut, and tread their grapes at vintage, either to pass the vert, or inclusi, while they were in work, or to encourage one another, unto work, yer, 10, Jer, \$7.30. Or the floutings, and acclamations, that in mirth and fport they fuel to make, at the bringing in, and housing of their corn, and ruits, their harvest and vintage, chap. 3. shall fail and cease; none such shall be, because no vintage, no harveft, no reaping, no cutting no bringing in or housing of ought the enemy having spoyled, and made havock of all, chap. 15.6 ver. 10. Howbeit, some understand it of the enemies shout, and that way most of the Jewish writers go, rendring the words, Because up-on thy fummer-fruits, and upon thine harvest is a shout, or an alarme fallen: that is, because the enemy with a shout, such as is commonly used for encouragement, in joyning of fight in the field; or in way of jollity and triumph, at the surprizal of some place, hath suddenly fallen in upon thy fields and vineyards, to make spoil and havock of whatsoever is found in them. So is the word used, Ier. 51.14, See Icr. 48.32 where inflead of the shout, it is said, The spoyler is fallen upon thy summer sruits, and thy harvest: which consums the latter sense. And Amos, 2.2.

[umm:r-fruits] Heb. [ummer,Gen.8.22.So 2 Sam.16.1.as barveft,

[httms://ini) Texc.) furnity schemes (scheme) for crops and for Chap, trail.

V. 10. And gladness is taken away, and joy out of the plenifull field. Heb, And joy and gladness is gathered up out of the Cannel. That joy and mirch, that in harvest time they had wont to have upon the return of a plentifull crop, after their fore-going labours, and pains taken in tilling their grounds, Pf.4.7.8 125.5, 6.ch.9.3. & 24.

8.5cc ler., 48.33. Heb. is gathered up, or, gathered in, Chap, 11. 12. & 10. 14.8: 17.5.8 62.9. But the word lignifies allo, taken army, Icr. 8.13.8.10.17.8: 16.5. And it feems here uled, with fome glance, at the gathering of their harvest, and the mirth then expected; as if he had faid, Your harvest, and your harvest-mirth, is all gather-ed in, before hand, for you. It is all gone, ere you can come to gather it your felves. See ch. 57.1.

plentifull field | Heb.Carmel, See ch.10,18, and in the vineyards, there fhall be no finging, neither fhall there be Chap, xvi. finating] Or, in the vineyard, finall be neither finging, nor [hauting. No merry note, nor joyfull noife, (for fach the words, here uted import, ch. 12.6. Ext. 3.11.) the matter, and occasion thereof, being

thetreaders shall tread out no wine in their presses] Hab, treader (but collectively put for treaders; as Chap. 63, 2.) and the preffer; to wit, of the Moshites. They trode out, as at this day, their grapes, not in fuch prefies, as we use now for Sider and Verjuice, with weights and ferues; but in open vessels, or fars, with their feet, Judg. 9.27. Neh. 13. 15, and the treaders (Job 24. 11.) used to chant merrily, as they trod, when they tasted the sweet liquor, Jer.

25.30, and 48.33.

I have made there vintage shouting to cease Heb, the shout. I have I have made their vintage Jonating to reafe] Heb. the Jonat. I have filled their merry (houtparty); by taking away the ground acule of ic; and parely, by fending in upon them a fad flows, in the room ofit. See Jer. 48.33. Howbir Jone interpreters of nore, underthand this, as Johen in the perion of the Moables, forbidding any fuch Jonate. The which there is the second of the perion of the Moables, forbidding any fuch Jonate. The mean the control sole of the second of the period of the Moables. But this feems not fo confonant to the parallel place in Jeremy, beforecited, where it is conceived, as spoken by God. See Ier. 48.

33,35. V.11, Wherefore my bowels shall found like an harp for Moab] Ou of tender pitty and compatition to Moab, whole mileries are fo great and grievous, that they may well move an utter enemy to commile rate his condition; I will make doleful lamentation, fuch as is wont to be made with mournfull kinds of mulick over the dead laid out, to be made with modification is also or minick over the dead land offig. and a burials, Jer., 3,17-20. Matth, 2,3,20°, my bowels, upon the very apprehenion of it, as rolling together, tumble, and make a noise within me, as the firings of an harp found; when they are fluck with the finger of him that playeth on it, So ch. 63,15. Lam. 1. 20.

Hol. 11. 8. See ch. 15.5. ver. 9.

and my inward parts Heb. the midst of me. That is, my heart, Pf.

22. 14. & 62. 4. My heart is troubled for him, His misery, and calamity goeth to the very heart, with me; and makes my heart beat within me; Pf.38.11.Jer.4.19.Lam.1.20.

for Kirharold See ch. 15.1. ver. 7. All this would fome have spoken in the person, not of the Prophet himself, but of the Moabites, whole confidence was most, of any place, in Kirheres, which they faw now, with all the country about it, wasted and ruined, But the collation of this pallage, with Jer. 48. 36. leems to infer the con-

trary.
1.1. And it shall come to passe when it is seen, that Moab is wetary on the high place, that he shall come to his Santtuary to pray] Or,
it shall come to pass, (Heb. it shall be; as Chap. 14.3.) or, it shall us positicome to poly, (Heb. us float be; as Chap. 14.3; Or; us float course to poly; that (as chap, 10.0) though fast Chap. 1.13; Mode of prefent immelely, (Heb. be feta; as Chap. 1.13.) though he tire himself on the high places, and come to his Santhury to proj. The course can che the described, that Mode bloodly or might in this his difficult take, to get relief and incross, against the enemy invaging him, by repaining to this high places, and doi-temples, and tyring himself out in his fuperfittions fervices, and all you purpole.

Moab] Either the Prince thereof, or the people , Chapter

is meary] Or, tive himfelf ; as Chap. 47. 13. Either with running to and fro, from place to place; or by multitudes of facrifi-ces offered one after another, as he did when he defired to have Gods people curied, Num. 22. 39,40,41. & 23. 2, 14,27,30.
on the high place] Put collectively for high places. Or, fome place

peculiarly to tearmed; as Ezck. 20, 29. See ch. 15.2.

bis Santtuary Abufively to tearmed. The temple of his chief ido Chemosh, 1 King. 11.7. Jer. 48.46. which was to that idolatrous nation, as the tabernacle and temple were to Gods people, Exod. 25.8.

2 Chr. 20, 8.Pf. 78.69. but he [hall not prevail] Heb. and; as Chap. 13.18. Or, that y (as Chap. 13.2.) or, yet, as Chap. 17. 6. He [hall not prevail. Heb. He [hall not be able. But so the word is used, Num.22.6,11.Hol.12. 4. His god shall not be able to do him any good. Though we need not, as some, insert that into the text. For the Pronoun here hath reference to Moab, before expresly named, not to his idol, not mentioned. See Chap. 46, 7, Jer. 48. 13. As for that, which some would have here intended; that he should not be able to reach thiwoman nave nere ancoured; that he mound must be able to teach thirther, the enemy either intercepting him, or having already furprized the place where his Idol-temple flood, ferms not fo well to accord with the reft of the context, whether of the two waies, before

propounded, we read it.
V. 13. This is the word that the Lord hath Spoken concerning Moab, fince that time] The conclusion of this fad Sermon, or Prophecy against Moab. Not unlike that, wherewith the burthen of Ba-bel is concluded and configned, Chap. 14.26 intimating this down, concerning the utrer destruction of Moab, to be a doom irrecoverable, paffed, formerly, with God, and revealed to the Prophet: for the stronger confirmation whereof, there is somewhat further now added, ver. 14.

This That which I have delivered concerning the land, and State of Moab, hitherto related. See the like close, Jer. 48.47. the word] The doom, or fentence; as 2 King. 9. 36. Jeremy ren-

ders it, judgment. concerning Moah] Or, against Moab. Heb. unto; as Jer. 48. 1. &

fince that time] Heb. from then. Oc, fince then, as Plal 93. 2. Prov. 8. 23. chap. 44. 8. & 48. 3, 5. Now by this form of speech here, fome conceive no certain time to be understood ; and therehere, to me conceive no certain time to be funderined a mutation.

And foir form of the places pointed to, it feems to be taken, O-thers fuppole that fone certain time is thereby defigned. Some the time prefent, and render it, from this time; as allo the fifth words time prefent, and render it, from this time; as allo the fifth words of the next verse, even now; as an exposition of this clause. But most, some time past; (as indeed, the constant and general use of the phrale, requires it) either the time when Balak hired Balaam the prate, Itsuites it enter the time when God enaded that law against the Moables, inhibiting the receiv of them into communion with his people, Deut. 2.3.3, 4. Or when being fubured by David, they became tributary to the Crown of Ifrael, 2 San. 8,2, or fince their revolt from it, 2 King. 3. 4, 5. or, when their destruction was foretold by Amos, in the reign of Uzzlah, Amos, 1. 1. & 2.1-3. or lastly, from the time that this judgment, past upon Moab, was first revealed to the Propher, that which followeth, ver. 14.being afterward added thereunto. The like whereunto, See Jer. 36. 32.And of all thefe, the last feems to me the most likely to be intended; though the words would be rendred, as they found, in-definitely, beretofore, or, functime fince, without restriction, ar limi-

V. 14. But now the Lord half [poken, faying] The Lord hath now added fomewhat further, to what he had formerly denounced aaward to internal trustiers, to what me nad formerly denounced againft Moab; to wir, concerning a fore-going judgment to be shortly inflicted upon him, before, and befides that utter defiruction, beforementioned; together with the time prefixed, and limited, for the execution of the fame.

within three years] About these three years, there is much diffention among Interpreters. Some would have the words read, not ron among interpreters. Some wond have the words read, into within three years; but in, or, for three years. Expounding them, not, as fetting a time, at which this milery of Moab should begin, or from whence it should commence; but importing onely, whenor trom whence it mouta commence; our importing oneryywhen-foever it began, how long it fhould continue. That it should not laft long, as Babels, before, Chap. 13, 19-22, it should not ex-ceed a three years term. But this Interpretation, hath but few fol-lowers: and other places, parallel to this, as Chap, 7, 8, & £1.16. (though a little difference there be in the particles uled there, and here, carry it, rather, the other way, ro wit, as defigning a certain time, which this calamity (hould befall Moab. But among those may be aniwered: First, That though Elay, and Jeremy, use ma-ny the same terms, and that of the devastation of one and the same land; yet it followeth not necessarily thence, that they speak of the same time; yea, or the same particular dessection in the Book of the revelations are many forms and expressions borrowed from the writings of the ancient Prophets, yet applied unto the stories of other times, then those whereof those former Prophets spake. Secondly, it appears that Moab had been dispossessed of much of his land, not onely before the times that Fereny points at; but long before the times that Elsa lived in: See head to see he had been long at reft, before the owners words imply onely, that he had been long at reft, before the overthirm then themoned; nor had endured, and undergon fuch a general deportation, as either the ten tribes, or the other two of Gods people had done. Thirdly, Josephus faith not that three year, but that five year, after the fall of Jerusalem, Nebuchadnezzar invaded Calosyria, and after that sublued, fet upon the Moabites, and Ammonites, and made a conquest alfo of them. And laftly, (though it were granted, as I suppose it well may be) that the fore-going Prophecy of Moabs atter devaftation, was by Nebuchadnezzar to be accomplished; yet could it not be necessarily thence inferred, that the three years, here mentioned, might not commence from a nearer tearm, then the times of Nebuchadnezzar. There is no necessity therefore of drawing the period of these three years, so low: nor is there ought to countenance such a vast divulsion of them, from the time of the del very of this Prophecy. Whereunto other, with better ground of reason, reduce them; though they also are at much disagreement among themselves. For some would have them to commence from the infl year of Ezekiah; Supposing this prophecy to be of the same date, with the next before it, denounced against the Philistines, Chap. 14, 28, and that Sasmaneser in the south year of Ezekiah, when he came to beliege Samaria, 2 King, 18. 9. took the Moabites land in his way, But this feems not so well to fort with the advice given to Moab, by the Prophet, for the prevention of this judgment; to fuccour, and harbour Gods people driven out of their fucinity, ver 3.4, there being no occasion given, of shewing any such kind office to Godspeople, during the three, or four first years of Ezekiah's reign. Others therefore, drawing down these

Annotations on the Book of the Prophet Isalah. Chap.xvii.

Moabites, in that Allyrian invalion. But it is deemed rather, that Mosbites, in that Allyrian invasion. But it is deemed rather, that they were of the lewill people more peculiarly foe tearmed; in the behalf of whom, those offices are required by the Prophet. Others therefore, go yet lower. Some fixing the date of this Prophet, much about the eleventh year of Ezckusil's reign, in whose four-teenth, Sennacherib came up againft Jushi', a King; 18, 13, and with a Jescencio on Mosb, what was here demounted againt it. So, the three years should come about, just together, with Sennacherib viswelfone of Jushi But this onnion labouring of the faunt So, the three years flould come about, just cogether, with Senna-cheribs invasion of judah. But this opinion labouring of the fame difficulty with the former; fome to falve it, make them to commence from Sennacheribs fegg of Jeruslaem, three year after, which, they imagine that Sennacherib invaded Moab; delevedly fiolied and plundered, through Gods just judgment by him, for their harft and unknot carriage toward his people, that had fought fuelcer among them, when their own country had been not long before over-run by him. And this indeed might well like with that, which was from that ustlage of this Problecy, obnot long perote over-tun by him. And this indeed might well full with that, which was from that pallage of this Prophicey, objected against the former. But there is another difficulty arising here, indeed of that hereby removed For Sennacherib, by that blow here, nulcad of that hereby removed For Sennacherib, by that blow given him, while he was minding, and attempting the freegy-atters, then befregone, as yet, of Jerufalem, was so weakned and difficult of the state of the state way against electrically being so soon after it, cut off by the hands of him way on soon for the state way against the state way to deliver my conjecture, or more than the state way to deliver my conjecture, or more way to the state way to state when the state was the state way to state when the state way to state when the state was the state way to state when the state ed) nor by Salmancier, nor by Sennacherib; but by his fon and ea) nor by Salmaneer, nor by Salmaneirs (1) one of the foreign fear-haddon: who after his fathers deceale, having recovered fome frength; it is not unlikely, but that he might again make towards those parts, and invade fome of the neighbouring make towards those parts, and invade fonce of the neighbouring States, and Moab, in particular, expecting fonce opportunity to be dealing with Judah in revenge of his fathers quarrel. Which albeit, with Judah in revenge of his fathers quarrel. Which the state of the particular to the inch that the particular that is in this fath the particular that the particular that is in this fath the particular that is in this fath the particular that is in this fath the particular that the particular that is in this fath the particular that the in this fath the particular that the in this fath the particular that the particular that the in this fath the particular that the in this fath the particular that the p prohicy to have been delivered about the fourteenth, or fitteenth year of Ezekiah; and that, in particular, which is in this last veried denounced, to have taken effect, about the eighteenth, or nine-teenth year of his reign being put in execution, by the Aflyrian king Efai-haddon. To eagrefs my mind herefit more fully; I suppose that the utter deffutition of Moab, here before denounced, and by Jeremy, long after fectonded, to have been executed by Nebuchadnerzar. But as the Lord useth sometime to give assurance of the head of the considerance of come professions. nezzar, But as the Lord literal hometime to give allurance of the the complement of fome prophecies, of longer date, by fome other prediction of a nearer tearm; (whereof fee ch., 8, 16, & 8, 4, & 14, 25, Jer. 28, 16, 17,)in like manner the feems to me, here to have done, For having in the force going Prophecy, threatned the utter ruin of the Moabitish State, which was many years after to be effected; of the Moabhith-State, which was many years after to be effected; the doth here, to give the fronger affurance of the complement of the fame, fore-tell that within three fours after the promulgation of this prophecy, the State of Moab, by the Affyrian King, Efa-haddon, thould exceedingly be importeribled, and empaired. I hat which being then affected, though at prefent, it may be, little expected, might believe to make the two the former demunication, though nor for freedily to take effect.

The way of a pixeliser That is, three Years precisely. Because

as the years of an hireling] That is, three years precisely. Because hired fervants are wont to keep a precise account of the time and nired tervants are wont to keep a precise account of the unit and tearm of years, for which they are hired; the expiration whereof, also, they are wont earneftly to expect, Job. 7. 1. 2. & 1.4.5, 80 ch, 21.16. For as for that which the Jewish writers, and some others, would from this place compared with Deut. 15.18. Collect, that the wound from this piace compared with Lett. 15.10. Contect, that the lews, either might not, or did not to hire any for above there year, neither don't that place of Mofes, necessarily, prove any finch ma-ter; and that the phrase, here used, implyes nothing lefs, may hereby appear, in that it is there also used, where mention is made onely of one year, Chapter 21. 16. See further

there. and the glory of Moab shall be contemmed] Or, it shall come to pass, that (as chap. 14.3,4.) the glory of Moab shall become mean, of light efteem, or of no repute; as I Sam. 18.23. opposed to honourable Chap 3.5, and there is in the words an elegant notion, though fuch, Chap 3,5, and there is in the words an elegant notion, though luch, a scannot fo well be expected in our language; for the word glob, in the same of the property of the prope

Chap.XVI.

Chap.XVI.

Yeas a little lower, suppose this Prophecy delivered in the fourth then become light. He that weights down so much now, shall then became time Salmaneler face down before Samaria, year of Ecckials, what time Salmaneler face down before Samaria, then became the same after three wars steepe, 2 King, 18, 9, 10, he taken from moneys, or wares, brought to the beam to be weighted; taken from moneys, or wares, brought to the beam to be weighted; as in payment, and fale, they uled to be. See Jer. 32. 9. Hol. 12,7. So Plal. 65, 9. Dans, 247. The like elegancy is found, 1 Sam. 3.0. And nor unlike it, is that which Luke hath, where he faith of the Apollles, that they went from the confidory, where they had been ill entreaxed, rejoycing that they had been for much honoured, or, gracted; as to be alphanoured, or, shifty need for Chill, A&S, 4.11. for fo the words there run,

the words there run, with all that multitude, (where-othen ow fo much glorieth, and wherein he fo much prides himself, ver.6. the glory of a State constitute in the multitude of people, Prov. 14, 48.) that is great, or that is now fo great. For forthe article reducibled ought to be, and is fometime, rendredias chap. 15, 16, which not observed deficient the emphasis of it. See 2 Chr. 21, 15, 15 See Jet. 3, 18, A late Writer rendretch it, 19th all his much 1315,30c [61,33.16.11.16.4. That the transfer of the state of the stat

though in two different terms, to intimate, the great paucity that should be left of them. So chap, 10,24. See chap, 24. 6. and feeble | Heb. not many: as the margent hath it; or, as others, not mighty. See Chap. 10,13 few in regard of what they had been;

the copulative is wanting : as chap. 14.5. & 15.1. The meaning is, that Moab flould be brought very low; and his main multitude much diminished.

pie, on whote country ney portatrea parte ward, 2 mig. 13, 17, 5cc Judg. 3, 8, 2 mis. 8, 35, 1 king, 1, 24, 52, & 15, 20, & 20, 1, 2 king, 6, 24, 25, & 8, 12, 13, & 12, 17, 18, & 13, 21, 17, 18, 18, 13, 21, 17, 18, 18, 13, 22, 13, 37, & 16, 5, & 24, 2, Chap, 7, 1, 5, 6, & 9, 12. The like burden(one Prophecies against Damafeus, see ch.49, 23, Amos 1.2, Zach.g.1.

Zach, j.:

Dama[cus] Heb. Damme[ek, Gen. 14. 15.

Dama[cus] Heb. Damme[ek, Gen. 14. 15.

Damme[ek, 1 Chr. 18. 5. (as Nebuchadret]ec, for Nebuchadrat]ec, [cr. 2. 14.)

Jen. 2. 14.) and for the Syrian calls it Damme[ik, Ach. 9. 2. 16.

The Jenil Doctors would have it fo called because Abel was there flain, and the ground there dramly in his bood, Gen. 4. 18.

Others, Because Adam was there made out of the earth, the mould have the control of the carth, the mould be also also the carth, the mould be also also the carth, the mould be also the carth, the mould be also the carth. Others, Because Adam was there made out or the catth, the mount hereabour, being of a ruddy kind of clay, aptro be moulded into any fhape, such as his body was framed of, Gen. 2. Others would have it so named, as a fack, or bag of bloud, from the abundance of rich wine, that the country thereabour yeelded, called the bloud of the rich wing, that the country thereaftou; yeelheid, called the bload of the group, Gen 49, 11, Deut 32, 14. Whence the heathen allo feigined, that their drunken Gold lay hid there, fometime, in a bortle, But hele are meer fictions and fables. It is most likely, that the city had its name from the first founder of it; yet not. Eleazar Abrahams fervans, as fomen have fluopoied; who is flid to have been of Damafleut, Gen. 15, 2. as defeended from parents, inhabitants of that city; and in all likelihoud born, not in Abbahams houfe, but there Besche, that the city had been built; and bare that name before that time, though thow long, uncertain, as layears by the flory of Abrahams purfus of the foreign of Syria, it is such there for the whole country, ver. 3, as Samaria, for the land of the ten tribes, I King 13, 32.

Bebold 1 In stone of attentions, and confideration.

try, ver. 3 as Samaria, for the land of the ten tribes, I king, 13, 31.

Robolal This note of attention, and confideration, is prefixed, partly to intimate the improbability of that which he was to deliver concerning the ruine of Damsdeus, in the conceil of those, the apprehended the Syvian principality, as a State, not like fuddenly, or eafly to be conquered, and that city, as an impregnable period of the certain accomplishment thereof, and partly to give affurance of the certain accomplishment thereof, and partly to give affurance of the certain accomplishment thereof, and partly to give affurance of the certain accomplishment thereof, and partly to give affurance of the certain accomplishment thereof, and the state of the certain accomplishment thereof. whatfoever conceits men might have, either of the impossibility, or

minotobability of it. See ch. 3. 1. 8. 7.1.4.

Damalous is taken may I This was effected, partly by TiglathDieller, who took it, mulfacked it, a King 16.9, but more fully afterward, as fome fuppele, by Salmaneler, a feer he had taken. Sar it; a 1 so others by Nebuchdudezzar, after the defluction of Jenu-

falem, let. 49.23.
from being a city] Heb from a city: as 1 Sam. 15.22. from a King;
from being a King: and Jer. 48.2. from a Mation, that is, from being a nation, it is so ruined, that it shall be no longer a city.

ing a nation, it is to timine, that it man be no tonger a city, and it shall be a ruinous beap 1 Or, but (as chap, 1 of, 12.) it it become (for the Prophet speaks in the Prophetical strain, as of a thing already done. So chap, 15, 1.) Heb. on beap of ruins. See the like, Piai, 79. I. Chap. 25. 2. & 37. 26. Jer. 26. 17. Mic. 1. 6. & 3. 12. There is in the original, an elegancy in the terms of city, and heap, the latter wanting but one letter of the former; and the Prophet using a word here, not else where found in that form, to bring it up home to the former word, with the particle preChap.xvii.

to take that conceit away, say rather and better, that Aroer coasting along upon the river Arnon, lay on the confines of Moab and ing along upon the liver minon, my on the connies of Mode and Ammon; and was held fometime by the one, and fometime by the other; and at this time by the Syrians; and after by the Affyri-ans; as in the next note. For as for that Jewish Doctor, that would by Aroer, have Damaseus it felf here meant; so called, because it was

to be as Arar, Jer. 17. 5. or as Arotr, Jer. 48.6. in the wilderness; Of which term, see on those places, it is by the generality of them juftly rejectes.
for faken]The Inhabitants of them (whether Syrians, or Ifraclites
who were in confederacy with them) being expelled, and carried away captive by Tiglath-Pilefer, the King of Affytia, 1 Chr. 5.8, 26.

and hall be for flocks] The Hebrew word comprehends as wel herds of greater cattle, as flocks of lessas appeareth, Gen. 32.15-17, cattle shall graze freely, where Towns, and Cities before stood. ch.

32.14. Zeph. 2.14.
which shall by down Heb. and they shall tye down: as ch. 4.6.
and none shall make them of raid Heb. none shall be frighting. They shall rest quietly there, the country being so depopulated, that there shall be none to disturb them, or chase them away: A defect of the pronoun, in fuch speeches frequent, Levit. 26.6. Deut. 28, 26. Job 11,19.Jer.7.33.& 30.10.& 46,27.Ezek.34,28.& 39,26. Mic, 4. 4

11.19.1c.7.3 i.e. S. O. C. Terri, M. S. S. Sepraim Tharis, from the tra Tiebs. See Chap.7.2. Their fortrell's life (for the word is col-lective; as Amos 5, 9.) shall not be able to hold our against the enemy but they shall be largeized, flighted, and dismastled by shin. Heb. they shall be largeized, flighted, and dismastled by shin. Heb. they shall be are their fabbath, or time of cellation, and reft : as Levit, 26, 43. Now the ten tribes are here mentioned, and threatned together with the Syrians, Ephraim and Damaleus together; not so much, assome interpreters would have it, either to give the Syrians to understand, that if God spared not his own people, he would much less spare them: as ler.25.29, or because that Samaria was first to be destroyed by Salmaneser; and thereby the Syrians might know what should in the next place betide them but because they were linkt together in a joynt confederacy against use use me tray were inner regenter in a joynt conteacray egaint ludshand the ruing of them both, therefore, by the King of Affyria, is, as in fome former Prophecie, to here again joynty force tool, See ch. 7.1, 5.5, 8.9, 9.1 6.8.4, a. as also. King pt. 4, 9.2 6.1 6, 5.9. The time therefore of this Prophecy feems influence by the following the content of the content of the prophecy feems of the content of the following the content of the wno suppose it to have been delivered after the death of Anax, about the fecond, or third year of the reign of Exchain : as if that date of the Prophecy against the Philistines, ch. 14, 28, did relate, nor to that alone, but to the other also ensuing Sermons: or, that those, that follow it, in the book here, upon record, must of necesfity follow it, in course of time also. See ch. 1.1,2.

and the Kingdome from Damafeus] Damafeus shall no longer be a royal city; nor Syria a Kingdome; but a Province. So Ezek, 30 18, and 33. 28.

and the remnant of Syria] Heb. Aram. So Chap.7.1. either, and from the remnant of Syria; as intimating, that such of them, as remained, should have no royal power lett among them, their King being flain, and none to succeed in his stead, 2 King. 6.9. or, the sentence being continued, and this branch joyned (as it may well) to that which followeth.

the remnant of Syria, they shall be as the glory of the children of tsthe temman of spins, they then be as the gory of the tomatted of the without, they, which in the text is not expedied. The meaning is, that the Syrians, and Ifiaelires, the joynt eachies of Godspeople, should both of them, be alike brought low, mies or Godspeopre, monto outro or diera, de ange orongit low, and firipe of their former flate and dignity, ch. 7, 16, & 8, 4, faith the Lord of bolk? As Chap. 3, 15, & 5, 9, the Prophets usual close, to affire the effect of the word delivered, ch. 14, 24.

V.4. And in that day it Shall come to pafs, that] Or, For (as ch. 16.2.) in that day, &c. as chap. 7.11. For the Prophet feems in these words, to render a reason of what he had said, ver. 3. that the State of Syria should be as the glory of Ifrael, to wit, because they should both be exceedingly impaired; and that much about the same

the glory of Jacob shall be made thin Or, exhaust. See ch. 10.2. the word is used of rivers, when their waters are spent, either drawn off, or drained from them, lob 28.4.chap. 19.6.or, of the bodies of man, or beaft, when their moisture, flesh,or far, is so wasted, that they are grown thin withal, and are nothing but skin, and bone, Gen. 41.19. 2 Sam. 13.4. their might, and multitude, wherein they gloried, should be much diminished, and abated. So. Judg.

Jacob] As Ifrael,ver.3.

and the fatness of his flesh shall was lean] The like metaphor, &

ch.10.16,18.
V. 5. And it shall be, as when the harvest-man gathereth the corn. and respeth the ears with his arm] Oc, And he (that is, Jacob, ver, 4. or, Ifrael, ver. 3. the ten tribes) [ball be, it shall be so with him. See the like manner of syntax, ch.29.7,8.Mat. 25.14. They shall be cut down, and carried away captive, the main body of them, fome few onely left, as the corn is cut down and carried away out of the field, where it grew, by the harvest-workmen, that leave onely fome few gleanings behind them, Levit. 19. 9. Dent. 24. 19. they being no more able to stand before the enemy, then the corn before

the trapers, Rev. 14.15, 16.

the harvest man] Heb. harvest, for, man of harvest; as prefor, a man of prey, Prov. 23, 28, and, peace, for, a man of peace;

gathereth | See ch. 16.10. Deut. 16.13.

gathereth See Ch. 16.10 Deut. 16.13.

ora | The word properly fignifies standing corn, Deut. 23, 24, 26, Indg. 16, 2, but there is in it, an elliptis, or the fibilitative; 16. Indg. 16, 2, but there is in it, an elliptis, or the fibilitative; 18. Sam. 17.28. full; 10r, a full cop., Plal. 73.10, fure, for, a fure covenant, Neb. 2, 28. floor; 5 for, a floor, band, Ch. 19. 40. 10. furniful; 10r, a full diving. Gen. 49, 23. or, olive tree, ver. 6, See for, a fund, full vine; Gen. 49, 23. or, olive tree, ver. 6, See

reapeth the cars with his arm] A defect of the infitumental particle : as Pfal. 17.13,14. or, his armreapeth the cars: Gen. 41.7, 8, 23, 24. Ruth 2.2.

and it [hall be as he that gatherethears] Or, picketh up cars. The former word is used of harvest-workmen, that reap, and guther by armfuls, or lapfuls, Pfal,129.7. this of gleaners, that pick up ear, after ear, Levit. 19. 9, 10. Deut. 23.22. Ruth 2. 2,3, 15-18. See chap. 27.12. Hereby is implyed, that there should not onely be a fiveeping away of a great part of them together; but a fecond gleaowerping away on a great part of ment organity) on a decomplica-ing of them allo, as is faid of the Benjamites, Judg. 20. 45, See the like, chap. 6. 13. That which was affected in the y Teglath-Pi-lefer, 2 King. 15, 20, then by Salmanefer, 2 King. 17, 6, the as two harvelt-ment and inftity, by Efar haddon; as one that gleaned after them.Ezr.4.2.

them, Ext. 4.2. in the valley of Rephaim] A fertile valley, having good flore of corn ground, lying on the Welf fide of [cturalem, John, 15.8.6:18.

16. where it is rendred, the valley of the giants; and the word in deed feems to of spirite, Samu, 23, 16, 18, 22. Deut 3, 17, 20. But the valley may well be deemed to have had that apellation, from the name of an ancient people called the Rephaites, that Inhabited

the name of an ancient people cause are explaints; that financies thereabout, Gen. 14.5, & 15.20. The Propher mentioneth it, here, because a place commonly known to the people whom he spake to. V.6, This securing grape that be left in #1] Heb. And. as ch. 8, 9, 9, 7 fr., a remand of cliffers shall be left in #1; because the verb is singular, and the noun plural: and the noun is included oft in the worth 2 of Gen. 60.6 with vert. 1. The measurement is the whole. is ingular, and the noun pural: and the flouring included off in the yerb: a Sen, 50.26, with ver, 2. The meaning is, that though God thould cause them, by whole multitudes, at leveral times, to be carried away captive by the ceneny, and of those that they had left, forme again, to undergo the like calamity; yet he would not make an utter riddance of them, Icr. 30. 11, he would deal with them, as he had enjoyned his people to do, in gathering their grapes at vintage, Levit, 19.10. Deut. 23, 20, some few clusters should be left, Chap. 65.8. a remnant should still be reserved for a Church, chap, 1,9. & 6.13.& 7.3.& 10.21,22. for even those also that glean, leave some behind them, Judg. 20. 45, 47, ler. 49,9. Obad. 5. See chap.

as the flaking of an olive tree] Heb, according to the flishing of an as in junging of an ourse irrest rates, according to the finding of an olivetree; or, as in the finding of it. The word fignificial properly, not so much a finding of the tree, as a finding off, or, shiring down of the fruit, by beating of the tree, Deut. 23.20, the law here alluded

to. See ch. 24.13.
two, or three berries A defect of the disjunctive; as a King. 9. 32. chap. 38, 14. a very finall number, Matth. 18. 20. to wit, are

in the top] Heb, in the head: as ch, 2, 2.

of the uppermoft bough | So called in the Hebrew here, and ver.g. (for it is no where elfe read) because it is lift up above the rest, Pf. 94.4. ch. 61.6. where, by reason of the height, they cannot easily be reached.

four or five] As before, a fmall number, 2 King. 7.13. Journ of pive [as recince, a man in miner, 3 x mg, 7-13.
In this studied fraitful branches thereof] Heb, in the branches (ch. 27.10, properly, fide-branches; or, spreading-branches, Ezek, 31.
6,3. See Chap. 2.1.) of her fraitful fures; such an one, as hastil preat flore; and where the more, therefore, might well be spared, and left; a defect of the substantive; as Gen. 49.22. See ver. 5.
[Aith the Lord God of Ifrael] Jehovah; who both can, and will

ulfil what he faith, chap. 1.20. & 14. 24, 27. and the God of Ifra. 1 fill, (but not of the Syrians) notwithflanding these heavy judg-ments inflicted, as well on the one, as on the other. See Deut. 30.1.

10. Levit. 26.44. V.7. At that day Shall a man look to his Maker] The refidue of Gods people, refined, and reformed, by thele forementioned calamities, thall then, abandoning their idols, repair unto God, teck to him, trust in him, and depend upon him. Soch. 19, 29,21. Gods end in the chastifing of his, being, not to drive them away from him; but to reclaim them from their wandrings, and to bring themshome to 7 P 2

34.33. that day] Asch 1.1,2. look to | That is, truff to depend upon; as Pf. 25.20. & 34.5. & 121 1,2 & 123.13.28 141.8 ch. 8.17.8 45. 22. Becaule what men trult to, that they are wont frequently, and wiftly to look after, and to have their eyes much fixed upon. See the contrary, wherewith Gods

nave their eyes much inxed upon note the contrary, where with cods people are upbraided, 61, 22, 11, 82, 31.1.

his maker | Whom therefore he oweth all duty unto, and ought wholly to depend upon, Deut, 32, 6, 1/6, 100, 3, and 149, 2. Ecclef.

and his eyes finall have respect to the Holy-One of Ifrael The same notion, in other terms. See ch. t.4.

V. 8. And he fhall not look to the Altars] Erected for Idolv. 8. Ann repair not court of the Aliana J Erected for land-fervice, chap.17, 9. Jer. 11, 13. & 17, 2. Hof. 8. 11. Nor to the idols, for the worthin of whom they were erecked, chap. 30, 22, and were placed therefore near to them, but above them, 2 Chr.

the more of his hands] Whether alters, or idols, 2 King. 21.5. Pfal 115.4. chap. 2.20.

n other respect that which his fingers have made] See ch. 2.8.

either, the groves, and the images; as Pfal. 76-7, But the copulative is here put for the d fjunctive; as Exod. 21,17. Neh. 5.8. Thefe two words, rendred graves, and images, we find divers times joyned together, 2 Chron 34.4.7. chap. 27. 9. Of the former whereof is leis doubt, or difference among the Learned, Yet the word feems tens quaire, or americal among the actuation, actual work to be fometime used, not only for a growt, or a company of trees of lower growth, and lefs stature, growing thick, and close together as on a cluster; of which kind, they were forbidden to plane any neer to Gods house, or his altars, Deut. 16, 21. But for a model, or curious piece of workmanship of gold, or other precious metal, refembling such a cluster of trees. For some such, in likelynotes, retemoning near a context of rotes. For former men, in mery-hood, was that grow which Josiah found in the Temple; but brought forth of it, 2 king. 23.6. And deak with it, as Moles did with the golden calf, Exod. 32.20, and Ezchah with the brazenferpent, 2 King. 18.4. not unlike to the golden vine, and platane, that the Lydian Lord is reported to have represented Darius with, that the Lydian Lord is reported to have represented Datus with Herody, lib.y. Either of both may be tearned, the work of mans hand; because, planted by mans indultry, the one; and framed by mans workmanfhip, the other; whence the phrase of making Yours, here alluded to, 1 King. 16. 33. 2 King. 17. 16. & 21. 3. Howbeit, as before, the word altars, feemed to be put for the idols, worshipped at those altars; so here the groves, for the idols worfhipped at, or in those groves. But, concerning the latter word, there is no finall question: The word is not found, but in the plural, Hammanim, or Chammanim: And is derived from a Noun, that fignifics primarily, heat, Pfal. 19.6. And in the second place, the sun, (unto whom it is also there, by the Pfalmist, applyed) so cal-Nums (unto whom it is also there, by the Plalmuit, applyed) focalled, in regard of his beat, lob 30 38. Cant. 6. loch, 1.4. 2.3. & 3.0. 6. The Chalded paraphrist renders it, Temples: and fo also dothe the Greek, Ezek, 6.4, 6.4 and some of the Rabbines, on Levit. 26. 30. 43 that it Rights, shoules, or Temples, dedicated to the Sun. But this seems not to probable, by the collasson of other places, whence it was a supersymmetric than the state of the sun. it may appear that they were rather some kind of images, then Temples. For of Josias it is said, that he brake down the altars of the Baalim and cut down the Hammanim, that were aloft above, or befide them, 2 Chr. 34. 4. Others therefore, of the Jewith Docos, do with more probability, conceive them to have been images. And wooden images, fay some of them; as also the Greek renders the word, Lev. 16,30. because there is mention made of cutting them down, 2 Chro. 34, 4, 7. Ezek, 6.6. but that is but a woodden ground. For the word, that is there used, is applyed, as well to metal-materials, as to woodden, or treen-fabricks; as to bars of iron, Plal. 107. 16. chap. 45.2. But the images, lo tearned, are by the Jewish Writers, generally supposed to have been images of the Sun; or such, at leaft, as were erected in honour of him, and whereby to worthip him; as the heathen most of them did, Deur. 4. 19. & 17. 3. 2 aug. 23.5, 11.1er. 8.2. 87.18.88.44.17, 10.02.08.81.10. And 10 the former ferms to agree better, feph Ben-Gorion, in his Tenilly flory tells us, that this Hamman both with the Prophets fcope, here, and the like ellewhere. See ch. was an image, and made like a man of a middle age, with horns on 30.15. his head, like an Oxe, and a chin, or beard, like a Dog. Bur other of the lewish-writers lay, it was a picture made round, to re-present the Orb of the Sun, like our figns of the Sun. And Benjamin the Iew, in his travels, tell us of a Town he met with, inhabited by culbites, near whereunto were abundance of altars, and images, refembling the round Orb of the Sun, whom that people wor-hipped; which, by magical arts, at the Sun-rifing, when people, men and women, came to burn incense to them, shined very bright, and made a great noise. And I remember to have read in Hero, a Greek-writer, his wind-works; how, by artificial device, an image may be so framed, that the Sun thining on it, may cause it to yield fome kind of sound. But I suppose this to be but a siction of that Icwish author: whereof he hath not a few. Howbeir, from this Hebeew Hamman, it is not unlikely that the Phenicians had their i-dol, from whom the Greeks and Latines had their, Jupiter-Hammon, or Amnon; of whom they tell many fabulous tales. But Maerobius relateth, Saturnall, lib.t.cap.21.that the Lybians worship.

him, chap. 19. 22. & 27. 9. This was in part fulfilled in the ped him, not at the Suntifing; (as those Jews, Ezck 8.16. and those him, chap. 19. 22. & 27. 9. This was in part fulfilled in the other people the Jew speaks of but at the Sun-setting; and representation of Ezekish, 2 Chron. 30. 11, and of Josah, 2 Chron. Intelligence of Exekish, 2 Chron. 30. 11, and of Josah, 2 Chron. but) of a ram on his head, thereby representing the rays, or beams of the Sun : As both, in Hebrew and Greek the words of born, and of gluttering light, are of neer affinity, the one with the other. Soe Exod. 34. 29, 30, 35 (whence the grols error of painting Moles with horm) and Hab. 3.4. It feems therefore most probable, that these Hammanin were images, of what matter, or figure foever, made, thereby to adore the Sun Nor can I therefore readily affent to that which fome later writers have conceived this tearm to import. The idolaters, fay they, had divers places for the worship of idols, according to the divers feafons of the year, and conditions of the weather; their groves, and thady-places, which they used in heat of furumer: and their fun-images, for in lun-thine places; which they made use of in colder weather; fo called, lay some, because they flood in the fun, and were fun barnt. And thefe two forts, fay they, are joyned together, as including all fours of idols, and idolatrous fervices, being reduced to their two heads. But for this diffinction, I find Little ground, either in Scripture, or elfewhere. Groves were community used, by the superflitious heathen, for idolatrous employment, in regard of a kind of awaild fread, that fisch thady, and folitary places are wont to furprize people withall, especially pre polletted with a superfictious conseit of some deity dwelling there. Nor were they went to make use of them, more at one time then another; the clothness of the trees, in them, affording, as well the ter, in the winter time, as fludy in the fummer. And statue suidales, as they render the word, fignifying images fet in the open are; having no covert, but what heaven affords, feenis not fo well feared for winter fervice, or for use, futable to cold and bluftring weather. I adhere therefore to the former; and suppose groves, and these Sua-mages, to be joyned together; because these idols were oft placed, as well in their graves, and high places abroad, as in their temples, and houses within doores. See 2 Chr.34.4.

V. .. Inghan day] At that time (as ver. 4.) when God finall execute the judgment before denounced. For to that the Prophet now returns again, illustrating it further, by the procuring causes of it, ver, to, and the lad effect of it, ver, 11.

Shall his throng cities be as a forfaten bough] Heb, his cities of Brength, (as Prov. 10.15. & 18.11.) thall be as the leaving a fidebough, or leanch; luch as makes a shade, Ezek. 31. 3. answering pough; or updain; y little at masked and ded, ver, (4.) Or; of a wood or, kinkfeld. For the word, here uled, also fometime to fignifies, 5 Sam. 23. 1546; 18.2. Charz. 4. As a bough or a branch that is teft behind, to wit, by those that did lop, or threat a uree; or, at tree left for a flander, when the whole wood about it is felled. For the word for faken, doth not well fuit here, in regard of birds or fowl, that neft, or rouft in a tree; or, in regard of heafts that had shade and shelter, formerly, from it; may a tree, or bough, be faid to be forfaken, Ezek 3.: 4,12. Dan 4.12,14 but not properly by the huf-bandman, who when he loppeth a tree, leaves fome bough or branch, cither neglecting it, or because he cannot well come to it; or because he hath no need of it; or hath surther uses there for it, And although the cities here mentioned, might in the former respect, be compared to a forfahen bough, because left by their inhabitants, being driven away from them, as birds chafed from a tree, which was before their wonted harbour, chap. 16,2. Yearthat. forms not to be the thing that the Prophet here aims at 3 but that their fireng cities fhould fland folitary, left alone and defolate; (fuch of them, at leaft, as were not utterly razed, as Damadeus was, yor. 1. and fome of fired, it may well be, were the whole country, and final-ler towns and villages, round about, being utterly wasted and ruined.

and an uppermost branch] As ver. 6. A flanding bough, that is left on the top of a tree, when the rest are all lopped away, naked and bare. Though fome expound both this, and the former, of boughs and branches of fruit-trees, left naked and bare ; and many times allo brokenand mangled, dispoiled wholly of their beauty, when the fruit is all beaten down, But the former feems to agree better,

which they left for the children of Ifrael] That is, which the enemy left; God in his providence, fo disputing things, out of his gra-cious allection to his people, of whom he had referved a remnant to crous selection to his people, of womin the indirective a termination while liver, 6, that yet fome places flould be fixed for them, when the refutue flould be deftroyed. The verb is imperfound, and may well be rendred, which fluid be left (See chap 2, 19,) for the thildeen of If act; as for the anomains, Chap, 10, 27, Howbeit, some interpreters turn it another way, reading the words, which shall be left, or, for saken by the children of Ifrael; as ch. 7. 16. And others, yet, a third way, supposing this latter clause to have some reference to the ancient Inhabitants of the land of Canaan. in Johnah's time, and their leaving the land, upon the Ifraelites entrance thereupon; and this way the Jewith, Doctors generally gas and diversallo of our interpreters, Some reading, the words, asthey left them. The note of fimilitude supplyed before the relative; as Exod 34.18. Jer. 44.8. Some, which they left, (to wir, the Amorites, and Canaanites) before the children of Ifrael, that is, for fear of them, as Exod 2.15. Chap. 21.15. That which fome underfear of them leaving their tillogs, and their failts, because one of
the words, before going, hast affinity with another word that figthe words, before going, hast affinity with another word that figtiles failts, and the other belongsth to a treef and betaking
the street of the first failt failt for the street of the street 13.27,28. John 2.9,11. & 5.1. Others, of the leaving of their Forts themselves, and their fenced cities, being by the Israelites disposses fed of them. And thus most of the Rabbines, Some, also, making the two words, in the fore going fentence, rendred, bough and branch, the proper names of two cities, in the land of Canaan, called Horesto, and Amir, whereof yet we find no record in Scripture. But these latter interpretations, though not wanting great authors, seem fornewhat too coact'.

and there fhall be defolation] as chap. 6. TI. Or, it fhall be defold tion, that is, most defolate, (see chap. 1.7.) to wit, Samaria, the royal city, faith one Rabbin; the land of Ifrael, faith another. I suppose it hath reference to the first words of the verte. His strong cities, &c. cach of them Shall be defolate, See chap. 20, 2, and 26.

or State of Israel, as to a woman, or a wife, that had forgot her duty and loyalty to her husband, Prov. 2.17.

the God of thy falvation Or, thy faving God God thy Saviour. So Pfal, 18.46. & 25.5. & 27.9. & 62.1,2,7. as, the God of my mercy, or, my God of mercythat is, my merciful God, Pfalm 59.10,17. And the God of my righteoufuefs:or, my God of righteoufnefs:that is, my most righteous God, Plalm 4.1.

ngarcous Gongram 4.1.
and half not been mindful of the rock of thy strength Or thy rock of
strength. The strongest rock; as the cuites of thy strength, or the cities of
strength; thy strongest rock; as the cuites of the strength; thy strong cities, ver. 10. So Pfalm 62. 7. He that would have protected thee more furely, then all those thy ftrong-holds, which thou didft mind and trust to, when thou mindest not him, for the one of them is here opposed to the other, see Deut. 3 2.4,30,31. Pfalm 31.2.3.4.

therefore shalt thou plant pleasant plants Heb, plants of pleasant, to wit, flowers, or fruits; as Gen. 30. 14. Cant. 7, 13, with chap. 2, 12. A defect of the substantive, as there, in the Canticles; and here before,

ver.5.

and shale fet it with strange sips Heb, and with a sip of a stranger, or forwar, and shall show some it. A defect of the instrumental particles aver, a slip for, slips collectively as Each 8.1.7 and sip of plants, year, it is studentic especially, for a branch, or, slip of a vine, Num. 13.3. Etch x 9.2.a slip of a sorringsur/soc forming slips, brought out of forraign party, and in that regard, of more effects. Shall thou fow, or settler the Hebrew width the same word for the shall write x 3.2. Detre x a Let witch the word for the action. both, Levit. 19.19. Deut. 22.9. It, to wit, thy vineyard, or thy garden, the Pronoun, for the Noun; as 2 Kng. 25, 4 Chap. 30. 8. He compareth the State of Ifrael to a curious Lady, that delight eth in beautiful flowers, affects choice fruit, defires forraign plants, is careful to procure them, to plant her places of pleasure with them, and sedu-lous in nursing and tending of them there; as the next words im-

ness in nutring and tending of them there; as the next words im-plyeen.1.8ce a flragg wise, in another fente, [cr. 1.21]. Vi. 1. at the day fluit thou make thy plant to grow, and in the morn-ing fluit thus make thy feet in four-fil). All the pains thou findle take and all the coft thou that begar, in making 'provision for the main-taining of thy flate, and the continuance of it, in a plential, beautiful, and flowithing condition, shall come to nought; it tall be posi-day and deflowed all but the norm. These fears are seen but on the ed, and destroyed all, by the enemy. There seems an eye had to that

threatning in the law, Deut. 28. 29,30,33.

In the day In the day time: Day by day, as Pfalm. 42

makethy plant to grow The fingle word fignifics, to grow much, or apace, Job 8.7,11.8 12.23.8 36.26. Plalm 73.12.8 92. 12. But here it is in a redoubled form, as importing a double defire, endeavour and diligence, conftantly employed, by all means that might be, to firengthen and advance their efface. See Chapter 9.

in the 'morning] A phrase implying commonly much sedulity, and industry in pursuit of a business, Plain 5.3. & 127.2. E.cl. 11.6.ch. 5.11.8 27,3. and it may here be referred, as well to the hallening of the growth, and putting forth of things, fet, or fown, as to the carly and conftant care used about them: in allusion to Arons rod, that being a dry flick over-night, was found budded, and blottomed next morning, Num. 17, 8, or, to the practice of those, that the artificial means, and helps, for the forwarding of plants and fruits, See Ezek.

make thy feed As before; thy plant. That which thou haft fet, or

to flourifb Or, bud, or, bloffome: as Num, 17.8. Chap. 27.6.& 35

but the harvest shall be a beap in the day of grief, and desperate for-row]This clause is by divers, diversly both rendred and expounded. Those that read the words, as they are here rendred; do thus ex-

they had gotten together, thould be fuddenly confunied, as a fmall heap of corn is, when a great multitude, or, a whole army that have been long pinched with famine, shall light on it, or all that ye have have taken so much pains for, shall be laid tegether on a heap, for the enemy, to divide, and thate among themselves. See Chap, 15,7,07,shall all be ipoiled and deftroyed, as such choyce and pretous matters are wont to be, when they are regardlelly jumbled together, and so cast upon an heap. See chap. 33.4, & Jer. 43.12. And this I suppose the genuine sense at the words. Which one of the Jewish Commenters observes to have been a proverbiall speech anong them, conterning labour in vain, long cop is come to an heap, or your whole cop is all on a heap. But some others, and so othe levish Teachers, tender the world far otherwise, to with The cop, or she branches shall be removed in the day of inheritance, and crops sym waterns plane or converte in the day of innermate, and there shall be deadly grieffor, The heap of the crop, in the day of inheritance, shall be deadly grieffor, The crop in the day of inheritance, shall be a heap and deadly grief. That is, as, some, thy children, whom thou haft with fo much care, and coft, brought up, as others, thy wealth, which with fo much pains and travel, theu haft sailed, and brought to an height, thall be taken all from thee, and carried away, when thou shouldest come to enjoy it, and reap the fruit of it, which thall be as deadly pangs, and pains unto thee; it shall go fo neer to the heart with thee, Deut. 28,34,0;, all the fruit, or crop, that for all thy forepalled care, and coft, thall accrue unto thee, thall be nothing elfe, but an heap of hearts-grief, and forrow, Eccl. 2, 11, 17

but A defect of the adversative:as Plal. 119.63,70,78.

the harvell Or, crop: as chap. 16 9. Joel 3:13, yet, according to others the branch, For to is also the word used, Job 29. 19 and branch for branches, or boughes: as Job 14, 9.
an heap 30 the word commonly fignifies, Exod. 15. 8 Josh. 3.13,

fome of ours allo, here, follow, would refer it to a root, that imports

tome or one subspice; onony mount ever it of a root, that imports removed, this, 33.1.8. 16.3.8.8.2.3.8.8.33.3.

in the day of grief Hub, of griccom; a detect, as the Jewschar'go this way, notes of the fubliantive playar, or firster, expected, det. 14.7.8.3.3.1.3.07, wound, or breaches Jet. 10.19. Nah. 3.19. the like 19.08 3.3.1.0., younness or returns per 10.10.19. (van. 3.19). the like decete, fee chap 5.1.4, ver. 5.3.10.1.7.1, 7.16. Ezek. 13.1.4. Howber, the fame word but defeending from another 1007, doth ordinarily fignifice an inhiritante, or polition, Num. 18. 23.74. Chap 5.4. 17.68. 98.15. and fo jone would here take it and the time of harvelly, respectively. med the day of Inheritance, or possession, because the fruits of the earth, and or mens labours are wone their to be inhed, and injoyed, Deur. 16.13,14. loe! 1.5. but a little difference there is, in the vowel points, between the word, in the one ale, and in the o-

and desperate forrow Oc, deadly pain, So Jer. 30. 17. from the fame root is man termed Enoft, misrable, or mortal. See chap 2.9.
fome suppose the copulative here to be, but a meer expletive; as 2 some apposite the coparation that the first words of the clause, with these last the beap of the crop shall be deadly pain, or griff: In which sense it, it may better be rendred, The crop shall be deadly pain. heap, and deadly pain, or grief; that is, ar heap of deadly pain, or grief; that is, ar heap of deadly pain, or grief; as a cloud and finole; for, a cloud of mole, chapa, 4, 5. Others make if, a diffinct branch, and there shall be deadly pain; as the last clause of

ver y.
V.12.110 to the multitude of many people) Sonie would knit the enfuing pallage to the foregoing part of this Chapter; as if in thefowords were contained a reason of the deflurate grief mentioned, ver. 11. to wir, the multitude of strange people breaking in upon Gods people; which the Propher should here lament. But by the Gods people; which the respect moons are lament. But by the moft, and beft, they are deemed to belong to a new Serion, or Prophecy, in regard whereof, fome interpreters; sent off the three veries; following from this Chapter, and glue them on to the next, as if this parcel, and that Chapter, made up one entire Prophecy, or Sermon. The reason they give of it, is, because these three verses contain ? The reason they give out is, because usite three verter contain a denunciation of judgments, ainfi those people of several countries that affifted Sennacherib, and ferved under him, in his expedition against Judah, and leuthlaim, and the eight-certif Chapter is against the Ethiopians, whose definition God would have before hand denounced, that Gods people might not expect any aydifion them, or any means to be used by them, to divert the Allyrian, from his intended invasion of it. But this items but a weak ground, to make them one Sermon; being of to divers labjects. Howbert, these words feem to begin a new, but fliore argument, and clearly to intend the downfall of those forces, that Sennacherib led again@ Gods people. See chap. 30, 28. & 36. & 37. Although there want not, that understand them, of fuch nations, as joyned with the Syrians, and accompanied them in Ahaz his time, in the oppugnation of Jerusalem, Chap. 7. 1. But the Stenour of the text, and all the circumstances of it well weighed, carry it rather the former

"1'0 Of this particle fee ch.3. t1.8 10.5. & 18, 1. Some would have it rendred, Alastas lock 1. 15.

the multitude of many people] Or, as some, to the tamult, or, no so, as more than the multitude of many people.] Or, as some, to the tamult, or, no so, as more than the many to some the demed, to so the proof of the twent countries, that served under the Allyis and the order of the many than the many tamultanes people, and it is true indeed, that the word tenderd multitude, is something and it is true indeed, that the word tenderd multitude, is something that the many than time used for tumult, or noise, as chap. 31.4, ler. 47.3. Amos 5.13. as also, that it is derived from a word, that hath a notion of noyse, or tumul', used in the very next clause; because multitudes meeting are commonly tumultuousebut neither doth it alwaies necessarily imply or import noyle, and tumult: as Gen 17.5. nor is there any need here to depart from the ordinary reading, and most general acception of the word, deligning here the valt multitude, or number of them, joyned in one body; as the other addition of many p.op/c, the multiplicity of nations, whereof that body confifted. How-beit, because the ensuing parallel member may feem to plead for the terner translation : to accord both members, it may well be ren hed more fully, the fireperous, or tumultuous multituderas imply-ing both their multitude, and the manner of their demianour, See the next claufe, and the next member : and Ezek, 30.

that make a noise like the noyse of the seas] Heb, according to the seas

making a noise, See chap 5.30. let. 6.23. and to the rulbing of Nations Or, rulling or, tumnituous noyse, ch. 5.14,& 13.4 & 25.5. or outrage (ch. 37.5 &) of Nations: that is, to the rufiling, or tumultuous, or outragious people. See Jer. 47.3. Or, (which I take to be the most natural syntax: for, the wo is denounced to the persons, or people) to the rustling, or raging, and razing company, the abstract, for the concret, rulling rage; for rusting, and raging company, as prides for a proud man Jer. 50.31. folly, for a fool sh man. Piov. 24.9. See chap. 13.4.

that make a rufting, like the rufting of many waters] Or, that make a rufting; or, that rage according to the rufting, or rage of many waters. Pfal. 93, 4. chap. 8 7. & 18.2. Jer. 51. 55, Rev. 1.15. & 14.2. & 19.1,6, Sec chap. 16.14.a defect of the relative is in either branch;

as chap, 42.5.
V.2. The nations shall rush, like the rushing of many waters] Rush, that is, break in with rage or ruflet break in with much noyle. They fhall break in with fuch an hideous noyle, as the fea, or, fome great hall break in with fuch an hideous noyk, as the fea, or, fome great river is wont to do, when it hath broken through, or got over its fea-wals, or banks, as if they would with a rage, and violence irreffilble, bear down, and carry away all before them, chap. 8.7, 8. 8, 19, 19, 17, 14.5, 5c in what a bluttering, and boyltrous manner, the Affyian brake in, Chap. 36.1-20.

but God flatt evolute them fleto, and, (as chap. 16.12.) he flatt rebute bim, or, one flatt white bim, that is, by (to wit, Senna cherib, with all his forces, Jipalle bre brighted by whom, but by God/Chapter 59, 19, whole rebuke is no verbal-but real, and efficacious sible, not considered the conference of the senate of the 3.1 and that

fill only, the noyle and rage of the fea, Pfalm 93.3,4. and that with a word, Matth, 8, 26, 27, Mar. 4, 39, 41, but to dry it up, fo that men may walk through it dry shod, Pfal. 66, 6, & 106, 9, chap. 11.15. & 50.2. and much more to bring down, and abate the rage, and to fill, and calm the tunultuous outrage of any persons, or people whatsoever, Plalm 91.5. & 65.7. & 68.30. & 76.6.ch.25.5. See this

medicted, 13-356, and they sold size far of Heb, and he shall size far office wit, Sen-nacheris, who upon the discomfuture of his forces, by the ministery of an Angel, sled to Ninive, saster by much, then he came our from

thence, ch. 31.9.82 37;37.
and finall be chafed, as the chaffe of the mountains before the wind] and pratt or engine, as the congress when momental support in which a bufferheat the leaft puffer wind will any where cashly drive before it. Plalm 1.4, & 3.5, and not the first the floor, Dan. 2.5, Hol. 13, Jout as chaff of the mountainest chaffor a mountaineschap, 18, 3, on some high place, where the wind hath not power, and nothing either to reftrain the force, and violence of it, or to ftop, and flay that that is driven by it, Chap. 41,15,16. Jer.4.11,

and like a rolling thing before the whirlwind] The Hebrew word

V.14. And behold Take notice of, and confider ferioufly:a most

V.14. And wenter 1 are notice of said consists of the first frame, and fudden change, See chap, 3.1.8.7.14.

at excessing tide trouble, and be five morning be is not 1
the Hebrew, a transposition of one copulative; as Gen. 2.2.4. and the detect of another as chap. 16.14. which makes the fentence the quicker. And it is indeed a brief, and concife; but quick, and lively description of a great and sudden alteration, within the space of a night, both in the condition of Ezekiah, & those besieged with him; and of Sennacherib, and his forces, that lay without in fiege a-

Beams tuern an evening-side trouble Oct, terrour, as it is commonly, and con-flandly rendred elfewhere, Job 18.11, 14.8 24.17.8 27.10. 8 30. 15, Pfal, 73, 19. Ezek 26.2 18.2 4.7,36.8 38, 19. All within terufa-lem overnight affrighted, and damped, with Rabinakehs blufterings, and menaces, together with the confideration of the State of the whole country, about them, and a puilfant army of so many thou-

tof nor morning her, med life: morning appear, he, and his, are all gone, there is nor an enemy to be lean; they 37,65,87. Thus weeping at even, and joy in the finoming, 19th, 30.55. And her feen is compare the Adylaria to a templet of wind, that rifeth, and balthreath towards the evening, but is laid again, before the next day. Though frome understand the whole of the Adylaria for case, that they were trighted in the night, by that fad, and finden work, that they were trighted in the night, by that fad, and finden work, that the Angel made among them; and fled away in the morning. So evening should be taken for nght; as Gen. 1. 5, 8, But the former feems more familiar.

teems more, raminar.

His is the parities of them, that floyl is, and the lot of them, that ray.

His is the parities of them, that if payl is, and the lot of them, that ray.

His children opolities. Such fucces are they all like, year fine in fine to have, that malicinally oppoles, and imping n Qub people.

See the like, busin way of a voca, fung 5, 3 Linkin 8, 50 - 8 Linkin experiments. is in the words, a metaphor taken from portions, either of allow-ance of meat, or drink, Jer. 52.34. Dan. 1.5, 8, or ot land, rather, and inheritance, divided among co heirs by lot; as Plalm 11.6.& 16.5, 5. Jer. 31. 25. Act 8. 21. See the very like, in plainer terms, Job20. 19. Of the other two terms here wied, rendered, rob, and [po]: See c. 10.

CHAP. XVIII.

Verfe. t. VV 0 to the land] A new Sermon, or prophecy, here be-Veric. t. VV 0 to the land] A new Sermon, or prophecy, here beginned, as molt generally agree but against whom it is denounced, or whorn it freenally concerned, is much specificated by many. Some understand it, as menacing the ruine of Egypt which others rejectibeeaufe the very next is peculiarly, and directly addersical against that State. Others suppose, that it threatens the Ethiopians, whom they deem to be desirated in the first, and fecond verifies. Others would have it meant of the Romanes, by whom Jerufalem was deftroyed. The Jewish ductors, of Gog, and Magog, to be destroyed in the dayes of their Messias, Ezek. 38.4. And lastly, some Spanish Writers, of the Inhabitants of the new-world in America, whom they vaunt of, as their converts. I suppose the Prophecy to contain a denunciation of defluction against the Ethiopians, to be inflicted by the Affyrians, chap. 20.4. (with a promise of future restitution, ver. 7. in the times of Christs Kingdome) but directed to the Egyptians, as their neighbours, Ezek, 29, 10, and confederates, Ezek, 39, 5, advining them by their Emballadouts to advertife the Ethiopians, of their rune approaching, Ezek, 30.

"No to the land] As spoken by way of denunciation, like that, chap. 17.12. But they who so take it, observe not that the denunciation of evils here mentioned is darted, not against the land, or ciation of evils here mentioned, is darted, nor again the same, or people, in this verifieder finelegably argainst the people acceptanced in the next verified, whom, they are three willted to find a mellage to, to a caquain; then the three willthau spears by verfe r. For thole, and no other, are threatmed with deffluidion in the one place, unto whom refilturion is promified in the other. I they pole rather therefore, the property of the prope fore, that the word is here used in way of compellation; as ch. 55.

1. Zach, 16 and so both the Jewish Doctors, and some of ours also, here take it; rendring the words not, we to the land, but, Ho the land, &c.to wit, of Egypt. See the like diversity of exposition, ch. 10.5. &

the land shadowing with wings This many Interpreters apply to Ethiopia; or fome part of it, reading the words the land of shadow of wings; and understand thereby, some, a land shadowed, with a cirthe state of the s countreys they trade unto with wares, and commodities, cap. 45.14. or, the lands, they invade, like locusis, Judg. 6.5.2 Chr. 14.9. & 16.8. with the multitude of their troops, as mings, for fo are troops fome-time termed Dan. 11.12. befide that, some would have it termed a land of wings, because it was divided, fay they, into two parts, by the red sea, or Acabian gulf, that severed them, the one from the other; the Eastern containing some part of Arabia, and the Western, That bordered upon Egypt. But others, rather, (whom I concur with for the reason above rendred) understand the land of Egypt to be here deciphered. Which some of them suppose to be called, the land of shadow of wings, because it used to put other people, and Gods people especially, Ezek. 31.6.& 29.16.in gre at hopes of ample protection from it, chap. 20.5.6. & 30.2. & 31.1. & 36.6. now Badow, Num. 14.9. ludg. 9.15. Plalm 91. 1. Eccl. 7. 12. and wings Dcut. 32.11. Plalm 91.4. and Badow of wings, Plalm 17. 8.& 36.7. & 57.1 are emblems of protection, and the word shadow, is here, say they, in a double form, to denote the amplitude of protection, that Egypt was wont to promile, but because the word here talked in no where found, for of significant and called a monthly of the first but is used to the significant and the significant in the signific render it, the land of a cymbal. Which title, or term, some suppose,

Chap, xvii.

Annotations on the Book of the Prophet Islah. Chap, xvii. to be given unto Egypt, at implying, it to be but a jingling wing; that you for the property of the pro them, untill we have a fitter name for them. The difference bethem, until we have a fitter name for them. And a determine tewern them was, that the one was of a spherical, the other of an ovall form, made hoop wise, with little bels hanging on the brims, ovall form, made noop-wile, with little beis nanging on the orints or edges of it, which some suppose here, to be meant by mings, and this kind of instrument to be termed here a symbol of mings, or, a winged cymball, to diffinguith it from the other kind, commonly for purses criments, to attinguist it from the outer man, continuely to called. In regard hereof, therefore, might Figure will be termed the land of symbols, or insights, fuch kind of multick being no where for ite as there, though for the other term of wings, some of those there thus underly and the word symbols, conceive that to look another than the word symbols, conceive that to look another than the word symbols, conceive that to look another than the word symbols, conceive that to look another than the word symbols, conceive that to look another than the word symbols. that thus understand the word combal, conceive that to look another waysand the word, lond, a having reference to both, they crender the text a land of probals, a land of wings: a sa is twere last
that junging land wings, deeming it for the called, because the
the river Nilseymaning through the whole body of it at length;
the river Nilseymaning through the whole body of it,
the river Nilseymaning through the whole body of it,
the river Nilseymaning through the word used,
there find the rivers are warning it; they are Fribonia have fewort. It
there find the rivers are warning it; they are Fribonia have fewort. 12.8 24.16. However certain it is, that not Ethiopia, but Egypt, is

nece described.

mbith is beyond the views of Ethiopia That is, as some beyond thole vivers, that out of Atabia empty themselves, either into the red, or the midland (e.g., m., a others, befiders) on the fide of: or, out

dottl, Ezex. 3 | 1,0x1x | Limpa a trapeguaria variation downtal of Nilus, the vivers of Ethiopia [That is, either thole rivers that run into Nilus, whereof Aflaboras, and Aflapus, are faid to be two principal Nilus, whereof Aflaboras, and Aflapus, are faid to be two principal ones, 5) trabo, Grograph. lib. 17, or Nilus it felf, called the Ethiopia. rever, because from, and through that country, it comes down into Epypt, and in the plural, ftyled rivers here, as alfo, Ezek, 29.3,4. ciheype, and in the pural, typed 170275 nere, as auo, EZCK. 39, 334. Cither in regard of the rivers, that by the way it receives or, of the water couries drawn our of it, partly above; to abate its violent current, partly, beneath, for the benefit of the bordering places, Chap. rent:partly, beneath, for the benefit of the bordering paces, Long, 19,6 or, in regard of the feveral freams, and channels, that it runs in, both above, in Ethiopia, where by branching it left, it makes fundry great llands, whereaf Meroe a chief one: Strabo, jib. 1.8 (P. Jin), 15, 0.9 as allo below, in Egyrs, where by feven famous channels, it emptich it felf into the midland feachap, 11. 15,07, for methal into of the nor of Arabia which the Chuffers inhaas somethe rivers of that part of Arabia, which the Chustes inhabited, lying between Judea and Egypt, running, as the brook of Rhinocorara, into the lake of Sirbon, and Ecfor, into the Mediterranean fea, and Ceris, with fome others, into the red fea. See Herodot

1.2.& Strabo.1.17 1.2.8 arranol.1.7.

of Ethiopia Heb. Cush.as Chap. 11.1.1; a country so called because inhabited by the posterity of cush, the son of cham, or Ham, Gen. 10.6.1 Chr. 18.10. Who at first seem to have sate down in, and peopled some part of Arabia, Gen. 2.13. Num. 12.1.2. Ch. 17.14. 9, 14. and in process of time, not onely to have extended thoir habitation muto the shore of the red sea, but to have pieceed also, into the Hands that are feattered here and there, about the mouth of the fame; and from thence (which was no difficult matter for them to do)to have wafted over in the African Continent: wherein on the South of Egypt, they at length setled themselves: And hence that division of them, into the Eastern, and western, the Asian, and Asiaean Ethiopians, or Cushites, of which may be feen Herodotus, iber 7. and Strabo, liber. 1. and may help to reconcile the differences that are among Writers, concerning the place of their

V.z. That sendeth Embassadors by the Sea This sending of Embas-sadours by Sea, Some understand of the Ethiopians: on the one fide of the red-lea, fending over to them that inhabited on the oside of the red-tea, icenaing over to their that minutes of the red-tea, icenaing of forces to go forth with them, to war against the Assyrians, or some other common enemy. Others, of cending out Heralds of arms, to desir the Assyrians, and bid them battle. To which purpose, they suppose to make, that rumour of Tarhakah, the Ethiopians coming against Sennacherib, Chap. 37.9.
Others, of the Egyptians sending, as some, to the Jews, to put them in hope of supplies, and assistance against the Assyriansior, as Other

by the fee The red-fee; that runnth along by the Coaft of Egypt, and Ethiopia, on the oath descrabed of Arabia, as that other beyond it, the Perfun-gulf. See fer, 49, 14. each of the coalth the the establishment. But for more setallithment, that for the Coaft of the Coaft.

dant; as ch. 17. 11.

in veffels of bul-rufhes] Heb. of rufh. For the word is general, of all kinds of rufh,] ob 8.11. so called, of a word that signifies to deink, Gen. 24.27. because rufher require moisture, and thrive not, arme, ven. 14.7, occane rights; require monitors, a net invive hospital but in mity and watery places, lob 8.11, than 3.7. But it is here taken collectivelysfor right: pas Exod. 2.3. And some suppose it to be used here; in way of derifion, as frosting at the aid that the printing should undertake to a flord the Jewish people, against the enemy, whoever he were, as if it were faid You will lend them suppose the process of the state plyes in suffice of sub-north paper-beats, so well tend them lup-plyes in suffice of sub-north paper-beats, so we use to lay 5 (for their paper was a kind of sulfy the matter of your shipping, and the sup-plies ye fend in them, will be the one like the other, but he teems rather to speak here of their ordinary manner of sending messages, and passing to and fro, in those parts, in boats, or veilels made of paper, not such as we now use, but such as was anciently used, or paper, not men as we now me, but men as was ancentry used; for writing and was most plentiful in Egypt) and or other the like kinde of rulb, and reed, whereof they had great flore, Ch. 19. 6, 7. And of fuch kinde of veffels they had much use, both in Ethiopia and in Egypt; partly, for expedition, and partly, for fatety, in shallow waters especially, in regard of shelves and rocks, and in steep downfals, and stiff streams of rivers, which other veilels, of mat-ter less pliant, would not so well brook. These, both the Ethioter lei pliant, would not fo well brook. Thefe, both the Ethiopians, and Egyprians, nuch ufed, in the downfath of Yhlusa, Strabhist, Taralher, because they could easily draw them a thore, carry the nother thousehers over land, and put them beneath inches the content of the theory of the country of the country of the country, the cities only and higher ground the country of the country excepted, lay all under water, and was generally, on float; as Lucane, lib.4.Of their paper-barks, Theophraft lib.4.c.9. Strabo, 1. 17. and Plin.1.6.c.22. & 1.13.c.11. Though Herodote, 1. 2.1pcaks of another kinde of shipping, that they had for burden, and of some earthenboats of potters work, that they used sometime in the river, Strab. 1.17, and Juvenal, fat, 15.

upon the waters] Heb. upon the face, or, surface of the waters; as Gen. 1.1. & 7. 18. Here the phrase is the rather used, because these kinde of boats or, barks, did sather floar, and glide on the top of the water, then dive any thing into it, nor drawing much water, as those of plank and timber usually do,

fajing] This word is not in the originall. Yet either the same as

faying 1 in sword is not in the original, ice either the lame as Pl.103.1415.A 67,7.32 or fomewhat the like, as Pl.17.8 is necessaryly to be supplyed. Those that suppose the words following to be spoken in the person, either of the Ethiopians, or Egyptians themselves, sen in the periodicine of the Europeans, of Egypteans themselves, an delivering influedious to those that they tent, jupply, faping. Those that take them, as spoken in the person of God, or the Propher toom God, supply, agas enjoyining, or advining the Egyptians; what message God would have them lend to their friends and ans; what message God would have them lend to their friends and allies, as ch.22.15.

Go ye fwift meffengers]]Heb.light; as ch. 19.1. Either alluding to the lightness of their passage-beats, above mentioned Or, because lightness is a means of swiftness, as heaviness of slowness, in motion. In whole person they are spoken , was before specifi-

to a Nation The Affyrians, fay fome, the Ifraelites, fay, others : but neither fort finde any mention what [their meffage should be ; and so dispatch messengers without a message. I suppose it rather, the nation, here described, to be the Ethiopians, whom the Egyptians should fend to.

[cattered] Or,as fonte,out-Spread. Heb. protraffed, drawn out at length Alfed of time; as Prov. 13, 12, Ch. 13, 22, Ezek, 12, 18. Or of place, as Judg. 4.6.ch. 5. 18. That which the lewish doctors underfland of the Ifraelites driven out of their country, and difperfed by the enemy. Some of ours, of the Aflyrian, drawn far away from his country, and in war now against Judea, ch. 5.27. But others, 1 ather, of the Ethiopians, called, a featured, or differfed people, in 10gard of the large territory, or land over forcad with them, reaching part other Ground, 2 Sam. 8.2.2 King. 21.13. Pfal. 60. 8. Ch. 34.11. Lam,
the large territory, or land over forcad with them, reaching part of it again | 3.8 and fo here fome take it, but understanding it, fome actively, a o it from the Perlian gulf to the red fea, and part of it again from the red fea, to the main ocean. Though fome expound it in from the sed lea, to the main ocean, a noign tome expound it in a future notion as flower how you of prediction, to be difficieled, and difficieled. The like whereunto, fee Plain, 137, 7, ch. 27, 13. Now out there, that expound it people of long flatter of the control of the plain chapter 43, 14, But I finde not the word any where lo ut-

and pecied Or, as some to be pecied; as before that is stripped of all. Ameraphor taken from the pulling off hair; either from heady or beard, Ezr. 9, 30, Neh. 13, 25, ch. 50, 6, which some apply to quaryor beauty. 22.9. 30. Neur. 3.2.5 M. 50.0. which tome apply to the prefent efface of the Jewssome to the future, of the Ethiepian, By the adjoint a divinan to be despoiled. Some to the Affyrian, as ex-hauft, and left bare of their fouldery. But it may well, in his native and proper sense, be understood of the, Ethiopians, being a prelid, and beardless people. For the word imports a want of hair, 1.evit.13.40,41. Little whereof is found on Ethiopian bodies, by Levil. 13.40,41. Little whereon is round on Emiopian counces, by reason of the heat of their country. For the word polified, by which some render it, because it is of iron and brass, and instruments made of either, so used, King. 7.45, Ezek. 21.9,10,11,28, is

to a people terrible from their beginning Intherto] Heb, from himtor, fram that , and further. The phrase is used, either of thme, as Levit. 22 26. Num, 15, 23, O., of place, as 1 Sam, 10.4. & 20.22. Some take it, here, in the latter fenfe; and of thefe, fome understand it of the Allyrians, that were terrible to other nations, as well on this fide, as beyond them. Others, of those Ethiopians that dwelt farthest in the inland parts, more remote from the Sea, and from fociety with other people. And therefore, as the more black and grim, so more horrid and savage. But the meltage seems to concern the Ethiopinorria and lavage, our the steamer terms to concern the Anniopinans in general, not any fixed all part of them. Others therefore, following the Latine, read it, Apropod whom there is no other, following the Catterine regard of freezens for formers, for others flut I fee not how the text will bear either in the other than the phrafe in the former fenfe, under thanding it of continuates of tine pirrate in the toliner tente, uncertainting it of continuance of time, as our English, and many others do, apply it, some to the lew-tilp ecople, who were tertible to other nations, from the time that God first made a nation of them, and long after, in regard of those ftrange works, that Go d, at feveral times wrought for them, Deut. trange works, that to a, at leveral times wrought for them, Deut, 4,34,10fh.2,7,10.8 5,1.2 Chr. 20.2,9 or in regard of their dreadful judgments, that at fundry times he executed upon them for their fins, such as might well firsk a terror into all that faw, or heard of them, Deut, 28, 28, 37, Jer, 18, 16, & 19.8. & 24.9. 25,9,18. 25 fome monarchy, or tyranny rather, being of the greatest antiquity of any, at least, since the flood, Gen. 10.8-11. and endured, in likelyhood, as long as any. But those that to apply it, may do well to consider, that the first founder, and railer of that kingdom, was an Ethiopian, or a Cushite, Nimrod the great hunter, the prime fon of Cush, Norwas it called the Assyrian monarchy, at first, as founded, or possessed by Athur, the fon of Sem, Gen. 10, 22, or any of his illue; but might fo be called, because Nimrod the Cushite, having in his conquests, to be cauca, because Numoto the Connect, naving an inst conquestly, dafer; the interruption of Babel, in which intended fundance, he leems to have had a chief hand/pierced into that country, which Assert and his like, as first, quiety positiled, did therein build the city of Not Market and made it the head-city of his dominions, and for you will be the control of is that of Moles to be understood, Gen. 10. 10. 11. This application therefore, of these words to the Asiyrians, leadeth us home, as by the hand, to the right owners of it: and directly pointeth, as with the finger, to the persons intended in them: To wit, the Ethiopians, or Cushites, a terrible nation from the first and no other also, in succeding ages. The greatest number of men, being brought into the field by their king, that is read of in Scripture, or, I suppose, in any other story. See 2 Chr. 14.9.8. 16.8. There is an ellipsis, in the phrale from that : that is, from that day, or time. As it is more fully expressed Numb. 15, 23, 1 Sam. 18.9. Ezek, 39, 22, as having re-lation to their first original, since they began to be a peo-

a nation meted out Heb. a nation of line line. And the word figni fics fometime a line of letters, figures, or words in a book; as Chap-28.10,13. Whence some of the Jewish Commenters, applying this to their own people, whom they imagine to be here intimated, would have it to contain a reason of their then low condition, because they had no more knowledg of God and his law, (Chap. 27 cause they had no more knowledge of God and his laws, (Chap. 27.1), then little childrens (Chap. 28.9,), that must be taught, the agree lites, and letter earlier extremely a long to make the phrase lites, and letter earlier extremely. But neither is the phrase here and there alkies, nor doth it fulls to well here, either with the foregoing, or the ending branches. But the word most dually, imported, a measuring, that, as in that very place also, Ch., 38. 17. and cliswhere, 103 8.7, 162. 13.33 Ezzk. 47.3. And this was used, forneime, to build by, 2ach, 1.16. Or, to rule, square, and can or by, 44.13. In which function cake in there. A nation that caketh upon it to give laws, and rules to othersypplying it to the Afflyrians, as used page a power of command over other poole. Sometime fometime, to build by, Zach, i. 16. Or, to rule, square, and cut out by, ch. 44.12. in which stells there. A nation that taketh upon it to give laws, and rules to others applying it to the Alliest ans, as ulterlying a power of command over other people. Sometime as a great of the proceedings, and the range of God, calling upon the inhabitants thereof, to consider, and observe the manner of his proceedings, and the range of the provide, e.g., when he shall begin to matter those is used to destroy day, to mete out, who, or what, how much, or how is used to destroy do not be a wind of the proceedings of the provide, e.g., when he shall begin to matter those is used to destroy do not consider the proceedings of the provide, e.g., when he shall begin to matter those with shall begin to make the force which the purpose that or employ, of the effecting of the judgments deponded against that people, and to expect the buildings, to lay the places, where before they should down lotty and state the provided of the pro

a.8. and so here some take it, but understanding it, some actively, a mains, that mette but other people to destroy them: Others, passively, a nation meted out to consultation, or ordicutation. To which purpose also, one of the lewish winters, affirming it to be a proverbial speech with them, and joyning this, and the nack branch together, expounded it, by little and liste to be disjoired, and nother of them, as multiple and considered their destruction, as in way of restribution, medius wy medjure: the their destruction, as in way of restribution, medjuring wy medjure: evil of punithment being mered out unto them, according to the measure of the evil of their sin, which they indeed apply to their own people but may with better ground, and more agreeably to the feope of the text, be underflood concerning the Ethiopians, as defigured by God to destruction tletting pass these latter niceties. I actingtion by Ood to destruction letting pass these latter nincries, A am not ignorant, that some of ours understand it of these, render the words, dispersed here and there, as having reference to the manner of the Ethiopian habitations, having do cities, but villages, scarced here and there, Hab. 3, 14, which I should not rejett, if the words of the text would yeeld it.

and trade about 14th or 15th of the control of the control of the text would yeeld it. and treden derva Heb. and of conculation, or treading down : as

Chap, 22, 5 randred also deflinetion, 2 Chro, 22.7 Now the nation bree mentioned, is termed, a nation of treading drom, either actively, as some understanding it of the Allyrians, because they trode down, that is, vanquished and Jubdued other people, Chap. 10.6 & down, mat is yanquinica and insured other people, Stapp. 10.6.8.
Pfl.445, 8.6.0.1:0.cq.s others, atther, palfively, a nation trodden down by others, as the fews expounding it of themselves, Chapt, S.8.51.2,5.0.cq. anation to be trodden down very thorthy, understanding it of the Ethiopians, to be subdued, and captived by the nanding it of the Europeans, to be modued, and captived by the Aflyrians, Chap. 20. 4. Or, Jaffly, as fone other, an abjeth people, keep under in extream flavery, both at home; and abroad: but the forner, concerning their condition flortly to enfite, feems beft to fair with the Prophets intent here .

whose lands the rivers have spoyled] The form of the verb here ifed, being fingular, and no where elle found, hath in part, occafioned variety of expolicions, Some supposing it to be the same with a word used, Chap. 17.14. & 42.22.24. that signifies to spoyl, and plunder, Others, with another word used, Chap. 37.22. & 19.7. & 53. that fignifies to flight, to despife: again to fome, they feem to be part of the defeription of the nation before mentioned, whereas others deem them, to be the sum of a mellage fant to them. Those that take it the former way, applying it to the land of Israel, read the words, as we render themand expound them of land direction, and froyl, as the Allyrians, and other their enemies, had made-mong them, chap. 8.4.8.5 f.t. but those of them, that understand it of Ethlopia scad the words in the present tense, whose land the if or Ethiopia scaa in the words in the pretent term, somey usual reviews floyi, otter afunder, and expound it of the great rivers, Niger, and Nilus, that cut through their land, and by their frequen fuundations, washaway the fat of their foyl. Howbeit, this may feem not fo probable, because with the Egyptians, those deluges have a contrary effect, making their country, by the more watering of it, the more far and fertiletthe abate and reftraint whereof, is therefore menaced, as a judgment, and a curfe, ch. 19. 5-10. Ezek.

30.12. As for those that take this pallage, as the content of the meffage, fent by the meflengers, before mentioned, they, some of them understand them, as to be delivered from the Ethiopians to the underfland them, as to be delivered from the Ethiopians to the Affyrians, and reed, necording to the latter fignitization of the word, above noted, to tell them, as in way of contempt and definate) that the viewer (to wit, or Ethiopia (a white, v. 1, that is, the people of that country) \(d(p) fife \) (contempt, and fight \(p) p) \(lambda \) (and \(r) \) however decaful and terrible he apapear unto other people. Not unlike to that, th. \(37, \) 22. But other of them, conceiving it as a medlage, fron to by Good sireful, from Engypt to Ethiopia, read and render it, \(\) according to the former fignification of the word, to tell them, that the viewers, or; \(floods \) will flyoylthic lands that is, that \(\) the forces of the king of \(\) All viria. (A.10.4 breaking in unou them). He the threas the consensations Allyria, Ch. 0.4. breaking in upon them, like the fitting fitted and of fome great river, b. 8.7,8. will overflow their land, not as Niger and Nilus, or Aflaboras, and Aflaphus nie to do, to water and enrich its but to plunder and fipoli it; to Iweep all away before them, as great land-floods are wont to do. Ch.28.2, 17. This, the rather, I concur with, because 1 find the like in Ezekiel of messengers, by Gods appointment, to be sent unto the Ethiopior memergery or supportant that the state of fame people, described, v. 1.2. would have the subject matter of it to be related.ver.3.

V.3. All ye inhabitants of the world, and dwellers on the earth]
after this warning, or advertizement, willed to be given unto Ethiopia, by Egypt, concerning those calamities that were to befall them; the Prophet turneth his speech unto the wile world; Chap.xviil. See the like, Jer. 49.21.& 50. 46.

see the like, Jer. 49, 21.10. 30. 49. (Fe yee, whom he lightly an earliggs on the mountains] When God called those together, whom he meaneth to make tile of, as by an entign to that purpose, fe up on the top of some high hill, th. 5. 26.8 33.2. For tha Hebrew Commenters are wide, when they ex-26.8 13.24 for the represe Commencers are stude, when they expound it of Gods gathering his people together out of the place of their captivity:3s ch. 11.12.07,08 when an enfign is lift up upon a mountain, ye shall fee it. The judgment executed upon them, shall be fo conspicuous, that ye shall as casily see it as a banner erected on the tops of a mountain, for any special use, & purpose, is of all seen far, and near.

when hebsteeh up an ensign] That is, when God shall list it up, as most expound it, or when I shall be up, as some render it. The Hebrew is, as in lifting up; or; according to the lifting up of an enfigy; for the infinitive in the Hebrew, is also as a gerundthat is, as when one liftest up an enfign, or, when an enfign is lift up. So t Sam. ty.
22. as in obeying the voyce of the Lord; that is, as when one obeyeth the voyce of the Lord:or, as when the voyce of the Lord is obeyed. See allo,ver,5,ch.64,2, ler,5, 26.

on the [mountains] Or, upon a mountainta defect of the preposition; as Deut. 33.19.ch. 17. 13. and mountains, for, mountaintas Gen.

fee ye] Heb, ye fhall fee it, A want of the pronoun; as Pfal, 37.34

8c 91.8c19,9.Holl. 8.4.

and when he bloweth a trumpet] When God bloweth his trumpet to fummon his fouldiers, and fervitors, to make their appearance. rance, as Jer. 4.5. 8.6. t. or, to fet them on upon their fervice, as Zach, 9.14, for the Jewish Writers are too far out of the way, in expounding it, of the trumpet mentioned, chap. 27.13. The Hebrew is, as in founding a trumpet; that is, as when one bloweth a trumpetion, as when a trumpet is blown; as before.

heavye j Hebye shall heav, to wit, it; as before: that which is now

foretold you,ch.12.5.

V. 4. For fo the Lord faid unto me] Or, Thus hath the Lord fai unto me. God bath, in these words, acquainted me with his counsel and purpose herein; to wit, in letting out the rein unto the Allyrian for some space of time, and permitting him to subdue, and make ha

for ione space of contenting that the design and the management of the space of the

and I will consider in my dwelling place] Though I seem to see ships as an idle spectator of what is done in the world; yet from the place of mine heavenly habitation, I behold and take notice

29-35. confider Heb. behold look to or look after it implyes a providence and care, employed for the good of the thing looked to, or looked after, Plal, 102, 19, chap, 57.15. & 66.2 or, look upon, So the rather, in regard of what followeth, I will life up the light of my countenance upon it, Pfal.4.6. I will cause my face to shine on it. Numb.6

my dwelling place] Heb. fet, or, fetled dwelling; and this, with God, is heaven above, 1 King. 8.39.43:49. his Sanctuary, a type of

his Church, on earth, Exod. 15:2,17.1 King. 8.13. Dan. 8.11.

Ille a sear heat upon herbs] Heb. as some of the Jewish Doctors. "Heb as formed in the Lord which Detons, hope in herboth Detons, hope is he herboth they take the the che word, Chapa-Lor). 2 King. 4. 29. 85 other of them, and in the most, upon vain, or after vain, as they fupole it to be utiled, Job 263.18.27.11.50c chapa-4.45. The meaning is, that the Lord would look out, and filter for the upon his Church, though he fuffered them, allo, to be for a while under a cloud; as the clear funditing. For from the word here uted, hath the fun its name, Chap. 24. 22. 80 30, 26. Sec on chap. 17.8. (upon tender herbs, and plants, after a shower of rain; which is wont to make them fuddenly to sprout out, and shoot up. Sec 2 Sam. 23.4. Plak 73.6. Hof. 14.5. and of the complement, ch. 37. 31.

and like a cloud of dew in the heat of harvell 7 a cloud of dew or. and the a cloud of deep in the boat of harveft 1 a cloud of deep, or, a deep cloud, or of rain, or, a rain; 2 fich as may reliave the harveft man in the heat of the day, and yet not hurt the corn, chap. 2, 5, Sec chap. 4, 5 for an in harveft is hurtful, Prov. 26.1, See Jer. 5, 24, Nor can I here accord with them, though mon of great note that turn the texts a clean contracy way, understanding the words; the former of fuch a vorrid heaf, as foortherly, and killeth hrbighte latter, of such a daw, or rain, as coming in harvest time, out of feafon, when heat rather is needful for the ripening and hardening of the grain, doth corrupt, and spoil the crop. Prov. 25.13.8. 26.1. which they expound, some, to be a threatning of famine; other of them, a prediction of flich evils, as from the Affyrian King, should befal Gods people; and other again, of that destruction, that from God should befall the Asyrians, And to this purpose, a late Writer

algiving affurance, that the execution of the fame should be fore- of note thus readeth the whole palling, Should I veft, and look or alguing a muranteentae true execution of true tainst mount of were to more must reagent the whole parliage, shinld I vell, and look or mixable, and so configuous, that notice thould be taken of it, if may plate z (to wit, while the advertany naturally have been thoughout the whole world; that the whole world should ring of it. of my people, before my judgments are come to maturity, ver e.). in my pines ? (on the wint the saverary insects intensity navock of my people, before my judgments are come to maturity, ver. ?, that would be as parching best to herbr, at cloud fending down dew, or, rain, in harveffall then would be spoiled. But the words seem to me clear for the former sense.

V.5. for a forethe harvest, &c.] He returned, here, to shew the effects of Gods sixting (ill, and looking on, while the Allyrian proceeded in his atchiements; to wit, the untimely ruine & destruction of the Ethiopian effate, while it was yet in fuch a flourithing condition, as might feem to give great hopes of turther growth, and afford fair promifes of long continuance, and this fet forth, by the resemblance of a vine, or other plant, that is pruned in an unscalonable time; or, a tree, that is lopped, and cut down, cre her fruit come to maturity, when the is ful of leaves, and bloffoms, in the prime of her pride, lob 15.3%;33. & 18.16. Pfalm 37. 2, 35.36. & 49.14. \$ 52.5. & 55.13. & 73.18-20. & 92. 7, 12, 13. & 94.

For Or, But yet; as Pfal. 118.17. Chap. 9.1. Though I have an eye to mine own, yet this people, whom I will have to be deflroyed, I will leave to the enemy.

a fore | before harveft come; as I Sam, 9. 15. before Saul came; & Job. 3,24. before my meat, that is, before I cat Heb, at the face of harwell, that is, as fome take it, when the harvest is coming, is neer at hand, as Prov. 18.12. at the face of delirution, that is, when it is approaching according to which acception, it might be rendred, toward harveft time, but the former fenfe isthe plainer, & more com-

the harvest] The word includes, as well the time of plucking fruit, and gathering grapes, as of cutting, and inning corn: as well vintage, as harvell, strictly so termed. See ch. 17.10, 11.

white the bids a perfet formers. See cm. 17.10.11.
when the bids a perfet for, ar when fee ver. 3.) the bids a going,
(as Deut. 3,1.4. for the word fignifies either) as when the bid that
aftrappears, is become a perfect, but a green, and unripe grape,
which, faith the Jewish Doctor, is with them, in the minenth Sizina,

which, faith the Jewish Doctor, is with them, in the monch Sivan, which in part, and were sour i.d.,
mad the fave grape is ripening in the flower? Or, and the unripe, or,
green grape a producing (to the word is used, Num. 1-1, 8.). Its flower,
or, the flower, Sec Gen., 0.1, 0.0, 1.1, 0.1, 1.1.
he float bab) Heb, and he float, as chapt, 14121 or, the copulative is
redundant, as Zach., 6. (Howbert, Inppose, it may well floath in his
native notion, and use as a equilative, the words being thus rendecignity at float harpelf time, as when the bad is pyly, and they
grape is about preducing its flower, and one cut off (that is, if one cut
off the Siries, and for footh.

grape is about preasuring to purpersional one or egitimal soft one and offithe fires, and to forth, cat off the fires with pruning-hook of the firest the first preming hook of the first preming-hook of the cat of which pruning-hook of the cat nor won't to be done with vines, or other plans by those that point them, for the bearing of them, and to make them the more truited, lober 15 to a fach time, when their fault is even upon them, and making on to maturity for that were to delirey both fault and advantage of the carrier than the control of the carrier than the ca

plantrand the esting therefore here imimated, being thus deferi-bed, appears thereby to be intended, for the identification of the against whom it was denounced, nor for their correction, of cure. The verb is imperionally, and indefinitely here utiled, of which manner of speech, see on ch. 2.19, so that we need not supply either spin Lord, with some; or the King of Alfrina, with others. Though its true, that God, and by him, would do it, chap, 10.4, much left, as some others do, to put in the vine dreffer, who is not wont to dress his vines, on this manner. and take away, and cut down the branches Heb, and the branches

and the empty, and the mayn the waterest jetch and the entanties (to wit, the great freeding boughts, refembling the better or, giese et foir of perfors with them, Jer. 44, 32, Jin will take empty, and club downjor, watered y satting down : this latter word, is no where elfored in Scripture, But the levely Commenters upon the place, tells are done for pure. us, that which their Talmudifts it is used for to cut off, or, to take away, as when they say, to eut off, or, to take away ones head, and a word drawn from it, for an evil firit, that takes mens wits a way. from them: according whereunito, the words may be here rendred the spreading branches be will remove, and take away; that is, they shall be removed, and carried away; the verb is, as the former, indefinite. So Gen.41.13.Luk,12. 20.

sprigs, and branches Both the finall, and the great ones, ch. 9. 14.

V.6. They find be teft together unto the fowls of the mountains; and to the bealts of the earth To wit the forigs, and branches, fo cut off, and caft away, like matter of no offe or worth; as the cuttings, or fhreddings of avine, or other plant; oft times are, by those that regard them not ch. 17:9, & 17. to Ezek, 15, 2.4. effecially, when the fruit that is on them, is immature, and unfit for mans food, and are let lye therefore, on heaps, not looked after, for birds to fir, and beafts to brouze on, and both to make meat of the birds of the fruit; and tho beafts, of the branches, Ezek, 21.12.

teft together One with another without refpect Had to their! for mer, either meannels, or greatness, wif they made all but one heap,

fowls | Heb. fowl, as Ezck. 39.4. properly, fowl of prey, Gen. 15. 11. t Sam, 14.33.8 25,14.chap.46.11. Jer.12.9.

oreco, and acouse.

bestiff, the birstli, as let, 15, 3, and as fowl before.

bestiff, the birstli, Opposed to the fowl of the beauty, or, of the air, Deur

28.26. Jer. 15, 3, or, of the land, of the country they lived in: as Exod.

23.29. and the fowls shall summer upon them, and all the beasts of the field foall winter upon them That is, both the one and the other, thall abide by them, find harbour with them, and feed upon them, all the year long, For we are not fo to conceive it, as if the meaning were, that the fowl, and the beafts flould divide the year between them; that the fowl should summer, but not winter with them; the beasts should winter, but not summer with them, but that both winter, and summer, either of them, should make their abode with them, finding matter fufficient, fuch as they defire, & delight in, to detain them there, from fummer to winter, and from winter to fummer, from the one end of the year, to the other. Of fuch like diffributions, in this Prophet very frequent, fee on cap. 1.1.4. and we nred not therefore fland upon that nicety of some of the Jewish Commenters, of fowl abounding more in furnmer time, and beafts in winter. The words import a great and continued waste: Which fome understand of the wealth of the land, and the people therein nome understand of the wealth of the sandand the people therein abiding, being exposed as a prey, to those by whom they were subductor to the floyd of theeves and sobbers, either of their own, or from abroad. Others, of the carcases of men flain in great mulfrom abroad. Others, of the cascates of men liain in great multi-tunder, and foller to be devouced by brids and Beaths, Plaim 79.1. Thus they, who expound it of the Ethiopians. For I paid by those of other Levith, Writers, and form at 160 of ours, who un-der thand in either of the hold of Gog, and Magog, Ezek. 39.4.0 of Semancheribiamy chang, 37.7, neither of which I conceive no 6 for probable. Both the veries I suppose, may be thus rendred, and half the market of the control of the control of the control of the distribution. It was such a before the control of the United Sec. 11 h. Control of the knit together; But yet, with those other people, it shall be, (fee the like ellipsis, Matth. 25.14.) as when a fore harvaft-time the bad being like clipins, Marth, 25, 14, 30 women 210 con vaporime, 220 was used going and the general grape down producing the flower, and the figure and of with primary, hospit, and the fipracting brackets be removed, and taken more, they are left legislary (to with, thoic legislary, and branches, fo cut off) or, (as form other likewife render to 350 float they(to wit, fulled people, like to the fixing, and branches). It efforts the control of the

V.7. In that time] That is, after this judgment executed upon the Ethiopians, in the dayes of the Melliassas chap. 11. 11. & 19.18 19. A Prophecy of the conversion of the Ethiopians unto Christ, by the ministery of the Gospel : the first-fruits whereof, we have in that noble Courtier instructed by Philip. Act. 8. 27.

Bod it to Prefers be brought to the Load of hofts] The Echiopians fall yeeld up themselves to God, (when they hall then know, and acknowledg, to be the Load of hofts pla1.1.4.8, 10. Each, 30. 8, and to his Christiand fallal flows, and manifest their thousisten by fipritual [acrifices, and oblations offered unto him, pla1. 68, 31. Zeph. A R 0. 20. 20. 8 thirds: do clare their homese, and tual lacrinces, and oblations offered unto him, Pal. 68, 31, Zeph. 10. Mal. 1.1, Ad. 3.3, 73, ex blujects declared their homege, and allegiance to their foversign, by Frefents, Sam. 8, 63, 8 king. 174. Chr. 171, 11.916, 63.2, 67, 11.0, 10.916, 11. That which yet fome expound of the prey taken from Sennacherilas army, ch. 33, 33, confectated to Gods fervicetas Num. 31.8-47, 50-54, fee Jer 31.44

of a people featered, and peeled Or, from a people featered, and on a proper journer, name person of the present of the present and proper journer, and present it is a proper journer, and present of the pre

whose land the rivers have spoyled That being now effected, where-

of before they were advertifed,v,2. to the place of the name of the Lord of halfs To the place, where Gods worthing thall then be feeled; as formetime it was at ferusalem, Gods worthing than then be included a solution in Deut. 12.5.11.14.Ad., 8.27. Joh. 4.21, 23. the mount Zion A type of the Church, ch. 2.2.3. CHAP. X.J.X.

Verl. 1. T it burden of Egypl. The heavy. Prophecy concerning
Egypt. Sec ch. 13.1.4s the Prophecy in the foregoing
Chapter, was againt Ethiopia; of this is againt Egypt. 3nd the next
offer it, againt! both joyntly in regard of their vicinity, and munall contederacy. See likewife againt! Egypt. 3nd. 43.1.0. & 443.0. &

46.2.13. Ezek. 29. & 20. & 21.2.18. & 27. 1. Eypi Heb. Milliam. So termed, from one of Chams fons of that name, Gen. 20.6. whole postgrity seared themselve in that country: the name Feyps, we have from the Greeks, whose Grammarians and Historians lay, some of them, that it had that name from an ancient King that there reigned: Others, from the river Nins, that runs though it; as being at fift the name, not of the country, but of the river; and that from the colour of the water thereof, black like a vulture. See Sihor, ch. 23, 3. Jer. 21

Behold] An usual beginning with the Prophets, this ofpecially ; requiring attention to Gods mellages, brought by them, and flirring up mens minds to a scrious and sedulous consideration of the matter therein contained, So ch.7.14.& 24.8 32.1. The Chapter confifts of two parts; the former, concerning the calamities and ruine other to vicinity, or alliance, chap. 9, 19, 20. Jer. 31/34

of the mountains] On which fowl of prey, especially, doubually of the Egyptian State: the latter, concerning their restitution, and return unto God, v. 18.&c.

return unto God, v. 18,8c.

the Lord witch Ja defeription of God coming in judgment againft Egypt, together with the fad and difural effects thereof.

the Lord witch Jleth-widing as fpeaking of a thing prefentise of,

1, 1 and a thing that he law, Chāp. 1, 1 at if he beheld the Lord ridng in pomp and State toward Egypt, as Judges ule to do unto

the places, where they are to hold their felliou, or affile, Lid. 5, 1.6. & 11,14.1 Sam. 7.16.0r, in a warlike manner, leading his troops, and riding before them, as Princes do, when they go out into the field 2 Sam, 18.9. Pfalm 18, 10, & 45, 4. Hab. 3.8. Rev. 6, 2, & 19, 11.

upon a swift cloud]Heb.light, as chap. 18.1. Jer. 2.23. because lightness causeth (witness. God is said to vide, as upon the heavens. Plal, 68.4, 33, fo, to make the clouds his chariots, Plal. 114. 3. and here to come riding into Egypt upon a cloud, as to incimate an impossibility of keeping him out, from entrance upon any land he politonity of recepting num out, from containing upon any land ne-comes to invade; who comes riding not on the ground below, but a-loft in the air Plal. 18.11, 12. Matth. 24.30. Rev. 1.7, so more speci-ally here, to note his fudden and unexpected coming against E. any new mode in a magnesia and unappeared confinely against a magnesia confinely between the confinely in fever raineth, Deux, 11, 12, 13, 26, 28, 10, 3, and, 10 and a cloud onlybut on a legit of forif cloud, as elicwhere, again the wings of the wind, Phillist, 10, 11, 11, 12, 12, thereby to fignife, the freedy execution, and accomplishment of the judgment against perfect years of the judgment against the property of the prope Egypt, here denounced. So chapter. 13. 22. Ezek. 13. 17.

and fhall come into Egypt] Or, as the word may well be rendred, and coming into or entering upon Egypt, yes, or, coming against Egypt as Gen. 33.1. behold Efau coming for the preposition is wanting: as as Gen. 33. Leavant e. Jan. commigned the Exceptions of Management and Straigs 3, 76 to 1,71 (Chr. 1)2 and the Prophet fipeals 4, 50 if be faw God in Gene villab but Racely, and majetical manner, either matching on against Egypt, or falling in upon it, not unlike one of the leavast fiputh, as they commonly call them, where in a walk cloud fill of water, findenny is all the majet and the straight of the committee of the committe upon : peradventure alluded to, Ezek. 30, 19, where mention is of a cloud, that frould cover Egipt. See the like expressions of things; as in prefent view, chap.7. 14. & 10, 18 32. & 13.

and the idols of Egypt shall be moved at his preferee] There were two things that the Egyptians trusted much unto ; the multitude of their idols, and the might of their men, but the Prophet here tels them, that neither of bette should stand them in any shead. For that the one of them, to wit, their idols, should be shaken and shattered; and the other, to wit, their mighty men, should faint and

idols of the word, see on ch, 2.8.
[ball be moved at his preferee] Or, (ball tremble, or quake : as chap. 2.or, lagger, or reel, as chap. 24. 20.8c 29.9. (for fo the fame word is in those places rendred, and would rather so be here, to express the emphasis of it (before, or, from his face, as the Hebrew hath its that is focaute of bims, as it is rendered. Plal. 39.3. or, for flare bims, as chap. 11.15. The Egyptian idols flal be no more able to flash before the face of God, then the Philiftine Dagon before the Ark of God, 1 Sam. 5.3.4. See Exod. 12. 12. Jer. 43. 12, 13. & 46.25. Exch. 30.

and the heart of Egypt shall make in the middle of it] That is, the courage of the Egyptians shall be utterly qualled, ler, 46,5, 12,15,21. bear] For courage. Whence also that English term, a Sam. 17.

Egypt]For Egyptians:as v. 2.

Egypt [For Egyptians 148 v.4.

much [as chap, 1.5.7.

in the midl of it paiths themen Plal 12.1.4, v.3.

V.4. dat will (it the Egyptians again like Egyptians] The FroPhet now Speaks, in the person of Cod, who in these words, threats to set the Egyptians as day, and diagreement, to deltoy one
another, by intestine jars, and wars, among themselvestas he did the
like, long-time, with other nations, that camere invade his people,
ludg, 7.5.2.1 Sam. 14.15.2.3. Chr. 20.3. Chap. 49.3.6. This form
suppost to have been done under Plammetishus, who living about
these times, and being a petry King, among others, of a particular
Province in Egypt, upon some insignities offered him, by
the Princes of the other Protinces, to revenge himself upon them,
salled in Some forraign forces, and by help of them, over-powring the Princes of the other Protinces, to revenge immer upon them, stalled in four forraign forces, and by help of them, over-powring the reflar length made himfelf ford of all Egypt, Horodo. lib. a. Diodor, lib. 1. Other is magine it, to have thus failen out upon the Allyrians invading the country, fome being willing to receive him, and another party oppoling them: as Some allo deem the liber, lawe beengon the like occarpaja the State of Judah, chap. 8.6. But the former feems more probable. fet]Heb.mingle, sometime in confederacy:as ch. 9. 11. sometime in

war, and jar, and so here, See on chap. 9. 11. the Egyptians against the Egyptians] Heb. Egypt against Egypt. at

Meab for Moab, chap. 16.7.

and they shall fight every one against his brother; and every one agdiall his neighbour They shall mar (so the Hebrew) one with another, and seek one to destroy another, without any regard had,

city against city As city of city, a Chr. 15. 6. and house against

Chap, xix. it self there city against city is one city against another.
and Kingdome against Kingdome 1 One Province against another.

For Egypt before the war raifed by Plammerichus, confifted of twelve Provinces, Herodot, 1.2. Kingdome against Kingdome, one a-

gainst another, as Matth. 4.4.7.

V.3. And the spirit of Egypt shall fail in the midst thereof] Not their courage, and valour only, ver, a but their wisdom, and policy alfo,fhall falter, and fail, ver. 11, 12, God will infatuate them, and turn their wifedom into folly, 2 Sam. 15, 31, Job 5, 13, 14, & 12, 17, 20.24,25.chap.44.25.Rom.1.21, 22, 1 Cor.1. 20, 25, 27. & 3

19 fail Heb, be emptied, as chap. a4.3. Jer. 19. 7, it is as if he had faids their wits shall be drained aluding to their folly, in draining, and diverting the course of their river, and thereby causing the waters thereof to fail them, v. g. 6.

in the midft thereof] within them as ver. 1.

and I will destroy the counsel thereof Heb. Swallow up:as chap.3 12.8 20.7 that is, either bereave and deprive them of that facu ty,by which they might be enabled to give any prudent and whol fome counfel, for the fafety and welfare of the State, called the (bi vit of counsel, Ch. 11.2. ver. 11.13. or, overthrow, defeat, and frustrate their counsels, that they shall never take effect, Plal. 23. 10. 11. Pro. 31.30.ch.8.10.

and they fhall feek to the idols When they are thus, either puzzeled in their counsels, or defeated in the iffue of them, being at their wits end, they shall betake themselves to their idols; as Moab to his, chap .15.2.& 16, 12, but with like success, both, and to their Magicians, as Pharao did. Exod. 8. 18. & 9.11. but neither of them thall be

able to afford any and or advice to them: no more then in the like cafe unto Babylon, ch. 47.12, add/j linable to help them, being not able to fubfift themselves, v. t. and to the charmers.] The word here used is no where essential to the charmers. and is by divers therefore diversly rendred. The Jewish Doctor here give us little light, only one of them tels us, that his Father cold him, that it was an Arabick term, fignifying fome kind of Magicians, it feems to come from a root that hath a notion of doing things quetly, foftly, gently, Gen. 33.14.2 Sam. 18.5.1 King. 21.
27.ch. 38.15. Whence tome conjecture, that it flould import some fuch kind of witches, as did dithurb, and endamage men, when they tuch kind of witches, as one or uno, and chearing emers, much they were at reft in their fleep. Others, such as used fair, smooth, and gratle words, as some are said, by praising, and blessing things so bewitch them. It may rather be that they had this name give the manner when the contractive years are years and a manner given as the manner given the contractive years and drawling local, that they utda, either in their spels, or in their answers to those that contained them. See chap. 8.79 For I cannot concur with them, that hold it to be the name of some idol.

and to them that have familiar fpirits, and to the wizzards] Of the lo

two, see on th. 8.19.
V.4. And the Egytians will I give over into the hand of a cruell Lord, and a fierce King [hal vule over them] These words the most, both of the Jewish, and ours, generally, expound, of those forraign Kings, by whom Egypt should be subdued. Some, and so the Rab-bines unanimously, or the King of Allyria, c. 20.4. Others, of the King of Babylon, Icr. 43, 10.844.30.846.13. Ezek. 29.19.830, 10.24. O or Babyton, icr. 43, 10, 324, 30, 826, 13, 12, 228, 39, 19, 633, 10, 34, Urters, rather, of their own Kings, by their cruelty, and folly, 'rigorous courfes, & unadvifed projects, opyrefling their lublect, weakning their Kingdoms, and by intelline jars working theraine one of another. That which the Icquel of the context feems most firly to agree with. the Egyptians Heb, Egypt:as before, ver. 1, 2, give over Heb, that up, or, close, Gen. 8, 2, Pfal. 63. 11. The Jewish

Writers expound it by another of neer affinity to it, and of the fame with it, 1 Sam, 24. 18. & 26. 8. Plal. 31. 8. Nor feem wholly improbable, the conjecture of those, that suppose the Prophet made use of this word, rather then the other, though more usu all, in allusion to the fluces, or, stews rather, mentioned, ver. 10. wherin the Egyptians used to keep their filh; as intimating, that the Rulers here fooken of, should keep them thut up, and restrained, as they kept their fish in their stews.

into the hand]in the power: as Pfal. 78, 61.

basels annu jusice power as rea. 78, 91.

of a cruel Low Jildeb, Lords, in the Phiral, bord, Deut, 26. 6, in the fingular. Which yet the Jewish Writers, as our version hard, in understand but of one, a sif it were fail; some one bard, and hard Lord, or other, or, as bard. Lord simply, alledging diversiphees where the word is in a plural form; though speaking. but of some one, as Gan 24. 19, 8c 42. 30. Byod. 21. 4, 6. 1. King, 22. 17. 2 Chr. 18. 16, which they expound of Senna cherib, as Others, also, of ours, do, of Nebuchadnezzar, Jer. 46.6. and some of Planmetichus before mentioned, whom also each of them respectively understand to be the fieres King spoken of, in the next chause, the same thing, but in divers words, being intended in both. But on the other side, there want not, that take the word in a plural, as well notion, as form, and read the text; Lords hard, of har/h, each of them, a manner of speaking in Scripture very uluali. Of which, fee on ch. 2.20. So Pl. 78. 15.8 119.13) Chap. 16,8. and they understand it, to be spoken of those twelve Princes, or Lords, who as petty Kings, ruled Egypt, divided amongst them, into so many Provinces, after the death of Sethon, who had been King of the whole country before. See Herodot,

house, Luk, 11.17, but there house against house, is an house against a firree King] The Hebrew epithet is sometime taken in the berter part, for powerful, and firong, Gen, 49.3. Num. 13.29 & 21.24. cap. 25.3, fometime, in the worle part, for fierce, and cruel, Gen. 49.7. Deut, 28, 50, and thus here. This heree King, is by fome supposed, to be Planmerichus, the Father of Nechoh, by whom the points, two eranteriors, the rather or vectom, by mean the good King Joffas was Bain, z. King, 23, 29, Jailist the Lord, the Lord of Johl J See chap, 16, 16. V. 3. And the wasters Balf align mile Sea There were two prin-cipal means of ulpholling the Feypeian Effate, in wealth, and plenty, their radikely bein, and the overflowing of Nilus, that

inflead of rain, which they utterly wanted, watered their ground for

intered of this which limy fulf, asit brought down along with it, nade the foyl, which it overlored, exceeding feetile, and fruitful. In regard whereof, the inundation of it was anciently celebrated, In regard whereof the inundation of it was anciently celebrated, and is yet to this day, with a great deal of felminty, and a yearly account was taken, and keps, how high the river was rifen; the expectation of a plentiful, or penturious crop, much depending thereupon. See Pliny, 15.5.11.8. 135.6.7. But with the failing of both thefe, their pincipal pengs, and means of lipport, are the Egyptians here threatned. The former, form (ipport to have been effected, party) by the hoffle mentions of the enemy, party by their own jars, and divisions among themselves; and partly, by Pirats of other people, lying upon their coaft, and diffurbing their-trade. Of which, falling out, much a bour their times, ice Herodox. 1. 2. The latter, by the folly of their own Princes, and Rulers of which, further hereafter. I am not ignorant, that fome late Interpreters, refer all that is here faid, to the latter only reading the text, Some, For they shall destroy the waters from running into the sea. Others; For they shall diminish the waters from the sea, or; of the (en; (that is, of the river Nilus; all great waters being by the Hebrews termed feas. See chap. 9.1.) fo that the river shall be dryed up . Which they understand of the fond, and unadvised practice of those twelve Rulers, who for the making of a vast lake called the lake of Moers, and the building of two stately Pyramides, in the midst of it and Ladyrith neer unto it for bygnels, and workmanship almost beyond belief; (and all this, only, out of an ambitious humour, to leave a memorial of themselves and their greatness, to posterity) both put their people to excessive labour and pain; and so weakned their river, by water drawn from it, that it could not so freely, and plentifully water the country, as formerly it had wont to do, and for this they cite Herodot.l.2. And it may well be, that somewhat of this kind may be intimated in the latter part of the verfer of which, more anon. But for the former part of it, I adhere unto that, as most probable, that was formerly propound-

the waters shall fail from the sca Or, shall be dived up; as some of the Jewith Doctors expound it, from thap, 41, 17, and so the old Latine rendereth it. They shall be deprived of their sea trade, it shall be no more beneficial to them, then as if the fea had no access to them. See somewhat the like of Tyrus, chap, 23, 1, 4. See also, ch. 11

and the river [ball be wasted, and dived up] the river, to wit, Nilse and the rover form of trapien, and arryed up your river; to win, rums called the river of Expt., Asson 8.3.8. 9.5. because it runs down along clean through their country; and both fatteth their foyl, florest them with fith, Num, 11,5, and enricheth them by traffick. See on chap. 18.1. Heb shall be dryed up, (as ver, 6, ch. 37, 25. & 50. 2. & 51. 10. for applyed to water, it alwaies so signifies) and ecome dry: become as dry land; from this word fo tearmed, Gen. 1.9, 10, So Job 14. come as any tanagroun this worth to carmica, con. 1.9,10,30 Juo 14,
11. Some of the lewith Commenters expound all this,
of the wafte of men, that the Affyrian King should make in
Egype, by reason whereof, there should be no more trading there, then as if Sea, and river, were both dived up. See Ezek. 30.
11, 12. And some Christian Writers understand it, of a great dearth, that God would through drought, bring upon them, by re-training the river, from his accustomed course of overslowing, at itraining steriver, from his accusionned course or overnowings at leaft, in fuch measure, as was needful for a competent fupply. To which purpole, they alledg fome passages out of a passegrituil variation of light whe yonger, not allogether unlike to those of the Propher in this place. But the Propher seems rather, as others, before mentioned, to speak here of errours, committed by their Kings, and Rulers, to the prejudice, both of themselves, and their people, in draining the river, at feveral passages, and in severall places, for the effecting of their own vain, and ambitious defigns. And of this kind, as by the Prophet here intended is by fome Inter-preters of note, supposed to be the digging of that vast lake of Moe-rit, by those twelve Rulers, or Tyrants, before spoken of. But first they fail much, both in the time, and in the author of that stupendious work. For it was done a long time before their date, by a King, whose name it bears, who, as Herodor, himself relates, lived some hundreds of grars before them, though by occasion of the Labyrinth, by the secure, bailt neer to it, he takes occasion to make a further, and larger relation of it, as a work far furpassing the erecting of that Labyrinth, which might otherwise feem a marchless mafter-piece. Beside that, the making of that lake, in that place, in that manner, is deemed to have been a work of much use, & of great benefit to the country; both for the reftraining of the river, when it fur rounded beyon I measure, and for the helping of it, by an out-let, when it was likely to fal short, See Diodor, lib. 1. But (to pass by other

works of lefs note, in the fame kind, done by others) of this nature;

7 Q 2

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twelve, by Planimetichus, as fonce, Strabo, lib. 17, or by Necho his fon, and Succellor; as others Herodot . 1. 2. attempting thereby, to make a free pallage by water, from Nilus, into the red fea; in the make a free pallage by water, from Nilut, into the red tea; in the parliut of which attempt Henodor, reports, that he loft an hundred and twenty thousand of his people; and at length left the work unaccomplified. And to the impairing of the river, and the impreaching of the State, by Index and and ond courfers as the fach throphet world may well be deemed, to have reference, in this place.

V. 6. And they Shall turn the rivers far away] This feems to con firm the latter exposition of the words before going. For who are they that should do this the fons of men, faith one of the Jewish Interpreterstand those in likelyhood here intended, that drew away the streams of the river, into places far remote, from the main channel,it ran in. Howbeit,the verb being taken indefinitely,the text may be read the rivers, or, fireams, shall be turned far away:or, shall go back to wit, by the falling of the water as fome here render it, Sec ch.2. 20.

rivers For, viv. 7; or the fireams of it:as chap. 11.15. or,as fome the water-courses drawn from Nilus, for the watering of their

grounds but the former feems more probable. and The copulative is not in the original:but were it to be supplyed, it might rather be rendred by the finitive, fothat; as chap 11.3.8 13.2. If it be supplyed, as a copulative, it should rather have been inserted before the last branch of this verse; or at the beginning of the next.

beginning of the mate-the brooks of district] That is, say some, the rivers, or streams of Egypt, in general; Egypt say they, being elsewhere so termed. And true it is, that the word here used, is in sound, and letters, somewhat like to that name, that Egypt bears in Hebrew. But neither are they the same, nor of the like form, nor in likelihood arising from th. fame root: for as for those other places (which yet in effect are but as one) where the very fame words are found, that are here uled, to wit, 2 King, 19, 24.8 ch. 37, 25. Though fome of the Jewish Writers would by Malfor there, understand Egyptyet others, of their own, therein controll them; and there is little reason, in either own, therein control them, and there is note reason, in either place, for oxpound it. The word fignifies, either old fillow, Bour. 28, 2, 20 mutation; a Deux. 20, 20. And Some therefore by the brook; or vivers here mentioned understand such water-courses, the brooky or whore here mentioned understand such water-course, as environed throng citisgs to tolkskin regard whereof, they course not be for saily furprized, termed therefore vivors of oblightness or firet, by formers are places encompalled by them, could not be formers on taken, but by long liege: or, of maintain, and defact, as others, because they were no finall strength unto those places to the they were no finall strength unto those places, by a week the main thength of Egyp, Ezek, 29, 31. & 30. 2. Howbeit , others understand them of water courfes. 50. 1. FOWDER, OTHER DIRECTIONS OF WATER CONTROL REPT. IN 18th 2015 HERE TO THE STATE OF THE STA or wers of manness, occasion trucks and monatura by near works railed about them, to prefer to and keep them from dismination, and decay, v. 10-5ec Chapaz, 11. Of whether of the two we take them, they could not but be wasted, when the main river; that fed them thould fail.

then from tail.

[Ball be empired] Or, walled or draintdeor, exhaulted. See chap.

13.2, & 17.4. Some render it they fault walle, or, exhault the re
13.2, & 17.4. Some render it they fault walle, or, exhault the re
13.2, & 17.4. Some render it they fault walle, or, exhault the re
13.2, & 17.4. Some render it they follow of. But the word is never ufed actively. See Job 28.4. Pialm. 79.8. & 116.6.8 142.6. and it is no where elle found:

and dired up] As ver, 5. and fo constantly, Gen. 8.13. Job 14.21 nga 4731a upjos ver, 5. ana to contantify.cen. 8.13. Job 14.11. Pl. 106.9. Ch. 44.27, ler, 2.12. Hol, 13.15, and it is amis therefore rended by found they shall dry up, as before the verb being never active, in the soun here used.

active, in the torm here then, the vector and flags fball in their JOr, decay, See chap. 33.9. These water-plans, or thrubs, must need stade, and decay, when the waters, that nourished them, failed. So of the like, Jab 8,11, and these were of much use with them; for of these, were their boats and barks ultially made. See chap. 18.1. In regard whereof food Interpreters suppose that a decay of hipping is here denounced: of these also, were matts for their bedding weels for their filling, and baskets of all lores, commonly made with them.

the reeds |Heb.reed, or cane: for fo is the Hebrew, and ours, from

ic th. 3.6.8. 4.2. 3.

and flass [Heb_flas, or, veit fluch as grew about the brink of the
viver Nilus, Ex. d.s. 3. and other the like water-couries, Whereof
viver Nilus, Ex. d.s. 3. and other the like water-couries, Whereof
alfo, the read-fea hath its name, in Hebrew, See chap. 18.1.

"The wither So chap 33.9. Lebanon is withered. The word is no where elle found: though some render it, both here, and there, ear down. But the former feems the more probable,

V.7. The paper reeds by the brook, by the month of the brooked To wit half with a may feet that is here intended a may be supplied, either from the verte before going or from what followers in this. paper reeds] The word is no where else found in Scripture; and is in that regard the more ambiguous. The most expound it, grafs, inflantast regard the more annuquous the non-exposure and an exposure of the property of the propert

was that did no water-coule, digged, after the reign of those us to feem rather to look another way. And some latter interprecanes or rushes, for a kind of butrash also some make it) so called. because they afforded sheets of paper to write on; before such paper, as we now have, or parchiment, were for that purpole, in use Now as we now have or parchiment, were ton that Papers in the reventiskind of thrub being peculiar to Egypt, proved a rich commoditive to that State, all civil people deficing to have traffick with them for it. Nor is it likely, therefore, that the Propher would omit the failing of fuch a waterplant, for which the land was fo fa-mous, and that was fo advantagious unto it. The Hebrew word they suppose to be deduced from a word, that fignifies an hide, or, skin, inppore to be deduced from a word, the sheets of paper were made of the rind, or coat of it. I should rather derive it from a word, that figthe rind or coat of it. I mount rather derive it into a word and fig-nifies to firip, or make bare, ch. a. 17.86 32.11. because it was fripped to make writing-theets for books, and tables, and other the like uses as henup, and flax, its, to make linnen in these times sthough after a far diverse manner. See Pliny, lib. 13. ch. 11, 12.

by the brooks Heb, brook, or, vives, either the river Nilus it self, as

fome here understand it, so termed, Gen. 41.1,2. Exod 4.9.8. 7.15. 18.01, the water-courses, derived from it: (the word being taken col-

lectively) of which before, ver. 6. or both.
by the mouth of the brook; Heb. brook; or river, as before; that is, fay fome, by, or, about, the fountain of the river Nilus; at which the water illuch out, as at a mouth, where, if moitture fail, it cannot be expected in the places more remote, that must have all their wapeched in the places more remote, that must have all their water chemetrand fo infer hence, a frequendious walke, and confumption of that river, reasting up to the very first head of it. But this feems nothing probable, part odth the Prophet feem to feesh, perfectly of the river it felf alone, but, as our version tendreth it, of the stream, and water-courses also, derived from it. Besides that the month of the view raight seem rather to import shole that the month of the view raight seem rather to import those than the stream of the view raight seem rather to import those than the stream of the view raight seem rather to import shole that the stream of the view rains and water to work the view rains and the view rains and the view rains and view fireams, or channels, whereby it difgorgeth it felf into the sea, (whereof, see chap. 11.15.) being in other languages so termediand being applied to the water-courfes, thence derived, those passages. whereby the water of the river made its entrance into them, or make up a mouth, are at leaft, to the river, or water course, as lips to the mouth of man,or beaft.

and corry thing fowen by the brooks shall wither Heb. cvery thing fown before the river, or brook shall be dryed up. Places neer to rivers Jown or just us rour, or wook hou we are a man and mook are won't to be mon define things there won't to be mofe fertile, and fruitful, and seer them men define things there fowen, and plant, Chap 3.2.ap, alluded to Eccl.

11.1. but the things there fowen, and planted, must need fail, when the water fails that made the places adjacent to fertile. This comprehends fuch grains, herbs, roots, and other uleful plants, as hemp, flax, and the like, as they uled to fet, or fow there. See Exod. 9.31.32. Num. 11.5. ver. 9.as the former, those that grew there of themselves, v. 6.

be driven away; and be no more] Heb, and not becas Pfal. 37. 36. &c active naway, and we no more present as no or case 121. 37. 36. 82 39.13. fhall for fade away, that they shall be, as if there never had been any sich thing there. Though there be, that understand it, of the spoyl that the enemy shall make of them: but the course of

on the goods that the entering that make of them s and the context ferms to carry it the other way.

V.8. The filters also flash mourns I as chap. 3.8.6, Because the fish hull fail: as they must of necessity, when the element fails, out of which they cannot live; which formerly did abundantly furnish them with fish Num. 11.5.

and they that cast angle into the brooks shall lament] the same thing in other terms

notate terms.

cast angle]Heb.hook as Job 41.1. Hab. 1.55, there being two kinds, or courfes, of carching fith, most commonly used; by hook, or, by not, the one is pointed at in this branch; the other in the

next.

the brookes] Heb. brook or, river, as before, yet. 7.

and they that forced nets upon the water shall languish All forts of fifter men shall be dissected, and much grieved, because their trading shall decay, nets Heb.net:as Hab. 1.15.16. and as hook before.

upon the mater] Heb.upon the face, or furface of the mater: as Gen · Eccl. 11.1.

V.9. Morcover] Heb. And: as chap 7.10. & 8.1.

they that work in fine flax, and they that weave net-works shall be confounded Because the materials thall fail, that thould fet them on

in fine flax IThe epithet given to the flax here mentioned, is elfein the 142x 1 In expirince given to the thank refer increased to import where used of yines, and their branches and is deemed to import the choycelt of them, chap. 5.2 & 16.8. and in like manner, being here applyed to flax, it ferms to imply the field, and choicelt fort of it, as in Arabick, the choicelf fort of it. Criticks reported to to be termedithough fome of them render it, with the Chaldes, combed, or dressed flax; because the Talmudist commonly use the word in that sense. But that which one of them adds, that of it they made acts to fift with, is as ridiculous, as to imagine that men should use to fift with filten nets, or to angle,

net-works] The word here used, is by some supposed to come from another, that fignifics an bole, Chap. 11.8. Ezek 8.7. and fome from another, that includes an ones, chap-11.8.22c. 8.7, and lone of them, therefore, under fland by it, that, to fifth with, ice called because full of holes to let the water pass at while they hold fast the fifth that the rather, because, fay they, it followeth, ver, 10.1 be not yet the pass of the water pass at while they hold fast the fifth that the rather, because, fay they, it followeth, ver, 10.1 be not yet. are broken:but of that, when we come to it. Others of them, with more probability, conceive it, to import cloth, or garments, wrought or woren of putpok, with many boles in them, such as our net-ports, cut-works, and loom-works ordinarily are. See chap, 3.18. But others deducing it from a word, that fignities white. Eth. 1. 6. & 8.15 render it, white-works: that being one special commendation of linnen, lawn, and the like, to be pure white; and fuch, therefore, were men of chief note wont to be clad with, Efth, 8.16. Dan. 7.9. whereof alfo, the name taken from this, is very frequently giventhem in Hebrew, 1 King. 21.8, 11, Neh. 2.16 & 4.14. Eccl. 10. 17.ch.34.12.ler.26.19.& 39. 6, and this to me feemerh the moft probable.

pronounc.

V.10. And they shall be broken in the purposes thereof, all that make success, and ponds for 1/16. These words are very diversly rendred, and expounded, in regard of some terms in them very ambiguous; we will firft therefore dilcule the words, and then draw up the expolitions, that feem to be most probable.

in the purpofes] The word fignifieth foundations, Ifal. 11.3. Hence m to purpose from the most representation of the are wone to be the foundation and ground of action, and practice. Others, the media and ground of action, and practice. Others, the media and much or, damagn of the crs. said of and built, to keep in the water, in the fitting or pould, hereafter mentioned. The one-of the crowledgement to be not likely here intended. For lettle thew er colour of reason is brought for their opinion, by those, that render it nets: and yet not a few are they that go this way; and they derive it from a wrong root, that translate it, irriguous, or well watered places:as if it came from a word, that importeth drinking, which the analogy will not bear.

thereof] Or, of it, to wit, of Egypt, their kings, and Rulers, of whom before, v. 5.6, and hereafter, v. 11, 12.

all that make] Or of all that make. Auces Or dams. So some render it as from a vorb, that fignishes to that, or flop up, Gen. 8,2. Plal. 107.42. Others, for hire, or; gain, as the word is uery commonly used, ton, 1:3. Mal. 3. 5, the preposition

for, supplyed as Mal. z. s.
and ponds Or, sleeps, to keep fish in seither for fale, or, to make use of otherwife, when they pleafe.

for fish] Heb of foul, pands of foul, or. of fouls, that is, living par pip jacco. Josep, powed of Josef, or, of Josef, what Bajlving, things the word taken collectively, for powed of fliph according to that Gen. 1.20. Let the mater bring forth gliding creature of Josef or, and so fedgreed fight, or pelaginer: and Deut. 1.3. 1.4, then more fle at according to the defire, or phelings of the pelaginer: and beaut. 3.1.4, then more fle at according to the defire, or phelings produced from for delight and plenture. The whole verie then, may thus be tendered, and through her, or, their projectis; they flest all be longen that make flutter, or dams, for pound of flip. Cry, ther or other longly or dams, flutt be twolven, with all traffe; then make flutter, or dams for these of the or for the other or the contraction. unity, or damijona we weeen, with all trofe that miket for 'bire, or; gain pandy, other miket can of pondy, or, flivers, of fifty or, of piclaire. Whether way we cender it, the meaning is, that all the pains and coft that menhad been at, about the making of pondy, and flews, to keep fill in and about dams and fluces, to fecure them, news, to scepant in and about annual man, and makes, to the titler include come to nothing the water being drained away from them, neither yeeld them any gain, nor fland them in any flead and in a word as before he intimated that there should be no catching of fish, ver. 8, to here, that there should be no keeping of fish with https://s.loiners.tint these months of no exercing on in his them. Howevis, forme expound it, as if the meaning, were, that the people were worn out, by working about those lakes, and water-courfes, above mentioned, and all to no purpose; the like wheteunto, fee Jer, 17, 58. But the other sense before given, saits better with the main current of the context,

V.11. Surely the Princes of Zoan are fools: the counfel of the wife counfellers of Phana is become brutify The Prophet, in these words, directeth us unto one main caule of the calamities of the people and State of Egypt, before related; to wir, not fo much any forraign hostility, or invasion from abroad as their own folly; the witless carriage of their Nobles, and Counsellers at home, who by their fond flatteries, foothed up their Kings, and put them upon fuch inthe romating of the flate,

Zong Heb. Town, a very socient city in Egypt, Num; 13:22. one

of their King feats, that gave the name unto the whole Province about it Pf. 78. 12 it was from the Syriack form, by the Greeks, called alfo Tans, by the lofs of a letter; as of Tfor, or Tfur, Tupos and Tyous: and from it, the Tananick division; and the Tanaitick Bream, one of the principal ones, by which Nilus makes its way into the Sea. Sec Herodot , 1, 2, Strabo, 1, 17. Pliny.1, 5, ch 9.

the counsell of the wife counsellers] Heb of the we fe of the counfellers of Pharno the counfel. That is, the counfel of those that are the wilest among them; as the wife of women, Prov. 14. T.that is, the wifer fort of them; fuch as are wifer then many, or the most ordinarily are Prov. 31.10, Eccl. 7. 28, and, the wick d of the earth,

Prov. 7. 16. Ezck. 27. 7. Of the leveral forts whereof, and | Ezck. 6.27. for the wickedeft upon the carth. The firece of the nathe gain that Egypt anciently made thereof, fee Pliny, 1.9. tons, Ezek, 28.7 for the fiercest among them. They impair the force of the fentence that render it with a needles interpolition, the wife; or wife men and counfellers; there being no copulative in the

u become brut fb] Nor foolish only, but fortish: such as might better feem bruit beafts then men erdited with common fenfe. 50 Ter. 10.14.11.8 \$1.17.

How fay, you ato Pharao] The Prophet turns his fpeech unto the king of Egypts counfellers and Nobles, taxing them, by way of expostulation, for their groundless opinion, overweening concert, and vain vaunting and boatting to their king, of their wiledom coming unto them, as by descent, and the antiquity of their houses: thereby to commend themselves, and their advices, to him; and to procure the greater regard to what they suggested Oc, as some, the their gro's and palpable flatteries, wherewith they wrough into their king, the like vain conceit of his own extraordinary will on. as derived to him from his ancestors; and of the antiquity of list flock, drawn down by a continued line of many descents, through a multisude of ages, and a vaft number of years, from fome of their imaginary deiries

fay ye Oc, can ye fay as Ier. 2.23. with what face can ye fay it ? 50" fay |Or, as forme, d chate. Pur fuch words; as thefe, into your kings

July Jorgas Ionic, a construct ment worms, as greece, into your karger mouthags. 25 mil. 4, 3, mil. 6, 10 mil. 4, 3, mil. 6, 10 mil. 4, 3, mil. 6, 10 mil. word, either an Hebrew, or a Chaldee original. Yer, by fone other peculiar, furnames, they were wont to be diffinguished, as Pharao Necob, 2 Kings 23.39 and Pharae Hopbra, ler. 44.30. In latter times NCCON, 2 Mines 23, 29, 30 in Platan reportation (24, 45, 0.1) nattret times about the rime of the Maccodinian Empire, chey came to be called, Plotlomp's, not in regard of any mortile diffortion, front a Greek poetical tearm, fo fignifying, as forme have imagined; but from a name of great antiquity, in those Eastern, and Southern parts; Talmais which among others, one of the fons of A nak bare, Num. 37, 22, loth, 75, 14, So the Talmudifts call Ptolomy, that caused the law of Moles to be translated into Greek, and from thence the Apolle Barthelmew, had his name, Bar-talmai, or Bar-tulmai, as the Syriack pronounceth it. Mat. 10/3, that is, the fine of Ta'mai, or, Ptolomy, after the Greek phrace as Bar-Jona the fone of Jona, Mat. 16.17: and after the Greek phrafessem—Jone the Jone of Jone, Mar. 16. 17; and Ber. Jaftshije Jone Join Join, 216. and Ber. Times the Jone of Timeshik Mit. 10. 46. Both names, it may be, came at tirth, from Jone was the off special note, in thole places, of that name; as the name of Admitted to the kings of Palelline, Gen. 35.3. 8.2. 5.1. Plal. 3. 4. 1. and of Berholad to the kings of Syria, let. 43. 27. Amos 1. 4. of Caudarts of the Queens of Editopis, Act. 8. 27. Cer Plin. 18. 6. 6. 29, Jand dark to the Universe of Ethiopa, Act. 3-7, Case Plan No. 6-29, Japa of Ceffur, to the Romane Emperors, Mat. 3-17, Link. 1, 103h. f. 2. 123kl. 13.3 & 17-7, 28. \$ 1.0 Phil. 4. 2. 18 Englishment Mark and title of Society English who are distinged for a first whole no notion of any lack thing in it folice, as he many. Advance to plan the notion of any lack thing in it folice, as he many. Advance to plan for the Patran Serve mentioned, fome Suppose to have Seen Schon, a foolih sing, of we have faced out the way. One of faith late of him, law that represents the constitution of the server of the server of the many of the server of

of him, on ch. 37-37. Others with more probability, take him to be Planmerichus, ipoken of yer, 4 and under whom, and those twelve, between Sethon and him, the calamities here threatned, as those former affirm, were to befal them. I suppose, it need not be reftrained to any one particular king, but may well extend it felf unto those kings in general, that ruled Egypt in those times, and those more specially, by whose fond and unadvised courses these mischies's were procued; of which number, Sethon appears not to have been

any.

I am the fow of the swife] Heb.a fow of the wife, as a fow of the gods, Dana, 3.5, & a fow of min, Rev. 1.13, for four those places thould be rendred, Ora, fow of pie, ones. That is, wife meny fa defect of the full-jett, as ver. 1.2, Gen.a.1.8, expected, Deut. 1.13.15) and having their wideon by inheritance. The woods are either of the kings counfellers, concerning themselves, or his own, fuggested to him, in parasitical manner, by them, concerning himself. Yet it is fomewhat over-hards to gender it as some would, a fow of wife ones, thou art, or he u. The Egyptians, anciently, for wifedoin and learing, arrogated much to themselves, Act. 7. 22. And out af other reingarrogacca much to theinterves, act, 7:22. august a could be mote parts, many that were geed yof knowledg, and vaicely of learning, did, for their better latisfaction, therefore, travel into Egypt, to have, conference with the wife men there. See Diedor, bib. 1P la in times of Clemens, Strom. lib. 1, and Endobus propar. libr

The for of ancient king-litch, a for of king? of nationity, as Dent. 33.15, Chip. 23.7. The Experients varieties intended intended the antiquity of their nation, their Kings and Priefly, effectably, who re gareet themselves about the termes, to have records of their deferm. Road the gods, that in humans (Haye formetting-soppled there, by \$31. generations under no fewer kings containing 104A1.years, beginning at their field kings of that divine illus, upto Sethensedesies and that within that period of time, the Suphad four time; changed his course, from East to West twicetand twice back again, from West

meer fictions, devised by their Priefts, to puff up their princes, and to

gain credit to themselves. V. 12. Where are they a where are thy wife mine] A tart and farcaftical interrogation; like that, t Cor. 1, 20. What is become of thy wife councillors; Why do none of themappear, to acquaint thee with these evils that will betide thee; For so it follow-

and let them tell thee now] The copulative, some deem here, redundantjas Gen. 36.24. Exod 1.1. Levit. 7,16. Others suppose : defe & of some word, to be supplyed : Let them now appear, or a rise (as the usual phrase in Scripture is, Jer. 2.27, 28.) and tell thee. See the like, Zach, 2.6. But the words may well be rendred, That they mey now tell thee;as ch. 11.3. & 13.2. See the like fpeech to Babylon,

and let them know what the Lord of Hofts hath purpofed against and its torm now mean are toring roops man purpoid a against Egypt Orthat they may home, or, simply with reference to the former branch, that they may tell thee, and know themselver; or, or know, as Gen. 1. 6. Judg. 11. 31. (in both which places, in the margent of as Gen. 5. Judg. 11.31. (m both which places, in the margent of our Bibles, there wants an av.) That they may either tell thee, or take notice themelives, as having that taught them, which they were before ignorant of and which all the great widom they boat

with fuch matters as were concluded in the Court of Heaven, as falle Prophets also usually did,1 King, 22.6,24.Ch.36,10.8 40.14

47.13. lera 3..18. 22.

up on Egypt Either against, as ch. 5.30. Or. concerning Egypt, as ch

V13. The Princes of Zoar are become fools] Or, dote, as it is rendred, ler, 50, 36 where the fame is faid of the Princes, or Wizards of Babel. See the like of other the heathens, profelled wife ones, 30m. 1, 32. The word is, by forne, deemed to import, a wifful, or obstinate disposition in or course of folly, or, a prejumptuous solly, because the same word, in another flexion, signifies, sometime, to mill, Hol. 5.11. fometime, to prefume, Gen. 18.27,31. Of Zoan, fee on

lib. 17 informs us that there were two feveral cities in Egype, sion 17, informs us that there were two leveral cuttes in Egyptie the one called Memphis, and the other, Monmphis, (per adequate Monmphis;) that their facred Ox Apis, was kept in the former; their holy Cow, in the other. Whether Noph, might not be the one, and Maph the other. I leave it to the confideration and conjecture of others. For as concerning the mountain, Mophi, Jwhence forme would have Memphis to be called, Moph) with his mate Crobbi. between which Nilus his head-firing should rife; and run in one channel, to Ethiopia, in another, toward Egypt; they are both alike figments, having no existence out of the brain of the Temple Alike figurers, judying no examence in on the bound of the Acopya-tre afurer, that to Herodor related in nor dool he profes to effect any otherwise of them. Noply, or Memphis, formerly for examed, so by frame, decreed to be that a most populous city, which we commonly call, Grand Cairo, as the grad (ii), so though others, gender o-ther reasons of that name. The Arabhan writers are reported to call it, Messer had had it, New Egypt. Zoan, and Noph, are by some, supposed to be specially here mentioned specials the one, to wit, Noph, was situate neer to the utmost border of Egypt, upward, toward the land of Ethiopia; the other, to wit, Zonn, in the acther part of the country toward the fall of the river into the midland lea, which for the latter, is true enough: (See on ver, it;) but for the former, ferms not fo. For though Memphis be fituate about fome twenty miles above the head Delta, where the river Nilus divideth it felf into two main channels,(See on ch. 51.9.) which afterward brancheth into feven feveral ftreams,ch 11. 15.yet is it fome hundred of miles diftant from Siene and Phile, the confines of Egype and Ethiopia, See Strabo, lib. 17, and Plin, lib a ch 7 But the etwo Gem rather here to be mentioned, because they were principal and royal cities, and might therefore fitly com-prehend all the reft. See the like, Jer. 2.16.

Chap. Rix.

Unap. Rix.

Welt to East, Herodot, lib. 2. But thele fabulous relations were but | seduced Egypt. That is, their Princes, and wise counsellers, either Welt to East, Herodot, lib. 2. But thele fabulous relations were but | seduced Egypt. That is, their Princes, and wise counsellers, either Welt to East, Herodot, lib. 2. But thele fabulous relations were but | seduced Egypt. That is, their Princes, and wise counsellers, either well to be the relationship of the relationsh vain and falle predictions, and promifes of profeerous ficceiles, have deluded the whole land, and led them into courses definitive to the State, which they ought to have supported. See ch. 3.12. & 9.

the flay Heb. corner, So the word properly fignifies, 2 Chr. 28, 24. Job 1.19. Jer. 31.40. Then a flone, laid in the corner of a building, where two wals meet, and are therewith united, Eph. 2.14, 20, 21 where two was need, and are increwin unices, epin. 2.14, 2.5, 2.1, called therefore the band of the county, [Fall, 18, 2.2, and the conter, floor, job. 3.6.7] er. 1.17, & a corner, fimply, Zach, 10.4. See chap. 8.1.6. And because fuch floors, for placed, are a principal flay, flrength, and fupport to a fruiture, hence it comes to pass, that the fame tearm is uled, as for towers, or, bulwarks, 2 King. 26.15. Zeph, 1.16, & 3,6. So for Princes and Rulers, or persons of prime place: 1.10, 28, 3.6, 30 for "rinces and nuties, of Princes and of the plural, number, here, in the fingular, but opened to a verb plural, to comprehend them all, and take in each of them, See on ch. 2.0.50me would have the word, here ufed, to fignific, not to much a corner, as an end, and render the text, unto the end, or utmost part a corner, as an end, and render the text, unto the end, or utmost past, thereoftes subpling, no province, or region throughout the land, to be free from this feducement. And it is true, that the corner of a building is the utmost part of it. But befide a needles addition to the text, I find not where the word is ufed in that notion, for as for Judg, 20. a. & t. Sam. 14. 38. The extremities, our displayed and of the people, feem to found formewhat harth in either

of the tribes thereof] The Prophet Speaks here of Egypt, accord. ing, not to their language, but his own country dialect; with whom the feveral tribet had this tearm. The word fignifies a rod, Chap. the leveral tribet had this rearm. In evota riginies a ron, Chap, 10, 113,62 f. 24,9. But this commonly used, where it is rendred a tribe for fuch a number of people united into a body, as deficended from any of Jacobs twelve fons, whole policity therefore was divided into twelve tribes, and this appellation therefore given them, as some think because they were as rads, shooting forth, and branching out from one stem, or stock, the prime Patriarch Jacob, or in reference to those rods, on which their names were written, Num. 17.2. But the tearm feems more ancient then fo, Gen. 49. 16, 28. I rather suppose, that this denomination was given to the tribes, in regard of the judiciary power and government belonging to each tribe respectively, and reliding in the head, or heads of it. For tribe reipectively, and reliding in the head, or heads of it. For the word fignifying, not for much a making, at ruling redal, afeptor-as we fay, Fial. 2, 9, 8, 110.2, implyeth power, and authority, Fial., 6. Engl. 1, 2, 1, 4. And this takelet words of 1 face of form to impore where he faith, Dan floud judg has people, as one of the tribes of lifrast, Gen. 49, 16. As our Propher therefore callette Cyrus, Godr. amounted, 10, 19, 1, in way of allution to the right of anointing kings. mong. Gods people, 1 Sam. 10. 1. & 16.15, though no such ceremonow was in use among the Petsans: for reference to the Jewish ribes, he gives this tille, to those feveral Nows, as the Greeks call them; or precisiff, and prefestars, as the Latine tearment then, into which the land of Egypt was divided; the rather allo, for that they when the land or Egypt was divided the rather allo, for that they were just as many in number, about those times at least, as the Jewish; were. See Herodox, lib. 2. and Pliny, lib. 5, chap. 9. though some other reckon many more. See Strabo, lib.

thereof] This addition overthroweth the interpretation of those. intercy j has addition overintowers me; interpretation of thole, who understand the last woods of this vertible sting of iriber, or the contentione of States, as flocken of Egypt, who profested her felt to be a flay and floore to other States. Of which, fee on ch. 18.7, the condition is the we evidently, that the speech is of thole, that either were, or ought to have been, in their forearl places, and within their feweral precincts, respectively, the supporters of the State, Plalm-

V.14. The Lord bath mingled a perverse spirit in the midst thereof] The Prophet here declareth a principal ground of this diffraction, in the Egyptian Efface, the unadviced counfels, and courses, that their Princes took, and the calamities, that by means thereof, the whole Country fustained to wit, a fecret hand of God; his just judgment following them for their pride and infolency; and infatuating them in their projects, and purpoles, See v. 10.50 Rom. 2,21 22.24.26

mingled] Or, poured out; given them to drink. Of the use of the word, see on chap. 5.22. Gods judgments in Scripture, are of t-times refembled by a cup containing fuch liquor, as being ftrong and heady, o diffempers men, that it makes them either so brain sick and giddy that they turn round or flagger with it, as not able to fland fleddily; or fo out-ragious that they fare like mad-men, and mischieve both themselves, and others. See Plal. 60.3 & 75.8. ch. 51.17.21, 22. Ier. 25, 15, 16, 27, 28. Lam. 4.21. Exck. 23.

rverse spirit] a spirit of error or seducement, as the Chaldec, and the Greek render it, or, of giddinesse, as the Latine, either of which, suits well with what here ensueth: The Hebrew word, no they were principal and royal cities, and might uncretore fully comprehend all the treft. See the like, Jer. 3.76.

where all credent of the treft is the think, Jer. 3.76.

where all credent of the found, comes from a verb, that me great they have a dis feduced and of the analysis of persons, tans a surglor made evoked, chap. 3.4. I Lam. 3.6. it is plural, and of a deplicate form: as if the had said, a frair of extremp prover fitter. Indeed they have a dis feduced Egypt, son they have the first of wildome which they to much boatt of, God hath made there drunk with a spirit of shapes, or, Princes of the tribes thereof base there drunk with a spirit of shapes. Chap, xix. being possessed with, they run headlong into perverse and crooked being pointed with they are the private and crooked works, whereby they carry all things away, unto the great dillubance of the State, chap 2.9, 1.0, 18, Rom. 11.8. See Ezck. 21.32, where a word of neer affinity to this, is thrive repeared. This is appoint of have been fulfilled, a great part of it, in the time of Suppoled to have neen numited, a great part or it, in the time of thole welve, that fhared the Kingdom among them, after Sections decrease, who falling at variance among themselves, did exceeding, by diftract, and ditube the whole land, until Pfammetichus, at length, the section of the sect over-powred and mastered them all, and so made himself absolute

Included all. See v. 4.
in the middl thereof Or into it, to wit, Egypt, her Princes especially,
or, among them, as ver. 3, ch. 5, 8.
and they have cansed Egypt to erres, in coursy work thereof] The

effect of this pirit of error, and giddines, wherewith the Princes were pollefled, redounding to the prejudice of the main body of the whole State, and diffurbing all employments. When the head is diffempered with drink, the whole body staggers, and no member is able to carry it felf fleddily, in any work, or office belonging unto it, Chapter 24.19, 20. and 29. 9. Plalm, 107. 26, 27. Jet.

as a drungen man flaggereth in his vomit] Heb. wandereth: that h walloweth, or rolleth to and fro, and cannot get out of it, Job 12.
24,25, Jer. 48,26, like a wandering man, that hath loft his way in a wood, or a wilderness, where he can find no islue out, Gen. 21.14.Pf.

107.4. Suc ch. 18.7, 8.
V.14. Neither shall there be any work for Egypt, which the Head, 61 sail, branch, or ruft, may do] All Eftares and conditions, fhall be fo diffracted and diffurbed, that they shall have no mind, nor opportunity, to mind or attend ought. So 2 Chr. 15.5,6. Zach. 8.10. head, and anil, ruft, and branch: a proverbial speech, for high, and low; strong, & weak, See ch. 9, 14.

V.16. In that day In those times, wherein this judgment shall be

fall themas ch. 17. 9.

• Shall Egypt be life unto women The Egyptians, their men, yea their military men, shall turn milk sops, shall become as faint-hearted as

minus juctorias copy, women, etc., let, 17130.

mail fluid be afruid, and fen jektanfe of the fluid judge of the hand of the Ind., which he fluid to over it litely from the face of ite. as Pf. 38.3, lot 18, 610. By reason of the judgment before mentioned by the Lord mildled on then, very fix all literate here by it a libition to Moics fleething out of his hand, at Gods command, over the red-fea; tobring the fea back on the Egyptians, to drown, and deftroy shem; Esod; 14, 24, 25, 26-28. It shall not be like Sennacheribs shaking his hand at Jeruslem, ch. 10, 33. that proved unterstellar Bett as God finking his hand over the Egyptian trodys, in time path,
that took effect, to the ruine, and over the Milyrian forces, chap. 30.

11.15, and as his shaking of it over the Affyrian forces, chap. 30.

V. 17. And the land of Judah shall be a terrour unto Egype] Nor what the leves housed parties are the relative to the leves of the lev may them: they fhall tremble for fear, when they fee the land of . Ju dalisthat relyed on them, chap. 30.2. & 31.1. over-run, and diffreile by the Aflyrian forces, chap. 36, 1, 30 expering the like to betide shear too; partly in regard of their confederacy, which between thofe two States, was over fre quent, and conftant, chap 30. 4,5 a King. 17:4.84 18:21, Jor. 2.18, 8:37.5, Ezck, 17.15, and partly allo,0 shell vicinity, loft, 13.3.8. 15.4.1 Sam. 27. 7.8, the Phillittines land only lying between them and it and the rather to here, for that the hand of Judok hy jushe Affyrians way to Egypt, 2 King, 23, 29, which being fubduck, therefore, by the Affyrian, would make his passage unto Egypt the more free. So Ethiopia is faid to be affrighted and afflicted at the fall of ligypt, in regard of their neernels to them, and conjunction with them, Ezek, 30.9, 10, and other neigh-Bouring wations, at the fall of Tyre, chap. 23.5, Ezekiz 6.19-18. Be Bouring Rations, at the said of 1 yes, chiap, 23, 5, 1828/26/19-18. Bedit that the Epythesian single; rally expect the like, or worde, from the hald of Godjeblen they devold behold, and confided how he had dealt within sown people, h. 71, 71, 85, 97, 8.50 Fet 18, 19. Howbies, foine draw down this Proplecy lower, to the definition of Judah and Jeruslane, by the Cheldeans, 12-73, 10.829, 2 and the compact for Egypt also by them, 13.10-13.8244. 30. & 46. Ezek, 19.19, 10.

a Nrvauci The word here needbut no where alle found, (a con-dition common to it, with many others, in this Prophety; as if the Prophet had of purpose coined them, so make his stile the more emphatical) as a tear in very pregnant; and figrifies fuch a trembling, quivering, and quavering, as is wont to befall men, when being furprized and overmastered with fear, they cannot flund fillsbit do, as it were, dance with their foor, and their heart feems likewife to dance within them, the very fame, that the term of trepidation, in and white the state of the stat ie is applyed to just fuch a difpolition, in perions diftrefled, and diftract ed, as is here intimated and refembled by the fame finilinide that is bure allo,vor.14.

cutry one that maketh mention thereof, shall be afraid in himself tor. rather every one (to wit, of the Egyptians) that calleth her to mind, with himfelf, (that doth feriously call to mind, and confider with himfelf, what is befallen the land of Judah) fhall be afraid, or, fhall fear, the very thought of it, thall firike a terror into himfand to this reading the points in the text lead So 2 Chr. 17.10. & 20.19. Act. 5.

because of] As ver. 16, or for fear of Heb, from the face of as ch. 2 1.

the counfet of the Lord of holls which he bath determined 1 Heb. is confulting, or, decreeing See ch. 14. 24, 26.

against it] Heb.against, or, concerning him: either the Jewish people, which the Egyptians themselves, shal then see executed; or, the Egyptians expecting thereupon, their ownturn to come next. See V. of Gods hand against them, Exod. 14, 27.

V. 18. In that day hall five elties in the land of Egypt Speak the tanguage of Canaan] A gracious prediction of the convertion of Egypt, unto the fervice of the trie God, in the latter times, after the adgments here denounced, fulfilled, and executed on them. See the like comfortable closes Chapter 6.13 and 17.7 and 18.7. and 23. 17, 18. and in particular, concerning Egypt. Jer. 46.

" In that day Nor while these calamities lye thus heavy on them; but in after times, when thele evils are ever. So after the fame words uted, thuy, 4, 58, 18, 9. This some suppose to have been fulfilled, not long after the tene of this People's, in the dayes of Ezeklah, when upon Sennacheribs. Invasion of the land of Judal, many Jews fled into Egype, and having liberty there for exercise of their own religion, were the means of convereing many Egypti-ans to God, (not unlike to that, Act. 8. 4. & 11. 19, 21.) being the rather wrought upon, and prevailed with, upon that miraculous, and most remarkable defeat, given by God to Sennacheribs forces, and the deliverance of Jerusalem. For thereupon it is said, that many ftrangers broughs gifts unto the Lord, o Jerufaltus, and Prefetts 10 Exchange Chr. 32.23. So Efth. 8.17. Pfal. 138.4, 5. chap. 59.13.07, as Others, (and fo the lewish Writers) that many Egyptians, that ferving under Sennacherib, having elcaped in that mighty flaughter, and being kindly ufed by Ezekiah, (as thole Syrians by Joran, 2 King. 6.23, Jat their return into their own country, abandonied 2 Amg, 2.5. Jalues extent into tune own control, assuments their worsted idolarites, and addition themselves who ju vote the fervice of the true Codes daily large state. Kings, 7.7. But because there is little footing found or ought in this kind, in the records of antiquity clither facetdeep prophase, (for as for that, which one of the Kabbines produced, from 4.5. 1-4. feems little to this purpose.) It is rather to be referred unto the times of the Meffias, under whose Kingdome, the Gospel was planted in those places, and as wel in Ethiopia, Chap. 18. 7. and in Allyria, as in Egype, verse

five cities] A certain number, for an uncertain; as all generally agree: five for many lay fome: but in Scripture, five is more common-ly uled, for a small number, especially, when five are either culled y utea, or a mantanuer; especially, ment power to the control of t leantling in regard of that whole country, which by some Authors is reported to have had above ten thousand, by some twenty thousand sites. See Herodot. 1.2. & Mcla 1.1.c. 10. To this, therefore, fome lay, that as there were among the Philithines, five principal, or head cities, though many other inferiour, and less ones besides, I Sam. 6. 4.10 there were frue mother-cities in Egypt, Memphu, Tanis, Alexandria, Bubashin; and Heliopolis. Which they would gather out of Ezekiel, 30.but there are more then fix mentioned in that Chapter, ver. 13, 14, 16, 17, 18. Others that the meaning is, that five cities, only, or finiply, are not nicear, but five of fix, as if five cities for one fould come in unto God, or one city of fix only, fhould ft and out, and perish in, and for their finibut how the regt will bear this. I fee not. Albeit, therefore we need not admit that excelling number of sities, which from their Priests report, these Authors relate to have been fometime in Egypt, no more, then we are bound to believe those thousands of years, that they affirmed their State in a succession of Kings and Priest, to have stood; nor again on the other side, have we any good ground, to reduce their prime cities to fo precife, and narrow a number, as bare five : Yet it is not improbable, that their principall cities, and royal feats, were not very many, suppose come twilve, as they might well be, about this time, when into twelve principalities was all Egypt divided. The meaning of the Prophet then may well be, that a confiderable number, (such as is five of twelve) of the chiefest cities in Egypt, should embrace the faith and service of the true God:and that the Prophets intent is to defign a number of fuch, appears by his express nomination de Heliopolis, in particular, to be one of them,

speak the language of Canaan] What is here meant by Braking the language of Canaan, is questioned. That there is an allusion to the Hebrew tongue, as we term it; the language wherein God was then ferved by his people, is generally agreed on that there is some controversie among the learned, why that tongue thould be called the language of Caneau. The common, and almost generally receiv-

ed opinion, both of Jews and Christians, hath been, that it is so termed, because it was the native language of Gods people, who then are possessed and lived in, the land of Canaan, and in that and the poncincuo, and thereferved God; which language being that which our full parents lpake, and was in general ule before the division of tongues, Gen. 11.1. remained fill in the line of Sem, a meng those of Ebers posterity, (whom a special mark is fet upon, as the prime man in Sems illue, there recorded, Gen. 10, 21, wit a memorable note alto, subjeyned, concerning Peleg his fon, that in his days, the earth, or, world, was divided, Gen. 10.25, and from whose name Abram, is called an Hebrem, Gen. 14. 13.) and was tersued Hebrew, because continued constantly in his family : Howbeit, in these latter dayes, some men of great note have no t fluck to affirm, that the Hebrew tongue is termed here the language of Canaan, because it was the native language of the posterity of Cham, detending from him by Canaan, who first inhabiting and economy rom num by cansars, who mix intabiling and peopling those parts, both retaining that language in the division of tongues, and transmitted it to their posterity; and that Abram was wholly unacquainted with it, as being not his native language, was whose unacquainted with it as being not in interest singuage, untill leaving his kindred, and Fathers houle, where he was bon, he came to live in the land of Canaan. But this opinion, though maintained by great authors, feems to me very improbable, that the ancient congue, spoken commonly, year, generally, before the building of Babel, which procured the ensuing division, should be lost in that family, that in all likelihood had no hand in that bustness,and should continue in the line of those that were most deeply engaged therein; and in all probability, drew others thereunto, Gen.10.10. The arguments brought to confirm this new conceit, seem very weak, and inconsequent, and would require longer discourse to discuss, then the present work will well afford. Suffice it uncourse to ducing then the preient/work will well afford. Suffice it mays for our prefent pupole, that the Hebrew tongue, in ordinary use with Gods people then refiding in Canaan, is the language, if not intended, yet alluded to in this place: called all the from faguage, No.1, 13, 4, chap 3, 6, 11, 13, A, new gridtion ariseth, what is here meant by speaking this language; And there want not, have underland to of the driver of the state of th that understand it, of studying, learning, and making use of the Hebrew tongue. Which some Writers, therefore, testifie to have been very common in some Egyptian Towns, bordering upon Palestine, and to have continued, though not without some akeration, even rno their times, and the meaning is, faith one of ours, as if it were faid of fome perious or places, in Hungary, or Transylvania, that the people are so affected and taken with the Mahometan Religion. that they wholly addict themselves to the fludy of the Arabic enactiney who my additional themserves to the unique of the arabide tengue; because Mahomets Law is written in it, and lo here of the Egyptians, that out of love and affection to the Jewish Religion; and the worship of the true God, they should define to learn, and the very fame that is prophefied, and promited. Zeph 3.9. that after Gods judgments there before denounced, and then executed, he would turn peoples lip, (that is, language, as it is alfo here;) and give them a pure lip that is, a pure language, that they may call all upon the name of the Lord, and ferre him with one floutder : that is, with joint confent they should all concur in praising of God, as if they all spake with one mouth, Rom. 19, 6, or, had all but one lip, spake all the same Janguage; as before that unhappy division of tongues, the whole world did, Gen. 11.1. lip, for language: #2 Job

ottonguestia: whom who have the state of phinis, Jer. 4. 3.8. 5. a., and June 20 the tail of phis [Nor, June 20 the Line 3, 1.3]. John 3. B. Jer. 21. 16. though and not by falle good, Exod. 3.3; 13. John 3. B. Jer. 21. 16. though that be mentioned, as one prime piece of Gods royal percognitive, to be favour by Janual 2 principal part of mans duty to humps of Weare only by him, Deut 6.13 & 10.20.Pf.63.11.chap.65.16.but fware to him; as Pf. 132.2. that is, bind themlelves by folemn oath to depend upon him, and be loyal Subjects unto him, 2 Chr. 15.14, 15. Fzr. 10. 9. Neh, 10.29 Pfal, 119.106 (as people, and Princes also, are wone to do, their liege Lords, and Soveraigns, 2 Chr. 36.13. Ezek.17-13-18.) abandoning their former idolatries, and super-

fitions, 2 King. 5. 17. Act. 19. 19. See Ch. 45.23. Zeph. 1. 5. one faul be called the city of deslination] There is a double reading here, in the Hebrew. Some read Heres, with He, which fignihes deflettion, or overtheon; and though that word it felf is no where elle really et a word, nor much unlike it, is in that fenfe found, h. 49.19. Amos 9.11 defending from a werb that fignifies commonly to pull down, or define). This reading our Translates commonly to pull down to the former version, in received ule, before the Geneva, render it, by eye of inversion, the city of destruction shall be taked one of them to the head one of them. and one of them. But by those that maintain this reading, the words are diverly expounded. Some that a fixt city, remaining sureformed, when five of her neighbourhood were converted, should the allotted to destruction, for ner following their good example Others, that each out (as chap. C.s.) of the five, before mentioned, thall be a city, laved from destruction, Heb, a city of destruction, as wine

of less, for wine, drawn off the less, cap. 25. 6. Other read the word of treason, was added to the treason of the treason icywhich the old Latine, and ione others, among which our ancients, eft English follow: and the word fignifies, fometime, an earlier, per, Levit, 6.3.8. Jer. 19.1. or, a pel-fixed, job. 2.8. chap. 45.9. and to fome render it here, of ratina the Earthen city, as carthen wiff the, 2. Cor. 4.7. but the word there used: sometime the fun, Job 9.7. Jer. 19.2. and thus the old Latine, and not a few others, here understand it; thus the old Latine, and not a few others, here understand its renderingthe ext, stellopolis, oil, the city of the just fluid becopilited in consistent done, then word the word, the city of the fine fluid to one is that is, the city of the fine fluid to one is that in, the city of the fine fluid to one of that number, shall be reckoned up among them is \$18.87.5.6. So ch.6.4607/skee fluid not be find another, that is, thus that not be for called you accounted. There were divers cities in divers counted to the control of the co be to called, or accounted. There were divers crises in divers competities, conference to the Sun and that bare therefore this name, being deemed one of the heathens printipal gods, 2 King. 13, 11, Ezc. 8, 16. Sec. chap. 17, 8. Of this fort was Bailphondfin, among the Cananantes, Judg. 15, 10. Nr. 19, 3. 8. Airb. ercs. and Airl-tracipath, 2 mong the Mosbiers, chap. 16, 7, 11, and among the Egyptians, High proposed, as the Greeks term it, being for fignifications, the fame with those other, (of which fee many more in Steven of Byzantium) and the Latence Categorical Proposed Categorical Propo thofe other, (of which fee many more in Steven of Byzantium) and by the Latines, Salte oppidium [Jimy], 4.5. g. and 1.6. c. 3.2 in Scripture is in formetime called by the Egyption appellation, On, Gen. 41.4.5, and fometime by an Hebrusy of the fame fignification, in effect, this here, Brithform [I], 12.4.3.13, and Avids, Exck, 30.17, though this latter, it may be, by an Hebruse term of ill profage, coming meat the Egyptians, the like whereunto, Holth. 4.15, and to, 9.5, as if he had faid Ou, that may well be termed Avids, as Amos 5.5, Bethel [Jimi] become Avids, that is, vexusion, or vanions of the property of the state of the had been described by the latter of the state of the had been described by the latter of the la tines, Danial a, was a city much addicted to idolarry, and is reckoned by Herodot, for one of the fix, unto which the Egyptians uled, ea by Herodot, for one other us, unto which the Egyptians idea, at fome for times, out of all quarters, forespiras the fews to Jerufalem, because there was their famous Temple of the San, and there was they Mnevis, one of their faced Bulls, which they workinghed for a Gods, a plus, the other of them, at Memphis, so that the Profes of the Market and the San and the for a God, \$6 s \$p\$\$ is, the other of them, as Memphis, fo that the Frephets intendment, is, to intimate, that even forme of these Egyptian
cities, that had with idolarly, been most polluted, fincild receive
the finere fervice, and worship of God. Howbice, joethnas is
much mildate, who imaginetic, that this Prophery may tailfield under the Protonnies, when this the Jowin Priezl, being driven our
of his country, buile a factor Temple, with an Altar, not unital that
as I perulalem, within the principality of Heliophis, in Egypt, we
to draw other of his country men into thole parts. See Joseph. andquaries, 1, 13. c.6. and of the Jewift way, 1, 7, c.3. a. The Chaldee
takes in both readings here, thus reaching the words, The into the
form of the Country may be a seen to be a seen of them. The
like doth the Creeck, c.1. f.1. ike doth the Greek,ch. 16.1.

V.1.9. In that step [In those times as ver. 21.]
But share be an altar to the Lard ju the midle of the Land of Egypt, and a pillar at the barder thereof, so the Lord] [The meaning is , that the true worthin or God preferibed by him in his word, fall be as amply felted among the Egystians, sair was then among the Jews. See Joh. 4121-84, defectibed here, as ultually elfewhere, by the rites & ceremo." V.19. In that day] In those times:as ver.21.

4;11-84,46 Cribed here, as usually effewhere, by the rites & cereino?

nies and manuer of ierviec, that by God a popolyment, was among
God speople, then in ulc. 50 c. 18.7. & 60.7. & 66.3.0;1. Mal. 1.11.

and Atlan! Not for electrifice, 183, lome; ffor that might not be out.

Fertilalem, Doete, 12-13;14. and yet upon extraordinary occasions,
was by Gods, not permittion only, but approbation, and fecree inflatingation, if nor manifelf in junction, at lonectine, built eliewhere,
1. King, 18.3.0;32, but for memorial, and refemblance only, ver. 10.0

cut milke that of the Reuberines, and Galiette, 508, 32. 10,11,

32-16. But why not an altar for facrifice, then, when the Jerufa
Long stars foodle be all, not demolified only, but out of detailed. lem altars should be all, not demolished only, but out of date Jer. rem airars inound oe au, not demoinned only, but out or date/fer, 3.16. Heb. 9.9, 1.0. for why not a spiritual alar, for spiritual facifices y. 20.0.56.78.60, 7. Ro. 12.1.815.16. Phila. 2.17. Heb. 13.10, 15, 16, in the midest of the land of Egypt 3a Jerusalem stood in the heart m the mady of the tank of section is the made of the land of Canahngor the more caffer refort unto it, set of all parts, Plalm 12 4,500 in the land of Egypt, among the Egyptians as Chap, 5.12, ver. 20, 24, But here rather, in the former and

firiter fenfe, inregard of the next branch.
and a pillar | Evident tokens and figns of Gods true Religion, fetled and a prear jevicent tokens and agens or Gods rue. Religion, tetled with them. An allufion to luch altars, and pillars, as the ancient Pariarchs, in times fore-path, erected for the folemn ferviceand worthip of God, in all places where they came, but in those more especially where the contract of the ally, where God appeared unto them Gen. 12.7.28;18.22,831.13. & 35.7,14.Exod. 17.15.& 24.4. where mention is oftwelve pillars in.

one placet and pillar, may be for pillars, in this place as its also there at the border thereof Alluding to that, Joft, 22, 10,25, where it is fail, there is that at the borders of the land of Canaan, by Jordan, that alter the borders of the land of Canaan, by Jordan, that alter faid, that at the borders of the land of Cansan, by Jordan, that all are a built. The meaning is, that mountents, and advidences of piety and devotion, fleuid be frequent among the Egyptians, not in the leart of the land onley, but in the skerts of the Country, for that, no fooner, thould a man fet his foot on Egyptian ground, but he flouid perceive how ploufly, the people were affected, and to what. Lord the land now belonged. See Zach, 14, 9, 20,35. to the Lord | Not to idols, and falle gods, as formerly unto which

imaginary deitica pillars were in Egypt very rife,

V.20. And is shall be To with that alters and pillar; or, shole al.

Chap.xix. tars, and pillars, ver. 19.

for a fign, and for a wintefix to the Lord of holds in Egypt] To fignilic, and tellifie, that the Lord the only true God, the fole Soveraign of heaven and earth, Gen. 2, I. Pfal. 146.6. is there acknowledged and served. An allusion to that altar built by the Reubeledged and lerved. An allusion to that attar usuit potter Keubernster, 10th, 23.44, 77, and to that floor, or pillag-receded by Johna, 10th, 24, 74, 75 both which, the fame in effect is faid. Yet there are, that refer this, not to the verie before going; buste other words here enlining to wir, that Gods hearing them, and fending deliverance unto them, when they called upon him, in their freelis, flowed be an evidence and argument of Gods favour for freelis, flowed be an evidence and argument of Gods favour for the first of the control of th wards them, and reconcilement to them, nor unlike that, Pfal, 41. wards them, and recommended to she injustinate char, 1120, 41.

11.6.147.43. But the former more naturally flows from the text.

That which followeth, feems rather to be here intimated, 254. motive and inducement to them, to felve him, and adhere unto him, of whole powerfull and ready holp, they had had fo pregnant

proof.So Exod. 15.2. for they they fhall cry unto the Lord for the oppreffors Or, when: (as for they they findle or unter the Lord for the apprelfors [Oxphbras.(as chapt. 3.) or, because when (as 5 cx. 4.0. & 1.3. 1.5. they findle or; that is fas former, when the form shall cry to God, being by Senna; the sindle of the God, being by Senna; The tenor of the cattex the week, that it is fooken of the Egyptian, who being by real or those that it is fooken of the Egyptian, who being by real of the that it is fooken, green oily shiftled, and diffreded, when they found no relief from their idols of their wizzardy.yet., 3 as it was with others, the like cates, that 8.1 they findle then green of the their idols of their fuels of the difference of the their idols of their wizzardy.yet., 1 3 as it was with others to the like cates, that 8.1 the filled the same first former fuels. So Judg 10.16, ch. 10.20.21, & 17. 2. Pfaltor 5.13.110.

7,8.Pfal.107.6.13.19. 7,8, Plai. 107.0.13.19.
for their opergrors Do, because of Heb. from the face of : at vertifity as the Hgyptians sometime made the people of God among them, to cry unto him, by reason of those that then oppressed them, them, to cry unto numery reason or those that these species along.

Exod.3, 9, 10 should they themselves be enforced to the like, in regard of those that should oppress them. For the same word is used in both places, and the Prophet may feem here to glance at that sto-

and he shall find them a Saviour, and a greas one, and he shall de-liver them Oct, he shall then send them (as ch. 8.3.14.) a Saviour, and a great one; that is, a great Saviour: as a cloud and Smoke, for a smoky agree mentions 13, a great navious: a actora and money for a money for all money cloud, chip 4.5, a great one to be their Savious; or, cues a great one; as fer. 17, 17, fuch an one, as in regard of his power, and greatness, shall be able to effect what he undertakes to do for them, ch. 63, 1. What great ones were by God, at feverall times raifed up in succeeding ages, from time to time, as there were for his own people, ceoung ages, from tume to time, as there were fer his own people-judg, a.16 & 3.15.13. King, 4.4.7. Obta. A1. Micjsy, to give them forme eafe and relief, from their oppediors, which hight be-ing perlag, and form fundow of their times? By firitual deliverages and in whom this Prophecy might, in part, be fulfilled, is not for clear by the records of articipaty, faced or prophene infectionally mister Affyrian, and Chaldean Monarchies floodiof which times we have few monuments of worth and credit, remaining. Howbeir, to pass by what some have conjectured of the conversion of many of them, upon the defeat given to Sennacherib; it may well be deemed, that some notice of the God of Israel came in among them by ed, that fome notice of the God of Issal came in among them by the Jews commerce with them, and in the latter times, under the Polomiex-feeduly, after the law of Mofes was trenslated into a languag, which the Grecian Empire had, in those parts, made more familiarrand divers temporal deliverance, might, from God, be worthared them, in regard of his faithful ones among them; as in Ethiopia; whe now allo that fome Profelyes there were, Ac. 2, 14.08, 8, 27. But certain it is, that the Lord Jelius, that great Savius; Th. 1.14; Is here principally intended by whom they were delivered from the sprincipally intended by whom they were delivered from the sprincipal sprinci to firsy from the text, that expound this of the Angel, who, by the flaughter made in the Affyrian camp idelivered those of Jerufalem out of their present diffress, chapter 37.

V.21. And the Lord Shall be known to Egypt, and the Egyptian v.1. Anathe Lord Jiel to known to Egypt, and the Egyptians follows be the Lord Jiel the sense to saybe finen thing in a discretion, or frame of speech. Yet two diffine things may be implyed, bein notice of God, and their acknowledgment of him. Fift, that their fervice of God, should not be in 'sporant devotion, a blind obtained, like that of those at Achesis, 'Act, 17.3, but God indouble manifelt, and make himself known unto them, Pfal., a 16.8 yes. I have a second of a live with the second of a live with t what he knows, Joh. 12.42.) they shall make acknowledgment of him, whom now they knew, but were ignorant of before, Gal. 4.8.

I Theff. 4.5. by their perform ance of service to him, such as he himfelf requires December 1. felf requires, Deut. 26. 17,18, leh. 17.3. Rom. 10.9,10. To know; for, 10 own, or, asknowledg, Pf. 30.7.8t 142.4,6.59.12. let. 3.13. Mat. 7, 23.

in that day] As ver.18,19. and [hall do facrifice, and oblation] The word, here wied, in the

Syriack diale A. fignifieth, indeed jo male, or to do, as Dan. 3. 1. & 4. 35. but in Hebrew, most generally, to worship, or serve, Deut. 4.19. & 6.13. & 10.12. See ver. 23. It would rather therefore, be rendred; And shall ferve, or worthin him with facrifice and oblation. Of the And finall ferve, or modify him with facrifice and obtains. Of the difference whereoffce on chap. 1.1 13, 10th both here, as the other, Pilal. 1, 1.1 to, and ellewirer collectively, for facrificed, and obtains of menaphorically, for fisch spiritual fervices; as were thereby/monetime, typingd, and are correspondent directuation. See Yet 19, Zeph. 1.0 Mal. 1.11. And this is that, whereby, they should acknowledge God for their Sovereige, and their sources our sand reflicit their duty and engagement unto him, 1. King 1, 11. 12. delege of the Pronount him, as Hole 3, 19, 13, 24. Of the parallely with 1, 13, 15, 10, 11. ticle with as en. 17.5, 10.

ticke path for the 14 ft. 15 ft. 16 ft. 14 ft. 16 f ment, and performance of what they had vowed, Deut. 23. 21.22. Pfal. 65.1. & 76.11. Eccl. 5.4.5. Mar. 5.33. per orm it A detce of the affix or pronoun; as v. 22. ch. 9.9 Hol. 8.4.

proform 13A detector in among rytonounas v. 32. cm. 9, 2 rt 01.8.4. V. 21. And the Lord float limite Egyp, be found in finite, and breating Heb Juniting and breating. Immay therefore be thus renneded, Trust (after this immaner, as Jer. 7. 34. Prov. 17. 3. y the Levid float finite Egyps, full ting, and breating it. The particle is tupply-easy ver. 11. Cod final lio affille them by the evil sabove mentioned, as that he final yet, by those afflictions, work a gracious work upon them, give a good iffue of them, and deliver them, not out of those alone, but out of others alfo, worfe then them, Deut. 32.39.Pfal, 60.2, ch. 6.10, Hof.

and they [hall return even to the Lord] Or, for (as ch. 13.8.8. 16.)they [hall return to the Lord Have recourse to him for mercy and deliverance, in their diffrestes, ver. 20.

and he shall be entreated of them] As he was of Manastes, 2 Chr. 33.

and [hall heat them] By vouchfafing, as well spiritual health, as temoral deliverance,unto them, chap. 57.18, 19. Ier. 3.22. See Jer. 46.

6. Exch. 29.13, in 1. W. 21. 20.13. In this doy] As ver. 19.23. In this doy] As ver. 19.21. Explicit to Affrica, and the Affrica fail there is an injb way out of Explicate time Affrica. Whereas there had been much different and bloody wars, between the Affricans. had been much differtion, and piroony wars, occurrent une chyrrans and the Hgyprians, a King. 17.24, & 18,19.21, & 23,29.2, & 24,7,0f. 44,30, & 46, Exck.29,19, & 30,10. They should now, being both converted unto God in Christ, abandon all such hostility, one against another, and maintain free commerce, and friendly entercourse, another, and maintening the chap. 11. 13. Some fuch thing, some deem to have been in Plantmetichus his reign; but it was more fully accomplished in the kingdome of Christ, Act. 2. 9, 10. Rom. 10. 1.

accomplified in the singdome of Christ, Act. 2, 10. Kom. 10. 28 an high worl jOr, study, as that 1.1. 6, and the Egyptians fload! Jerve with the Affricas 37 They final both forest that is, prophigo, aver. 13. 10. no, and the fame God, with one and the fame worthip, in one and the fame manner, lich as he requires, th. 2, 13, 46. 47, Zach 6.3. 3] oh. 2, 47. The old Greek and Latins, cead the words, 7 the Egyptians fload! Frighting, Fixed. 1.1. 4. & 14.1. 1. but 26 Christians do one another, with the voluntary ferricas of love. God. 6. 1.1 But the former it the heter. For which forling for the first of love. Col. 6. 1.1 But the former is the heter. For which the former is the heter. For which the support of the control of love, Gal. 5. 13. But the former is the better. For why should Egypt ferre Ashur thus, rather then Ashur Egypt ? The entercourle before was mutuall, the fervice now joynt; as Zeph. 3.9.

V3.4.1.184 dnyl As ver. 23.

[Ball I frat be the third with Expt., and with Affyria] That is, fay fome, the Jews, in the latter part of Ezekiahs reign, shall be in peace and antity with both of them, on either fide, 2 King. 20.19. peace and annie with both of the But, nor doth any fuch thing appear, yea, or is likely, nor doth that place imply it. The meaning is, that whereas the Jews were formerly disjoyned from other Nations, who lived then without the pale of Gods Church, and without that knowledg and worthip of God, which, as a speciall priviledg, the Jews, in those times, enjoyed, Deur. 4.7,8,33,34. & 7.2,3.6.Pfal.76.1,2. & 147.19,20. & 148.14. Act, 0, 28, 8, 11, 3, Rom, 3, 1, 2, 8, 9, 4, 5, Ehr. 2, 12, Now the palebeing bluck up, and the parcition wall pull down, the hatred abolished, and both in one body reconciled, there should be no more any equand outs in one posty reconciled, there should be no more any distinction of few, or Gentile, whether Egyptian; Assyrian, or other; but they should all be in a spiritual contectaracy, & communion, one with another, Zach, 8.3; Act, 10,28 & 11,18, & 15,9,1 Cor, 12,13, Call a. 8 Exist. Gal. 3.28. Eph. 2.13-19. Col. 3.21.

the third Heb. a third. Which because it seems to be in a semini-

ne form, Some would have under frood fifter and put the word into the tent, a third fifter; as Cant. 8.8. Jer. 3.8, 10. Ezek. 16.45, 46, 48, 51 51.8 23:8.4.31-33. But this feems not necessary, because of States, Nations, and Countries, the Scripture useth to speak promiseuously, sometime in the one form, and sometime in the other. See cha p. 15.1.4,5.But what if we render it, Gods third? as Gods tenth, ch.6. 13. See the note there; as allo, Jer. 2.31. where a word of the felf fame form and notion, is found,

that purpose, some palityces of Scripture, Pl. 74.1.2. & Excl. 5.7. & 3.8.
12.) Its learce worthy taking notice of,
V.1. The is learce worthy taking notice of,
V.1. Them the Land of Holls fault blefs, foring]Or, For the Land
foult blefs is will that heath one of them, as chap. 2. 10. The relative
for the conhimotion cataliant 1. Sama 15.11.0 Sign born acqui, prince of
Land fault bleff. That is, both of pronounce, and make blefsed, ohap.

81.9. Biffed be kepp with respiral the flight that, flight congressive before Detur, 6.81962, 7.5. Let mould now, the common to the Egyptians, with them, Detur, 5.211. Hofe at 5.4 Kings, 2.6 May made the standard of the st

and systemme surrounce pay portern mygeomist people, brod.
19; Deut 4:20:17.74.2.8.195.4.Sec or.14.7/hprivilegype now not to be appropriated to them along buy to be extended unto people, in all parts abroad; Pl. 2:8:8 \$a.5. Eph. 3 F. All three teatms uf-ed, for variety and elegancy, come home, in effect, and fine to the

fame.

CHAP, XX.

Verf. 1. White part that Tratach case to Alfoliody in this neighbourth Claspec, was a prophecy of or list of berial Echiopiairot the inheteenth of the like to berial. Elegap, Now in this Chaptary, is a breddiction of clasmicischiat both of them, were given the chipritant, joundly, to challe, with more fepcal learning times of the time, a which this prophecy was delivered, prefixed in this work.

Tratach (Commander of Gore, and experiments) of the time, one of the three, this formacher the first time Erckish, of furnition their formacher of the cultime Xino 18.10.

one or the three-time or manufactor where three description in the a (utrender of Bertifalem, exting 18:47.

Albert 10: as the Greeks and Latine teams is, drams, Acts. 40. A chief city of Palelline or the Philiftipes contry, famous fortheir ichtef chy or practical, or me running and manner promote recently del Degon, who had his fample there, \$2 and, \$1, 2, 6 for, \$7 ct; it feems to have belonged, former ime, at the life selection of or have been part of the portions and position of their positions of the life in ordinary been as the promote of the part of the part

(white Surger the King of off the Tent tim)] Whothis Surger the king of off the Tent tim)] Whothis Surger thought be in mich questioned. The grot in public him to be Sound. monat negamentement, amenda negota negota hardene challen-hierib, and to have had two ananestas mismy orhers, in the mismate, mentioned in Scripture. See on chapt. 1.44.7(24). Though, beyond all probability, they mainty the mismate, who tellus, from "left be, that Semantherib had no left them from month the, flores of the Jewish writers, say night and mould the Ashy itim Monardhs; wanty of them into one. But there was no Those who dedur this Sargon to have been; not sennachorite wir one of his predeceffors; And fome of them, thus teckon the faccomon of the Afferian Riv

Chap. XX.

with Repp, and with Affina I Thele two goods are empired to the more goods and the control of the policy of the more goods and the control of the policy of the more goods and the control of the policy of the more goods and the control of the policy of the more goods and the control of the policy of the more goods and both of them with the policy of the control of the good o district a find the state of th course them which otherwise he would have don't concerving some hope to prevail, if he tould have drawn him to to do. Namb, etc. hope to jerval, it in a bould tilbe to be ann shire for to do. "Bound, etc., i.e., ill state to experience of the place of the place is of all of an ownword, when the jorgal state to extend per a bound of the place of the plac and the right again to the common the control of th

Pfammetichus, who, about these times, reigned in Egypt, reporting the application of it, to that which was 18 befall thisse two peoples of him, that invading Syria, he sate down, not three, but there years, to wit, the Egyptians, and the Ethiopians, is in the next, whatting ones, before the strong city of Azotas, which endured the my several Noet in general only as are all more than the strong city of Azotas, which endured the longest liege that had been known, and at length took it, See Hero-

V. At the same time spake the Lord by Isaiab the son of Amoz seying Heb, by the hand (that is, the ministery; as Hag. 1. 1. Mal. 1. 1. If aich the fon of Amos; See chap. 1.1. That is, by me, and to me the Noun, for the Pronoun; as chap. 2. T. Gen. 19. 24. Gods will and commands; were sometime made known to the persons, that were commons, recreate more time made another to the persons, that were to put then in execution by others, as a King. 9, 1,3. Sometime immediately to themselves, as [cr. 19.1.10. And for to Elay here, who is enjoyned, not only to do fomewhat this might shadow out that which he was to deliver; but to tell his people, withal, what was

thereby defined, ver. 3, 4.

Go loof in factoth from off thy layer] An aft enjoyed the Poophet, that was symbolical and fignificative; not unlike that, Ezek. 11. 3, 7. for-thewing, in what fort, the Egyptians and Ethiopians should be carried captive, by the Allytians,

Go ? The word in these kind of injunctions doth not alwaies inply fone motion from place to place; especially, when the thing enjoying may without any such change be accomplished; but a speedy, and sedulous address into the doing of the thing enjoyined, Gen. 19.32.8 31.44. Num. 24.14. Jer. 19.1, Hof. 3.1.

logic The word fignifies, first, or open chap, so, s, then to logic; ci-ther captives out of prilon; which is done, by opening the prilon doors, chap, 14, 17 & 51, 14, & 61.1. or garments from the body, by opening, and unrying the girdle, or whatfoever they were faltened to the body with before, Job 12.18 and laftly, more generally, to put off any garment, whether girt close to the body, or hanging loole about it, I King. 20. 11. Pl. 30. 11. and so here.

the fack-cloth Hield fack as chap 3.24. Now fack-cloth was used in

any increasing incomparation and page and increase in the increase of heaving for an outraing weeds that page, 21.14.8 37, a.] local 1.13. Whence to logly, or to put of facted the for to leave mourning, or to give, and of to to do. [14], or. 1.1but here it is not fo that but for fuch an upper garment, made of courfe, and hairy fluff, as the Prophets ordinarily were wont to wear, 2 King. 1. 8. Zach. 13.4.

Matth. 3.4.

from off thy loins] Whereunto, or about, such garments, looke otherwisc,were sometime girt, 1 King. 20 . 46.2 King. 9.1.

and put off thy shoo from thy foot]Or, loofe, Deut. 24,9. because the and put off itsy proof promity flow [Oxfore], Deutz 44,9 occasile the latcher, or thoshing is looked, off the pulling of it off; Mar. 1.7, Luk, 3.16 flow, and fortisa Joth, 5.15 for flows, and fettus it is, Exod. 35. Like from offer upwars Eventus. 5.9. and he did forwalking moked, and hardone [Albeit, it be expectly flaid, that he did for yet there want not a few, among whom, also, lone of the Jewish Wisters, who suppose, that this was not done to the Jewish Wisters, who suppose, that this was not done to the Jewish Wisters, who suppose, that this was not done to the Jewish Wisters, who suppose the promote the done he

indeed by the Prophet, but in a vision only seemed to be done by him. See the like conceit, cap.8.3, one cause, why they so imagine, is because they conceive, that the Prophet should be enjoyeed to walk ftark nakediwhereas indeed, there was no fuch matter intended. For first God enjoyned him only to put off his prophetical robe or mantle; such, as sell from Elias, when he was carried up to heaven in a whirlwind, 2 King. 2. 13. then, it had been in vain, to add bare foot, if he had before meant all naked. Secondly: it was to fignific, how the Egyptian and Ethiopian Captives should be handled; he was therefore to go flipt, as a prisoner, or captive; now captives are not wont to be led flark naked; but ill clothed, in fingle, and forry fuites, or in ragged apparel. And laftly, the word naked, is in Scripture commonly fouled; to wit, when a man goeth in his cost, or inner-rayment only, without upper-garments, gown, cloak or mantle, fuch, as at other times he ordinarily ufeth, So it is faid of Saul, that in a prophetical rapture, he ftript off his clothes, that is, his upper garments, or garment, (as yokes, for yoke, ler. 27.2 & 18. 10 (and lay down naked before Samuel, 1 Sam. 19,24.So chap.32. 11. the women are commanded to ffrip them-

naked though without it, Joh. 21.7. nor in any other fense, doth maked, though without it, 1001.21.77. The first and other tenne, doth Michal lay, that he would go flirje, and anked; or, our Prophet here, that he wout maked, and barefoot. See also n.C. 19.16. b.mefoot [Or, nafbod, The habite, when affected, of mourners, 1 Sam. 15.30, when enforced, of captives, Jer. 2.25.

selves bares (that is to put of their bravery, or their better apparel, Exod. 33.4.5.) and to gird on fuck-cloth. So Peter is faid to cast on

his (bort fifters cont of for fuch an one, the learned observe the word

there used, to fignific as frequent among them, of that employment, in those parts/for/saith the text/be was naked; yet not flarke

V.3. And the Lord Jaid Junt o the Prophet and by him, to those whom he preached and published this unto: either when, at first, he enjoyned him to walk up and down in that manner, which could not but feent ft ange unto those that beheld it, or afterward, when he had for some space of time so done, & was demanded of his peo-ple, what, by so doing, he meant, or intended as Eze. 12.9, 10. & 24.19.

lik: as my fervant If aiah halb walked naked ; and barefoot; three car my revain man bane beauge makes and spon technopia I in the words enthing , God declareth what he intended to fignific unto them, by this his command given to the Prophet, and his acting according to the same. A relation of what was done by the Prophet, together with the end of it, and whom it concerned, is in this verie: 10.1 King. 4.24. ch. 11.6. and where aluson is thereunto, Pl. 98, 52.

in regard of creation, Pf. 119. 91. or, in somewhat more speciall manner, in regard of a voluntary addiction, and obstriction; as are all, that are in special covenant with him, Neh. 1. 11. Pfal. 79 2. & 116.16.but in a more special rank yer, in regard of his place, and office, as a Prophet, as Num. 11.7, 8 ler. 7.15.50, Paul, a fervant of Tefus chriff; Rom. 1. 1. Phil. 1. 1. that is, an Apolile, 2 Cor. 1. 1. Eph. f. I. a fervant of God, & an Apolle of Christ, Tit, 1.1.the one explicates

naked, and barefoot] See on ver. 2. three years] Concerning these words, there is much discrepance of opinion among Interpreters. Some annex them to the foregoing fentence, and apply them to the Prophets startage. And of the fo, fome suppose, that all this was done in a vision; as, fay they those those those those those those those those those things, and baking his bread in such and such fort, Ezek. 4.4.8.10.15. and doing of a thing three years together, might, by a vifion, be repreferred in a moment. Other of them, affirm it to have been really done, and exhibited. How elfe could it be a fign and wonderment unto any yet are thefe also divided ; for some of them Suppose, that he went constantly thus; as well within doors, as without, for three years together; other; that he went to during that time, only then when he went our about the dicharge of his prophetical employment. Thus they, that affix the le words to the prophers understanding them of the Prophets continuance in that habit, But there want not, that prefix them to the clause ensuing, for three years a fign, and wonder, or, a three years fign, and wonder, up-[or three years a fign, and wonder, or, a three years [ran, and wonder, up-on, or, concerving the Explains and Ethiopians: concerving the to be meant, two of the Prophets act, but of that which was thereby defigned: and this reading is fivengthened by the paules; in the Hobewshe middle diffunction concluding at the word next before going, Howbeit, thefe again, are not all lof one mind, concerning the thing thereby defigned. For form suppose that thereby is implyed, when this calamity should befall those two nations, with the water after the middlession. which is the more probable (to wit, three years after the publication of this Prophecy:as the like, chap. 7.8. & 21. 16. Others, how long it fhould continue; to wit, not above three years, as the like, chap. 23.1 %; fhould continue; to wit, not above livre year, as the like, chap. 3, 15; 88; 11.0, the like difference of opinion, concerning the fame term of years, which fome allo draw to this, See on chap. 18, 14; Howforcer, the quetfon is with these again moved, how droped the property was to wilk thus naked? the rather, for that the text thus read, seems not to determine it: and they deem it unfing that the typical act should be of qual extens, for term of time, with the thing it respectively spised, no example in Scripture exhibiting any shot parallel. Some of them therefore conceive, that one day might suffice for him, we wilk about in that mamer, there being no time limited in the insulation that God eave him. 3.6 being no time limited in the injunction that God gave him. As Teremies wearing a yoke on his neck, but for a day, might fuffice to denoce a captivity of feventy years continuance, Jerem. 25.12.
and 27. 2.and 28.10. Others would have it done by him, three dayes, correspondent to the three years defigned, either unto the commencing; or; for the confiummating of that, which by the Prophet was denounced. This is most agreable to the usual manner of

Scripture, a day, for a year, fo forty dayes, for fourty years, Num. 14. 33,34. Ezek.4.6. and 390 dayes, for as many years, Ezek 4.4,5. three years Some would have it read, a third years fign, &c. because the cardinall number is put fometime for the ordinall, as they term it, as one; for first: Gen. 1.5. Matt. 28.1. but I find nor, where any cardinal fo used is joyned with a substantive plural; and that challage. therefore; can have no place here.

a fign, and wonder These two words of 1 joyned together, Deut, 6. 12.8 7.19.8 13. 1, 2.8 26.8, & 28.46. Nch. 9.10. Pfal.135.9.Jer. 32.20. Chap. 8.17. arc asgenus, and species; the former of larger extent then the latter. For the former may be, where nothing future is foreshewn: as Num, 2.2, Ezek. 20.12. whereas the latter is ever, to the forcelling, and aftertaining of foundthing to come, t King, 13, 2, 3, the former may be fome common and ordinary things whereas the latter is ever of fomething if nor miraculous, as Exod. 7.9.2 Chr. 32.24. yet ftrange, and unufuall, at leaft, Ezek. 4.2,3.80 12.3.6,11.& 24.16,17.24,and fo here. See chap. 8.18.

upon Egypt, and upon Ethiopial Or, concerning Egypt, and Ethiopia: as chap. I. I. concerning what was to befal the Egyptians, and Ethioopians. See on ver. 1.4. yet concerning the lews allo, unto whom it was exhibited, to diliwade, and deter them, from relying upon thefetwo people; which they were over prone unto. See verfe

V.4. So shall the King of Assyria lead away the Egyptians pri-foners; and the Ethiopians captive, young, and old, nahed and barefoot] An expolition of this strange, and unwonted demeanour of the Propher, and application of it, to the fad, and forty condition of the Egyptians, and Ethiopians, which, within a thort space of time, they vere from the Affyrians to fustain.

the King of Affyria] Whether Sargon, or Sennacherib, or Efar-haddon, his successor, uncertain. See on ver. 1.

lead away] As men are wont to lead, or drive beafts, and carrel for of fuch it is most commonly used, Gen. 31.18. Exod. 3. 1.1 Sam. 30.

the Rabbines therefore would have it fo called, because it lay seef

or northwest, from the land of the Medes, and Persians, by whom he

was to be deftroyed. See chap. 41.25, But this feems rather, to o-

thers, a little too far fercht: who rather suppose this tearm to allude

to the fituation of Babylon, and the plain whereon it was built,

unto, or upon the banks of the great river Euphrates, as it is flyled

Gen. 15,18. Deut. 1.7. and the vafte lakes made out of it. For any

great confluences, or receptacles of water, are in the Hebrew tongue termed Seas, Gen. 1. 10 hence the Sea of Galile, chap. 1 1, 1, Matth. 4

18.8 15.29 which yet was but a lake, Luk, 5.2. and the great laves

belonging to Solomons Temple, is called, a fea,1 King,7.23,24.
Jer. 52.17: The country of Chaldea, therefore, that part of it espe-

cially, that lay neer to Babylon, is not unfitly rermed, the plain of

the Sea, in regard of those meers, and pools, the country lying all on a flat, that that great river Euphraces, that ran found about Babylon, as also, through the midth of it, made on every side of it, which

Jon, as an outrough the main of virtual context of the context of

came long after her, (befides what in this kind, the also did, even to

lent force of the stream, running down right before, and partly, by

digging a lake necrunto it, three hundred and twenty furlongs broad. Of which things, see Herodot I. 1. Strabo, 1.16. Plin. 1, e. 26,

27. Hence is Babylon faid to fit upon many waters, Jer. 51. 13. Whereunto may be added, what Abydenus an ancient writer, cited

by Eusebius, in his Evangelical preparative, 1.9.c. 41 reports, to wir,

that it was by tradition commonly received, that the whole country

about Babylon was all water, a very fea, until Belus (supposed

flanding the one, and lying the other, fituate either of them, no

Chap. xx. & \$1.1. And it is therefore, not unfitly applyed to poor captives, | word is granted to be of fo large an extent as to take in all regions that are led,or driven, like beafts, Gen. 31.26. Deut. 28, 37.ch.61.

11.Lam.3. 2. the Egyptians prisoners, and the Ethiopians captives] Or, captive. the agyrum priparets, and the Language caproof of Caferine, Heb-the captivity of Egypt, and the captivity, or deportation of Cafering in Captivity, for captivity, and the captivity, or captivity, and the captivity and the captivity and the captivity and the captivity and captivity is the other captives, but not prifarets; (fee on chap), s.13.) for both the words to be captive, and the captives of the captives o in the original import one and the fame thing : variety of terms, is for the greater elegancy only used. This the King of Assyria thould do, either having difcomfited their joynt forces, or fubdu-ed their countries, bordering the one upon the other. See ver.

young and old] Shewing no mercy to any, in regard of tender-ness, through years, or weakness through age, See 2 Chr. 36.

naked, and barefoote] Stript of their apparel, and left, in a mar ner, flark naked, in bafe rags, fearce able to cover their nakedness that which is wont to be the lot of captives in fight taken, and pillaged by the enemy, Deut. 28.45.ch. 3. 17, 24. job 24.7,10. Jer. 2 25. Amos 2.16, Sce ver. 2.

even with their buttocks uncovered Heb, fundament ; a word not unufual with usefor it is of neer affinity with that, which fignifics foundations, Plal. 11.3 that part, which mans body fits upon, and relix on in fitting. The meaning its, having not rayment, fo much sax to hide their filame. See on 6.5,17. So in deligible were bardenessed by the Ammonkes, Sam 10.5. And hereinfulled, the thing fignified out-fit ipped the fignified on the Propher, the thing fignified out-fit ipped the fignified relix of the Month of the Mon

to the shame of Egypi]Who affished them, and in likelihood, undertook to protect them. See on ch. 18.1.

Shame]Heb. nakedness, 1 Sam. 20. 30. Exod. 32.25. because

nakedness, since mans fall, is shamefull, Gen. 2. 25. and

V5. And they shall be assaid, and assamed of Ethiopia their expettation, and of Egypt their glory] The event of this overthrow given by the Allyrian unto the joynt forces of the Ethiopians, and Egyptians; to wit, that it should strike a terrour into those, that had lought to them for aid against the Astyrian, and make them ashamed, that they relyed fo much upon them for relief. See yes,

they That is, fay fome, the Jews; who trufted too much to them, chap.30.2.& 31.1.& 36.6.Ezek. 29.6, 7, 16. See chap.19.17.0thers, the Philliftines, and Athdodices, that expected relieffrom them. It may well be both, and such others, as they undertook to protect. See on Chap. 8. 1. mings; for the word is used indefinitely; as others oft are, Chap. 2. 19. Mal.

afraid] Because they shall have no hope of ability to hold out against an adversary so potent, and prevalent, whom the joynt forces of two fuch Kingdoms were not able to withstand, 2 King. 10.4 and it is matter of dread, to fee supporters, and confederates to fail chap. 19.17

alhamed To find their expectations frustrate, and those deseated of whose help, they had been over confident, and had much gloried

the more inspains.

It may be a superior the superior the superior the superior supe oft in that fenle, Pfal. 34. 5. & 1 42.4. and fo other words of the fame notion:expettation, for perfors, from whom ought is expected Pial. 71.5.Jer.14.8.& 17.13.

their glory]glory, for them, of whom and their help, they gloried; So Pfal. 3 3. with 44.8. Chap. 10.3. & 17. 4. yet expellation is not here so appropriated to the one, and glory, to the other, as if they did not, as well expect help from, as glory in, either, But it is an ele-gant form of speech, very usual with this Prophet, intending the fame thing of either; Of which , fee before; ver. 4. & chap .5.

V.6. And the tababitant of this fle shall fey in that day jubabitant, for inhabitant; as chap. 3.3 in that day for, at that time, as ch. 9.18. But the question is, what the ile, or ilend, here spoken of, fhould be. The word is deemed, most properly, to fignific ani-laid, that is, some land on every side enuironed with water, as lake, some great water encompassed with land, whence ariseth that queftion, among the ancient Geographers, whether the earth were an Eland, or the fea a lake that is, whether the fea encompassed the land, or the land the fea, and hence in Scripture, the Iles of the the Sea, Efth. 10.1, chap. 11.11, and, the Iles in the Sea, Ezck. 26, 18, but it is used also, as is generally agreed on, for such countries, and regions, as lay upon the Sea-coasts; foit seems to be taken, Jer. 25. 22 Exck. 37.3.15. Hence fome gather, that the Philiftines country thould be here meant, because it lay upon the midland Sea, See Jer. 47.7. but fo did the land of Ifrael too, Joh. 13.4.12. 47.and that reason some of the Rabbines render, why it should here besoftermed: nor is it a sufficient argument to prove, that the Jewish land should not be here intended, because that their

Chap. xx bordering on the fea, as theirs did. Yea it is uled yet more largely, for lands, or countries in general; and for inlands, as well as ilands; See chap.41.1,5.& 42.4. 10. & 49. 1. & 51. 5.& 60.9.]er.47:4.
And this land may feem rather to carry it to those unto whom, then to the Philiftines, of whom, he fpake.

Behold fuch is our expectation, whither we flee for help, to be delivered from the King of Affyria and how hall we scape ?] See on yet. 5. Thus it fareth with those on whom we relyed or expected helpfrom. Nor do these wordsevince, that this is not spoken in the perion of the lewith people; because Ezzkiah trusted poton, Egypt, but on God alone; and Jerusalem therefore was delivered. but Alhold, which trufted to the Egyptian aid, was not. For it is not unlikely, that Ezchiah, though a good king, and one that truffed in God, 2 King, 18; as well as Ma, who did fo allo; 2. Chr. 14,11.8 16,7,8, might be formewhat faulty this way, as well as another way, that favoured of fome diffidence, upon the very fame

another way, that havoure of finite mutahire, upon the yery name occasion, being, 18.6.14-16. see ch. 3.2.4. from the King of Assiria J Who shortly after, surprised a great part of Judea, Chap. 36.1. Heb. from the face of: as Chap. 21.

and hamfoall we escape?] Or, how floudd we escape? What hope can we have to be kenred by help from them, who are not able to fave themselves. Pfalm 60. 11, & 146.3,4. their shame appeared in the former branch; in this latter, their fear. See

CHAP. XXI.

Vert. 1. The burden of the defart of the Sea | Here begins a new Prophecy, another Sermon. Of the word, Burden, see on Chap. 13.1. That this Prophecy concernent Chaldea, and Babylon, appears evidently, as well by the name of it exprelly mea-tioned, were, a salfo by the iNations precifely manual, by whom it was to be defitoyed. But here are two quefitions moved concerning this Deptetey. The former is, why the Prophet hould have another Sermon against Babylon, when as he had to large an one against the before. To which it is answered; for two causes specific the service of the causes of the cially: First, because the people of God were too prone to trust to, and seek amity with, as the Kings of Asiyria, though they fmarted for it,2 Chr. 18 16,20,21 fo the Kings of Babylon, who af terward flood up in their flead, 2 King, 20,12,13. chap. 39,1,2. And again, because they were to fustain very heavy things, at their hands, p.king. 20.17, 18. Liap. 39.6.7. The thropher therefore, or God gather, by the Propher don't the rather of mind them of the ruine of Babylon; partly, to withdraw them from relying on a State that was it felf, to be ruined; and parrly, to comfort them, in regard of those ovils, that from that City and Kingdome they were to endure. For the fame cause, may seem so many predictions to have proceeded from this our Prophet, of the Allyrians downfall, chap. to. 1-20,24-348t 30,27-33. and of the Egyptians, as from the fame Propher chap 19.8 20.8 30.3 8 31.3, fo allo from Jeremy, Jer. 43.8-13.8 44.29,30.8 46. The latter question is, why Babylan, or Chaldea, should be tearmed the defaut of the Sca. To this, a late writer of some note, answers, that though the Prophecy concerns Babylon, yet by thefeterms is defigned, seither Chalden, nor Babylon, but Idumea, or the Country of the Edomites, who inhabited the defart of Sur, or Etham, Exod. 13.20 & 15.22. Numb. 33.8. But had he shewed how this sad Prophecy had concerned these E-domites, or where any mention had been therein made of them, there might have been some colour of ground for the turning of it that way: now having produced nothing from the matter of it, to back, or second this his conceit, we see little reason to assort entertainment unto it, and taking that for granted, that others, as well Jews, as ours, generally agree in to wit, that it is Babylon, or Chaldea, at least, that is in these termes described; we shall proceed to confider why it should be so termed and because the word defart, is full in the text, we shall begin with it. Chalden therefore is here termed a defint, as most Interpreters imagine, for two causes; the one historical, or geographical, not because it was a wild, or waste country : For it was a very rich, and well watered foyl, but because there lay a large desartior wide wilderness, between Chaldea; wherein Babylon stood, and the countries of Media, and Persia; by the people whereof, it was afterward invaded. The other Pro-phetical: not because it was at present so: because it was in time to come to be laid waste, and desolate, chap, 13, 19-22, and as it had made the whole world a mildernesi,ch. 14.17. in like manner, by way of just retaliation, to be made a wilderness it self. So Plat. 137.8. Jer. 51.29,36,37,43. I shall make bold to add mine own conjecture, and leave it to the learned. The Hebrew word fignifies as well a plain, as a wilderne/s, chap. 63.13. Jer. 13.24. Lam 4.19. & 5.9. and the notation of it, from a word, that is in the Chaldee, more common, fignifying to lead cartle out to the places where they are to feed carries it more specially unto such plains as had pasture grounds in them, or confifted of fuch. So the word feems to be taken, 1 Sam. 17. 28. & 24.1, 3.8c 25.8,15.Pfal,65.12.13.Jer.9.9.locl 1.19,20.8c 2.22.Luk.15.4. compared with Matt, 18, 12, I suppose therefore, that Chalden hath this zerm given unto it not as a defart but as a plain: and fuch incountry had no where in particular, this name given ir, when as the deed that connery was, wherein the building of Babylon was fift

Annotations on the Book of the Prophet Ifainh. Chap, xxi. Chap, exit fet on foot, as Mofestellifieth, Gen. 17.2. in regard whereof, also, it is that it be frequently used for the South, or Southern parts. Exod is commonly deemed, that the Chaldearn proved so skilled in Altronomy, the suurant of their country, which had all in a Plain, with the summan of their country, which had all in a Plain, with the summan of their country, which had all in a Plain, with the summan of their country, which had not been supported by the summan of the summan that the requestry used for the sount, or sountern parts, Exod 5.6.18.9, 47.9, Null. 42.1, 1901. 1.1, 12.1.19. the Ecent spoperly, and primarily arbignish high-land yor dry-land; opposed Tolks the two the watch, of lower grounds, John to A. 5. Jul. 1.9. Jerry. 26. Souncime to the Brings, and well watched lands, 10ft; 1.0.4.8, £1.5. our any noteable interruption of hills, or mountains of heights, affording a great help to ohe more exact observation of the intention, as well of the fixed that, as of the planets, and the times of the ring, and feeting of either. And thus much for the former term of def art, or, plain: and the reason why Chaldea might be for termed. The latter word, is that of the fixe. Now this stem is given to Chaldea, or Babylon, at fome think, metaphorically, a fix, that is, at 19. ludg t. 15 and the Southern parts the fortermed, because contmonly hich, at being meeret to the feorchine liest of the Sin, either may here be meant a partly, because the Southern winds are oft in those pares tempestuous, Job. 37. 9. as also, for that it firch uplands, the wind is Wont to have the greater power, fer. 4. Chaioca, or pasyion, as some tunin, metaphotically, affathat is, divided, in regard of that great abundance of wealth, that Babylon was flored with, fas we use to fay, a feed good. All the kingdoms, and countries under that vall Monarchy, Jet. 44,5,6. Rending in their treasures to Babylon, as all livers empty the milletes into the Call and the control of the unfatable metaphonal was the control of the unfatable metaphonal was the province of the propring metaphonal was the control of the unfatable metaphonal was the control of the unique metaphonal was the unique metaph poss through] Heb. to past through; that is, are apt, or are wont to past allows, will tour slop, or slay; there being nothing the sually in such places to hinder, or to restrain them; Jac. 3. the ten, set, s. 1.44-time anosin regard or ner unstablements frough receiving all yet having, never enough; a set to Sea in ever tile full- ber, for all those waters, that out of all parts are fivallowed up in the clot, r. 7. See Jer, sr. 13, and He'odot, l. 11. Soute all the propherically, in regard of those manifold, and immense o'lls, thus were to 80] A defect of the reddirive particle : as Prov. 25. 12. and 26. 11, but here it needeili not, the text being rendred at the if tometh] To wit, the calamity of Clialdea, of a tempelt upon ite. Or, he cometh, that is, Cyrus with lift force bleaking in fiercely and furiously upon it, Ier. 50.42. 44. and 51. 28. befall her;as we ufe to fay, a fea, ot, an ocean of cuils; the Sea is broke in upon Babylon, ler. 51.42.or, because the feat of the dity was to

become as a fea, to be turned into water-pools, chap, \$4, 43. Thus they but as to me feems, with no great probability, for neither the pow the wilderbest letther, because winds ofe blow suddersty and ficeoly from waste places, job 1.19. let. 4.10, 14.0 is regard of a wildernes, that lay bervite Persa, or Media, and Chaldes, which land of Chalded, nor the city, are here termed the feathut the defart,or, plain of the fea, as, the tlet of the Sea, Eft. wit, for lands what they were the control of the College of the Country in the Country is fell, both of Media, and Petfia, the northly part of either, wherein their foundary was not bred, being much of its of either, wherein their foundary was not bred, being much of its situate in or beside the sea See on chap, 20, 6. Others therefore rather deem Chaldea, or the feat of the city, fo termed, in 1881 of the fituation of it. And here, in regard that the fea, in 1861 pure language, is very commonly used, for the 118, Gen. 13, 14. & 29. 14. waste, and mountainous, Herodot, I. I. and Strabo, I, II, and Exod. 10.19. chap.49.12. Ezek.48. 17. the reason whereof is, because the midland sea lay to the West of Judea, and was the western border, or boundary of it, lost, 15, 12. Deut, 14,2. Some of

from a strible land] To wit, out of Media, the people where-of the Babylonians much feared and their Queen Nitocris, therefore, above mentioned, a woman of prudence, and providence, above her fox, by all means, endeavoured to keep them from having any commerce with her people, by the Affyrians, that lay between them and the Medes, Herodot, I.t. Of their fierceness, see ch. 13.17.

V.z. A grievous vission is declared unto me Grievous matters con-cerning Babylon, are, in way of vision, revealed unitome: and dill Prophecytherefore is not without good cause, entituled, a birden,

grievous]Heb.hard,harfh;or,cruel,ch.19.4.

vision | See ch. 1. 1.
the treacherous dealer dealeth treacherously; and the spoiler spoileth] ibe treelterus deute deslub trestetrouppend bet Beite pallul 1 Heb. The redistress inder, a tracterous dealty og, desling trestite, rudp, and the flooter, a flooter, or flooting. Thele words fome joyn with the words going before; sading, them on this manner, at grivous wifton is declared and one; for the perfusive perfor desline perfoldship, and for the flooter, but spoiled: a spicken or the Chila-dens; and pointing to their fine of which they where to be delive-ed to wit, shelt treachery, and their inhumanity, chap, 47, 6. Hab. 2. C. T.d. treachers word, dealing treachers fly and a floote in principally and the state of the treachers. On the treather of the franter of the pro-phecy. Others fatten it unto that which followedly, and posted flooting way of compellation; 0 floots treathers is dealing, and available flooting. came long inter including the control of the river from his direct pullage, and through new channels of great depth, by mans indultry funk, winding it to and fro, and enforcing it to fetch ma-ny compafies, before it came down to Babylon, to breakthe vioway of compellation; O thou treachtrous dealer, and notable footler; thou Elam, I mean go up; thou Media befiege: as inviting them to go instantly about the business affigued them. But most read them; and fo they run best, apare by themselves. Yet some on this wile, much to the fame effect with the first of the former: This perwhe, must to the latue effect with the first of the former this per-fidunce prior and the prifation by, and the Hopeler Polytich. That is, the Babylonian that perifitteth in his implexy, (to understanding the former branch, Dan. 3, 5, 6, 8, 13, 4, 2+, 3, 3, 1 and in his opperation, ch. 1, 4, 6, 17, Dan. 4, 70 the reduct, 17 the prefidunt perfor, that is, the Babylonian, statel to prifation for the prefix polythaderer; that is, the deed or Perlian plantarity of Holisto. God, for the prefixi-oudireit, putilisate Babylone by the Pettin former of, Or, which fonce to be Nimrod, Gen. 10. 9 11.) having drained it, divided it, and built Babylon upon it : as also what God himself faith by the Propher, speaking to Babylon. I will dry up thy Sea. Jer. 51.
36. And thus much for the title, or inscription of this Prophe-

flew. Sec Xenophon, lib. 7.

Go up, O Etam helfige, O Media] The Persians, and Medes, joynt lubjects to Cytus, sire called upon, and incited to go up, inflanting, against Babylon, and to set down before it. See chap. 13:2-4.

As whirlwinds in the South pafs thorow, fo it comes from the de fact from a terrible land]Oc, As which ands in the South; he paffeth, A prediction of the Medes and Perfians, their violent irruptions in a furious and tempefluous manner breaking into Chal-

whirlwinds] Or, as fome, Some one grevious wh rlwind, or, tempest, the phiral, by way of eminency, u'ed for the fingular: as Prov. 1.20.& of pinary way or enumency, rea for the inequatras 170v.1.20.00

9.1.Mic.5.2. Yet in a plant in fine, it may well fland herejas another word of the fame notion, which, with it, is used, Zach.9.14.
though in that form, this word be no where elfectual, wind, in its fimilitudes, is a note of fewitinest, Pfal. 18.10.26.10.43. a whirtwind, inch as whisking about, involveth all on every fide, and bear-eth all down before it, a note of vehemency, and violence foreibly breaking thorow, and beating down all opposition, Pfalm83.15. Prov. 1.27. Chap. 5.28.and 29.6.Ier.4. 13. Nah.

in the South Of, whirlwinds of the South, is mention made also, Zach: 9.14 Howbeir, the word here used, is ambiguous. For albeit, Chap.xxi.

Golp] Amilitary term, uled commonly of those, that go out upon any expedition unto any place whatfoever. See on chap.7.1, and the like, ver.5. The rather, here used, in a way of elegancy, alluding to the name of Elam, which our English cannot express. The

unig to the name of Lism, which our Engant annocespress. The like is, Mic, 1,114,15, Zeph. 1.4.

O Elam, Or, O Elamite, The Elamites put for the Perfians, because they held that part of Perfia, which bordered upon the Medes.

Sec on ch. 11.11. befiege Beleagure Babylon. The Prophet, as Gods Camp-mafter. Petrege increasing payment in exponential boars camp-matter. Not that the one should march thither, & the other site down there, when they were come thinker; but that both, joyntly, should do either, Of this manner of speech, very rife in this Propher, See on ch.

5.13.8 20.4.5. O Mede, as Dan. 5.3 1. For the name of the coun-O Media JOr, O Mede, as Dan. 5, 31. For the name of the country, and of the Inhabitant thereof, is, in the Hebrew, all onestand the old Latine here for rendrethic, Howbeit, in regard that the verbs, here, are both feminine; the words may havereference to the lands, in the fift place, Elymais and Media; but put here for the inhabitants of either. Of the Medes, fee on chap. 13.

all the fighing thereof have I made to cease] This is spoken in the person of God; I am determined, by this your service, against Baby-lon, to put a final end to the affilition of my servants, which they have, a long time, fuftained by their captivity in Babylon. See ch. 14. 1,2. He speaks of a thing, as present, not in doing only, but even done, though not to be effected, till, 170, years after, and nameth the people, exprestly, by whom it should then be accomplish-

ed.

1th fighing herref [Or. of her. To wis, of Babylon : Not wherewith the fighted her felf, but wherewith the made others, Gods people, elpecially, of figh. The fighing of-people, by their cruelty pro-ured. So, the cry of Sodamifor, the cry of poor perions, opprelled by Sodom, So, the cry of poor perions, opprelled by Sodom, Or. of the cry of poor perions, opprelled by Sodom, which is not perion, the cry of poor perions, opprelled by Sodom, which is not perion wherewith an area of the cry for the fear and dread of you, Deut. 11. 25. Not wherewith you fear, or dread others, but wherewith others fland in fear of you. For they feem to strain it overmuch, who expound it, of her, that is, of my people; as if the Pronoun had reference to them, of whom no mention is made before, Or, that understand the fighing, here mentioned of the folemn mournings wont to be made at the folemn exequies of great persons, Which the king of Babylon should want, ch, 14, 18, 19.

V.3. Therefore are my loyns filled with pains Thefe words are, by Rome, conceived, as the Prophets words, concerning himfelf, exceed rome, conceived, as the 1 rophets words, concerning himself, exceedingly terrified with the dreadfull apparation, in a vision repredening the time of the superior grant and facting of Babylon. So klab. 3. 5. Some, again, make them the speech of Good be poole, relating the 3.5. Some, again, make them the speech of Good be poole, relating the ground of their sphings, the great misery they endured in the Babylonian captivity, yield. 6.6.11, 13. Lam. 13.33, 13. But others, ather, suppose them to be fewher in the westion of the Babylonian. suppose them to be spoken in the person of the Babylonians, intimating in what an heavy and heartless condition they should be, upon the judden, and unexpected superical of their city, see ch. 15.5.

8: 16.7, 9-11. Exck. 1.1. 6.7.

my loins are filled much pains [Diffeates, and pains in the loyns are generally, very grievous, and fuch as dilable, either to flir, or to flind upight, beauti, 311, 104, 36.7, 9. 8.6.9, 3.1. 4.45, 1. Exck. 16.6.8. 19. 7. Dan. 5. 6. In this place, those parts especially, intentioned, because pains these, are more entinent in the bearing and birth, here especially aimed at. So, Nah, 2. & 16.7,9-11.Exck.11. 6,7.

pangs have taken hold of me, as the pangs of a woman that travelleth] See the like description of persons in destraction, and difference, Plalm 46.6. Chapter 13.8. and 26. 17. Jerem. 48.

I was bowed down at the hearing of it; I was difmayed at the fiting of in Heb. 1 am writhed, or, wringed than logical side.

fetting of in Heb. 1 am writhed, or, wringed than logical side. 6 with bearing, 1 am adjusted, as lob 11. 6.) with feeing. It should be rendred in the prefent tence, that it may fait with the former. the former. The Pronoun is wanting; as Chapter 9, 9. Hof.

N. 4. My heart pantaib]Heb. wandertihas ch. 19.14. & 53. 6. Or, flaggertihas chap. 8. 7. Or, flattivith to and fig. as another word like for notions, othis, and in the like case tuelded, Plaling 8.10. It is not also, for fear, to keep in its proper place and po-

fenefulneffe affrighted me]Or, horror (as ler. 49. 16.) affrighteth, or

terrificib me, as 10b9.34.82 33.7.
the night of my pleasure hath be turned into fear unto me] The night time, usually defired for reft, yet affordeth me no reft, for terror and fear, Deut. 28.67.10b 7.4,13, 14. Or, our festival night is turned suddenly, into terrors, our mirth and jollity being interrupted by the unexpected irruption of the adversary. For in a festival night, in the midft of their merriment, was the city of Babylon, by Cyrus, surprized, 1cr. 41. 39. Dan. 5 1, 30. See Xenophon,

the night of my pleasure Heb the even ng (evening, for, night; as

Here to the rather beganse the word, here used properly fignifies a vehemency of defire, and amorous affection, Gen. 34.8. Deut. 21. a venemency or corner, and amounts antection, oct., 34,0. Deut. 21, 11.Ch.38. 17. The revelling night, that we had fo much longe of for, making full account in it, to fatiate our felves with all variety of delights, proved a dreadful, and difinal night to

bath he turned] That is, the enemy, fay fome; God, fay others and both true. But the word is indefinite; He hath turned it; that is, It is turned; as Gen. 15.6. He imputed it; that is, It was imputed, Kon. 4. 2. and they shall call them; that is, they shall be called, Mal.

into fear Or trembling: for to the word, properly, fignifieth, Gen. 27.33.1 Sam. 14.15. Dan. 10.7. And great variety of tearms doth the Prophet hereuse, to set forth the dreadfulness of that satal

V.5. Prepare the Table; watch in the watch tower; cat, drink; arife ye Princes, and anoint the [hield] In whose person these words are spoken, is questioned. Some make them Gods words to the Propher, as enjoyning him to do that, which he was to fore tel should be done: For what the Proppets denounce, they are faid oft to do, Ier. 1.10, ror was the Propers denounce, they are last of to do, let. 1, 10, & 18.7, 9. Others, would have them flocken in the perion of the Propheta either in way of derifion, biding the Babylonians go on with their feafling, but with al, implying, that in the the midfl of their reveiling, they should be interrupted with the clamoust of those that the best of their reveiling are the properly derived their terms. Or, see they admissible in himself and bright in a liberal of giving and the state of the sta as others, admonithing them and their king, instead of giving order to have their tables spread and furnished, to set a strict watch for whave their tables liperad and hurnifled, to let a titled which for fear of the entenies approach: inflead of eating and drinking, to fland upon their guard, ready armed, to rective, and repel any entenies affault. Others, fally, divide them, making the former part of the verfe, king Baltafars words, giving command, as for the loyal banquet to be made ready, for for a watch with all to be fer, and inviting his guefts from the more and feed without feed control in the supplementation. ing his guests to make merry, and feast without fear, notwithstanding the fiege: and the latter of it, the words of the Prophet, as calling upon the Medes and Perfans, not to overflip the opportunity offered them, but to fet upon them, and furprize them, in the midelt of their days to the state of the state outered utem, but to let upon them, and unprize them, in the middle of their drunken (east. And this last, to me, feems to come nee red to the minde and purpose of the Prophet. Howbeit, I suppose, the words should be rendred somewhat otherwise, then generally they are: For the verbs, in the former part of the verle, are not imperative, as those in the latter part, but of an infinitive form. Thus, therefore, the whole pallage may run, In furnifying the table, setting the match; eating, and drinking; (that is, while the Babylonians are thus pountes and aring (that is younged to be provided as the bliefd.)

bliefd and thus employed arify to Printer, and anoist the flield! See ye fuddenly upon them. The like row of infinitive ranked, and ranged together, See ch. 59,13.

Prepare the Table [Furnishing it with provisions:as Pl. 23,5,8,78,

10.ch. 6c.11.

watch in the watch-tower] Heb, watching the watch. Though some of the Rabbines expound it, a light; such as was set up in former high place, in manner of a Beacon, so give notice, thereby of the approach of any address force: the Nous no so where of lefe found, so many address of the approach of any address of the sound of fectors a watch, or of having an elet to the light, but of Baltalars eping the hand that wouch is defined on the sound of the left of the light of the wall, it would be sound to the light of the sound of the left of the light of the wall, it would be sound to the light of the light his feast, Dan. 5. 5. as calling on him, to view and consider well of it. But that seems not to suit well with the rest, of the con-

eat, drink] Wonted words of invitation, at feafts, Cant. 5. But it is in the infinitive form, as in the former branches, the like which argues a defect of the same verb, in another form, to be sup which argues a detect of the same verifin amount to office the plyed : a sife were fails, catings, eat, and drinking, drink : that is, eat, and drink, freely. So vermembring remember : that is, be first to remember, Exodus 20.8. Deuteronomy, 5:1.1. John. 1:1.3 and feings I faw, for, I wishly faw, Eccl. 9. 11. See Chap. 22

arife] A form of speech, not implying, necessarily, any alteration of any present posture, but inciting unto the speedy, and sedulous addressing of a mans self, unto some present design, Gen. 13. 17. and 19. 14, 15. See the like, of going up,

Princes] Darius Cyrus, and those that command under you:for fuch also are so termed, ch. 10.8.

anoint the fhield] Or, forbish the shields, shield, for, shields: as chap 22.6. Jer. 46.3. prepare for fight: address your felves to an affault. The Hebrew Doctors, some of them, under the term, here used, suppole helmet; and harnefs alfo, to be comprehended, as well as target, or field:because they all conduce to the protection of mans body, on pricatorecause tray art consuce to the protection of mans of the which the word, in its notation, imported, h., 31. 5, 8 37.35. And for the word of anoisiting, though they grant it to intend [couring, and palifyling, whereunto the use of oyl as well known to conduce; yet they add, that they made use of oyl also, for another end, to make their arms the more flick and flippery, that the enemies shafts and javelins, might not, so easily, fasten on them. To which purpose, they wrest that, 2 Sam. 1.21. The shield of Saul is cast away, as if it had no been anointed with oil : as they expound that place. Howbe-

Chap, xxi.

Analysticing on the Book of the Response Leben

Chap, xxii.

Analysticing on the protector of his people, Colon 15 no. Plakes, 3, 3, 8 do. 1, 15 the inche protector of his people, Colon 15 no. Plakes, 3, 3, 8 do. 1, 15 the inche protector of his people, Colon 15 no. Plakes, 3, 3, 8 do. 1, 15 the inche protector of his people, Colon 15 no. Plakes, 3, 3, 8 do. 1, 15 the inche protector of the like notion, to wir, Botter (whence our plates of the like notion, to wir, Botter (whence our plates of the like notion, to wir, Botter (whence our plates of the like notion, to wir, Botter (whence our plates of the plates of the plates of the plates of the like notion of the like notion of the like notion, to wir, Botter (whence our plates of the like of the plates of the plates of the like of the plates of the like of the plates of the plates of the like of the plates of the plates of the like of the plates of the plates of the like of the plates of the like of the plates of the like of the plates of the plates of the like of the like of the plates of the like of the li moneyon wit. o. on a smath someony that equivilent is a single (speece of party from the Greek, (which by a virious reading year.) for a first, a single, industrial speed in a was the smatch some of the party of t

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W. o. Mad be fund) The watch man, fation this milion haw in a wifing

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The state of the same of the state of the st

Chap. xxi. Recth when he spies the wools coming, Joh. 10.12 or that some body, to strike him, should tell him of a slong as Dallah a sampon, of
the Phillingan, Jodg. 16.9.12 which yet he should not regard; un15. 8. Levit. 7.2.1 uncleanfel of man, sor, a man of mathe Phillitines, beigt, 16,9,12, which yet he fined in or regard; unclike therein to Solomoni fluggard, Prov. 21, 21, 21 the Perilit Doctors have two other readings, the one more light: the other more weighty, For fonce of them by Geometry as they term, for Arithmetic, reading the words, and the line sprint; (wherein fonce of ours also concer with them, juppoling the watchmen, for his viginacy, to be examical fallo-ground it, of Habbady in the rear. The aribert is, but as they finde face and Elya, in 18ths, of the world being the contrast to the contrast which we contrast to the contrast which we notice as the first their ordinary fedole; timing that in the ordinary thickers. roughers, a new recommence is a transposition of the words from their ordinary fedgel, rusing thus in the original Rebeseals, contribute in the first bury. They would have in this last word, which is in "Hebrew, Ilbio, to be immused what it was, that the concelled." and if we demand what that was, they tell us, it was fire and flabble and why for because for footh, the letters of these two worth, est we halbuhat is, fire and flubble, do make up jult the fame number, with the letters of I/bio, his wifeito wit, 70%. And if we ask further, what the letters of Historia whicher whit, yet. Paled if we ask further; what this fire and flasher household be; they tell tuit is y zero and flas, for it it is it of the state of the it is it is dead of flas, for it is it is of the state; it is it is of the state; it is dead of the for it is it is of the state; it is dead of the state of the st better then that of the Green, of which and before, who for Agriculture for the Control of the C

terrour to those, whom't conceined, from great danger then an proaching, So Antois, a.

My Law I, Hardle continuedly upon the whether again in the day into a limit to the interference of the world law is a first of the world law, as it is been written, from to have no procoun affected by, but is in a form commonly december could return to have no procoun affected by, but is in a form commonly december could be to the Deby, the words are the within an weath, whether as fone of him at 8 polyon, force keep featingle in a other, rather, of the wardmannler in the vilion by the Prophet, to offere each of the world by the foreign and the world world by the foreign and the world by the world by the foreign and the world by the foreign and the world by the foreign and the world by the world by the foreign and the world by the foreign and the world by the foreign and the world by the full accomplishment of revealed as yet, to him. So Habba-kuk feems to complain, that he had long watched, and "waited for fome comfortable villoh, but as yet could be nothing but of af-fiftion and grievance, hab. 1. 3. 2. 1. However, the former feems in this place the fatter, well faiting "both with the "laft chaule of the verse before going," and with what followeth, ver, 15.

11.10.by his hideous noyle implying and expressing much fear and terrour to those whom it concerned, from great danger then ap-

white inguist of they night as ch. 1.

"With a couple of the street counts of men." with a couple of his freet. The couple of the street, with a couple of his freet, I some and estand these world, as no misse then a repetition of what sife, warchinen had been and relaced, before ver. But others impore tomewhat more to be in them, that fhould more But others hipipole tomewhat more to be in mem, tuns mount more extrainfy import, and portend the tritle of Babylon. "Softer there extrainfy import, and portend the tritle of Babylon and their, as the former sille, of Godo people, making bin of Babylon, and marching away by teogra, with bag, and baggage, on such bealts, as were before mentioned, Jer., os. 2, 44, 50. thers rather (and to fome of the fewish Doctors also) of the forces before poken of, piercing into, and entring upon Babylon, part of them, on the one fide of it, and part on the other, Jer. 11.

And behold, here cometh] Or, behold, even now are gone in. He peaketh, as of a thing fuddenly done: as if he had faid, while I am yet peaking this lome of the retinue before mentioned are gone in to wil, into the place, toward which they were bound, the fillustration of the place toward which they were bound, the fillustration of the place of

cometh] Or, greth in, or, is gone in: So the word is oft uled, for to

elenunefs; that is, a man unclean. See ver. 7. and Chap. 22,

a couple of horfe men | Sed.on ver. 7. the troops under the command of those two great Princes, Darius and Cyrus, either having left their horses, to scale the walls, and so surpriling the city; or, after, furprizal of it, entring in on horseback, by the gates, fet open for

and he and weved, and faid.] By the Person here said to answer w Some understand the watchman surther adding, what he was now, assured of that the downfall of Babylon was that, which was in this affired of, that the downfall of Babylon was that, which was in this wifton reprefered, Others, Coodspeeps, who coming, our into wifton reprefered, Others, Coodspeeps, who coming our though the representation of the cooling of the representation of the cooling of the representation of the cooling of the representation of the wiften of the cooling probable of the representation of the resulting for the representation of the resulting formwise before speech of the representation of the resulting formwise before speech of the representation of the resulting formwise before speech of the representation of the resulting formwise before speech of the representation of the resulting the representation of the resulting formwise before speech of the representation of the resulting the representation of the representation of

"Babylon is fallen, is fallen] To wie, by the hands of those, who were feen coming against her, and entring into hors. Jer. 5,118, and it is repeated as for assurance, so in way, also, of rejoycing, Rev. 18,20. So Rev.14.8.& 18.2.

and all the graven images of her gods, he hath broken unto the ground] All her idols are fallen; and come down with her; being either become a prey to the enemy, in regard of the rich matte whereof they were made and the ornaments that they were dreffed with or beaten down, and broken or burnt in a bravery by the Conenerourses feeming to triumph; not over the people, and Princes, on-ly, but their gods, alfo, th. 10, 11, & 97, 19. See th. 46, 1. Jer. 50.2. & 51,

the graven images of her gods Heb, the gravenings, or, graven works of her gods; that is, her gravened gods: as ch. 30. 22. the gravenings, or, graven works of the filver; for, the graven works, or idols, made of filver. So also, Deux. 12. 3. See Chapter . 10. graves ones, put for all forts of them, Jer. 8, 19. Mic.

ber gode Her idols; whom Baltafar, a little before, had fo much extolled, when in contempt of the only true God, he drank with his conclubines, in the cups taken out of his Temple, Dan. 5.2.4.

he hath broken God, fay fornes Cyrus, fay others. But the verb/as the Lewith Doctor well observes, parallelling It with that, Nam. 6, 99. 15 indefinites and it engight well therefore be rendred, and all her graven gads are broken. See chap. 2, 28, 19. and 18,5.

broken unto the ground Or broken,& thrown down, unto the ground: as P[89,39;ch,14.12.80 22.18.

as 11.09.339.cm.14.11.0c 22.12.
V. 10. O my pitrofibing; and the corn of my floor] These words fome Interpreters make the words of God, speaking unto Babylon, and forcelling what now should befall her, as if he had faid; Thou Babylon, by whom I have formerly threshed that is, grievoully afflicted, and trodden down, other people, (as chap. 25. 10. & 4.1. 15.) art now my ful to be intened, or to be made a place, wherein the Princespane people, shall be threshed by the Medes and Perssan, as corns in a threshing floor, Jer. 7,1.33, Mic., 4. 18. But others rather suppose them to be the Prophets words, Spraking unos Good people, and confloring them against those grievous all sufficiency which they had from the Syrians, Spliyrians, or others, for-five them. merly fultained, and were from the Chaldeans, and Babylonians, further to fuffer affiring them, that what he had foreseen and forethewed them of the ruine of Babylon and the Chaldeans, was no dream or relation of his own deviling, but what by revelation he had received from God. And indeed the latter part of the verfe, which cannot, without apparent force, be pulled away from this, of necessity enforceth to carry it, this

Omy threshing] How this might be spoken by God; either con-cerning Babylon, by whom be had threshed, and whom he meant now to thresh, by others: Or, of his own people, whom he had threshed already, and intended further to threshehough not utterly to deftroy them, ch. 28.28.25 he did fome others by them, ch. 26. 14,19.66 41.15,16. Jer. 321.1. it is not hard to conceive. But how the Probler should speak in this manner, of his people, as to call them; highly less there some difficulty in it. This to clear, and also if, some would have it understood, not effectively, but denunciatively: as Jeremy is faid to build, and pull down, to plant, and pluck up; not by way of execution of ought in that kind, but by way of denunciation, alone, lett. 1.0. & 18.7, 9, 6, 1ay they, doth E-fay call this people, bis threshing; not because he himself had threshed then; but because he had from God denounced those heavy judg. to min [Or, geris in, on, n. gane in so the word is out unea, for to it of min, on, n. gane in so the word is out unea, for the feet of min, o

Chap, xxi. by throfting, (a word in this place only found) is here meant, not I fone febrer alkning, to what the word, ordinate property, to the act of throfting, as by another word of the same freely the time, wit, either excitions a Excitage, but the object of it, as the corruptaw, and grains since by discharge excitions and destruction, \$\frac{1}{2}\$ flats the corruptaw, and grains since by discharge as either have been or are to be threshed in the state of the st chap.20.4.8 same for persons escaped, Neh.1.2. chap.15. 14. now this being granted, i see not what should hinder, but that the Prothis being granted, i tee not what thousa linder, but that the Pro-phet may well call them, his threshed ones, though nos threshed by him; as well, as he might also have termed them, his official one, albeit he had no hand in the afficiency of them; and shat without

well as he might also have termed them, his official energy in the content of the nounced against them.

and the term of my finer The fames thing, faith the Rubbine well, in divers terms, that my fine of the fews; the fow of the fews, the count that is threshed in the literature, the four of the fews, the four that is threshed in the literature for the guide-local, tor; the four the fews that it from it, flow, r., the four of the bow, for, afters fine for the fews that it from the fews of the quiver, for arrows, that relad up in a, mand carno our of it, Lam, 1; 1, 3, my fine of the flowr, any means and folially fixtup, 6.4. , and the ideals of filters, this. 2. and, my God of mercy, Pains, 2, 16, 7; in all which blaces, and renary more, the words tun in the very lame strain, with their here; and is 16, more against as a Bobbone he is word to speak; ch. 47. 1, and for the Painsill, Phil. 137.8, and in the terminal today of the mass well as

have I declared unto you] I tell you nothing, but what God hath sold me. It is like that of the Apostle, I Cor. 11.23. The Prophets sald me. It is like that of the Apolite, I Cov. 13.3.3. The Propients indelity, in the delivery of Codo modings, without addition, of curation of ought, Jer. 13.2.6. 18. 8. 2. 6.3. And the certainty of the matter, delivered in it, to be, in its due time, accomplification that which comes from him, who is both the Lard of Holys, and able, therefore, or effect it, chapt. 14.2.4.2.4.2.4.2.16 for Gold of Hotel, and it is a strength in fuffer this people, therefore, so be under the threshing influencemen in the Store for a willing, we have present them to be always the strength of the Hotel of the Hot

V. 11. The burden of Dumab] The title of another prophecy diffind from the former: The fubject matter whereof, is inti-mated in the word, burden, to be fome fad and heavy tidings: See ch: 13. 1. The object, or land or people, whom is concernati, are deferibed by the word Dumahtconcerning which, Interpreters are at from variance. For fome feetch it from Damado, once figures area from variance. For fome feetch it from Damado, once of financis race, Gen. 3, 1.4, t. Chr. 1.30. His policity, as his brother Kydiry, verf. 13, 1.6, had fested themselves in fome part of Arabiaj which, in regard thereof, bare the name of that their ancohor, and is here called Dumah. And we read, indeed, in Feolomy, lib. 6. of a fea
Town in Arabia called Dama; as also of an infund Town, called Doname in Arabia, links. 6.39. out of Juba, the Mauritanian, of a city finate in that part of Ethiopia, which he alligneth to Arabia, as possessed by Arabians, called Dumana. And sattler also, in Secphon the Byzantiae; out of Glaucus his Arabian aniquities, of Du-mathea, a city of Arabia, which may well be all one with either of the former, (the mainer, both of Greeks and Latinus, being to

mather, a city of Aushia, which may well be all one with twister of the former, i (thereasiner, both of Greeks and Lastines; being to meal id forrelign teams, as they ploafe) and the fame, with this Daymothan of Stewin Cometh accept the control of the therewippeneds for Duman, as Alffalades, for England Phach 6: 3, 3 shift of ships, for the Lastines, 5 camp; 17.4. Of their people, therefore, valled not Alaments, famy Dimensel; doublestic writing of the post of the control of the co

cernea. He calleth to me out of Ster] The prophecy is as well flort, of fharpywrapeup in two veries; and neither of thein of any length but yely obsure and that the rather, because little light is a find. ed us, for the clearing of it, from the florids extant of these

whatch like lifter well thing, and loash, either to only the plate again, or what early the inference or framing of ft, we the will still pleafure of others, disposition to receive the plate again, or what early the still pleafure of others, disposition to the right owners, and make themick was ablabied thous or of it.

**guidelands, what of the night > matchinan, white of the night > 1 and the night owners, and make themick was ablabied their words to the the Dumens, who, in regard of the grown dampies and fearca they were in having fit it witchings in the sep funchion legith their words to be the Dumens, who, in regard of the grown dampies and fearca they were in having fit it witchings in the sep funchion legith to the control of the night of the plate and plate and the sep funchion whether the defored ought; or no, whiteher agit the endangered; "O'ga others the lithur canacaling to the blocked was the make the fit in a sheigh in the life fear with them; and fitelylite regard of neighbout hood, to run the lame hazard was the theory whether agity the write the regard to the life the with them allow which then whether the september of the property of the control of the life the with them allowed the life with the life with them allowed the life with or what waves he coungryettem too even to your property, as of "Godhingfelf Judg, 18:10, 13; 14; 16:17.27, 140f, 13; 13; 1. fometing of the first plant otherwife did not relith, not regard himse them, wow don't not relit, to them; I would not the first plant of the first plant o

unto whomfoever they were directed.

are many sore) at the pinipill, and neft prebable expositions of with one, or two onely. Some knit this clause, to the former the words; leaving them to the judgment of others, to pick out, and pick the property of the pro come again and again, or, tetaning the former leading, by may drive furtherly by pelaef, and return and coulte again as off age will, but other answer cannot be returned you. Others, if you will need be requiring, enquire ferrously, not in mockery, or, cinquire et that that concerned you, and may be for your goodsto wit, howlyou hay make your peace with God, before this night fire upon you, Jert 3, 16, and tho only way whereby, that may be field. ed, is by returning to him with fincere repentance of your fins, and

matchman] The word is not the fame, that was used before, ver. 6. that fignifies, properly, a veiner, or a spur: But the word, here used, is one, that properly, significth a warder, an observer, or a seeper, 1 Sam. 1.12.6, 17.20,22. That which, therefore, hath given occasion, here, of divers misinterpretations, especially, among the Tewith Expositors. Some understanding here, by the warder, or fewin Exponers. Schie unertratum, action in the first septem, God Jib hepper of Ifrat. Plal. 121.4. Some the Ruler of the country, the keeper of his subjects, as the shepherd of his sheep, a Sam. 17.20. Others, some Souldiers; because the souldiers are the Keepers of the country; whence Achille to David, I will make the hupseeper to the country/mettle focusate to a reason more more than the far-fetch interpretation, indicing things ferfies which because they have little hew of probability whe have formerly omitted. The word doth here, either imply the Frophet himselfions of 1 firsts without and wanders, an ellower of them, as well as Jeremy, Jer. 6.29, 68, a matcher for them, as well, as Ezekiel, Ezek, 2. 27. & 33.2.7. Yea, and a heeper of them, as well as their fouldiery; the charies and

and a kepper of them, as well as their fouldiery; the therites and heighten of Highlas wells as their Ellias, or Ellias, 2 king, 1,12. 88 13.14. Or force postdomen, as the former reprobable in a vision; to questioned and fo antivering, as is here expedied. For the word here found is of facts watchers, also used, as the former, Neb. 3, 29. Fill 130 6 and our Propher delighereth much in variety of terms, who of the night jenn? Of, when to it is pell, or by night, as we use to sin, fall thou force, one objected 0? If the night, for it the night; and a book, for, or objected 0? If the night, for it the night; and a book, for, or objected 0? If the night, for it the night; and of abook, for, in the night; and the night is night; and the night is night; and the night is night; and the night; and the night is night; and night lyeth heavy on us.

watchman, what of the night ?] The fame, as most incerpreters redoubled, after the manner of those, that move such questions, unto those; especially that stand far above them, as doubting when without leaning on any other. Which, as in lome other the like, the fort of th patchman as who would have faid to Abraham ? Gen. \$14, where the fame word is found. But the fyreax runs more importily the for-

the mark way. The markings first] The excitances answer to the question, before current as a figure with the whether it be delibered as recorded by the front property finding. In confort shadeling the him for advicable taxoners and the words). 'calling, shadeling its him for advicable taxoners the markings have a way to be markings in the markings the reason, that they before ease through as by the wastebaum, in the ylifen represented man bin, most hope the required of him, either concerning the time of the agic or, outher to have a the right; to be taken, as a distinct Oracle, inclinating, what was to height the prophenymous he plake to.

adjoyning your felves to his people, ch. 55.6,7 Jer. 18.7,8.11. Dan. A-27, 10n.; 1.4.10, enquire] The word is, by some of the Rabbines, here noted to easy take by other, a Kedatene, or an Arabick word : and a sindeed in the Chaldee Paraphras of the old Itelsawent, and the indeed in the Chaldee Paraphras of the old Itelsawent, and the Syriack verifion of the new yety frequent. It feems to import an earned, eager, and ardon inquiption, when a mans, mind is reflief, and his heart boyles to within him, that he cannot be quiet, but is continually enquiring after formewhat, that his mind is wholly taken may require a mer tomeway a may freen a may feen. I whosy take for the world in his first (a may feen.) and seignal feate, ignalise to obigicate, 64.a. whence, a sububble a riling upon the furface of bodying water, for billers from inward heat, breaking forth, and welling upon the outward parts of the body, have their name in Hebew [Exc 9.9, 10. and that it insplicts a very narrow, exquifite, and exact enquiry; lee Obadis. 6. It is therefore, as if he had faid, fince that (fo is the particle also rended, Tob 14. 5.) you are so inquisitive, or so eager upon enquity. enquire, and ask what you please, but so enquire, as that you inquisition be not vain and fruitless. Which that it may not be.

return, come | That is, fay fome, no more then come again. And indeed the word of returning oft times, imports no more then a reteration of that which it is joyned with. So If and returned and diggedithanis, iso digged again, Gen. 26, 18 return, the down, for the down again, I Sam 3, 1, 6 he returned and lodged there, for, he lodged down again; Judg. 19-7. being not yet gone out of the house. But in fach form, of speech, the words are wont to be knit together, which here they are not, and imply, therefore, two distinct acts: A return (not, as fome, to those that fent them, but to God, who alone was able to relieve them : And a coming over, (not is fome of the Islumcans, to the Dumeans, either to fight for them, as confederates, graving their aid or with them, as chemies to be de-freyed but (whether of Dumeans, or Idumeans) unto Gods people, among whom the Prophet abode, and with whom, alone, protection was to be had,ch.4.5,6.8.10,24.8 \$6.6-8.

V.15. The burden upon Arabia] Another prophecy, concerning either Arabia in general whereof Duman before mentioned yer. 13. might be apart or concerning that part of it, more feecially which

the Kedarens possessed, ver. 16.

The best den See on ch. 13.1,

upon Arabia las Neh. 2.12. To be laid upon Arabia; as a burden is laid upon a beaft, ch. 30, 6:07, against Arabin; na against Egypt, Exod. 1, 4, 25. (And Arabia, for the Arabians, (as Egypt there, for the Egyptians and against the neighbour, Exod. 20. 16, and against Moles, Numb. 12, 1 for the particle is the same. And the Latin outh wide that rendreth it here, as he fhould after have done is. in Arabianas if the burden were not the burden of Arabia but of fome other that should flee thither for fiscour,

in the trade, as a daine Cracke, incinating, what was to beful that people, whom he place to compete the moraing cognition of all the night. The watchings as a force to inflict to two petus; connecting an affecting, the ones and solver, the Others words, and all the night. The watchings as a force to inflict to two petus; connecting an affecting, the ones and where the Others words, must import force fad and heavy sidings to thoir, when it concerned the pusples, edited thould, me anisher is infinitely as the concerned the pusples, edited thould, me anisher is infinitely as the concerned the pusples, edited thould, me anisher is infinitely as the finitely of the property of the contents of the Competing of the C Arabig Whence this region had its name; at first, is uncertain. The fabulous Greeks in Eustathius, tell us of one Arabia, of the

Chap, xxi 1, \$6. fecuts to make a dichotomy of it, as nature is felf, in a manner, hath done; dividing it into two parts, the fertile, and the bearing which latter may well include thoic two, which others divide, bearing for intecundity much at one; in the wilderness whereof, the Israel ites fo long wandred to and fro, after their cutting the red fea, before they arrived on the coast of Canaan, and of this pare of Arabifore they assessed on the coast of contaminations of consparies or a man-a, do not underthand this Prophecy/c(thoush pechadrament/eye, of a larger extent/because bordering upon Palelline, it is probable, that the Allyrian king over-ran this allo, when he invaded therecountry, ch. 20.1. Of Arabia, fee allo on ch. 13.21.

In the forcest in Arabia shall ye lodge, O ye travelling Companies of Dedanin This prophecy fore telling the calamines that should befall the Arabians, from the Aflyrian invading them, relateth how they should be drivers, leaving their abode in the champlon, to see thelter in the woods; calleth upon fome of them, to relieve their neighbours in their flight, ver. 1 4,1 5, and prefixeth 4 tifte, whereir this dilafter, betiding them, thould much impoverish their estate, ver

the forrest]Or, wood; as I Sam. 14.25 . wood, for woods : or, forrest confilling of moads as chap. 7.2. the woody part of the Country, whither, as well numas beafts, use to betake themselves for covert fo the particle should there, as after in the fame veries, be rendred.

The meaning feems to be here, that not only for fear of the onenites, but being fript, by thom, of their tents, which they whally lodged, and dwdit in, th. 14.10, they flouded now be compelled to take up their lodging in the woods, Sed Jer. 49.28; 29.

in Arabid, for ; of Arabin a ds, the mountains in Gilben; a Sam 5.21. forgof Oilben : and on thy people, Exed 22.22 for of thy people: asic is rendered Add 22.5, and is irray, as well, be rendered you in Ard. bia, or, of Arabid shall ledge; as well Inhabitants of Arabia, as south of Atabla: reforting the words in or of Arabia, not to the woods, wherein they flould lodg but to the people, kinst should lodge in them. The Latine, doceived by the neernels of the word, seguilates if at evening and the word that fignifics evening, is support fed indeed, sometime, to be put for Arabia, 1 King. 10. 15, but this of drabia mayer for evening a and the word is the fame here with on parameter may not come you may be made word as and lamb peter what before, As for the Popitis Interpreter, he did but play here, a summary of shem of the opt who because the world deep, is not far inclinate from or other, but fignifier at cross, or, a seway, for the world feems or tacked either, Letter's 1.75, to called it may be, for young mem to menaus enters, Levins 1.15, 10 Gainos menay be, for bu blathers, Cart. 9. 21, televilling the Ardhard mokey frees, Cart., 1.4) would have it here internated that the Ardhard soliting was, like Pharaolis chief Bakers, to be hanged, and made meat ny was, interpretation court transcer, to be ranged, and made made the field field from the form of the first state of the firs

understand of the lows, who, in the Allysian Invalion, that has those parts for relief. Whom the Arabians (here inbraised, therefore, for their influmentsy towards them, as was Minds before, the 26.3, 4.) relations to concreains floute conficien cheuted killed abroad in the wide, and wilde woods, Officestindersand it of Co. garants or troops of people, that uted to travel that way with there-chandile, Gain 37.2,7,28 Job 6, 29, and to take up their lodgings among them; but now finding the County sid of fouldiers in regard among mempun new manny ure-county i ne or remners an regard of whem they bould no spain wish is comety; and fately, a sormetly they had done; (the Lam, 9, 9,) or rather all sithed and walked by the enemy, flooded be compelled to long, in the woods. But Ling-pole it vatter to be intended on the Réduces, for Arthoism, inhabiting in the lower parts of the Country, towards Paldlant; who being expelled from the places of their worked abden in the places should be enforced to fitt up into the higher parts of the Country to feek shicker there in the woods

Q ye travelling companies of Dedanin The word here thed, lit nificth first, and properly, paths, wayes, or paffages, Gdo. 49. 1 Tob 6.18. Chap. 1. 3. and fo fome Inedepreters herd undbrittend it rendring the words, in the majer, of pullages of Bedelim , by the wayes, that lead thither. The particle is wanting; as hiof, 6.9, in the way,or upon the wall, or, by the high way fide to Section, that is, fay they, in the woods, that are about the way toward Dedani Howbeit as the word Oreach arising fromthed fatherdes) (, but once read, Job 34.8. having a notion of journeying, and therbused of fuch, as travel, in fuciety, or company together) doth fignific a travel ler; whether a lodge for travellers, Jerig. I and , like a traveller, that turns in to lodg for a night, Jer. 14.8.10 the word Orchab have used, is by a metonymy decimed to be pue for a company, or troop of Macethers, that journey together, Gen. 37. 25, 28. Job 6. 1 pint which latter place also, walks, or marches, (for for the word properly fignifies, Pf. 63.34. Heems to be put for companies marching, or journeying as another the like also, a Sant, 12.4, where a small, or, a new, for a man to walk or journey in is put for a man of the weet, or, by the weller, there is a well wing man, and made the fame, with needs, ava. him that feet Oraba feeth, Hebshe feet, or wande er: as Provincere also used. The text therefore may walk before one here 27.8. Jec. 49.5. See ton 15.

garts, officiality the family, the vertey, and the mafte. But Strabo, as our English rendereth it; though I fee no necessity of departing the although of the authoromy of it as ensure a fellish a manner. Img. from the proper, and most frequent signification of the

Dedarim Or, Dedanies : a people descended from Dellan, one Abrahams iflue by Keturah. Gen, 2 5.3. and they are reckoned up with the Timalter, and other people of Arabia; Jer, 23, 13, 24, though among the Edomites also together with the Timanites; as neer neighbours to them, and mixt allo: it may be; with them; Jer. 49.7. 8. Erck. 24.23. So the Dumeans, and Idumeans, before, ver. 11. See of them and their merchandife, Exel. 27.5. 10 & 38. 13. by which places, it may be deemed, that they dwelt near uport the fertilet mare of Arabia. Howbeir, from that former plate of Ezekiah; fome observe two severall people; of Countries far distant one rom another, both bearing that name; the one delected from Gusti, by Raamah, Gen. 10:2. feated Bastward from the Gilf of Persia on the Indian Scarcoast, where a region is called pittles unso this day, that traded at Tyre, in sourt, and though the warks of those parts, v. 15. The other, as before, defrended from Abra Hand by Keturah, whole feat was, as hath been fald; and their trade in cloths only, v.a.

V,14. The Inhabitains of the land of Temahabi ought water to him that was thirfy, they presented with their bread, him that field] The Jewish Doctors conceiving these thirty steers to be of their own County-men, and or than the words to be fooken with air in-timation of Duty, relating, what they should have done: The time-biants of Temis frond in an away is marr to the thirly Jews, their kinlinen, and should have prevented with their bread, these of them that sled away from the A flyrians; or, as some of them would have is, but they prevented them with the lithit definite is, as firey expound it, whereas being thir fly; they waited drink, and they flouid in ic, whereas being thirty, they writted drifts, and they finelled in the fifth place have tup-placed them with that, they did not put nitt tendred late-means, that encreafed their thirth, and when they had fo dona, then offered a temberary by bottles, which parting, order mouths, in hope to meet with drink in them; they diete mouths, in hope to meet with drink in them; they dreek nothing the wind front before not them, and the dopolt. Therefore | Devilla Rillion and Epilon. As far from the trush of flory, do those not smother way, that would have its underflood of their helphing to relieve the higher rians, their confederates, purified by the wheelst. The winds may well be prended from the Habrew. What place | Brillion Weller, which as most the third high, with your bread product to the I third for. Which is followed by the Problette on inclinate than 2 for Tembels "What with the most the third point you to read provides the fit third fit, Which is folkers by the Problekt, on intimate that it the Temberic, what distuds sheir Commey new of other particle farable holdle for his being confirmation to leave takeleny that is worted places of additional of all madellary that worted places of additional of all medillary worted finds, it is not worth regions effectially, to feel for some shelter, and relief ellowhere.

the land of Tema As Dumah, v. v . to Temajors one of Ifmiels race, Ocp. 45. 19 from whom the hand, that the people defeetded of him did inhabit, was fo called, Job D. 19, Joh 49. 33. They milited life Teman fon Tema with the Orceby who after the old Latine feller it The land of the South

The land of the South. Described the state of the latter o choole the foliant, twit with water, partly, because the well in fer, 12.9. (and in this form, it is no where elle found) so sounds, come to cations partly, becamfeille Hebrew hathle more fully then our English expressor in come with water to meet the thirty : as I Sain.

water] A commodity in those parts, very stanty, Exed. it i Num.

letisfoly: is obligues a olde a cige. In this condition their neighbours then were partly in likely thood, being this poof all necessaries, partly unen were partiyar inasiyitoola jaang tii ipkevi all necetlar sepäivli on noo daring ne doon, to miy to estanda dimbigo fee takee an provintion along min thempan pavity a liovasindering in thole ion, de dy playing the control of the control of the more parties and the control of the more parties and the control of the more parties and the control of the control of

beneficence, not flaying till they were cryed unto, or called upon for in but effectly of the worn aldold, without delay doing it, and with those rollineary tender; maricipating their fift for it. So Deut. 23.4.
Se Neis. 18,2. becamfeliky provinced not the entitle of Ifrati, with bread and with water by the wannat wild tellfred in either place met, being the fame, that is implyed in the former branch, by coming to meet, importing a going voluntarily to meet them, before they were come at them, or arrived with them : at Gen. 46. 29 Prov

with their bread Ot. with your bread; one perfon for another; the shird for the lecondias Fib 18.3.0 show that teareft his fail in his anger; (for, thy foul, or thy felf; with thine anger:) shall the earth le for faher for the examid Job 17. 10 return ye all them; for all of you.

and terrour of a potent enemy, not making towards them, but fal-len in upon them, with an over-powerful army.

they] Which flows the word before going, verf. 14, to be col-

left.vc

fled]Or.flee:as Pf.31,11.

from the (words Heb. from before the fwords, that is, for fear of of the (word, ready to feize on them:as 1 Chro. 11.13.ch.31.8. Joel 2.6. and fo in all the branches following, the fword is put frequently for hostile Invasion, Levit. 26, 6, 25, chapter, 1, 20, and

the fword drawn | So the Chaldee Heb left, or let go, as the verb fometime fignifies, Deut. 32.15. Gen. 31. 28. or rather firetched out, at them: and ready to fall upon them, as the verb is ufed, Num. 11. 31.1 Sam.4.2. chap.16.8.or, diffused, and spread abroad, over the Country (so one of the Rabbines) as the particle is used, 1 Sam.30. 16, and the verb also, Judg. 15. 9.1 Sam. 4.2.2 Sam. 5.18. 22. the word is no where elfe found applyed to a fword; and some therefore suppose netufhah, to be put here, for letushab; that signifies sharp, or sharpened Ps. 7.12.86 52.2. but that is a needless boldness.

the bent bow] Heb the trodden bow. Sec ch. 5.28 [word, and bow as elfewhere, to here for all manner of warlike weapons, being two of the most principall, and in those times most commonly used the one to finite with at hand; the other, to reach afar off; joyned frequently rogether, Gen. 48. 22. Pf. 37. 14. & 44. 6. & 76. 3. ch. 13. 15. 18. & 41. 2. Hof. 2.20.

the grievous self of war] That is, a grievous war. Heb. beavines: as ch. 30. 27-beavy; for gridgoust as Gen. 18. 20. ch. 36. a. V. 16. For thus bath the Lord Jaid unto me] See ver. 6. & chap.

31. 4. multin a year, after the years of an hireling, and all the glory of Kedar shall sail In these words, is a short space of time see, a bare year, within compass whereof this sad Prophecy should take effect; and the heavy doom, in the verfes foregoing, closely, and darkly delivered, now more exprefly, and in plainer terms denounced, flould be executed upon the Arabians.

within a year Heb, in yet a year; that is, while the year, that now is, is yet in being r before a year be come about, or be compleat. A shorter time, then that assigned to the Moabites, chap 16,14. or, that to the Ethiopians, and Egyptians joyntly together, chap. 20. 3. the Affyrian, whether Sargon, chap 20.1 or Sennacherib,ch. 36.1. falling in, it feems, fooner upon those parts of Arabia, then upon those people; if those feveral Prophecies, at least, were delivered about the same time with this. For I cannot aftent to them; that conceive this Proplicey to intend the calam ries on this people, inflict. cd by the Chaldeage, shower an bunder, year after Elgas dayes, forctoid by Jeremy, Jera-ps. B. and that the stone here mentioned doth not tell when this heavy doom flould be executed to but how long the execution of it thould laft.

after for according to the years of an birelings Who fo foon as his years are run out, capedeth instantly his wages. Gen. 29. 20. 21. See on ch.16.14.

and all the glory Or shall all the glory For as our English rung the and is superstuous; withing may and all bing lory shall failton; if we retain the copulative, which in the original is not unuseful; it may be remired : As yet ayear, and all the glory fhall fail, So ch. 10.25 Jer.

all the glory.] Their wealth, might, and multitude: or what foever h is, that they glory in or procureth them any note; or nametasth 16. not the greater fort, but the leffer, to wit, theep, and goats' t't hat nog the graster for thus, the sheet, to wit, there), and goards "that will three in places, though formwhat bare; and ardolding but there comproses, whereit here meghateren (cope enough) had a sheet comproses, whereit here meghateren (cope enough) had the control of the control of the cope of

There they lived mot in entry, therefore, salled sethiner which they were wortgo expressions place to place to procure change of public for their carried place place to procure change of public for their carried place place to the Redor (Place, C. Cant.).

5, and their carried place place to the condition of their carried place to the condition of the carried place to the carried plac

fatjor.b confunction it is randred Plantered 1.28. 17. And the residence she number of archives the mighty men of the children of Kedas shall he deminified There shall be a very soill company less may problem out any mights or sie for military

John M. Harmy Bernaman (1997)

The Yolker I. Dis prodiction in the like a remnant of a large piece of Gloth or the likes \$5 c. Ap. 0.25.

of the assibility I he word is used foretime as a note of temnes, tech as mysterful be numbered Deut 33.66.1, 10.19. formetime, of roll used, a may active be number not carily told, Numb. 23.10.Pf. 147.4, and for here as alfo numiers, in the plural, Pf. 71.89. of archer ! Heb. of the borr, that is, of men of the how; or, bow-men:

as, baroils for, an horvell man. Chap. 17. 5. See Chap. 22. 3 there: for unto the higher places, as more defentible, people in fuch yet the word may be taken here in his proper fenie, without that cases are wont to retire, Judg. 9. 51. 07, to call thence, for

V.15. For they fled from the fuserds, from the decrease fuserd, and from the transport of the bows, and from the greecoulories of mar] it is no groundles! the name of the bows (that is, of the loans, a ver. 15, for the words, fear, that makes them the distribution to the control of the makes them. Because the words, the words of the makes them, as collectively of the makes many Recass the very like and terrour of a potent enemy, nor making towards them, but fall is, the refidue of the multitude of the bows, that is, the arms; and the might, confequently of their martial men shall be diminished. So Jer. 49.55.1 will break the bow of Elam, the chef of their might. The bow was these Kedarens chief arms, therein intimating their ancestor Ismael, that was trained up in that trade; and living in the wilderness, (it is not unlikely) lived much by it, at fi.ft.

of the fons of Kedar | The Kedarchs, his posterity. See ver. 16.as, the fons of Lot, Pf. 83.8.

shall be dimin shed] Not utterly destroyed. So of Moab, chap.

for the Lord God of Ifrael bath fohen it] Sec Chapter 1, 20.8 God of Ifraet The only true God, Jer. 10.10.

CHAP, XXII.

Ver.1. THe burde of the alley of Vision] A fad Prophecy against Judah and Jerusalem: as appeareth, ver. 8. 10. Of burden.

the valley] It is here questioned why Jerufalem should be called a miley, when as it feemed to fland upon an hill; whence that, Pful 87.11. Her foundation is on the boly mountains, or, bills. To which some or interference on the city of David being an hill of Gome height for the called the city of David being and hill the Termination of the Called Gen. 22.2.2 Chr. 3.1.2 Sam. 5.7 Plal, 48.2 & 68.1. 16, chap. 2.2. & 14.13.yet, in regard that the place in which it was feated, was en-vironed with mountains, far higher then it, or any part of it, it is in egard of them faid to fland in a vale, and is here termed a valley, See Pf. 21.1.8 135,2.chap. 32.7. Jer. 3.23. Others would have it to termed both Jewith, and ours, in regard of the dejected estate, and low condition, that it should be brought unto, by the troubles here fore-told, in regard whereof, it might well be called, not a lof-ty, or stately mount, now, as forecome; but a deputied, low vally. See Jer. 17. 3. 12. & 22. 23. the former feems the genuine

of Vision It is called the Valley of Vision, as most think, in regard of the abundance of visions, or divine revelations, from time to time, there imparted to Gods Prophets: for Ierusalems as one well faith) was as a Seminary of Seers ; and there was the place from whence God was wont to give Oracles, whence that facred room, or closet in the Temple, was so styled, x King. 6.1,19, 20.8.8.6.8. Some, a little more nicely, proceed somewhat farther, because thereinto from heaven, as from an hill, into a vale, did those divine reve-lations, in great plenty descend. Nor are there wanting, who suppose it might be so termed, not as the subject only, but as the object of such visions; because so many visions either went before, or were delivered concerning it, Exod. 15.17. Deut. 3.25. & 12.11.2 Sam. 7.10. 13.Pfal. 87.2.3. & 13.1.13.14 According to this fire spofting which feems most genuine; Vifan is put to Vifan: as chap. 1.1. Howbeit, fome think, there is in this title, an allufion to the name Howbeit, fome think, there is in this title, an allulion to the name of fruit aleman the name and the true of the state of

ing the cutters and autraction, mar month obtained. The forming and more fipecially, the Inhabitants of the city of Jetuilakem; with whom the Propher here parlieth, demanding of them (for to them he directeth his fipech) what the reason might be of so studden change with them; that whereas, but a while before they were set wholly upon reveiling and jollicy, ver. 13 they should now be generally possessed with such sears, and so sull of distractions and disturbance. Now some suppose this to be a Prophecy of the furprizal and facking of the city, under Zedekiah, by Nebuchadnezzar, Jer. 39.8 53. Others, of the diffress of it, under Eze-kish, by Sennacherib, chap. 36.88 37. and this latter is most likely; because the whole tenour of the Chapter deth most fitly agree there-

what ayleth thee?] Heb. what to thee? that is : what is the matter ? what hath betided, or is befallen thee ? So Judg. 13, 23. Pfalm

154. ·c. gone up to the house tops] To burn incense to the host of heaven, say some of the Jewish Doctors: which indeed, sometime, they used to do. See Jer. 19.13. But this is not here intended. To lament, and bewail themselves, say Others: as chap. 15.3. that, more likely then the former. Or to look abroad, to fee what the enemy doth, as those are went to do, that are begirt with hostile forces: or, to look about, to fee whether they can defery any ayds coming to their relief, Pfal. 121.1. Jer. 3.23. or, to fafe guard themselves

Chap.xxil. relief and help, at Gods hand, Att. 10.9. For some one, or more, or the most of these ends and purposes, it may be, that this running up to the tops of their flat-roofed-houses at this time, was; importing, howfoever, much fear, and distraction, throughout the whole city.

V.2. Thou that art full of Hirs, a tumultuous city, a joyous city] Or That thou art full of flirs, thou tumultuous city, a popous city? Or, what is the matter, that thy note, and tune, is so altered ? that thou art now fo full of out-cryes, and clamours, that wast fo full of mirth

and jollicy before, See ver. 13.

full of flivs] Or, eldmours, or nolfes. The word is uled, fometime for joyful acclamations, Zach. 4.7. Sometime, for doleful exclamations, Jack. 4.7. Sometime, for doleful exclamations. rions : and fo it is by some deemed here to fignific. It may well be taken either way; either, that they had been before full of the one, or that they were now full of the other.

a tumuliuous (ity) Or, thou tumuliuous, or, sireperous, city: For some refer this branch to the former, supposing it to denote, in part, her present condition, because the word, sometime implyes a mournful noile, Pfal. 55.2. chap. 11. Other, carry it on to the branch next ensuing, as describing her former condition and estate; the word is used of fuch noise, as revellers amidft their mirth make, Prov. 20. 1. Zach, 9, 15. the word feems here to imply, an hideous confu-fed noyle, whether of the one, or of the other. See ch. 17. 12. and.

a joyous city] Or, thou revelling city. See Chap. 5. 11,14.So chap.

thy flain men are not flain with the fword, nor dead in battel] Those that conceive the sige. and sacking of Jerusalem, by the Chaldeans, to be here intended, understand this passage, the former part of it, of those that died with Plague and famine, in the time of the fiege, Jer. 14.18.8 38.2. the latter, of those that were flain at Riblah, after the Surprizal of the city, Jer. 39.6. Others, that apply it to the Allyrian Invalion, Suppose the meaning to be, that they were so dismaied and disheattned, that they had no spirit or life in them, then as if they were tlain men, ere the fword touched them; flark dead with fear, ere they came to any fight, Josh, 2, 11.& 5.1. 1 Sam. 28.20.Dan.10.17.

thy flain Or, that thy flain ones; (for men is not in the text) a carrying the text on in a continued tenor, from the first verse, unto the end of the third. Thy flain, either flain indeed; or, as flain with fear,

Pf.88.4,5.ch. 59.7. Laun. 2.12. with the fword Heb. the flain ones of the fword; as Num. 13.16. Lam. 4.9. For the former word is put substantively, and governs the latter; and the like is in the next claufe.

dead in battel] Heb. the dead ones of war, or , battelis & Sam. 18.8. dead of battel, for, dead in battel; as woods in Arabia, for, woods of Arabia.ch.21.13.

V 3. All thy Rulers are fled together] This perturbation and af frightment, hath feized upon, not the common fort of people alone but thy Captains also, thy Commanders, thy military men, chap.

All thy Rulers are fled] Or, That all thy captains do flee; as continuing ftill the queftion, at first propounded ver. r. Auters; as chap. r. 10. & 3.617. Or, Captains, Leaders; as Josh 10.24 Judg. 17. 6,11.

Prov. 67.

are fied Or, fiee; as Chap. 201151 Or, wander; as Job 15.23.
Prov. 27.8. Either they wander, and run to and fro, as men in a maze, or at their wits end, chap. 8. 21, 22, Seeking one While to the Affyrian, to make their peace with him, chap. 33. 7, 8, another while to the Egyptian, to crave aid again him, chap, 30. 2, 4. (fo 10.2. 1.3.3.6.3.0. or, that they bee to Jetuslatem, out of all pares, not daing to fland it our against the Asilyrian, bearing all down before him, ch. 39.1.1.6.1. or, 10.7.1.0. or, 10.1.0. or, 10.1

ler, 6, 1.8: 39.4.
they are bound by the archers Or, that they are bound: (carrying the sentence still on) Heb. of, or, from the bow. Which those that apply the Prophecy to the times of Zedekiah, expound, from, that is, of, or, by: as Plal, 78, 64, the bow, that is, the bow men, that archers : as chap, 21, 17, and understand it of those that were taken, and bound by the Chaldeans, after the furprifal of the city, ler. 39,5,6,7. But those that suppose it to concern Ezekishs dayes, expound it, Some, from the bow, that is, for fear of the bowmen, referring it to the former werb, they fee from the bow; and so the words indeed lye in the text. Other of them, referring it to the latter verb, read it, from the bow they are bound: which they expound, by an Hebrailin not unufual, they are bound from the bow : that is, bound from making use of it : as, from speaking, that one cannot speak, 1 Sam. 25.17. from seeing, Plal. 69.23. that they cannot fee, Rom. 11. to. from a King, ; from being a King, 1 Sam. 15. 22. from ministring as a Prest, Hos. 9.12 that thou shalt no more do it. Thus understood, the fense is, that their hands are fo restrained, and tyed up with extremity of fear, that they are not able to manage, and make use of their bows.

mase the or their bows.

all that are found in thee, that is, are in thee, as Eft. 1.5, Chap. 39.2.

all that are found in thee, that is, are in thee, as Eft. 1.5, Chap. 39.2.

Though lone capound it, of a configuracy of the Princes of Judah a-

aid or advice, to neighbours, or, others neer to them; or, to crave | mong themselves, not to fight, but to fice, and make their peace with

the enemy,ch. 8,12, which have fled from far] Or, that they flee from far ; that is, that they flee hither to Jerufalem, from the faithest part of the country; or, that they flee away, fo falf, from an enemy afar off, before he come neer to them:or, fimply, that they flee far away; (for fo is the word uled, ch. 3.7.) that they withdraw themselves, and get as falf, and as far as they can, out of the way: as Pf. 55-7,8. and fo it is not unlikely that divers of them did.

V. 4. Therefore faid I, Look away from m: 1 will weep bitterly: labour not to comfort me, because of the spailing of the daughter of my people The Prophets speech of himself, setting himself upon a solemn and fetled course of mourning, in regard of the calamities that he forefaw would fhortly befall his people; So ch. 15.9. & 24.16. The wonted manner of Gods ministers to mourn, as for the fins, fo for the fufferings also of Gods people, Jer. 4.19.8 9.1. & 13. 17. Luk.

look away from me] So Cant. 6.5 but in another fenfe, turn thiae eyes away from me: here, as if he should fay, speaking to his friends about him, endeavouring to take him off from his grief; Look another may betake your felves to fone other employment, and let me alone, leave me to my mourning, whereunto I have with a firm resolution abandoned my self. Whence, also, some here render the word, scase from me:as alfo, Joh 7.19. 24.9. Plal. 39. 13. which places are parallel to this.

I will weep bitterly] Or, that I may weep bitterly : a defect of the final particle: as chap. 5.11. & 10.2. Heb. I will, or, that I may, combitter my fell in, or 3 mile, weeping : a bitter weeping; for, a for, and grievous lamentation, let. 6.19, & 31.15, Ezck. 21, 6. & 27, 30, 31. Zach. 12.10. Matth. 26. 75, So Exod. 1. 14. they made their lives bitter to them: and, God hath dealt very bitterly with me, Ruth.

labour not to comfort me] Heb, urge not, or, prefs not to comfort me: tables not to early of me j rice. Mee and a spring non-state of the word is used. Gen. 19, 15, Escol. 4.13, Ier. 72, 1-16, prels not comfoct upon me. So lacob, Gen. 37, 35, be refujed to be comforted: and Afaph, Pfal. 77.2. my fout refujed to be comforted; and Rachel, Ir. 31. 15. Thus passion prevails cometime overmuch, even with he Saints.

the sames.

because of the swiling of the Daughter of my people Because of the spoyl made by the enemies forces, among my country-men, as dear to me, as to tender parents, any daughter, ch. 1. 8. Ier. 9. 1.

V. 5. For it is a day of trouble, and of treading down, and of per-plexity, by the Lord God of holis, in the Valley of Vision, breaking down the walls, and of crying to the mountains.] These words relate to, the there will see what relate to, and further dilate, what he had touched upon, and given some hint of, in the close of the former verse. That therefore his so great professions. linum cure on me somer verne. Inat timerefore his fo great profe-fied grief might not feen groundleffe, he doth it in this verle very en-thetically, and rhetorically, lay forth the grievous diffrestes and di-fractions, that his people thould be in, when these difmal evils flouid betail them.

a day That is, a time: as Icr. 30.7. Icel 2.2.

of trouble | So it is rendred, Ezek. 7.7. Prov. 15.16. or, tumult : as Amos 3. 9. Zach. 14. 13. or, vexation: as 2 Chron. 15. 5. Ezck. 23.5. or, discomfiture : as I Sam. 14. 20. or, destruttion : as Deur. 7. 23. 1 Sam. 5. 9. the verb it comes from, used in that place of Moles, signifies to break, or, destroy t and so ch. 28.28. See ch. 37.3.

of treading down] As ch. 18.2 See.ch. 10.6. where Sennacherib hath a commission figued from God, thus to deal with his people : and ch. 14.25. Where with breaking (that is difcontinue) and treading down as a further degree of harth, and difgraceful ulage, Senna-chierib himfelf is threatned. See also, ch. 63.6.

of prylezity] As Eft. 3.75, Mic. p., 4it is a metaphor from man, or beaft, entangled in a thicket. So Pittardoh, of the Experienselber are trangled in the widderseft, Edd. 1.4.7, there is in the original, an elegant paretheft, or fimiliated of found, between this word, and the

former; which our English cannot express.

by the Lord God of bests Who hash given commission for it, ch.

10, 6, and whose instruments and officers they are, who are hereafter mentioned, ver. 6. chap. 20. 5, 15, that which maketh the [e-vill to be unavoidable, and unconquerable. See chap. 13. 6. So Zach.

by the Lord | Heb. to the Lord: to him ; for, by him: or from himtes Ruth 3.10 1 Sam, 23.21.Pf. 3.8.8t 115.15.1er. 15.8.

breaking down the walls] Heb. wall: but taken collectively: as

Chr. 14, 1 where wall-wights, is put for Mafons. Hence a city,or walled-Town, may feem to be termed Kir. See chap. 16. 7, 11. and thence alfo, the word here used, not to build up, butto pull down a wall; (as, to branch, for, to lap; or cut down branches, ch. 10.28 Sec alfo,ch. 66.3.) and confequently, to deffroy, Numb. 24.17 It is that which God before threatned; to wit, that he would break down the wall of his vineyard;& fuffer it to be trodden down,ch. 5.5. in the Valley of vision] See on ver.t.

and of crying to the mountains Not, a no le from the mountains, Ezck, and of crying to the monatums process that are the continuous actions of the continuous actions to the continuous actions the continuous actions are wont there to make that actions to the mountains such loud threiks, and out-cryes, as thall reach the neighbour mountains, and cause them to ring again with them, chap, 15. 4,5,8.1cr.48,34.

and fafety; and crying out unto their friends, and others, after the usual manner of people, in such cates, as they go along; to the mountains, to the mountains: one usual place of retreat and refuge, for man and beaft, being here put for all other of like kind, Gen for man and healt, being fleic put for an interest rise and 19, 17,19 Judg. 6,2,1 Sain, 13,6. Plal. 11.1. and 104.18. Jer. 13,16. 8 16,16. Matth, 24, 16. Though there went not, that expound it of the mole of houses, and buildings tuinated, and either beaten, delling or burnt down; or, of the clamour and flours of the enemy, falling in, upon, and facking the city, Pf. 137.7. See ch. 16. 9. But the for mer icems more probable.

V.6. And Elambare the quiver, with chariots of men, and hor femen and Kir uncovered the flield In thefe words, the Prophet further the weth what people, among others, were to be employed in this expedition against Judah.

Elam] The Elamitts, or Persians: at that time subject unto the

Aflyrian Monarch; and ferving under him in this expedition, Of them, fec on chap. 11.11.

barethe quiver] Served as bowmen : That people being of special the Parthians, their neighbours, have been allo, in all ages: and of the Elamites, Strabo, lib, 16 tellifieth as much.

with chariots of men] Heb. with the chariot of a man : as chap. 1 1 9. fave that the word is Ifh there ; Adam here. Of which words, fee on chap, 2. 9. chariot of man; for, a company of chariots, (as ver. 7.) with military men; Comanders for the most part, in them, Judg. 4-15. 1 King. 22.31.34.2 Chr. 35.24. fo termed to diffinguish them from fuch as were employed for carriage of provisions, or other necessaries : and fo allo, ch.21.7,9.

and horfemen] A defect of the copulative : as chap. 21. 7. Sec more there.

Kir nor that of Moab; whereof before, chap. 15.1, but another city of that name fituate in Media, and under the dominion then of the Affyrian, 2 King, 16. 9. Amos 1. 5. The Medes and Perfians are here forgated ogether, being neighbouring nation; as Chapaat.

a. For those that would have this Kir, to be Cycene, (whereof, yet, fome of note seem very consident) consider not well, how tar Lybia, wherein Cycene is situate, and these regions lye as

funder, uncovered the shield] Heb, made naked: or, bare: asch.3.17. & 32.11. that is, they uncased it, they took off the case, where with, out of times of use, and service, arms are wont to be covered at a preferve them from duft and ruft; and fitted them for fervice, ham 22. 5, or, because the course of the context seems to import, not a pre-paration for war, but matter of present action, (see ver.7.) the words may be rendred, Kir discovered the sireld; that is, appeared in the field, with their thicks in fight, to the terrour of the other, parry, neds, with their michasin agin, to the cross sends occur, party, before those places which they came to assault. Thus, is forts well with the former branch; Elambare the quiver, and his bare ap the shield. For as men may be said to conceal their arms, when they come with fword, or dagger, under coar, or callock, or with their pillols in their pockets, or when they carry thield or buckler, hanging behind them; at their backs : fo they may well be faid to several ing behind them; at their backs; 10 live; may well of his da. Gogweid of affects them, when they beat them in open view, or advance, and lift them up to upke ule of them in bartle: 2 and fo do fining of the Hebrew Commencers expound the word here. And of form fact, huxevering, and differenting of arms in fight, fee hab. 3, a sea allo of making the arm hare. By flipping of it up to the closed, for the fitting of it to fight, or finite with. See charges 1.6 Liouvinesses, the state of the date of shey are wide, who taking the word hir, here, not for the name of a city or the men of that country, what cin it shoud; but for a wall, render the words, either after the old Lavitte, the hield made bare the wall ; that is, the fhield men pillaged, the walls of their honfes, of all their rich hangings and ornamants or, after fome of the Rab-bines, they made the will have of theil belds: taking them from the b nes, they made the with Bare of the file delts: taking, them. From the walls, where they were long up before: a not those other of this latter rank, no lefs, that following the Chaldee; a not because the ever bare useful, in their Talmuleic language, do oth frequently fignifies, a notice, and be annexed more; though they produce no clear text of Serigurer for in, ender the words, the filed filled for the wall; to wit, that under the words, or sky filled this highest to the wall; to wit, that under the cover thereof, they might with more factory either affailst the Defendonts, or undermine the walls, the filled filled filled for the walls.

the flield | If it be demanded, why Elms hath the quiver affigned him ; and Kir the [hield : it may be supposed, because the Elamites were the better general'y, at bow and arrows, and those of Kir, at fword and target. But we are not fo so understand it, as if the Elamites were archers onely, and those of kir, none but fwordmen:
though it is not unlikely, that the use of the one fort of weapons
might be more rife in the one country, then in the other: but that yet there was use of the quiver also with them of hir, and of the fword with them of Elim. It is an elegancy of phrase, whereby our Prophet is wont in way of distribution, to affign several attributes, to feveral fubject salthough both common, to them both. See on ch.

or, a crying of persons making toward the mountaines, for shelter | done by the chariots and horsemen there spoken of to wit, that their rich vales frould be spoiled by them, and thritories befreged, and

it [hall come to pals that] Heb, it [hall be that; as ch. 16 12

thy choiceft valicys] Heb.the choice of thy valleys :as the choice of our fepalchers Gen. 23.6 the choice of his firres, ch. 37. 24. and the choice of thy Cedura, Jer. 22.7 their valleys which were of special note and regard, as well for pleafine, as profit, ch. 28, 1, 4.

chariets] Heb.chariot, or, company of chariot.: as ver. 6. horfemen Of which before ver. 6.

Shall fet themselves in array Heb Shall setting fet or disposing, disof themselves to wit, in warlike manuer, to alkult and surprize : as

at the gate] Heb to the gate-ward as, to the wildernefs ward, ch. 6, t. So alfo, ch. 28.6, either toward the city; gate for, city; See ch. 1 36.) or, toward the gate of the city, (both collectively taken to force entrance thereby, into the eary Judg. 9.44,52. Yet, the meaning is not, that the chariots flaid in the valleys, and the horiemen onely approached the ciries but chariots, and horiemen both, fooyled the one; and alimited the other. See on ver. 6. And although true it be, asone of the Jewith Doctors well observes, that the charious were more useful in the vale, then on the hill-yet it is apparent, that they made use of them, in, and on either, Joh. 17 18.

V. 8. And he discovered the covering of Judah In this verse, and those that follow, is related the courses that were taken by those of Jerufalem, especially, in shole calamiteus simes; the meer worldly fedulity of fome, ver. 8 - 1 1 and the deep fecurity, and brutish ferificality of other foure, ver. 12, 13, joysted with a neglect of God, the one; with a contempt of him, the other.

he d feovered the covering of Judah] Who did it, is not expressed. God did it, fay fomesthe enemy fay otherstelle verb feems to be put indefinitely; and it may well be rendred, the covering of Judah was discounties, and the many well be tended, the two time, y hand will discovered, Sec verl. 19, by severing, from underthind the city of Jetulsam it felt to wish the people had repaired for fielder, ver. 3, but was broken up by the Chaldarm, Er. 19, a. Ohers, the Tumple, or Santhuary, (and the vain combinete they pin therein, see A-4). Deing lumpled, and ridded sugenties with the city, ler. 12.13, 17-20, Lam. 1.10. Others, Gods protection, formerly forced over them, Chapter 4. 5, 6, but now wahdrawn roin them, Egod 35.25, Num. 14.9.2 Chron, 19.19, Mich, 1.11.0thers, their ftrong holds, and fented Cities, which were must herh as the covert is, in the forrest, unto the beafts, that there abide, Pl assue overes is, in the totretum on the beauty, that were awaye, who as a public were now laid open, being fested upont, and diffinantied allog, always be, formed them, by the enterty, cleap > 0.7. and this Take to be the genuine fend on the places its belong, (as the fequel concerning belones, thems, verf.ss,) intended for the times of the Affician laval flore, there was verf.ss, intended for the times of the Control of t over-run by their forces, yet neither was the City of lerufalent furprized by them; nor Gods protection withdrawn from b. Chap. 37. 33135, Howbeit, there want not, that by the covering, here, understand their armories, and flowchouses, whose in their army and ammunition were bestowed, and laid up out of fight: which were unlocked, and let open, and the ammou, and weapons, brought; forth, to be in a readingta, for waring the will with the which followed, have the tries coaffe of the onext, dily weighed feems to imply a pallage unro the relationary. on herent, as a divers act from this, and occasioned by it. I thould rather perfect, before this, whose a lewith Doftour taggets: to Withhat by source front to me man a town in Docton: taggets; to wit that by source front to me man their powering coordal, where in focyer is conflicted this coverationous, to be that feeble, and misble to fland before to potent an enemy, so was broken in upon them. See chap 3.7.3, and then didft mak in the day so the armour of the house of the forces

When he paracised that the commy was broked into your country, and had taken many of your wallocities: We hopedick it was hight time, for you of Ierufalem, so look about you, and believ your? making the boft preparation that might be, for the defence of your city. I Chr. 3 3 1.2

thou didl long. Ye, (2) vers, a.) the Inhabitants of Jerusalens, Chr. 32, 3, did look after those convard means of provision and lefence; as your fole or principal at leaft, mouns of fafoguard, See

in that day has that sime as chier o, when the Country was full of forraign for ces, ver.7.

of the house of the forrest | That this was the name of an armory fixuate wishin Jerufalem, is gunerally agreed on. But, whether it were that which Solomon called, the houle of the forrest of Lebanon, I King 7: 30 is questioned. For some of note there are, who deem, that house which Solomon built, was so called, because it slood in mount Lebanon; built by him for a fummer house, or house of pleafure, to retire unso when he hunted, or defined so take the air; and that this spoken of here, bears the name of that, because it resembledgie, and succeeded it in some fort, and for some use, as for an armony, among others. That fiture on Lebanon, being long fince loft, and at this time held, if in being, by ftrangers. 5.13.8c. 18.6.8c. 0. 3c. 11.4.16 likewife, yer. 7.

7.13.8c. 18.6.8c. 0. 3c. 11.4.16 likewife, yer. 7.

7.13.8c. 18.6.8c. 0. 3c. 11.4.16 likewife, yer. 7.

8.16 life financia 1. and the longinear fluid [returnize to in array at the full of thirds: 1. and the longinear fluid [returnize to in array at the gar]. The fluid production is been defendable to fluid production to the fluid production of the fluid produc Chap.xxi. it is, that the shields and targets of beaten gold , made for shew , not for fervice, for his guard and attendance to bear about him, in State, were in this house of the Forrest of Lebanon; or, some part of it, laid up, where they might be at hand to make use of upon occasion, See 1 King. 10, 16,17, and there is no reason to imagine, that his guard should run, or ride for them, to mount Lebanon, so oft as the king should please to go abroad in State. Befides, that in his fons daics, after the defection of the ten tribes, inces, that in its loss dates, and feized on them, not at mount the king of Egypt found them, and feized on them, not at mount Lebanon, but in Jerufalem, a Chron. 12,9,10. Nor is it improbable, but that this may be the fame that is called the form of Daname put that this may be the latter that it cance interests of aid, faid to be built for an among and to be flored with thus and of birds and targets, for warriors, Cant. 4.4. So called, either because built in that place by David, at fift, or because belonging to the houle of David. And if it shall be further demanded, why the house should be so called, the house of the forrest of Lebanon if it were notehere fituate ? I answer, it is not certain why ; but is might well be, in regard of fome refemblance it had of mount Lebanon, in wilde walks about it; or, the loftiness of it, or some other circumstance, now unknown; and this is the more probable, because the city of Jerusalem it felf , or the royal palace, at least, in it, is sometimes termed, for like reasons, by the name of Leba-

non Jer. 22.23. Zac, 11.1. V.9. Ye have feen alfo the breaches of the city of David, that they are many], Ye viewed and repaired the decaled places, in the upper city; especially, the fort Zion, which had been neglected in time ofpeace, and not regarded, when no invalion feared, or expected,

See 2 Chron. 32.5.

Te have feen also Heb. And, but may well be rendred also, as Chap. 12.4. Te have feen, or, did view, that it may run in the chap. 12.4. fame tenor with the former branch, ver. 8. thou didft look; but that looking, and this feeing, feem fomewhat to differ; that looking to their arms, as confiding in them; this feeing, or viewing the breaches, or decaies in their fortifications, to repair and make them cnes, or accesses in their tortifications, to repair and make them upto 16 fct, for, to virw, or endfort, as Exod, 31.9, Dø 34.3.1.Rom, 11.3.2. Some trad this whole verifa, as in a continued tenor, thus, and acconfidential, that the breachest of the city of David were many, fe galarted together the maters of the lewer Poole; as if the former branch implyed no special act of provision, but related onely the ground, or cause of the act, mentioned in the latter. But I take it rather, to be a Zeugmatical term, importing a two-fold act, ye viewed the breaches, to repair them ; as Moles viewed his brethrens burdens: to relieve them, Exod. 2.11. the plain Syntax of the text. Of the former speech, see Chap. 14. 12. But they divert this branch of the Prophets words, far away from the main stream of the text, a well as the truth of the ftory, that render them, on this manner ye shall fee the breaches, of the city of David, to wit, which the enemy

shall make in your fight.

the city of David The fort of Zion, which David iwelt in, after be had taken infrom the Jebusites, a Sam. 5.7,9.
that they were many] Or, for, (as Pfal. 12.1.) or, because, (as Pf

14. 6.) they were many, and the more need therefore of dlligent view, and due repair.

and ye gathered together the maters of the lower Pool] For the bet ter, both strengthening the city, and supplying it with water, if it came to a sieget as also to withdraw, and derive it from the enemy so themselves. Sec 2 Chr. 32.4, 5. Some of the Jewish Commenters adde, to make brick & morter therewith, for the repair of the walls the lower pool Two pools of note there were near to Jerusalem Michem 3, av 1611she upper pool, 2 King 18.17. Chap. 7.2. & 3612 and the lower, of which, 2 Chr. 32.30. See on Chap. 7.3. &

V. 10. And ye have numbred, the houses of Jerusalem; and the houses have ye broken down, to fortific the wall] Another course ta-ken by them, to make the city the hiore desensible.

ken by mem, to make the city the more detenible, We have numbred the houfer of Dr.y: numbred, as ye githered, verse or, ife [uwvyid, for to the word also fignifies, 1 Sam, 14.17, Job 14, 16, P[a], 119, 26; (so it should there be rendred) Chap. 33.18. be. Some fay, to take a muster of the men, at for fervice, in every family; and to affign each one his employment. Others, to fee what provision of it duals they were furnished with; and to know what quantity, both of water, and of bread, would be requifite againft a firge. Others, to fee which might well be spared, to afford singler and stone of the repair of the wall. Others, to consider, what houles standing might hurs, or hinder ; or be advantageous to the enemy, and which of them stood for to be imployed, and for tifed for defence, And again, which might be fet apart, for the reor, within the city. And thefe, or fome of thefe, might well be the occasion of this furvey.

the houfes have ye broken down to fortifie the wall] Or, Ye brake dawn (as ye made a ditch; ver.xx.) the houfes, (fuch of them as ye thought good, so familion to make up the defects that were in the wall, and the wall, as Rainch and the defects that were in the wall, as Rainch and the defects that were in the wall, and think the defects that were in the wall, and the sold of the control of t thought good, or saw fitting) to fortifie the mall; either by making use of the stone, and timber of them, to that purpose; or, because,

dwelling houle, not far from either, I King. 7. 2,6,7,8. Certain | without removal of them. Though there want not, that understand it, of fuch houles, as flood without the wall, in the fuburbs , which are wont to be, on fuch occasions, demolished, that the enemy may not find harbour and fhelter in them , with more fafety, and fecu-

rity, to undermine, or affault. See Jer. 33.4.
V. II. Te made a duch, alfo, between the two walls, for the mater of the old pool] For the better, and further, both fecurity, and fup-ply of the city: and that the enemy for want of water, might be the less able to maintain any long ficge, 2 Chro.32.3.4.

a dich] Heb. a receptacle , for confluence of waters , Gen. ..

between the two walls] Of which, Sec 2 Chro. 32. 4. Jer. 39. 4. she old pool] This feems to have been the upper pool, Chap. 7.4.8c 6.2. from whence water was afterwards drawn to the lower, Chro. 32.30. which was made long after, Neh. 3.16.

2. Arro. 3.3. 30. which was made long atter, Neth. 3.16. but ye have not looked into the maker thereo; nother had refpett to him, that followed it long tage! Hitherto were the outward providing the followed it long tage! Hitherto were the outward providing by themselves, and their city against them: which all fourtable themselves, the second of the city against them: which all followed its providing in all circumstances, agreeing with the hithertoil relation, concerning the counter steen by King Erecklan, and the highest providing the second of the providing the counter steen by King Erecklan, and the highest providing the counter steen by King Erecklan, and the highest providing the counter steen by King Erecklan, and the highest providing the counter steen by King Erecklan, and the highest providing the counter steen by King Erecklan, and the highest providing the counter steen by King Erecklan, and the highest providing the counter steen by King Erecklan, and the highest providing the counter steen by King Erecklan, and the highest providing the counter steen by King Erecklan, and the highest providing the counter steen by King Erecklan, and the highest providing the counter steen by King Erecklan, and the highest providing the counter steen by King Erecklan, and the highest providing the counter steen by King Erecklan, and the highest providing the counter steen by King Erecklan, and the highest providing the counter steen by King Erecklan, and the highest providing the counter steen by King Erecklan, and the highest providing the counter steen by King Erecklan, and the highest providing the counter steen by King Erecklan, and the highest providing the counter steen by King Erecklan, and the highest providing the counter steen by King Erecklan, and the highest providing the counter steen by King Erecklan, and the highest providing the counter steen by King Erecklan, and the highest providing the counter steen by King Erecklan, and the highest providing the counter steen by King Ereckland the highest prov florical reladion , conceining the courter siketh by King Ezzkish his Princes, and the people affilling them, upon the expectation of Senacherib conting with his forces, to befine J et utilized the expectation of Senacherib conting with his forces, to befine J et utilized his Prophecy to belong unor, and to concern his times, Nor were take for perparation and provisions, of themselvers, and a crimpting of God, to have neglected them. But here comes in their failing, in that, as Afa, in his fickness, fought untor Physicians, and fought nor unto God, a Chron. 16. 12. In that they looked after their conward means, with a neglect of God; as if the measure fulficient to fecure them and their cire, whishout him: which were fufficient to fecure them and their city, without him, which yet by experience, afterward, they found, and acknowledged to be o reper temes activated in the provision of the form of the few life, Chap 74.3. See Provision 11. Howbeit, Some of the Jewish Interpreters, conceiving this Prophecy to have reference nor unto the Affyrian, but to the Chalden Invasion, propound an objection, in the person of those that should then live 3 as it they an objection in the periods of fuch might fay to the Prophet; Why do ye tax us for the taking of fuch couries as thefe, for the fafeguard of our felves, and of our city and courtes as secre, or me integrate or our reves, and or our early dist not Ezekiah do the like? And this they suppose the Prophet doth, is way of anticipation, meet with in these words; as if he had said, It is true indeed, that Ezekiah did the same, that ye do; as by the It is tritte indeed, that Ezzkiah did the fame, that ye do; as by the flery of his times appears, e. Chrofi, 3.3-f. But it it is added with-all, this he russes in did; s. King, 1.8-f., which ye, in Jehojakims, and Zedekiahs dayer; do not. But it is vident enough, a sheen fall d, what times the Prophecy belongs unto : and thought Ezzkiah truffed in God; yet might he have many hollow-hearth Princes and Officers, whereof Shehna was one, of whom hereafter, the state of the man and the state of the man and the state of the man and the state of the state of the man and the state of the state of the state of the man and the state of the state of the man and the state of the state Princes and Unicer, whereon such a was one, own monacecastic in this Chapter; nor might the peoples heart, for the main multi-tude of them, be four-pith with God; befide; that Ezekishis own faith fomewhat-faited, when in fuch fullmis manner, be fent to Sennachteria, and pillaged Gods house, to pacific him, a King, 18,

looked unto] Sought to, and relyed upon , Pfalm 34.4. Chap. 17.

the maker thereof] As Chap. 45.18, or, the doer thereof; as Mal, 3.47. & 4.3. Heb. makers, or, doers. Which, because the word is in a plural form, the Jewish Writers, some of them, understand it of David and Ezekiah; the one that took the fort of Zion, and built about it, 2 Sam. 5. 8, 9. the other, that made those conveyances for water , 2 King 20.20. 2 Chron, 32. 30, thefe they looked not after, to tread in their fleps. But the plural form hindereth not, but anter, to tread in their twep, but the plural form innereen nogother that the work may be, and indeed mult be, underflood of God, for the fame word f whether to intimate a plurality of perfors in the deity, or in way of excellency and eminency, I fland not now to dispute) is in the same form frequently used of God, Job 35, 1.Psal, 149.3. Chap. 4.6. and dropped this be in a plural from yet al. 149.3. Chap. 4.6. and dropped this be in a plural from yet that in the 'men' branch, spoken, quettionles, of the same party, is in a fingular: The onely doubt is, what the pronount, rended, thereof, or, of a 'hath reference unto. Some refer it to God, who in his fecret counsel Had disposed of these occurrents, and accordingly by cret coinfiel had disposed of these occurrents, and accordingly by the eignify; lifeover he were, instituted on them this judgement; Chapros, 6: a King, 14:: Others, to the pools, and water-works, before inertitioned; which God, by the careful provision of the Kingg had firmithed them with, the rather aferhed unto him, because fed much with, rain-water, which his in Stripture, made his pocular gift, Fu. 2: 6, & 12: 14: Chap, 10: 2; 1-7; 2.4, & 12: 4, 3] obtable; the Chyco Jerus, 14: Others, haltly, which learns not probable; the City of Jeruslanu, a type of his Church, which he had fetted, and made the fear of that Kingdom, and the special places its more federam fervice and worthin Palat. 2-8, 8: 7: 2. 8: 12: 2-7. his more folemn fervice and worthip,Pfal.76,2.8 87.2.8 1223-5.

that Jaffsion dil Heb. the Patter of It or, the framer of It; he that Jaffsion dil Heb. the Patter of It or, the framer of It; he that failsioned, or framed it, as the patter dout clay, or the his fuffyio make an earthen velled of it, Chap 8-8, Jer. 18.6, and God is find, here, either thus, to have framed, and faith one, that is done the second of th

State, chap. 44. 2. long age] Heb, from sfm. The word is used forectime of place, or c.; g. chap. 5. 16. from time, of stime, chap. 5. 1. 16. 133. 1 long, sfmer, as having reference to the first conflicting, and feeling of that city. See chap. 37. 3. The few in Dodons, form of them, crudled, and his Temple there, in his head. Yea, their Tsimudiffer run higher, and clus here of few things that God, framed before he created the world, he grades of Edos, the Long-the jult sort; first, the Throne of ging. Tordiffer, and the God from the created the world, he grades of Edos, the Long-the jult sort; city and this the Propher, if ye pleafe to afford credit to their families, that God from the created the world and the Long-the confliction of the confli long age Heb. from afar. The word is used sometime of place

and to mourning, and to baldness, and to girding with sathelath I in the foregoing passages, was described the sedulity of one party, in the toregoing painages, was activated the teachings of the parations to withfrand the enemy, when they perceived that he was bent to come and besiege them, and could not, by such rich Presents, as their King had sent him, be diverted sy tich rich Prelents, as their King had lent him, be diverted from that his purpole, a King. 18, 15-19. 26. Lin. 32.1-5, together with their neglech of God, whom in the first place, they should have fought unto; as if with the leg portions, they might do well have fought without him. Now followent the fecurity, and tenisality of another party among them, or it may be, allo, the fame, abandoning themselves unto all manner of mirth and jolility, ior, revelling and exects, as deeming themselves now fufficiently fecured, by the courfes they had asken. a said fame near whatforew. ing and execus, as deeming intermitered new members learner, by the course in they had taken, against any enemy what over it and that in an open, and professed contempt of God, his messages and memaces, who by his Prophets fortestling what evils hung over their heads, called upon them for humilization, and repentance of their fins and reformation of their lives for the prevention, and a version of the same. See ch. 4.11,12.

in that day] At that time, either when this, or fome other the like Prophecy, was delivered, giving warning of fuch calemities, as would shortly, and suddenly befall them. For to some such Propherical Sermon, or Sermons, do their words in the next verie, re-late: or, when they had dispatched those their farementioned de-figns, for the safeguard of the city, escening themselves now to be fulficiently fecured against all occurrents that could be. So ver. 8, folfficiently fecured against all occurrents that could be. Sover, 8, Fee I cannot conque with those, that make such a distraction, between the branches of this Prophecy; as if this calling upon them for humiliation, were not in regard of the evit shen eminent; but in regard of the vities then eminent; but in regard of the vities of the state of the stat be the sall mention the Lord God of hofts] As ch.10.24.

the Lard God of bold]. As th. 10.19.
call [God is fall or call, wow water s [squetiene, by way, of operation, and execution; and foir is fald, be called for a famint, [Igd].
to 7, 16. that is, he cauded it; fountiene, by injunction, and
inction; and fo here, when by his Ministers, and Medlengers, gitarting and the called the foundation of each inneedment, he requires means to be rection; and to nere, when to the requires means to be used, for the preventing of them, chap. \$5.637. Zeph.a.1.3. though there may be an allufton in the word hereuted, to the foleran proclaiming of a fast, which was usual with them, in times of danger, or difficile, 2 Chon. 20. 3. Joel 1. 14. & 2. 15. as implying, that there was just caule for them, to 20 do. But the an apprecia calling, in those very times, by this Prophet himself, hereuses, the

10 meeping, and mourning] So Jer. 6. 26. and 9. 17-29. [ge] 3

to balducis, and to girding with fachelath Signs of much grice and forrow,ch.3.24.8 15.2,3.

sonattined, when it is outset our in a system in property in imposency, and imposinery and imposine and imposine and imposine and imposine and imposite system is print, furchatged with abundance of functor contraine, and familiand furrounifor in and Goules wrath threely incended; an inought to have been here.

[acheloth] Heb. fach; as Chapter, 20. a. Sec on Chapter

V. 3. And behold Qr. But behold. The copulative for the adversome senses, very per comme, and expensive and the perfect of the and his dreadful monaces; Bebeld. So ch. 5,7.

called for, ver. 13. abundance of mirch, or, nothing but mirth; two words of the fame notion, implying an excels, or eminency of it. So ch.35.10.8 51.3,11.Jar.7:34.8: 16.9.

flaying oxen, and hilling sheep] To teaft, and make merry with

[heep] The word imports both forts of leffer cattell, as well goats. as theep,ch.7.21. enting flefb] Which was not fo ordinary with them, in those

parts, among the meaner fort especially, save at invitations, and feasts, Gen. 18, 7. Deut. 12, 15, 20. 1 Sam. 28, 24, 2 Sam. 6, 9. Luk

and drinking wine Releaved for fealts, and special occasions, Neh. 5. 18. Eft. 1. 7. & 5. 6. Ecclef. 19. 19. Amos 6. 5. otherwife water was their ordinary drink, Gen. 11.14.8 14.17. Fxod. 17.1-3. Deut, 2.6,28. Joh. 4,7-19.
earing, and drinking | Feafting, and making merry together : as

Tob 1. 4,18. but here, as Matth, 24,38 they were eating and drinking he words imply a conftant and continued practice, as if they did no thing elle; minded nothing elle; but addicted and abandoned themselves wholly to such rior and excess, without regard of ought beside. So ch. 5. 1 1, 12. Amos 6.4-6, and the phraso is here emphatical; the verbs running all in an Infinitive form : as ch. 21.5. & co. 13, which yet fome would have all to be conceived, in an imperative, or invitative notion; as those the like, chap. 21.5. And, indeed, to divergread and render this last branch; faying, Let us est and drink; and to the ancient Greek hath it, and the Apostle from them, I Cor. 15.32, which if we admit, there must be a sup-ply of the verb radoubled in the Hebrew : Raing, let us cat; and drinking, let us drink; that is, let us eat and drink freely:as where the word repeated, is expressed; Eating, thou mayst eat, that is, thou mayft freely eat, Gen. 2. 16. Sec chap, 21, 5. & 56, 12, the word faying, is oft wanting : as Pial, 105. 14, 15. Act. 7.32, and fo ver.14.15.

for to marrow we shall dye or, we must dye: as it is rendred, a Sam, 14. 14. Some understand them, as words of men in a desperate passion, making an account, that there is no way but one iperste patient, meaning an account, tract men is no may out one with them; that within a day, or two, they shall undoubtedly be tweet, or inactical away, an enemy coming on them, when they cannot cleape; and that their best and wifest course therefore is, to enjoy themselves, and make use of that which they have, while therefore while we may So 1 Cor. 15.32, Sec Wifedome, 2,1-9, and fpe alfo,dq.28.15.

V. 14. And it was rewested in mine ears by the Lord of bolls] 30 fonte ; as if the Prophet fhould in thefe words meet with an ob-jection, that tome might make, against what he had charged ing, as the words of the Propher, relating what God had revealed they where he the like form of speech: Injing, Supplied 1 as

it mas revealed] Or, he requealed himfelf : for the paffives are oft uled in a reciprocal lenfe : to, God was revealed, that is, revealed, himfelt, D. Samuel, F. Sam, 3, 22. and, the king of I fresh was re-valled, or incovered: that is seen alled, uncovered, laid himfelt—on, seen of shole min fellows, is revealed, or, laid open, three is, differences, and layout-himfelt open, to his future, 2 Sam.

the Lard of hofts] Secch. 1.9.

Surely his iniquity half not be purged from you, till ye dye A dread-ful and direful doom, gaffed by God himlest, upon these profine ftoffers, and bound with an earth to make is introvocable, that this nd his direction manace; acted of on 1,57.

| high and blecous concerne, and concurred by them to the joy, and statute of the property of them to the joy, and statute of the property of the state of t

Chap, xxii,

29.18.21 Matth. 12.32 Hcb. 6.4-6.8 10.16-19.
Surely this iniquity shall not be Hcb. if this siniquity be, &c. a concile form of an oath, frequent in Scripture. Of which fee on chap

purged from you.] Heb propinieted to pun,or, expirated for you; and there is , as the Rabbines luppole, an allution in the word cothe folgom day of poplitations, or expatients, New 13-27, 28. and the le-gal rices taled, for expiration of delinquents, Lev 4.20, 26,33,88 16. gai rices uicu, ioi capusium oi acuniquents, 107,420,26,35,816,30-33, intimating, fay they, that no repentance, no prayer, no facifice, finolderve, oi be available to expire this fin, Num. 15,28-31. Sam. 3.14, 116,66,87 10,28,7 John 5,16.

till ye dye] Eternally, faith the Chaldee: captivity shall not ferve your turn ; but you shall dye by the fword of the enemy, faith a Jewish Doctor: but the former might befall them, as well as the latter, Ch. 5.13,14. Amos 6, 6, 7. and the latter might be no less bitter than the former , Jer. az. to. Lam. 4.9. the meaning is, that Gods vengeance should purfue them, to their dying day, Pfal.

faith the Lord, the Lord of holls] I have faid it, yea, have from it; (as Amos 6.8.) who am the Lord, the Lord of holls. See Chap.

V. 15. Thus faith the Lord God of hoffs] Or, faid, to wit, at the fame time, Chap. 8.12. ver. 14. For this Prophecy concerning Shebna in particular, the displacing of him , and the substituting of Eliakim in his stead ; feemeth to have been both delivered by Ged to the Prophet , and by the Prophet published at the fame time with the former, concerning the state of thole times in ge-

Go, get thee unto this Treasurer, even unto Shebna , which is over the houfe, and fay I What this Shebna's carriage was, whoreby he procued to himself the heavy doom here past upon him of devestment and designment, to deport axion and destruction, is no where expressed; oncly, the Jewish Writers tell us , that he was one that complyed, and had correspondency with the King of Astyria, and drew others into the same conspiracy with him, who should have betrayed the city into Sennacheribs hands; drawing hither those patiages, which of him and his complices they expound, Chap.8. 6,12. But their relations are of little efteem, where there is nothing for them but their word. Certain it is, that he was a rotten-heart ed man, and one that had much abused his power, and place, being, in likelyhood, of mean parentage; and it may be, a stranger by de fcent. Sce ver. 16.

Go] See Chap. 10.2.

get thegunto] It may be questioned , whether Gods meaning get the uses 1 it may be questioned, whether Voos meaning were, that the Prophet flouid repair unto Shebna's houle, and there directly, by word of mouth, deliver him this meltinge, as Nathan directly to David, a Saun. 12.1. or, only to publish it, that Shebna might hear, or tear of it; a sathe Apossle faith, fay to Archippus, that is, Let this be spoken to Archippus, let him take this as spoken in special to him, Col. 4.17. However, Gods pleasure was, that this fad meslage should by some means be made known to him, and to others alfo, thereby to be warned of better and more upright carriage, in their places of trust and command.

shis ivea[urer] So most, both Jewish, and others, expound it, supposing that he had the overlight and custody of the Kings monies, provitions, and treasuries; because it cometh of a word, that signifies, to be profitable, or, ufiful, Job 15.3. & 22.2. & 34.9. 35.3. and from whence a tearm, that is used for flores, or, provisi-005. Exod. 1.11, 1 King. 9.19. 2 Chron. 8.4. & 16.4.& 17.12.& 32. 28. There want not those that suppose some fecret intimation of Shebna's corrupt carriage, wrapped up in the title here given him; as if it were faid, the money man, the man that meddleth fo much with money; or, that dangerous fellow, because the root it springs from, is deemed to import danger, Eccl. 10.9 and fo the Rabbines trom, is defined or import angre, Eee. 130 and to the Another commonly use it, as in that common by-word, A high in a child's had is hargerdous! Which yet runs not so elegantly with us, as with them. But these I suppose but light and slight conjectures. I should rather incline to that which some of the Rabbines suggest? that it was a name, not of the office he bare; (for his office comes after; and it is not usual to have a man in Scripture, described by two offices;) but of the place where he was born, which they at firm to be a town in Egypt, fo termed, as some suppose, from one Soches, fometime King there, Plin. 1,36.c.8. of whom the city was called Sothen, and from it Shebna born there, a Sothenite: and this fome of ours feem not unwilling to admit. Howbeir, because I find little footing in Scripture, or flory of credit for it; as also, for that names of Gentilism are of another stamp in Hebrew; and it should according to analogy, have been, not Sachen, but Socheni : as Keni Judg 4.17. and Canaam, Gen. 12.6. Therefore I waive it; and if in a point so dubious leave may be obtained, I shall make bold to adde my conjecture : the word is no where found in a matculine form, fave here onely, but in a feminine form, it is found, I King. 1.2.4. where it fignificth an adjutes, or, a therifice, (for they can hardly be cleared from abfurdity, that would make Abishag, Davids She-treasurer, and so there translate the word) in like manner may Shebna be here reimed this, or that co-adjutor : but in way of Irony; as importing what he professed to be to his Soveraign, and what in regard of his place, he ought to have been; but im-

Chap, XXII,
hope of mercy, be destroyed for it. See the like, 1 Sam. 3.14. Dest.
hope of mercy, be destroyed for it. See the like, 2 Sam. 3.14. Dest.
what he professed, or presented to be. See the like P[a], 5, 13. Chap.48.132. Rom.2.19,20. So I fhould enther take it , than as fome other, who (1 toppole from the fame ground) render is, the adjuter 3 and expoind it, 5 this favourer, 3 and mafter of those ground phane variets, before topole only vers, 2 or 1, as others, this fombinier, and shrijber of fecret conspiracies, and compliances under hand with the enemy.

which is other the houfe] Or, high-fleward. By houfe, forthe of the Rabbines, here, underftand Geds hinfe,the Temple ; talled fornetime, fimply, the boufe, 1 King, 5, 17, 18; and hence gather, that Shebna was the High Prich 3 or, because no fath name is found in the catalogue of High Prichs, some of them would like him to be one of those that had the charge of the temple-treasure; of which a King. 18.15. a Chron. 34.18. Ezra 8.35. but other of them, and a king, 18.15, a Chron. 34.16. Eura 8.35 bit other of them, and on the the drayrowed Writers, by the shap fire mentioned, understand the boule of Davad, or, the kings houle, to be bore which, was one of the higher places in the hingdome. See Gen.4.4.0. King. 4.6. a King. 4.6. a

supplyed : as the like oft , eliwhere , 1 Chir. 18. 19. verf. 13. Chap.

V. 16. If hat halt then here ? and whem hall then here a that thou hall bewed thee out a fepulere here, as he that beweth him out a fepulnay be well a the end a specific process in that be write into an a specific resemble, and that graveled an hishalita for hishalit in a vole? I he Prophec is enjouned here to begin the ittellage from God to Shebma, with a quiek shad that expeditation, demanding of him what he meaneth, being a strategy of the man cometty of what he meaneth, being afficialized born; and a man coincip of nothing, to have him out little a flately miniment for his corps to be enterred in, as if he were alman of great birth, and ancient detent, and made full account to enjoy his prefend affinities, follong as he lived, and to lay his benesthere, when he dyed, whereas God had determined to displot far other while of him, to throw him down from his dignities, and to fend him packing into a strange country, where he thould days, far enough of from the place where he made

whete he finded size are trongen on norm the passe menter in masses account to be laid up, ver. 19-21, 50mm render it, subdt half thou to do her? as 19-11, o. 16. Chap 3, 15, implying fay they, that he was unworthy of that high degree of honour, which, and per telan health joyds, and hould therefore be develled of k. 3mm for telan health joyds, and should therefore be develled of k. 3mm for telan health and the state of the he dyed, ashe hoped, and out of that hope, built him this monuhe dyed, ashe hoped, and out of that hope, built nur this monst-ment tor, as others, rather, who retain the more received reading, implying, that, being an Alien by birth, though in Alaze his time, he had crept under him, and fo continued his getantiell under Excisin, and was grown now to powerful, that the good King, though difeovering his corrupt carriages, yet could not, or duft froct wholly call him oil; yet he had no interstance strong Oost people, nor lawful profition of land, but what might be redeemed, 95, as the year of Jubilee, was to be released, Levit, 25, 23-18.

and] Or, or, rather : as Chap. 8.19.8: 10.14.

whom haft then here ?] Whom to help, or uphold thee, faith one of the Jewish Commenters; but, as other of them rither, what brethren, or kindred > being a stranger born ; which is also the more probable, because of the three Courtiers sent by Hzekiah, to parlee with Rabihakeh, the other two have their ped gree, or pa-rentage mentioned; but of his there is no word, othis place in

Court only, ch. 36.3.
that thou half hewn thee out a fepulere here] As if this were the place where thine Ancestors had lien before thee. (for men of note had places of purpose set apart for the interrement of them, and theirs, Gen. 23.4,6. & 9.20. & 46.29-31. & 10.13,25. Josh. 24.30, 32,33: Sam. 19.37. and were not buried in the common places of burial Ter. 7.33.8 26.23. Jand thou madeft no doubt, but here to dye, and be incombed in the monument that here thou haft made thee. Yet there are of the Jewish Doctors , that by fepulere here under ftand, not a burial-place, but a palate; but that conceit hath noplace here; and others of their own, therefore, therein justly control them. See further on the laft claufe.

here] In the city of Jerufalem, the chief place of the kingdom: though i suppose those Jewish Dostors over-reach, who report that Shebna had made his sepulcre among those of the house of David, the Kingsof Judah, I King, 22.50. 2 King 8.24. 2 Chron. 21.20. which honour yet we find, that Jeho jada the high-priest obtained. 2 Chr. 24: 16.

as he that heweth him a fepulere on high] Great men are wont . and that oft in their life-time, to build them lofty and flately fepulcres, correspondent to their greatness, and such Shebna it seems punces, correspondent to their greatness and tuen blebma iffects would imitate, little deeming, or once dreaming, what is hereafter denounced, of his diffusions who fall, and end; the note of finnitude is not in the text, but is disposed to be fourprefied, that eought to be furplied, by those, that thus read the words; and for is indeed frequently elebentee, fee on Chip 1.8. But the words may be coal better, here, another way, without any first furply. Of the latter bleamed bounded to fource a birthe breath of the latter of the he that heweth himself a sepulcre on high ; that is , O thou that he wife thy felf a fepulere on high, a change of the perion, just like that of Bildad, Job 18.4. O he, that tearth himfelf in his anger; for, thou-that tearell thy felf (ce on Chap. 2.1.14. their bread.

on ligh] Aloft in fome confpicuous and eminent place, as ch. 57.7.

Chap.xxii. is but one; and it is no where elle found, but here, and Lev. 16. 4. where it is used of the linnen miter, or, surbant, wherewith the High-Pricit was to be attired; so termed, either because it was wound up. with many wreathes, as the Turkish and Persian turbants are a this day. Or, because the head of him that wore it, was therewith enwrapped. Seechap. 3. 23, and 62. 3. Now because the word hath fo neer affinity with such a kind of head-tire, as was used most by kings, Priefls, and Perfons of Prime note, and place, fome con-ceive a bitter taunt, to be closely couched in it, as if by it, the Pro ceive a bitter taunt, to be closely counted in that it by his time Prophechad faid, God will attite thee, or, crown thee (as the old Latine allorenders it) with a winnels; with another manner of fattire, then that thou now weareft; he will wrap thee up, in a bunale or fardle of miferies; and environ thee with troubles, in net or sature. Or minerers sain environ since went troubles; in-flead of an head-band of State. As on the contrary, God is faid to encomposite the goodly with favour, loving-kindnels, and percies; as with n crebus; cr. the like head-band of State, Pf. 1.1. & 1.03.4, for for the word also there used, imports. Again, Some of the Jewish Writers, upon the same ground suppose it to be implyed, that all his treasure, and honour, shall be packed up together with him, and so he, and they, both thrown out, or feat away together. But that feems not to fort so well with the subject mat-

ter intended;it is more likely, that he was firft ftript of all, and then carried or fent bare enough into a forraign country.

as a ball] A defect of the note of fimilitude: as ch. 13.8; & 21.8 as a usu 1 A detect of the note of uniquedeas ch. 134. & 13. d. the word is no where in Scripture found in this fenite; shough forequent with the Talmudits. Yer there are, that suppose no tich defect; for that the word dura alone, fugnifies a bull, or, a borse; and that inthe Arbibic it is frequently found. Section 9.3: into a large country! What country this was, that Shebria was elementary to make the and confident where we have defended.

mus a unge commit y wine county counts was interested when the carried captive, or existle, and confined unto on tipon discovery of his evil carriages, and deposition from his diguties, should be, and retire himself, for their, is not certain. The Jewish Witters, fome of them, say, it was Casiphia, bzz. 8-19, some, Nineveh, in Alfyria, fome, Babylongand this afficience our suppose not to be improbable: Yet, not imagining, as they, that he could be carried captive, in the Chaldean Invalion, flift, or laft, under Nebuchad nezzar ; (for he must needs be dead long before) burthat together with Manafles, furviving Ezekiah, he might be thither carried by the Affyrians under Efar-haddon, 2 Cht. 33.11. O.

three shall thou dee! Not at Jerusalem, where thou hast hewen out thy sepulche, ver, 16, as thou madest acceount to do, when thou so didst. The Talmudist stell us, that this Shebna, with some others, made a defection to Sennacherib; by whom, after the flaugh others, made a defection to Sennacherib, by whom, astere the Istugh-ter made by the Angel, in his camp, they were carried away, in much dipleafure into his own occurry, where, after formedefight-ful ulage, he put many of these to death: and this may be as true as what other of them Bay, there with Jehojakim, or Jehojakim, land why nor, as well Zedekin 1) he was by Nebothadnezzar carried to Babel: or, what others, northat be definded abovada better to be best of the property of the state of the state of the state of being fequenticed for his leptolic, the fair fair Like, 1, 1, 2, 1 in fairly in the like cate, though our to be long recovered, ha, return in the like cate, though our to his former office, and dispits yearned to the city, though not to his former office, and dignity again, now conferred upon another.

and there the chariots of thy glory shall be the shame of thy Lords boule Some of the Rabbines on this place, out of their Talmudick flories, tell us another flory of Shebna, fomewhat differing from the former; that when Shebna came alone to the Affyrians camp, and they asked him, where the rest of his conspirators were, he tole them, that they were revolted again, and so had deserted him : where upon they laid hold on him in a rage, and having bored though his feet, they drag'd him, fastned to horse-tails, over brambles and bryars: and that this is that, which the Prophet foretel-leth him here, of the flately chariots, that there he expected to have But this may well go among the reft of their fondly for ged figments Other of them more ferious, expound the words thus, Thy flately chariots, that are now thy glory, thall be turned into thame, and ignominy, because thou art the shame of thy Lords house; and so in noming, because thou are the iname or my Lords nome; and not him. fay they, was fulfilled, what our Mafters fay, He that feels the fisame of his Mafters house, his hower shall be turned into shame: or, as other of them, whom many of ours also concur with, keeping closer to the text; and there shall thy glorious chariots, all thy flate and pomp, that thou now gloriest in, dye, that is, cease, and come to an end, O thou that art the shame of thy Lords

the chariots of thy glory] Or rather, thy chariots of glo/y; that is, thy glorious chariots: thy chariots of date, which as a great man, thou rideft in, up and down, through the city. So thy Throne of glory, for thy glorious throne, Je . 14.21 and, his eyes of glary, for, his glorious eyes, ch. 3 .8. his charents, both his power and pomp : for chariots denote cither, Gen. 41.43.2 King. 9.25.& 10.15. Joh. 17. 18. Judg.

4.3 2 King 2.12.8c 13.14. [hall be] Or vather, shall be Or vather, shall declupplyed out of the former branchia: Job 16.21.& 22.24.& 23.6.

shall be the shame of thy Lords house] According to this reading the meaning should be, that the honour conferred by the King,up. on Shebna, being such an one, as he was, should in sue, prove a di-honour to his Lord, and to his house over which he had placed him. But the old Latine reads it, interting a copulative, instead of the verb

substantive, and the shane of thy Lords house. Which some following expound the whole fentence thus, There finalt thou dye and there also thy chariots with thee and the shame of thy Lords house, to wit, shall also then ccase, thou being thrown out of it, whose hon our was a difgrace to it, and a better man being fet up in thy ftead, by whom a digrace to man occur man occur, the proper finde of the place, feems, to be that above. O thou the finance of the place, feems, to be that above. O thou the finance of the place, feems, to be that above, of thou the finance of the place, feems, to be that above. O thou the finance of the place is thought the place is the place of the place 12.28.& 29.2.Ec.l. 10.5,6.

V.19. And I will drive thee from thy flation] The Prophet Speaks here, as in the perion of God, in regard whereof; fone render is, feet, wild, faith he, as (looking backto verf.s.), drive thee from the flation; and the copulative, is, indeed, put formerime for the caustiaire is Gen. 12.1.8. Exod. 14.19, for the places are parallel, and should be rendred alike,

drive thee from thy flution] Depole thee from thy dignity; thrust thee our of thine office, wherein theu thinkest, that thou standest fo faft : thou supposed thy felf so surely seared, that thou canft not be flirged. But they cannot stand, whom God drives, Jer. 46. 14, 15. there is in the word flation, a notion of firm feeling, and confifting, whence a pillar hath its name : notwithstanding which, as he conecived it, God telleth him, that he would not move him only, bat remove him, as the like is threatned Queen Huzzah, that though ber name imported the fame, yet the thould be removed, the thould be carried away captive, Nah. 2. 7.
and from thy flate he shall pull thee down The same thing repeat-

ana, 1 von 107 pare we prate put tore a own 1 to 1 same tring repeated in other terms: from thy flate, that is, thine officers a Chr. 2, 28.

2 Chr. 3, 9, 1, 5, or, flanding is a the word properly lignifies. Whence a pillar, also hath another name. Now because the person is in this pilley, also hath another name. Now because the person is in this latter branch, changed from the fift to the third; the Prophet species, as in the person of God, now as himself, speaking of God; some tead the words, saying, front by states plain that desired and expounds it, by, that is, the King, who before advanced thee, shall by mine appointment put thee down: and this wingule Sciibe, or Secretary, which was a far inferious place, chaps 1943, And it is true, that the word fails, or, givings is oft necessity supplyed: as ver. 13.14, Job 8.18.8.9.3.0. But there is no such meed here: and they worson the text. by constitute the coolative. 189 inphysica is ver. 13115, 100 0-10-05 9-20. Duttices 1810 after meed here 1 and they wrong the text, by omitting the cogulative, which is of use here. Others therefore say, he, that is, 6ad 1 he will do it, whether thy 1,004 the King do it, or no! Levis. 20,455. So Pinl. 525, and, faith one of the Rabbines it is he will, forg I will pull thee down : one perfon for another, as is the manner tor, I swill put ince anym: one person for another, as the manner of Seripture in many places, I Sam. 6.4. I Sing. 2.2.8. Job 17.10. and this God did, faith another, by finiting him with leprofie, as headid litziah, and so enforcing him to leave his place, a Chron, 6.1 19-21. But of that before: nor need we stand here, to enquire, who should do it, though who oever were the instruments, it is fire that God did it; and no lesse sure, that it should be done; that which only feems here to be intimated: for the verb may well be taken indefinitely ; he will pull thee down ; that is, thou fhalt be pulled down. I will drive thee from thy station, and thou shalt be pulled down from thy standing. I will do it; and it is therefore sure to be done, Pl. 115.3. & 135.6. Dan. 4.35,37. Of this indefinite use, see en ch. 1.19.& 17.13.ver.8

V. 20. And it shall come to paffe in that day, that I will call my fer-vant Elialem, the son of Hilliah Hitherto was the deposition and deportation of Shebna. Now followeth the substitution of Eliakim in his flead:after the develling of the one, the investing of the

it [hall come to paffe] Heb. it [hall be : as chap; 2, 2; & 3, 24. &

in that day] At that time ch. 2.20. & 4.1.2. that I will call] Heb, and I will call: as chap. 16, 12, he shall not intude himself into thy place; but stall be called by God to 50 chap.42, 6, & 48.15. Rom. 1. 1. Heb.5. 4, that which God I. 30 CHRPA4. C. S. 49-15. Nom. 1. 1. (100.) 4 that which odds finencime immediately, as by worl of mouth, or invarid motion of sprit, Exod. 31.2,6,3. C. t. 6.8,9. Jet. 15,7 Marth, 118. 21. 8.9.9 Call. 1. Chourier mediately, and to ordinarily, by the minitty of man, Exod. 61. 8. 8. 11. 14, 15. Al. 6.14. 6. 8.13. 13 and thus, in likelihood, was lishen called to this office, advanced thereunto by Ezekiah. Nor amiffe, therefore, doth one of the Rabbines here paraphrafe it; I will put it into the heat of Ezckiah, to put him into thy place. Who yet, I suppele, was mistaken; sup-posing great Princes, to be termed called ones, when it is rather renormed ones, Ezek. 23.23. more likely fo, Num. 1.16. & 16.2.8.26, 9, but the word there doth a little vary, and is doubtful too; and by moft, tendred the other way.

my frvant Not in general; or, at large, as are all men, yea, all things, Pfal. 119,91, but in a more special manner, as one defigned to do him and his people special service, in that place, which Shebna sormerly had held, 50 Num. 12.7, Pfal. 78.70, Phil.

Elichem] Sec 2 King. 18. 18, 26, 37. chap. 36. 3. & 37. 2. the name well fuiteth with the person. For Eliasim important one raised, or setted, by God: as Jehojasim, also, doth the same, See Jer. 22, 18.

the few of Hilkiah] This is added, to diftinguish him from others,

and] The copulative is not in the text, nor need be inferted. that graveth an habitation for himself in a rock] This some suppose to be spoken also by way of similitude, as well as the former. Thou hewest thee out a tomb, as one that were building him some frong and flately palace, to continue to all pofterity, being founded On a rock, Pf. 49. 11. Mat. 7. 24,25. Others read the words by change of the person, as before, thou that gravely thee art a dwelling place in a reed; which some would expound of the spatice before mantioned. And of the Experians indeed it is reported, that they called, and accounted, their dwelling houses, their inner; their sepulcres, their boufes; and their great men therefore built them more fike palaces then places of burial mor was it a thing unufual among the Jews, to hew them sepulcres out in rocks, Mat 27.60. But wee need not suppose the one put for the other , as well his mansionfigufe , as his monument, might be built on a rock , and the fame rock : for their fepulcres were, usually, either within the walls of, or neer adjacent unto their houses. See chap. 14. 18. His affested magnificence, and ambitious humour of perpetuating the memo-rial of himfelf, as well by the one as the other, is commonly deem-Ed hera to be taxed : but his folly , I suppose, is principally aimed at, in making 6 full reckoning of that, wherein Godwas refolved directly to cross him, and to frustrare his delignes. So Luk. 22.

in a rock] On high, before for statelinels, as Jer. 22. 23. in a rock for firmnels, as Mat. 16.18.

V. 17. Behold the Lord will carry thee away with a mighty captivity; and will furely court the J Shehan's prelumptions folly, in being so considers of a sime, both seat and sepulcine was before tarrly taxed. Now followeth the door of deprivation, and deportation, past upon him by God, and discovering the vanity of these his in-

Behold A noxe requiring more then ordinary confideration, in prefixed, as to the relation of a strange and unexpected alteration

So Pf. 37.36.8.53.7.chap.17.14.

the Lord Thou intendeft one thing, but God purposeth another: fo Luk, 12.19,20. Thou makeft account to live alwayes in Jerufalem, and there to dye: but God intendeth shortly and suddenly to remove thee from thence, and to fend thee far away, to end thy daics elfwhere ver, 18.

antenumerc, ver, 18.

will carry the amon', with a mighty captivity! Help it cassing, or, throwing the out, as Ch., 1. with the cassing, or, throwing out of a man or, is calling the out with cassing, O man; os, O thou mighty man; for for the word properly signifies, See on Chap., 29, 81 pc., 31.

32, which they expound, either God will cast the out in such a solder maner. Violent manner, as a man of might and strength is wont to throw ought away from him; or, hee will cause thee to be carried away captive, with fuch a captivity as men ule to be captived with , who captive, with men a captivity as men meto se captived with, who are carried away faither commonly then women, and are wonted have left favour and mercy thewed them, then that weaker lex oft hath; or, because the sormer noun of cashing, or, throming, is absolute, and should not therefore be conjoyned with the word man, from which the point of diftinction also with holdeth it : the genuine fenfe feems to be this. The Lord is preparing fuddenly and speedily to throw thee out of thine offices, house, and place of abode, in a violent manner, (that the repetition, or reduplication of the fame notion, in the noun annexed to the verb, commonly imports, as Pfal. 53.5. & 76.5. Chap. 24.22. & Zach. 1.24.) O thomaghty man, (as Job 38.3. & 48.7.) thou that art fo high and powerfull in thine own conceit and apprehension : so Pf. 52.1. where the word deduced from this, and of near affinity to it, is used : or, O wan, fimply, and fo the Itali: n renders it ; Behold O man; as men use to speak to those whom they set light by, as not deigning to give them their name. And somewhat like hercunto is that of the Apostle; Thinkest thou, O man ? and, who art thou, O man? Rom. 2. 3 & 9. 20. But that foundeth not fo well, without fuch a trajection as the text hath not; which feems to have put it off, as a more emphatical compellation, to the close of the fentence. The vulgar Latine renders it, God will carry thee away as a cock is carried. Whereupon a learned Interpreter faith, he wondreth whence this coch flew into the text. But the answer is ready; It was by Jeromes over-much credulity, in giving credit to his Hebrew-maller, who told him , that Gaber here fignified not a man , but a cot k. And indeed to the Talmudiffs are faid frequently to use it. And so some of the Jewish Commenters in this place expound it; as if God threatned to drive him away like a cock, that is driven from place to place by the puttock : or to carryhim away, as a cock, or capon, is by the countryman carried to the marker, with his wings and legs tyed together: a fit emblem of a cap-tive, faith a Popilli writer, to fet fome fair glosse on this their abfurd translation, which yet must not be resused, fince the Pope hath fee his stampupon it; though it be confelled, that the author of it was herein gulled by the Jew. But contrary to all this that hath been spoken, concerning the sense of the place, some late In-God would doe with Shebna but what he had done for him: For they read and render the words thus, God that covereth thee with a covering, as much as may be for a man ; or, (because the article is absent) God covereth thee with a covering (and because the word is

in an absolute form) even with the covering of a man: that is, God,

who now arayeth thee with most gorgeous apparel: for rich and goodly apparel is an enfign of honour Gen. 41.42. Eft. 8.9-11. Dan. 5.29. Mat. 11.8. and Shebna was in likelyhood the second man in the State, as Joseph next Pharaoh, Gen.41.40. The ground they the user, as joteph next relation, or extending the merger give for this interpretation, is because the word here used, doth, at they fuppose, though it is another form, fignific to every. Neh., 1:5. Where it is faid, the gate of the foundaria be bailt, and covered it. Whence allot the drow bath its man in letherw, because it covered the ground, Judge, 6.40. and though the word in the Hebrew be the ground, Judg. 6.40. and though the word in the recover be not to usual, yet it is found in the Syriack of Daniel, where it is faid, the keafts bad covert, or, Ibade, under it Dan. 4.11. and both in the Chaldee paraphrase of the old Testament, & the Syriack version of the new, the same word is used for to cover, and to shadow, Ex. 40. 21.1 King, 6.9. Pf. 80.10. Mat. 17.5. Luk. 1.35. But it is wel observed. that the words used in the most of, is not all those places, may well come from another root, that signifies a stadow: nor is any place produced, wherein it is found applyed to appared. The fingle word therefore, being so commonly used, for casting, or throwing, I Sam, 18.11,& Pf. 29.33, Job 41.9. Ezek, 32.4. Jon. 1.4,5,12,16. fee not why it should not in the doubled form retain the same sense; or, why itshould not be so taken in this place, when as it suits for well with the main scope of the place; and the single word is there found used, where the same judgement is denounced, wherewith Shebna is here threatned, ver. 18. Jer. 16.13. & 22.26,28.

and will furely cover thee] Heb, and is in covering, covering thee] The repetition, bath ordinarily, an implication, either of certainty, or of eminency, vehemency, and the like; fo before, and again ver, 18. This also, those latter Interpreters expound as the former of Gods conferring honour and dignities upon Shebna; rendring the words, and doth clothing, cloth thee : that is, doth fairly, or gorgeoufy cloth thee. And they have the more colourable ground for this their exposition here, because this word indeed is sometime found used of putting on apparel, 1 Sam. 28.14. Psal, 204.2. & 109.19. Chap, 59.17. & 61.3, 10. But there feems no reason of weight appearing, that should necessatily force us out of the way of denunciation, which the Prophet all along here, is commonly deemed to infift in. Some therefore read it, he will wrap there up. So one of the Jewish Writers also; because the word is supposed, sometime, fo to fignifie, fee Jer. 43.12, and a man may be faid, to be wrapped up in his garments, as wares are wrapped up, in those things where-with they are covered. See on Chap 3.12, but it is taken, as they imagine; from those that intending to cast a garment, or some other look ching way from them, are wont to wrap it up, hard, and round, that they may ling it the further. But that notion feem rather to be implied, in the branch following, ver. 18. Others therefore expound is, be will tadd the far away, into capturin jike a bird. So another of the Fewill Commencers imposing the word a bird. So another of the Fewill Commencers imposing the word to have a notion of flight in it, as indeed fometime it hath, I Sam, 15,21.8, 25,1.4, the popel fersy upon the prey; and our mafter flew upon them, for fo the words there are; but then it hath reference to another root, as another of them, controlling this exposition, well observes. Others again render it, he well furely, or to the purpofe, cover thee, with thame and confusion, in stead of that honour thou now enjoyeft, and makeft full account full to retain; and so much indeed the word imports, where those terms are expressed, as Pfal. 89.45.8 309.29, but so it is not here. The received reading therefore, without any addition, doth well : the only doubt is. what severing is here intended, or alluded unto. And here some would have it to be, the touring enjoyned the Leper, Lev. 13.45? hence gathering that Shebna should be smitten with leprose, as Moses his Sifter, Numb. 12.10. Gehazi, 2 King. 5.27. and thrijah, were, 2 King, 26.19. And fuch a tradition fome of the Rabbins tell us here that the Jews have. But of this there is no great probability. Others therefore referre it rather to fuch a covering, as persons fallen into difgrace, furcharged with shame, or forrow, carried into captivity; or condemned unto death, were wont to have their faces covered with, as unworthy to fee the light, See 2 Sam. 15. 30, Eft. 7. 8.10b 9.24.Ezck.12.6,12.

V. 18. He will furely turn, and tofs thee, like a ball into a large country] Heb. he will wrapping, wrap the up, with a wrapping. There is a reduplication of the Verb, as in the latter branch of the verse next before going; and to that an addition of a Noun of the same notion, as in the former branch of the same verse; a defect of the particle with here, as there; and Chap. 21.7. The words may well be rendred, He will furely, or, fireightly wrap thee up, and tols thee like a ball. The same word oft-times comprehends a two fold notion, as take, for, take, and bring, Gen. 27.9, receive, for receive and give, Pfal. 68.18. with Eph 14.8. fo here, wrap up, like a ball for, wrap up, and tols, or throw like a ball, into a spacious land. Heb, a land large of hands, or, spaces, as Plat, 104. 25. Chap. 33. 21. He will be fure to fend thee far away from the place of thy present abode. An allusion to something made up round ike a ball, or to a ball it felf, that being toffed, or thrown, with more then ordinary stress, from a strong hand, into a spatious plain, where there is nothing to flay it, runs on an end forward, without interruption, or intermission, untill either the force fail that it was thrown with, through the great length of the way, or it arrive at the lands end,

turn, and tofs] The word, though repeated in a two-fold form ,

that might be in those times of the fame name. For the name E. liakim was among that people, not unufuel, as may appear, a King.

23.34. 1 Chron. 36.4. Nehem. 12.41. Matth. 1.13. Luk. 3.30. and it may well be allo, because his Father Hilkiah , was a man of some

note.

Hilkish] Heb. Hilkijabu 3 as Haudhal: or, chilkijabu 3 as CharAdi, Adi, 7.2. Of the form, Ice on Chap, 1.1. there are diverselyable
found in Scripture of the fame name, Tchras, 1.1. Ndi, 4, sample
found in Scripture of the fame name, Tchras, 1.1. Ndi, 4, sample
for reft, the High-Prietkin Jofahs reign, 1 Chr. 6, 1.1. & Chr. 34.9.
Ezz, 7.1. and Icremy the Propheta Father, Icr. 1.3. The word-ligatfor God-navies.

fics, Gods portion.

V. 21. And I will couch him with thy robe] God by the Propher directeth his speech ftill ro Shebna, into whole office Eliakim was to fucceed (as the promife, or prediction of the faving feed is the receded, not to the woman, but to the Devil, whom it was to destroy, Gen. 3.15. Heb. 2.14.) to vex him the more ; ambitious persons ha Gen. 3.15. Heb. 2.14.) to ver him the more; ambidious perfons hating fuch as are to increed them; effectally when to be depicted from their high and green place; and not enduring to hear the name of a Sucception. See a Sam. 19.13. & 20.940. https://doi.org/10.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.041/20.0

Gen.41.42. Eft.6.8.& 8.15.Dan. 5.29. See on ver.17.

para, a.z. c. 10. 8.c. 0.15, 12m., 3.59. See on ver. 17.

and Breeghen his with the juried [] I will give him that power
and authority, that then now haft: or, I will not onely pack him
thy place, but I will confirm him also, and thereighen him in it;
yer. 33. The girdle, and emblem of power, See chap, 11.56.23, 10.

yer. 33. The girdle, and emblem of power, See chap, 11.56.23, 10. ver. 3. The girdle, and emblem of power, Secchapt 1.56. 23.00. 64.45.15. Prov. 37.17. Though an allulion, as fome not imposed by conjecture, routh rich, as robes before; fo girdling bere; as great men uled to west; Exod. 28. 39.40. Nev. 1.13. Hopboth; the uppose they got to far, who, became freed mention in made of Aaronx Yabe, or, contrastic, (for to the word properly fignifies, both here and the contrastic of the the mention is made of Aaronx Yabe, or, contrastic, (for to the word properly fignifies, both here and the contrastic of the contrast here, and there) and girdle, or belt, End. 28. 4, 39. would hence infer, that Shebna now was, and Eliakim was to be, High-Prioff, (abflituted in his place by Ezekiah, as Zadok, in the place of Abiathar by

Solomon, 1 King, 2, 27,35, But of this lee on ver. 15, girdle Or, bell. Which may well be deemed to come from thence, by no untilitial change of a letter; it is so called in Hebrewsbecause the belly is girt in with it.

and I will commit the government into his band] Heb. I will give to an I will commit the government into his band] Heb. I will give to an I ho o. 24. This we find effected afterward in the flory. For an I ho had a faid to have been over the hings hee, yee, 15, 10 is His actional is laid to have been your or mayor breen, yet, 15, 10 is liftly action fail to be affectived in that office, it king it it is han, 16, 15, it is not controlled in the property of th

in his hand] Or, hands; for the word is collective: as Prov. 31.20

a metaphor from a coach-man, or charlot man, in whose hands the reins are that guide and rule the horses that draw in the charlot, or coach, Jam 3.3. or, from a pilot, that fixting at the ftern, with the Iam, 3,2, So Pf. 78.72.

14m. 3.250 Pl. 78.73.

and he find be a faither to the Inhabitants of Jerufalem, and to the major of Judain Heb. for a faither, that is, a faither, simply as Gen. 17.40. highest of a faith rysa a faither, budy, 7.10. & 18.19.19. Sam. 7.14.8 in regard of his command, and the commency of his place? as all Rulers are flyled Fathers, Exod. 20. 12. Num. 36.1.2 King. 5 necus or right-resett for who else though Def alther, lay they, to the Inhabitants of Ierufalemblet delter the High-Freids, or the King ? For they might have confidered, what the Rabbine on this place for pelleting wit, I of pits Heech of himlift, I has God had made of the Company of the Co all the land of Egyft, Gen. 45. 8 See Pf sog. 20, 21. The words yet ficer, as these of lofeph, that the power of the place was not confined to the family, or houshold fervants onely; but was extended alto unto other the Kings Subjects. See 2 King 15. 5. Of Jerufalem and Indah, ce en ch.1.1

and name centurity like himbitantias ch. 5.3.
It boufed funds his, the boufe of fixeb, ch. 2, and the boufe of fixed, ch. 2, and the boufe of fixed, ch. 2, and the control fixed, ch. 2, and the control fixed, ch. 2, and the control fixed fixed, ch. 2, and ch. 6, the control fixed f joynt family : fo all the faithful make one family, Gal, 6, 10, Eph. 2

6.8 3.14.15 V . . . And the key of the house of David will Ilay upon his (houlder Hence it appears, that Eliakim now, as Shebna before, was to be Controller, or High Steward of the Kings house, as one of the lew-Commenters on this place, well observeth; and not High-Prieft, Some other of them groundlefly affirm, whom yet some of ours follow: and much less one, that bare both offices: which yet the Chaldee Paraphrast afferts. It is as if he had faid, I will commit unto him, the whole charge and government of the Kings houle: lo as there shall not be done any thing there, in one kind, or other, without him:nor dall any control him in what he doth, Gen. 41.41,44. P!.105,21,72.

the key]. An emblem of power and authority, because none can come into a place, or go our, without the will and leave of him, that the command of the key I and when a man therefore comes to rake possession of an house, thethey is wont to be given him, When condition of a City, Townson Costle, is made, the keys are commonly delivered. See Marth 14. 19. Rev. 1.187& 317. & 9.1. & ac. 1, 3. key, collectively, for heavy March: 16.19/25 atter, shoulder, for has a legislation of the content of the party who ware this office, either carried a key samel; - oct, had one of gold carried by four other before him, as Mages before fome in high place as Court, are with 15. Others, that he had the figure of a key woven into, or fathard. nto, onembroidered upon his upper garment, as an enfign of his office. But these are but furmiles, and groundleffe conje-

of the bonfe of David] Sec on chap 7, 1. Ezck, 37,94

on his shoulders 3 Sec on chip. 6. muon mu promiteri 3 sec es cei 2, e.

fo he shall open, and none shall shue, and he shall shue, and none shall open The effect of this his authority in the execution of his place, theb, and he shall, &c. which may well be rendred that he may open, or fother be find open, and more that find, see a complete the may open, out of other be find open, and more find find, see as chap. 10, 19 & 11, 3, & 19, 12. A form of tperfurborrowed from the office of those, who having the keys of chips of cartle, committed unto them, the cares thereof cannot be opened, or flut, without their direction, and fosciall order from them. The meaning is, that he shall have power to dispose of matters, for the government of the royal power to dispote or matters, for one government of the rope palace, and execution to practification, appertaining to his place, withhut let, and reftraint, or power in any other to reverie what he death, So Rev. 3.7, 3.60 12.14, and the like in some kind, Mar. 16.19 & 3.8.18. The Rabbines glodic falls short, wiso expounds it, that he shall be of counseli to lizekiah, who should do nothing without, or, but by his advice. For the place that Eliakim was to posselle, was an office diftinct trom the place of a Counsellor, See a

V. 23, And I will fasten him as a nail, in a furoplace] Tothe power of executing what belonged unto his place, (left the due, and impartial execution of his dusy therein, might prove prejudicial unto him) God further here promifeth such an establishment of him is it alias he should be hire to sit fast; and be able, not only to disharpehis place, to as should be both for the Kings honour, and the jublike weltare, but on support also those interior offices, when ther strangers or of kin to him, that should have dependance upon himseonetary to that, which of Shobna is threathed were a f.

as a mil 3. The note of fimilitade is supposed to be wanting, as Job 11.12 Pfaltit. F.ch. 21 8. Yot I fappole the cont may well be just 1.12.eruntett s.en. 21.8. Tot i tuppote the toxt may well be endred without ic; will fight him a anitor, a pin in a five place, a s.e. given s.e. anit or, a pin in his holy place, Eusyo, B. Becaulothe werb fallish, here side, is formettine applyed to the jisching of tents, Gen. 3.7.8.9. Some interpretent therefore would have this word Con. 374 37. Some interpreter interior would have the work ended for a milytus a lake; supposing such a slade, or pol, here intended so being plat in the middl of a tent besides that many necessaries may be hanged on it, supports the whole pavillon. True it is, that the word is also out found used about come; but it then fightless not fuch a poft or flake, as supports it; but such an i-ton major woodden pin, or short slake, (if ye please so to term it) as the cords of a tent are wont to be fallened unto chap, 33, 20, & 42.2. as appeareth by the flory of Jael, Judg. 4.2. 2. 28. 3.26. But here the allufion is rather to luch a nayl. or, pin, as is fastened some where a bout the house in the wall, to hang such utentils upon, as are of ordinary use in the house, that they may not be cast about, and fo wronged; but may there be fate out of harms way, as we fay, and at hand, when occasion is to make use of thom, Ezck. 1 g. 2.

in a fure place That he may not be, either fhaken,or wrenched out of is, Eccl. 11. t tas thou shalt be, ver. 25. Heb.in afaithful place, Num. 12.7.1 Sam. 2.35 fuch a place, as will not fail, but hold fall, as a faithful man, one that falls not the trust reposed in him; but is true and firm to them that confide in him, Deut. 7. 9. Prov. 14.5. &c 25.13. Prov. 31, 11. One of the Hebrew Commenters Supposeth & rajection in the words, which he would have therefore to be thus read, or readred, I will fasten him a fure nail in the place. But, besides that the genders agree not, (for the one is mafculine, the other feminine; and the Hebrew points carry the confinition the other way; (the repetition of the same form of speech, ver. 25 doth evidently refute it. See Zach. 10 4.

and be findle be for a glorious throne to his fathers house. As thou walk a shame to thy Lords house; so shall he be a grace, and an honour, not to his Lords house atone but to his fathers house too.

for a glorious throne] That is, as a glorious throne: or fimply; a glorious throne : as, for a father, ver, 22. for a glorious crown, and, for a goodly diadent, 28, 1 feb. a throne of glory, as 1 Sam. 28, 3 fc. 17, 12. Some would have it read, to the throne a glory; as 1 Sam. 28, 3 fc. 17, 12. Some would have it read, to the throne a glory; understanding it of the Kings throne, and conficuently, of the Kings thrae the should be an honour to him, by whom he had been to that highst of honour to him, by whom he had been to that highst of honour to him, by whom he had been to that nour advanced. But the points in the original, and frame of the context, will not easily admit it.

to his fathers house His prudent and upright earriage shall make his whole stock and kindred, the whole samily he came of, honourablo, as was Josephs the like to his, Gen. 47.5,6, 11. Some extend Chap, xxii. that there : and the words following, run rather the former

way. 24. And they shall have upon him all the glory of his Pathers. bus extends from strong and the iffue! All his kindred and allies, with their islue, as well small as great, shall partake of his honour, in their islue, as well small as great. one employment, or other. So I rather take it, then, as some other, who expound it of the generall care, that Eliakim should have in the execution of his office, of doing right to, and relieving, as wel the mean, as the mighty, Exod. 23.2. Deut. 16.18.17.2 Chr. 19. 6.7.

17(1.3.4.3):34.4.8 82.5.4. the flad hang, that is, there shall be the flad hang upon him they flad! hang, that is, there shall be hanged, as things are wont to be hanged on a pin, or nails (for the verb is there caken indefinitely: See ver. 19.) pipo himotor, ophos di in allition to the nail, or pin, betto emeritated yet; 3. Shey flas lawe, all of them, dependance upon him .

anter tremperentance upon mm.

all the lego of the fathers house [Either the whole family, which
by his means thould become honourable. See Chap. 4, 5.0, 4000

to the things of the father once otherwise for weath, widome,
or the library of 1.5.1.5.18.0pposed to the library on a free ward mon-

the off-spring, and the iffine] The former of thefe words, fignifics properly, plants, that grow up out of the ground, chap 34.1.86 42.5. or, branches, that sprout, or sprang out from a root, stock, or stem, ch. on perameters, that tip cost, or upraing our trom a root, stock, or team, c. h. 4-3,4-and in the next place, children, or "glist, glob"; s. p. 8. & 2 s i 8. & 2.7.4.& 3.1.8. chap, 61.9. & 6.7.2.1.0 called, bocause they silke, and proceed from the bowels of their partners, or chole, thrus breed and bear them, chap, q.8.1.9. The latter in this fense, no where elle found;but uled for excrements, Ezek.4.15. is deemed to come from a root of the fame notion with the forniers from whence also are words derived, that fignifie the fame thing, ch.4.4. Ezek.4.12. fo termed alfo, because they come out of mans body, Deut. 23.14. but this latter root feems to imply a more abundant iffice, flowing out, this mater too teems to many a more abundant man, awaing and, as five ant of water, from a fountain; because it hath neer athings with another term, that fignifies such sabindance, Deur, 33, 13, Job 22, 11, chap, 60.6. And because the former word is of a maskuline form the latter of a feminine, Some of the Jewish Writers under fland thereby, fons and daughters, and because it was before faid, that he should be as a father to the house of Judah, ver. 21. Some of them would have the people to be reputed, here, as his children; the men, his fore; and the women, his daughters; but of that formet-ly. Other of them, with the Chaldee Paraphraft, under stand fore; and fons fons, or nephenes, as that name properly fignifies. But these are by other of them, not improbably, deemed niceties; supposing both words to fignific (as our Prophets manner is, to ufe oft varlety of terms) but one and the fame thing. For, as for that which a learned late Writer furmieth, that these two should be the names of the keys, that Eliakim should have the command of the former, of the foregate, by which they went in and out, of the word, that or the portgare, by which they went in and out, of the word, that lignifies to go out: the other, of the back-fade; because of that use of the word, Ezek.

1. it is a conceit, so far fercht, and so improbable, that it is strange how it should enter once into any judicious mans

mail veffels of small quantity] The Prophet proceeds in the fore-mentioned metaphor, of mails, or pins, on which, veffels, instruments, and utenfils, cared ones especially, as slagons, pots, cups, and the like, are wont to be hanged and it may be deemed, that the copulative should here be supplyed, which is oft omitted, as chap. 21.5. lative thould here be lupplyed, which is oft omitted, as chapp. 1.1, eve. 6. and div cylist, (or, uten) list for the word is of a very large extent) of a finall litze, as fome, of little, or, left, sule, as othersitor the word is here put infolintively; as Gen. 4, or, 2.6 Chr. 3, 4.9, and I fuppole also comparatively; as Gen. 2, or, 2.5. And for this branch will not unfolly answer the sulf little proper, and bear up, with honour and credit, not those alone of his stock, that are performs of note, and parts, if for more honour club employment, together with those, that are of their illue, and partake therefore with them, in their honours: but even those also of them, that are of meaner parts, and lefte efteem, who yet, in regard of their alliance to him, should have respect given them, and have such employments assigned them, as they were found to be fit for. God the more to fpight Shebna, declares how not Eliakin himfelf alone, but his whole kindred frould be graced with him. Some expound the words of the great care that Eliakim should have in his place of securing even the meaner fort of people : and not their perfore only, but their goods, and chattles allo, even to the meanest of them. But the former I take to be the genuine fense of the place .

from the veffels of cups, even to the veffels of flagons] This amplification continued in the former fimilitude, feems to argue both the great power, and the fixed firmness, that Eliakim thould be possessed of in his place. Even in the meanest mens houses: but in great mens much more, there are many pins and hooks of severals forts, to hang utenfils, pors, and cups of feveral fizes, and weight, on, and they are to be chary of hanging over many on the fame hook, or pin, for fear of loofening, or breaking it. But this pin should be to firong, and fo well faitned withal, that it flould be able, without tear of danger, either to it felf, or the things hanged on it, to bear

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the word family here, to the whole Trible of Judah, called the thouse, all the veilets, or utenfits in the loude, though never for many, of leaves the word family here, to the term here uted, feets narrower here, then the word following, the Trible of Judah, ver, at, but the term here uted, feets narrower here, then former real fire, weight, and the Soute following, the rather the former would have the meaning to be, that all third, had any justed, would have the meaning to be, that all third, had any justed. employment in the Sanctuappes well the Priefly, the factineed, at the Levice that lang, and played on influences, thould have their dependance upon Blashin, luppoing him to be High-Prich. Others that all the Offices in the Kings Court, as well the ligher as the lower allo, thould be at his dipodal. And others again, that there should be nothing in the Kings boule, or palice, that should not be under his power. But the tenour of the contests fcems to run snother way, and to admit mone of

a fromthe welfelrof sups veffels of caps; that is sups, limply, fault a from: from illevery empty registe at constitute is, every, untilly, tasks once that, and interment of west, followersy term there used is not, a civel, simply, [Ref.] in a. 0.5. collision of constitute is because there every, both continuous constitutes of the collision of constitutes of the collision of constitutes of the collision of the co ed, that the word counci from the fame root with that, whileh is used, for a range, or shield. Of which, fee on ver, 6, in feesa'd this the one did, in form, or roundness at least, resemble the other ; mil Exod. 24.6. where it is faid, that Moiss received into bajoni, the blood of the beatle, or bullotter, flain, for facilitie, at mount Singi. blood whe posts, or unicues, usen, to reactively, as income Sines. Whereby it is present, shat is was a videl, lowly to before to from large fisse, and or it one good consequent capacity: the first art table, were, it is kindlood, of good, as the Rabbane leaves guelfeld, in great ment beauties, or wellver, as loady and were mentioned three, as the properties of the control of th ules, in private houses but the foreser fore feems to be agined at in this place.

even unto Heb and unto: asch, z, 6. the seffets of flagons] Or. fortstas before; and for the cause there men tioned The word rendred flagon first, and properly, fign fice a bestle fuch, as they used common byto carry or keep wiste my Sam. s. b.a. & 10.3.8: \$5.18.2 Sa.16, 1, Jer. 13.12, they were ulually of earther fuff,ch.30.14. Jer. 19.1. 20. Rt 48.12. and therefore of no great vahie, Lam. 4: 2 pet therefore here, for perions of the lowest rank, and least officentias the bowls before, for men of some prime note, and repute. The one answering to the honourable ones, spoken of be-tore the other to the small ones. Howbert, because the same word is used also, for an infrument of musick; a vist, so called, because it is bellied, somewhat like a bottle; of which, see on ch. s. 12. Hence, fome would have it rendred, the infruments of viels; understanding it of mulical instruments : and the Rabbins most of the north his way, though a proper size of the most of the Migh-Print-flipps allo the Chaldee Paraphraft, & the hold Lexitle. But this agree, which with the former, he harp, had harrow.

1. In that desylability the Lord of hold? In the last pealing, wherewith the laster part of the Propage Youncering Shebnd is

concluded ; the Propher returnesh to relate, as from God, the ruine now, not of him alone; but of all thole, that had dependance upon him .

on num.
in that day] At that time ras verico.
the Lord of holls Sca cht. 1.9.
fhall the nail that u falleted in the fure place, be removed] Or shall the pin(as ver. 23.) that is fastened in a sure place, (for there is no article here, more then there) remove; as Zach, 14. 4.ch; 14. 10.or, depart; title nere, meet kein unter jermenyer au unt. 1.4. e.Ch. 3. 1.0.07, apparis
as Num. 1.4.4. John. 1.3. Judg. 6. 13. ch. 3. p. 1. The Propher relimeth
again the former fimilizude from a pin, or nayl, driven into a wall, to
hang forme weighby thing on. To fuch an one furely faftened, that
it might be able to hold what feever was hung on it, he compared Eliakim before, that was to be Shebna's Successor; but Shebna, now, into the poly or mail, as though it might feem to be furely riveted into the poly or wall, yet thould fail, and fall out of its place, when it came to the firefix and not be able to bear, or hold up that, that ic came to the firefixad not be able to bear, or hold up thar, that was hanged on it. For they are very far wide, that underfraind this of Elizatim, that he allo fisculd be removed, and taken away, as was 106a, a King, 1.45. a, 96 of the fines of the people is as allo thole, that refer this to the Babylonian depotation, and expound it of the Packflood, that fermed then to twee failed, that is a fuve place 1 has he accounted himself to be, when he heved

him out his sepulcitie, ver. 23. as making no question but to live, and dwethere; and to hold his place, and flate, to his end:a job

and be cut down, and fall See ch. 10. 33.8: 14 12.
and the burden that was upon it, hall be cut off] As he compared. Shebna to a pin, or, a nailtio his favourites, and his dependants, such as refted, and relyed on him, in regard of his power, and place, (whether those of his family, or those of his faction to fome weight of bottles, or other mentils, that hanging upon such a pin, or nail, must needs, when that fails, and falls, fall regerber with it: and being brittle ware, break to pieces. So ch. 31.3.

For the Lord bath polenit The prophets usual close. See chap.

CHAP.

CHAP, XXIII.

Ver. 1. THe burden of tyre Of Burden, fee c. 1 3. 1. Tyre, the place, which this Prophecy concerns, was a famous port, & mart Town, in Phenicia, the lower part of Syriaft on which that whole Country is supposed to have been so termed (see on ch. 7.1.) lying upon the midland sea, and situate like Venice, whithin the sea, Ezek, 26.5. & 27.3,4.It is in Hebrew called Tfor, which fometime fignifies a rock, Ezek 3.9. because it was built upon a rock, Ezek 26. 4.14. and in Ezek, 3,9. becaule it was built upon a rock, hzek, 16, 4,14, and in chartegard very fitting, 10h, 15, 16, 16, 16, 176, whence Suria, and Syrazbus by the Creeks, turning that first double letter into a fingle T. Tupos, whence the Latine, Tyrus, and our Tyrs; and by the Latines again, changing it into a fingle 5, sometime Surva. See the like Prophecies against this Town, and State, Jet. 3, 28, 47, Ezek, 46, 3, 40m. 2, 9, Zach, 3, 4, denounced against is, among other their excelles, for their insolent and injurious carriages to work of Golds usuals chair and substitute that the second content of the second conte wards Gods people, their neighbours, the Jews, Ezck. 26.2.8. 28.24.

Joel 3. 4. Howle, flips of Tarfhilb 1 The Prophet beginneth his Sermon against Tyre, with a summons of such as had trade with her, & were maintained by her, to mourn for her, or over her, in regard of her

ruine.

How!] Make a grievous lamentation, ch. 13, 6, ver. 14,
ye [bips of Tar|bijb | Either the [bips themlelves; as by a rhetorical
compellation, the lanicless creatures are sometime called to mourn, eompellation, the fan'lelas creatures are fometime called to mourn, th. 14,1 and faid to to do, Lam. 14, minylying what they would do, the control of the co

of canonial instance mere, Ezez, 57, 23, 25, conter of target, 58 in Spaintor of cilicia; whose chief port Town Targita was, (the Cilicians being anciently mafters of those mid-land-cas; as Strabo.
114.and Soliras, cap, 41, Jor, of the main access, or great (ea, from the one of those countries, in process of time, generally so termed; (as case or know communes, in process on sunsegementary to receive a colour of the Postiss, with the Latines, from the like) or, from the colour of the One called *Paylbis, Exod. 18.10. Excl. 11.68 10.9, as fome : but the flose, in more likelyhood, had its name from the Sea. See on

ch. 2.16.

for it is laid wasse When, or by whom, this calamity befell Tyee is much quastioned among interpreture. The most darw it down to Nebuchadnertars days, by whom they suppose is to have been effected effect, 447. Erekt, 67. Joseph against spinn, lib. 1. though other of themsay, that it then instead began, but was not fully compleared until Alexanders time by whom, after a long singer, having been taken with much distinutly, it was unterly lacked, and contract the selected Distort. In a Planten, lib. 2 Planten, lib. 3 Planten, li having been taken with much difficulty; it was utterly facked, and tuined. See hereof. Diedoc. lib. 17. Arians, lib. 3. Plutach, in defaudated. See hereof. Diedoc. lib. 17. Arians, lib. 3. Plutach, in defaudated lib. Received. was effected and fulfilled by the Aliyans Kings of hole times, in which the Prophet himself lived; a flyrans Kings of hole times, in which the Prophet himself lived; a state of the seed of the library of the seed of the seed of the seed of the library of the seed of the in it is related, that under Eumens (or, as 30me out or Ruttmus read it. Elifeus) King of Tyre, the King of Affyria having tubbuded most of Phenicia, and having tuben Tyre is felf too; which alone stood out against him; and so befer them, that they could come by no fresh water, for the space of five year, but what, by digging within the cay, they got out of Wels. Now this, faith Joseph, was done, by Salmane fer, whose attempts against it, it is not improbable, that both Sargon, and Sennacherib, might af

ter purfue, it That is, Tyre; whom this Prophecy concerns,

Lust us, sycomoun time reopressionness.

Lust unfelleten unfled, or, footed, Plal. 17.9. chap. 33. 1. Obad. 5.

walked, or finglish, for, so be walked, or footed, fay fomeras Plal. 137.8.

defirond, for, to be defireded, but this nicety here needs not. It is the manner of the Prophets, and their common language, to speak of things to come, as already done, So Babilon is fallen, ch. 21.9. Rev.

fo that there is no house Heb from house or from an house; that is lo, lay some, that there is not on house lett standing in her, Ezek 26.4.14. Others no place of receit, or harbour, Job 39.6. Pfal. 104. 17.or, from being an house that is, from being acity: house, for eity, as Beth-firm fb, for Kirheves the house of the sun, for, the city of the sun, See chap, 16.7 her wonted trading and flate, thereby upheld, being see chap. 10.7, ner wonten trading ann state, tiese by upperse, being gone. Of the phrase [see on the 7,8 & 17.1. Thus the most, which in the latter fense may import no more, then what might those Alfysian Kings well be accomplished. Some late Writers, in exposition of this clause, go another way, expounding the words, from house ; from her domeflichts, those that are of her own house, is the spoiled; according to that, Mic. 7.6. Matth. 10. 36. and loslay they, it came to passe; when the State of Tyre, being much weakned by long warrs between them and the Persians, their flaves joyned in a conspiracy, surprized the city, flew their masters, postessed themselves of their wives, and goods, and serup such both places masculine. Others, lastly, from the land of Chillian a king as themselves pleased, Justine, lib. 18. But neither doth the soundation discovered, or, land bare, with them. The word, foundation

lit appear, at what time this should be done; nor is at likely to be that the Prophet here pointed at and the text founds rather the other way. See the next words.

no entring in Or, nor entring in or nor going to wit, in, or out. For the copulative wanting, as Pfal, 1 to 3, would be supplyed as Hol. 9. the copulative winting, as 1 and 1, 16, 3, or from entring as ch. 24, 11. Heb from going; as 1 Sam. 25, 126, 33, or from entring, or see a place parallel to this, every house is shut up, from entring, or, going; a place parallel to this, every boule as float up of constanting, or going; a that is, fo a snone doth, or can going, or us. The meaning is either Tyre is not frequented with repair of merchants, and tradets, that pals to and fro, her woned traffick being ur off, or decayed; or, it is fo befer, and begin to by the enemy, that there can be no repair to it, or pallage for it, or, from it, with fatery. For it ferms too forced a confirmation that fome here give a to carry on their forementioned exposition from coming that is, from men of coming: as wine, for, a man of wine, a wine-bibber, Prov. 20.1. wifdome, for, a man of wildome;a wile man, Mic.6.9.men of coming, ftrangers:as,the come Governour, Dan. 9. 26, the Governour ftranger; fo the meaning should be, Tyre is to be wasted by her own houshold servants, her slaves, and by strangers, the Chaldeans, Ezek, 28. 7. But neither is any fuch phrase found in Scripture ; men of com. far distant the one from the other; the renour of the text according to the common phrase of Scripture, whereof the Jewish Commen-ters, upon the place, afford examples enow, from 1 Sam. 15. 23. I King 15.13. Ezek. 16.41, to which many more also might be addediet the current of the context runs fairely, and familiarly, the former way. from the land of Chittim As Tarfhifh, to Chittim, was the name, at

promine tenses the tenses to the tenses to the tenses the poled, that under the name of Chitimare comprised some of the pored, that under the name of comtany are comprised ione of the maritime coalty-bordering upon the Eaftern parts of the midland fea, as well on the European, as on the Asian side, and of the liesthat are therein. This they furmise, the rather, in regard of the ancient names of divers places, in those parts, as Cuttum, a Town in Cyprus, whence Zeno the Philosopher was, Strabo, lib.14, Tookh antisomities; 1 x x x x & Plinu 1. Cast. Cuttum in Candon and the Candon and t Joseph, antiquities, l. 1.c.1a. & Pliny, J.s.c.31. Cjeum in Candy, Pliny, J.s.c.1a. the Ceteans, a people fituate between the Cilicians, and the Pelafgians, Strabo, 1.13. lo called, as fome think, from the river Cetu; which they lye upon, Pliny, I. s. cap. 20. or, from Cetu, whother a town, or Province in Cilicia, of which Ptolomy, I. s. nor want they, that draw in hither, fome parts at leaft, of Achaia, and Mas cedonia; called anciently Macetia, as Helychius informs us : and the Inhabitants thereof Macetians, as Steven the Byzantine, out of Heraclides, as also part of Iraly; because Suidas, out of some old Author, reporteth, that Telephus the son of Hercules brought fome Cettans out of Afia, and placed them in Italy, Yet some there are, that would confine Chittim to the Ilands about Italy, in the utter, or Western parts of the Midland sea; as Tarfirfh, to those about Greece, in the inner, or Eastern parts of it which to me feems not fo probable. See Num. 24.24. Dan. 11.30.1 Maccab, 1, 1.8t 8. 5. Nor is it unlikely, but that those of Chittims posterity, were dispersed into diversor those forementioned places, out of which Merchants had traffick with Tyre. But this branch of the which Merchants had traited with 1 yec. Buttus Dishern of the verfe, concerning obstim, is by divers diverfly expounded. Fre forme refer it to the words beforegoing: a not of theke, fonete the fifth word, it was first, or spoiled from the Land of chitting, that is, fay fone of them, from Citilian, by which way Alexander brake into the Eaftern parts, whereof, yee, I find no particular mention, in the fories of those times, Others, from Macdonias, whereof Alexander was King, and from whence, at firth, he fee forth: and for the Authorite the Macagine confinable rates in whatenover a learned Wirer of the Maccabees constantly takes it; whatsoever a learned Writer in his Annotations, affirms, in the one place, by his own version, croffing himself in the other: and these both understand the place of that devastation, that by Alexander, and his forces, befell Tyre. But other joyn this passage to the words next beforegoing, thus rendring them, fo that there is no cutring, or coming, in from Chitlim, that is, to that the Merchants, who had wont from those parts to repair to Tyre, can now find no entrance thither. Thus they, that annex it to the former words. But most refer it to the branch follow-

ng,reading the text. from the land of Chittim, it is revealed to them] Which yet is diverfly expounded. Some, from the Merchants of Chittim, that are neerer at hand, is the overthrow of Tyre reported to those of Tarfhifn, that are further off, Others by the Merchants of Chittim, trading to Babylon, the Babylonians have been informed of the wealth of Tyre, and incited to invade it : or, the Tyrians have by them been informed of the Babylonians evill purpoles against by them been informed of the Babylonians evill purpoles against them. Others, tom the land of chitism is apparent to him: a Sc Chap.

40.18. 56.1.07, it float fad fundamly upon them, to wit, the Tycians to them, for, on themas Plalm 9. 4. Evod. 15. 15. or, as others, on it is on the town to wit, Tyre 2 so to 10.21, but the pronoun is in both places malculine. Others, lastly, from the land of clittim whe foundation difference of a clud them with them The word fundament.

Chap,xxili. For time, that solitoning the did circes, remace it, it is, or, fire it lead reprive, or, or in the captivity or, more generally, it is removed, or fir-ing gont as the word is uled, chap. 28. 12, they take no notice of the 1sh particle, such him, or tast them; (for it may lignifice either: as chap. 53.4.) which yet is not here fuperfluous. Amids this great variety, I encline to tho fe, that joyn those words, from the land o harbour in Tyre, or entrance, into it, denyed unto such as had wont to have recourse thither : to which is added, it is revealed to them, to wit, to those that formerly traded with her ; the report is come to them, how it fareth with her, that the is facked and spoiled, and there is, therefore, nothing for them to do there: and the whole passage may, as I conceive, be not amis, thus rendred, taking the initial particle in a double notion : as Jer. 4. rendred, taking the initial particle in a double notion : as Jer. 4, 0. & 11.5. (of which, Jee on Chapter 18, 3.) / for that file (Tyre) is fippiled, Jo that there is no house, nor coming is for those from chitms, a made house to them, as chapter 21, 4. Dan, 10. 1. So the words run finoothly without rub; and many needlest difficulties are taken off, wherein most of, the other readings received, do note flatily entangle us. I shall add only, what one of the Jewish Commenters hath on this place; because I find it seconded by a man of great note; to wit, that by the Chittim. nna it reconstants are termed, verf. 12. are meant the Chulhit, a people inhabiting fome part of Susiana, to the East of Babylon, called also by the Greeks, cissia. So the meaning should be, from Chaldea, and the parts adjacent shall this evil befall them

Chantees, and the parts adjacent man this evil betail them, it is the limit and leave to the judgments of other, what doubtful whom the Frophes there either fleaks of, or fleak judgments. Most Interpreters understand by the 1th Inter mentioned, Tyri is felfs, for called because it flood within the Sea, environder or one about with it, Ezek, 27. 3,4. & 28.2. untill by Alexander it was adjoyned to the Continent : as Pliny, lib.g.c. 19. The Inhabitants of Tyre therefore, fay fome, are here advised to be quiet, and not trouble themselves, about courses to be taken for the desence of their city; fince, that all would be to no purpose. See the like, Jer, 8. 14. Pal.
4.4. But this feems not to fuit well with the main current of 4.4. But this technical well with the main current of the context, running all along in the Prophetical frain, in speak-ing of things to come, as past and done; and of Tyre, as already, ei-ther spoiled, or destroyed: and others therefore, on better ground, ther spoiled, or activoyed; and others therefore, on occur ground, suppole, that the Tyrians are here called upon, (as were her merchants before) to mourn for her, and to be silens; that is, to leave their boasting of the state and wealth of their city, and their rioting and revelling, that formerly they had used, ver. 7-9. (see the like chap, 22, 2, 13.) and to fit down in filence after the manner of mour ners. Job 2.8,13.chap.47.5. Jer.8.14. Lam. 3.28. and this I suppose to ners_jou 1.0315-merga-(1)fe1.014-min-312-min 11 uppole for be the genuine meaning of the word. Yet four other, among whom one of the Jewith Commences, on the place, Juppole the word, Iff, to be taken here collectively. Its, for Industria oz, and hosfy, and for for oxer, and hosfy, and differ for oxer, and hosfy, and llands, had trading with Tyre; either faid here, to lit down, and give over their trade; the city, with which their chief traffick was, being destroyed. For they read the words, not imperatively; but enunciatively,not as adviting them what they should do:but as relating what they do; they are fill: or, as others, called upon, & advised to forbeare going to Tyre, or looking any more after her, as the word is used, Ezek, 24.17.or, willed to be down, and mourn with her, and for her, as thofe ver. 1.

thou whom the merchants of Zidon, that paffe over the fea, have replenished | Heb. merchant that paffetb : as Gen. 23. 16. Prov. 31, 14. The Sidoneans being merchants, and trading also by fea. helps to fill the mart at Tyre with their wares, being not far from her; and finding a good market for themselves with her; though in Ezekiel, they are mentioned rather as her marriners, then as her Exected, they are including launce as not instruct, then as her merchants, Exect. 6.8. but they might well be both. Some read the words, the merchants of Zidon, than paffe the feature different types, are fall, allo, or lifetantiupplying the verb from the former branch. For Tyre falling, Zidon being so neer t and in some fort, and only the contract of the contract Syntax feems over-forced.

that paffe over the fea] Or. as we ufe to fpeak, that craffe the

replen shed Have haunted, and enriched; fo Tyre speaks in her pride upon the fall of Jerufalem, I fhall be replenifhed, Ezek, 26, 2.

shall grow great, and rich.
V.3. And by great waters, the feed of S.hor, the harvest of the river is her revenue 1 yee further described, as before by her trade with Zidon, ver. 2. Sohere, by her traffick with Egypt. See Ezek,

by great maters] By the midland fea; by which the wares of Egypt were conveyed unto Tyre, Pfal. 104.25.8: 107.13. See chap. 18. 1. and some therefore supply here, the word, came, or was brought, thus reading the text, by great waters, came the feed of Shi-hor, it was brought unto her, and the reading feems not amifs. See the like defects, Jer. 51, 25, Behold, I come against thee, Vial. 120.7. 1 am, or, stand, or, plead, for peace. See ver. 5. Howbeit, the Jewish Writers suppose here a trajection in the text; and by great Pliny relateth, I. 5. c. 9. branching it self into several channels

tion upplyed, as it is found complest, Brek. 12.14. Mic. 1.6. for as maters, understand the waters of Nilus reading the words, the for those, that following the old Greek, render it, it u, or, the is led feed of Nilus befule those great materials chan 12.20 but the whitereading feems the better

results are creek contented to reduce a square at the following series is the name not of a river, but of a fown; studie indeed in the confines of Egypt and Syria, in a walte place, not far from the Sea, so called, from the condition of those that were first placed in it. For an Ethiopian King, having, as they report, sometime sub-dued Egypt, and finding the Kingdome much pestered with theeves and robbers, to rid the land of them, being loath yet to kill them, especially, being so many, only cut off their noses, and placed them in that Town, which there of purpose he built for them. So Strabo.lib.16:Diodor, I. I.c. 60, and Steven the Byzantine; Plity also mentioneth it, 1,5,c,13, and Ptolomy, 1.4. nor appears it, that this Town flood upon any river of note. For Diodore writes of it, that it had no good water neer it; nor was that very good, that they had from Wells funk within the city. Sihor therefore, (as this very place alone might suffice, were there no other argument to prove it) is no other then Nilus, as the old Latine also here renders it. For how about a thing were it to imagine, that either some for y rivulet, of which scarce any record because it lay on the skirts of the country, should give the name to the whole Kingdome; as Trude to Englandor, that the grain of Egypt flould be termed the feed of some such petry brook, tunning along through waft places, where starce any tillage at all could be had? Bessen, that the ancient name, that the river Nilus was known by, latimates as much. For Dionyle the Geographer testifies, as also Pliny, l. o.c. that by the Ethiopians it was anciently called Siris, that is, as 5. that by the Ethiopians is was anciently called Snn, that is, is thole inform so, who are skilled in that language, according to their manner of forming words, Shihin, or Shichin, which comes very nect to the Hebrow Shihon, or Shichon. Whence also for many aames in the Egystian conque, of Ofring, Buffrn, Petolipin, and the likerfor an ablutd thing it is, as Eultathius, on the Geographer, observes, to Igive Greek notations of Ethiopian, or Egyptian appellations. The Hebrew name Shicher, hath a notion of blacknes it, as appears by the common use of the fountain, whence it (prings, and other the islues of it, Job 30.30. Levit. 13.31 337. Can. 1.5.8 5.11. Lam. 4. B. Zach, 6.2. 6. and the colour of its water feems to have given the river that name. Whence also, the Greeks lecents to have given the river that name, Whence allo, the Greeks are decread anciently to have given it the name of Egypt, (as Eufathist obferves, that Homer doth in his Odyffes, 1.1. a.) and to the laid from it, which the ancient Writers called the gift of Nila, as produced, all the lower part of it, by the initialation of the river, and hol lim it brought down with it, and left there behind it, Herodot. 1, a.) and Strabe, 1, 1.) nor from Egyptus, a meer figurent of a man, fuch another as Nilaus, thould give Nilas his rame, Diodore, lib. 1, c.63; but from the colour of the water, refembling, not fo much the Eagle, thence fo called by the Latines, as the Vulur, termied Egypius in Greek, To which purpofe, allo, Eustathius further informs us, that it was likewife upon the fame ground, anciently by the Greeks, called Melas, which fignifies black and thence, by the Latines, in old time, Melo; as Festus, and Servius, on Virgil observe: To that both the prefent text, terming the Egyptian wares, either growing upon the banks of Nilus or procured, and produced by the water thereof, bateling the Egyptian foil, the feed, and howeft of Shibor; a sallo the name, by the Ethiopians, given to the river; the very lame, in a manner, with it; and the netation of the name concurring with those, whereby the Greeks anciently flyled it : do all joyned together, strongly evinge Shihor to be no other then Nihis. All that can be objected against it, is this, that the titen runn. An that can be objected against it, is this, that the Egyptian Shibo, or the river of Egypt, is mentioned, as one of the limits of the land of promile, Num, 34.5. Iohn 13, 3.8. 14, 4.47. I Chro, 13,5. within compalle whereof the land of Egypt came not, nor did the liftaclites ever politific for far, as Nilus; To which may well be answered, fish, that in like manner, is the river Eu-phrates recorded, as a limit of the same land, Gen. 15, 18. Deut. 1.7. & 11.24. John 1.4. and yet read we not, that Gods people ever posses. fed,or inhabited, at least so far. Though of Solomon it is faid, that; he reigned over all the Kings, from the river, (to wit, Euphrates as Pl 72.8.) even unto the land of the Philishms, and to the border of Egypt, 2 Chr. 9. 16 they attained not to the full extent of the boundaries by God affigned them:partly, through their own negligence and cowardile, Judg. 1.21,27-33. Plal. 10.6.34;35 and partly, throught the just judgment of God, who for their transgressions and apostafies, after much of it furprized, refused to put them into further pofseffion of it, Judg. 2. 20-23. Hereunto may be added, that when Nilus is mentioned, as a boundary of the promifed land, it is not fo to be underflood, as if the limits thereof reached as far as the main' body of that river, or any branch of it, ran: (for then it should take, in the whole lower region of Egypt ; which the river Nilus, as

Chap. xxii. doch on either fide, by her embraces determine) but any fuch branch on built, and peopled it, that lay formerly wafte: luftine, l.b. 18. And in Johna's time, though Tyre had the name of the fireng city, Joh. of that river, or fireani, thence derived, as lay neerest unto the land in Jonius steme, triough systemate in tension or see Jones, 6-73, 6-10, 2, 9, 9, etch ad Zielor the name of the great estimation, 13, 82, 19, 82, 83, though far inferiour to it for florength, yet for auplitude, far exceeding Tyre; in regard whereof Strabo tells us, that it was questioned in this time, wheather of the two ubusil be redoughed the chief ty of Picneis/gamean while they are wide, that from of Canaan, and bounded Egypt on that fide. Now the nearest main of Canaan, and bounded Epypt on that fide. Now the march main thannel is that of Pelulium, as that of Canopus, the furtheft is out of which a lefter factor illuming makes the leas, or lake of Sirbonis, of a greatlength, and vast depth, dividing Egypt from the Edomices; that lay on the upper part of it, and the Phillithnes, that confined upon the lower as Herodotel. 3. Strabilithes that confined upon the lower as Herodotel. 3. Strabilithes that confined upon the lower as Herodotel. 3. Strabilithes the Agricus and the Phillithness of the Agricus and the Phillips of the Agricus and the Agri that epithet given to Sidon, would produce us two Sidons, a greater, and a less as there were two Tyres, the old, and the new and no less wide are they, who suppose that the city Sidon was so called c.t. teftifieth, by a narrow paffage, the water thereof through wait places, finds out a way to the lea : that which Brocard allo are wine are sucy, who suppose that the city Sidon was to called from the flore of fifth that it abounded with, shrough the neigh-bourhood of the fearaffirming withall, that Sidon in the Phenician tongue, fignifies a fift; luftine, lib. 18. But perither doch Sidon in that wan paces, most out a way to the ten a trust waters program allo c.6, aretheth, having been an eye-winter is dirfare that follow-ing the common errour, he would have this little gut, or gutter, to be that, which is in Scripture termed Sir, and theritor of gentless, and theritor of graphs. So in Scripture, Nihut should never be named, and oblique gypt. So in Scripture, Nihut should never be named, and oblique language, being of neer affinity with the Hebrew, and derived from it, fignife any luch thing nor had the city thense its name, but from Siden, one of Cananas fons, Gen. 10. 15. 1 Chron. 1-13: who either zill, or drill of water, derived from it, instead of it, should, which whether it be probable let other deem. For howloever the river himfelf, or his iffice, fettled in those parts, founded that city, & called without further addition, be in way of eminency, ufed fometime of is after his name. for the fea hath fpaken, even, the firength of the fea, faying [Sidon is brought to shame and confusion, because Tyre, of whom the before Euphrates, ch.7.20. Jer, a. 19. as it is also of Nilus, ch. 19.5. and in this verfe; yet the name of Euphrates; is withal, frequently mentionfo much boafted, and upon whose trading the much depended, ver. ed,Gen. 2.14.2 King. 23.29 & 24.7. Jer. 13.4. & 46.2. & \$1.63. nor doth ir feem to stand with reason to imagine, that Nilus, so fa-

once; be therein named. the harvest] The word harvest, is here taken in a large sense: the narroll 1 line wore narroll, is necessare in a large teale; for whatlover, either frinking out of the ground, of from fuch plants argowonis, is for mans use wone to be taken, at certain simes, from either. See on Chap. 17. 11. for they feam to cut out the text over-curiously and needled by or effection the cross of it, who by less would have understood the flax alone; and by harvell, the

mous, and fo oft spoken of in Scripture, yet should nor, so much as

of the riser To wit, Shihor, at Nilus, before-mentioned. For the one branch speaks the same, in effect, with the forum: save that the one hath a slance, at the feed size, and the other, at the harvest; the triper, for Nilusar Exck. 19.3, 9, called more fully, the view of E.

gpp, Amos § 8. 8. 9.5.

"her revenue] Or, was her revenue: Whatfoever Egypt,
his her revenue] Or, was her sequence,
hy, and as plentifully toher, as if it had been, both fown,
hy, and as plentifully toher, as if it had been, both fown, ay, and as premising voters as it is has been, some lowers, or planted, and reaped, or plucked on suppose for her use. The word is generall, for all kind of energale, of grain, fruits, or the like, Levit. 23. 39, and 25.25, Num. 18.30, Deut. 14.22, and

ond fic is a mart of Nations 1 Or. fice was a treader with Nations. The word translaced mart, significe properly note a merit, or manager, that is, a place of tradefout reads, or traffice, or metricandific tells ver. 18. Frow. 1. 1. 8. chap. 45: 1.4. and former of the Hebre Commencets, therefore, tippole; a defect of a word to be fupplyed, a militelle, or owner, of tradets, adjets cannot be analyzed, detect, for hings of defect, or defective, the click. 1. 1. 3. and floys, former or malters of final, and profit of the property of the suffer of the commence of the comm and fic is a mart of Nations] Or. fic was a trader with Nations. Nah.3.4. And thus is Tyre termed; a trader of, or, for, or, to, or with, nations: (for it may be any of these ways rendred) because the had trading not with one, or two, but abundance of feveral nations, far and neer, being, in regard of her fituation, a most convenient place for them; and was therefore the greatest mart of the known world, in those dayes, for all manner of merchandise. Whereof, see at

large, Ezek 27.4-25.
V.4. Betbou ashamed, O Zidon] The denunciations in this Pro phecy, are directed, and darred, as well at, and against Zidon, as Tyre: an the like is done alfo, Jer. 47.4, because it was a neer neighbour to Tyre, and though it were not under the fame government with it; (for it appears, that they had several Kings, Ier, 27.2.) yet were they fo linkt together in commerce and confederacy, that they feemed as one State; in regard whereof, we find them fo often joyned in Scrip. ture, Joh. 19. 28, 19. 2 Sam. 24. 6, 7. 1 Chron. 22. 4. Ezra. 3. 7. Jer. 25. 22. Joel. 3. 4. Zach. 6, 1. Mat. 11. 11. & 15. 23. Mar. 3. 8. 8. 7. 24. 31. Luk. 6.17. 10.13.AC. 13.20. and the fall of the one, therefore, the more principall especially, must needs prove the overthrow of the other. Howbeit Ezekiel hatha Sermon specially directed apart unto, and against Zidon, ch. 28. 20 24. severed from those severall ones denounced against Tyre, Chap. 2.6.& 27 . & 28. 1. 10, and verf

B: afbamed Or. confounded. As Pf. 25.2,3 & 119.6

of zidon Heb. Tidon. for which the Greeks and Latines have Sidonator Tifon, Sion, Ron. 9.33, & 11.16. Mat. 11.21. This city for antiquity, was in likely hood ancienter then Tyre; for we finde records of it, for ancienter then any of Tyre, Gen. 10.19. & 49. 13. And it is observed by Strabo, lib. 16. that Homer makes mention of Sides, but not of Tyre; which being at first but a final rocky Iland, was not much regarded, untill fea-trade was grown rife; and it was then observed to be a place fit to settle a mart in, for the midland featand as fome forraign histories report, until the Sidonians, being driven out of their country by the King of Ascalon, by shipping, betook themselves unto that Iland, as a place of desence, and there-

is utterly walted and ruined, ver. 1. s. is uncerty water a near times, yet. I.

sto fea' The fea-coaft fay fome, thereabout in generalizer, those
that trade by fea, As ch. 60.5, But the most Both jewish, our s, suppose Tyre to be here so termed because she was situate, as an Iland within the fea,or, in the beart of the fea, as it is, Ezek. 37.4 & 28.2.

The state of the s

Mast, 3, 5, and environced with the lea, Sec on ver. 1. And it was from one sherefore for flengthys, well as Sidon for greates[, 16, 16], a, 8, 3, 9, and did rule therefore, and command the ka in those parts, But of the firength of Tyre, (see Curist), 4, e. 1.

I travel was, no bring for left behildren; neither do I nearly up young men, no bring up our just] Thus in the midland leaps some, or that parts of; inner about Tyre, so other foure, or, Tyre it foll rather, as the most and the best, brought in, speaking by a theterical forms. and founces of force he are the control of the con frame, and finencis of speech; as in the person of a woman be-mounting her felf, and bewaiting her present condition; that hath monning ner terr, and dewanting ner present constant as that many children, but now either a wholly bereaft of them, nor is like ever to breed any more: on; but a sikele comfort of them, and help from them, as if the never had born any. Some read the and help from them, as it we never non-unit as our vertices had them, implying that how lover the was plentful in people, whom the breadupin to great abundance, that with her calonies the peopled many other places: (of which fee Strabo, 1.26. Mela. 1. 3. 4. 6. Pliny. 1.5.c. 19.) yet now the was to wasted and worm out that the was not able to bear, or bring up, or lend forth any more; like Naomi, Ruth 1.11,12. And this feems the plaineft; and most naturalliense of the place. Howbeit, others read them in the time past; and some, as spoken by way of interrogation. Haut I not travelled, and brought south children, and brought up young men, and reared up virgins? As complaining, that albeit the had to done, yet that none of them now had come in to her fuehad to done, yet that note or them now mae comb in to ner un-cour; like that of Jerusalem, of all the sont that the had brought forth, and brought up, there a never a one to take her by the hand, ch. 51.18. And this, say they, is that, which Sidon is willed to be ashamed of ithat the had not offered her felf, to the relief of her mother city: but Tyre was indeed rather a daughter of Sidon, then Sidon daughter to Tyre. Others conceive the words fpoken, in an optatize form and fense: as withing, that she had rather been alwaies barren, and had never bred or brought forth any: then to breed and bring up children : either for her felf, to fee the destruction of them, or for them to fee her dreadfull and to (ee the definution orispem, or for them to fee her dreadfull and funnful ruins. See Hol. 91.11,4. where Tyre and Ephraim are compared together; but this fenfe, how the letter will well best, if fee not: And others laftly, (to omit all others,) as lamenting her calamitous condition; being as one that had never bom, or brought up any children, her people and inhabitants being flain and defiroyed, either in the fiege, or in the fungraid of the eity! of whom what havock was by Alexander made in his rage, after he of whom what navock was by nicetainer instate an intege, sited in all at taken the citys partly, for the long flay they had put him to in the fiege; and partly, for their barbarous breach, of the law of nations, in mudering his Embaffadors, and throwing their bodies in contempt into the lea 1 (the violation whereas, fo much incenfed David against the Ammonites, 2 Sam. 10. 4.& 12.31.) See Curtius, 1.4.c.4. See also concerning Nebuchadnezzors dealing with Tyre, (who might likewise be the more enraged against it, because he had fpent thirteen years in the fiege of it, as Joseph the Jew, out of the Phenician records against Appina, 1.) Ezek 26,6,8,11,15. & 27,3, and see of Babylon, ch. 47.7, 8.

Irravell not, nor bring forth children] Cities are in Scripture re-

fembled to teeming women,ch.47.8,9.8.49.19,21.8.51. 18. 8.54.

1.3.8 66,4,5.8 66.7.8. 1.30c 00.7.35. to 1.70c; men] Hcb. greaten : that is, bring up, till they are grown great (as ch.1.2. & 49.21. & 51.18.) choice young

men. See ch. 9. 17. & 40. 30.
nor brought up wirgins | Eather weared them up to womans flate.

Chap, xxiii. till grown up to height, and made fit for marriage, as of young men the like, in another word before, having in it a notion of greaters Plal. 144. 12. as this of height, Ezek 32.5. and fo the fame thing, though in divers notions should be faid of either; or, advanced them, as the word is most commonly used, I Sam. 2.7. Job 17.4. Pfal. them, as the work as more commonly upon 1 saint 17,100 17,4,1711.
37. 34. Prov. 4. 8. To wit, by giving or placing them out in marriage; that which with our English phrale well accordeta. in marriage; that which with our ringhib phrale well accordeta. Both the words, this and the former, are together found, Ezek. 31.4. and before here, chap.i. 2. See there. A large illus cannot be a seen and a second control of the cannot be a seen as a second control of the cannot be a seen as a second control of the cannot be a seen as a second control of the cannot be a secon be atchieved, unleis children be as well brought up to maturity and ripness of growth, as before that, bred and born; nor, these of the femal fex especially, in an honest and desireable way, but by advancement of them in marriage; that which it may be is alluded unto, the rather, by the Prophet in these words, because, persons broken in their estates, have not now, those means and abilities to prefor their daughters, that formerly they might have had 50 it is, as if
Tyre had faid, I am not able now to breed children, to bring up fons, or to prefer daughters, as I had formerly wont to do. The parti-ele, as well negative as copulative, is in this branch wanting, to be supplyed from the former, as Pf. 9.18.ch. 18, 28,

V.s. As at the report concerning Egypt, fo shall they be forely pained at the report of Tyre] A second effect of the overthrow of Tyre, in regard of others, neighbouring persons and people: to wit, that as her allies and allociates were basons imitten with extream forrow and thame, in regard of the lofs and dammage they fuffained in their wealth and flate, by her fall, Ezeka, 7, 3, 4, cr. 1.4. So both they alfo, and others befide them, flould be surprized with fore fear and pain; a not without cause, mildoubting that their turn might be next; at leaft, they could not fit fure, or be fafe, when a place deemed to impregnable , las that, was pulled down. See Ch. 19.7. Some refrain this effect of Tyres fall, to Egypt only : thus reading the text, when the report (to wit, of the fal of Tyre, came to reading the teat, when it is the graph they are forced prained, or, much official the treport of Tyre at the hearing of her downfal:) or according to the treport of Tyre; that is, according to the fear and amazement that the Tyrians were furpilled with, when they heard amazement that the Tyrians were furpilled with, when they heard the treport of Tyrians were furpilled with.

of Nebechadnezzars comming against them. The Egyptians, say they, were much amazed and troubled upon the tyans, Jay they, were much amazed and troubled upon the ty-dings brought then, how it had, fared with Tyre; patty, in segard they had much metchandide there; which much of necessity micarry; and partly, because that block being removed, hat hay in the Affyrian, or Chaldean Kings way, he should now have freer patting, and readdier access unto Egypt; and the par-icle translated, as, doth sometime also fagine sw/m, or, or som st, as it is remoted, Josha 2, and for the defect of the verb, see on ver.3. And this reading, besides some of the Jewish Commenters the ancient Greek, and old Latine have, whom many of ours also the ancient Greek, and old Latine have, whom many of our alfollow-But the effect here mentioned, [cents to be more general, as it is allo by Erakiel at larg related, Back, a6, 19,18,257, 35. Te wir, that sath fall of Egypt, or, the overthrow given the Egyptians, did terrific and affright many neighbournations; yea, for many ascame to the hearing of it; 16 hould the fall of affright and affright and affright and affright and affright and affright and activity the formation of the property of the following of the property of the pro Now against this version and exposition, the only objection is that by Nebuchadnezzar Tyre was destroyed, before Egypt :as appears Exck, 29.18.20. To which (besides what might be returned, that Exec, 19, 10, 20, 10 when the content was a light to returned, that it is not fo elect; at what time, or by whom, the judgment here denounced, was upon Tyre inflicted;) aniwer is two wayes returned. First, by font granting it to be spoken of the destinction of Egypt by Nebuchadarzza; that as other people should be affirighted at the fall of Egypt, when it should come: so should othersal o be, at the fall of this strong city. Secondly, by others it is answered, that what is spoken here concerning Egypt, hath reference, not to that conquest of Egypt by the Chaldens, butto an over-tunning of it, fay fome, about Efays time, by the Affyrians of which fee on ver. r. Or, as others, railing far higher, to the fearful judgments inflicted from God, on Egypt by the ministry of Moses, that ended in the defluction of Pharao, and all his forces, in the red fea; the report whereof is faid to have fruck fear, and dread, red lea, the report whetever is and to have trutke Jear, and article pain, transfilling, and amazement, in the Edomics, Modolies, Uthislithes, Canamies, and other people round about, Exod. 13, 14-16. John. 2, 9.11. And this layers way, go the greater part of the Jewith Commenters, who yet fome of them, fondly & needletly buffe their brains, in paralleling the ten plagues of Egypt, with thole things that befel Tyre, Sec ver. 11.

Es at the report concerning Beypt] The particle at is wanting, so be supplyed, as Pf. 18,44 the report Heb bearing, as ch. 53.11. con cerning Egypt; as the particle is used, chap. 8.12. There was much af frightment; or, men were much affrighted, is to be supplyed in this branch, from the next: as in the like speech, the one branch is oft made up by the other, See 10b 24.19. Prov. 9. 7.8 13.1,2,11. Chap.

fo shall they be forely pained The note of fimilitude is wanting, a oft in the latter part of fimilitudes. See Prov. 25.12. & 26.11.

forely pained[The word properly fignifies womens travel, wherein forety painted The word properly figures womens travel, wherein termbling and pain concur, Pl. 48.6. See chap. 13.8. The verb is indefinitely here used; they shall be in pain, that is, there shall be much pain; on, min shall be much pained, See on Chapter

at the report of Tyre Or according to, as the particle ordinarily fi ifies. Ch.1.7 & 8,20. & 10.26. but here rather, as our English rendreth it.

V. 6. Pajs ye oute to Tarshift, howl ye inhabitan's of the Ile] Whom these words are spoken to, Interpreters are not agreed on. Some conceive them fooken all to those, that had trade and traffick with Tyre: expounding them, ye that carry the tidings of Tyres fall, get ye over beyond the fea; and ye in the Hands, and elfewhere, that had dealings with her, lament for her, upon the hearing of it. Or, ye Egyptians, and others, that had wont to haunt Tyre, turn now over to Tarteffies, or Tarfies, and mourn for your loffes fustained at Tyre, by your wares there furprized, and your trade there at an end, Ezek, 28. 17. Other fuppose them to be spoken to the Tyrians themselves either in whole, or in part, by this kind of speech infimuating what thould befall them, as before the like, ver, 1, 2. To wit, either that they thould betake themselves to the fea, and by help of their thipping feek places of harbour, and thelter, elfewhere abroad, to which purpose some relate, that in the time of their fiege (but by whom fay nor,)they font away many of their people to Carthage : or, as others, and to the Chaldee Paraphraft, that they should be carried away captive by the enemy, into transmarine parts, which forts well with what follows after, ver. 7. nor need we divert from them, to any other, the latter branch of the verie; as if the inhabitants of fome other llands, which they either palled to, or palled by, in that manner, should have for them, as the ships of Tai shifth are said to do, ver. t. when as this their transmigration, would undoubtedly minister matter enough of howling and lamenting as well, if not much more, unto themselves as unio others and that they were before here called, the inhabitants of the Hertow it, on which Tyre flood; whereof, and why it

was so called, See on ver.2. 10.
V.7. Is this your joyous city > whose antiquity is of ancient days > her own feet finall carry her afar off to Jojonen The Prophers words infulting over Tyre, and in bitter manner upbraiding the Tyrians, for their vain conceit, and prefumptuous vaunting of and confidence in their vain concert, and prelumptious vainting of and confidence in their city, as well the poup and pleafure, as the antiquities of it, as if having continued to long, in to proferents and flourithing a condition; the weie now past all hazard, or fear of any change; whice as now they might fee her in a very mean and forry condition, compelled to travel on foot, far, at the pleasure of those, in whose hands the was tallen.

your joyous city] Heb. a joyous, or revelling one, unto you, or withyou; for city is not in the text, no more then in the next verfe, nor ver, 11. yet may well be supplyed, for so is Jerusalem styled a jayous city. Ch. 22. 2, which one of the Jewish Commentersparalleleth ally, Ch. 23. 2, which only of the whole darth; 23 if the mean-ing wors, the city, that you may all the country over glosy of, and ropyet in, But I (lappoid, well weighing the Prophets words, and his wonted manner of ipeech, it will appear, that he fpeaks rather of the city, as of a flately and lafe(vious Lady, that I yea in all manner of city, as or a tractry and lateryons Lady, that i was in all manner of bravery. & joility: its thus your jolly, or revelling Lady, as ye accounted ther, that lived in so great planty & excess? See of Babel, ch. 47. T, 5, 8. and of Tyre, and her joility, Ezck, 26. 13. as also of Sidon,

Whole antiquity us of ancient days] Heb. from days before, or days of antiquity, as ch. 3 26. For the antiquity of Tyre, Joseph the Jew tels us in his antiquities, 1.8.c. 3, that it was built two hundred and forty years before Solomons Temple, that should be about Gideons time. Justine goeth higher, lib. 18. and faith, it was built by Agenor, the Phenician Cadmus his father, and that should be about Joshualt's time; and fo far, we are fure of its antiquity: for we find it standing, a firong City in his days, Josh. 19. 29. and how long before it had flood, we know not. For, as for the fables of Annius, his counterfeit Berofins, who I s. tels us, that Tyeas (the fon of Japher, Gen. 10.3.) built Tyre, and fo brings the founding of it very neer up to the Floud: We give as much credit to them, as to the tale, that the Tyrian Priefts told Herodote,as himfelfe reports, lib.a. that their Town had then flood no loss then two thousand and three hundred years, & fo carry it up above the Floud, But of great antiquity it was, doubtlefsfor we have infallible record of about feven hundred and forty years past, when it was found built and a place of special note, before the time of this Prophecy:but a fond thing it was therefore, thence to conceive, that it must need a stand, and continue in that flaunting and flourishing condition, that she had formerly enjoyed. Seever. 13. So Babel. I shall sit as a Lady for ever, Chapte:

Her own feet shall carry her o far off to fojourn.] An elegant de-feription of one of the weaker Sex, having lived plentifully, daintily and deliciously but now led captive into a far country, to live there in a forry and servile condition. She shall not now, as heretofore(like some gallant nice Lady, that out of state and delicacy either fcorneth, or will not adventure to fet the fole of her foot once to the ground, Deut. 28.56 (be carryed in her Coach, or Litter; or, in flate, and pomp, ride out as a Princels: but the fhal be compelled to travel on toot, as a Lackey, or some other obscure and mean person, Eccl. 10. 7. and that not some thort journey, but into some remote countrey, far diffant from the place of her former abode, into Allyria or Chaldea, or some of their Provinces not there to reft, or have any place of fetled abode: but to fojourn there as a ftranger, in flavery 7 V hurrie d

over her See of Babel ch. 47. 2.

V.8. who hath taken this counfell against Tyre, the crowning City?] This demand is made in way of admiration, as by some wondring, who either could endure to plot, or put in execution, such a defign, against to not le and gallant a City as Tyre was; or was able to effect it against a place of that impregnable frength, in which she

had fo long continued, ver. 7.

taken this connell [Fleb.confulled this, that is, contrived it, as ch. 7.5.or, dev fed it, ch. 32.7. or, purpofed it, as ch. 19.12.or, refolved it, as 2 Chron. 25.16. Chap. 14.27. or, Which I conceive to be fitted here ylaken the couries as Abb. 2.10. thou ball taken a courie to bring the couries and the couries as the couries to bring the couries to be seen to be s Shame to thine houle, for all these being the wonted effects, and con-sequents of counsel, are of contained respectively under that term; or, are taken in, together with it, fo the word, to confult, is frequent'y ufed, for, by or upon confultation, that is, counfel given, and taken, to contrive, devife, purpofe, refolve, take a courfe. (Of whi h manner of speech, see on chap, 14, 12. and 22, 18.) nor is the term of confulting in this notion unufual, as well in other learned languages, as in the Hebrew; for fo both in Greek and Latine one is faid to have confulted well or ill for kinfelf, when the meaning is, that he hash taken fome courfe, either behoovful, or prejudicial to hanfelf; which being not observed, hath caused a misunderstanding of a proverbial verie, used both in Greek and Latine, whereby, as it is commonly taken, thould be faid, that evil counfel u worff to the Counfellor, or him that giveth it; whereas the right meaning of it is, that evil courfes, or contrivements, are worll to the contrivers sto him, or those, that contrive them, and take them, as Pf. 5, 10.8 7.15, 16.8 9.15, 16.in the first of which places, the word counfel is also found thus nied.

The crowning City] Heb the crowning, or crowned one: for the word City, as before, ver, 7 is not in the text: But fo is Tyre termed, either as a flately Prince so being a royal City, Jer. 25.22.8 27.3.) wearing a goodly rich Crown, Ezek 27.3. & 28.12-14.or, as one that crowneth her followers, and favourices, her merchants, and inhabitants, with wealth and flate, Ezek. 27.33.

Whofe Merchants are Princes, whofe traffichers are the honourable of th. earth] With whom Kings, Princes, and great Potentates trade; or, that makes those that trade under her, and with her, as rich, and as preatas Princes, Ezek, 37, 21 33 See the Allyrian vanits, ch. 10.8. and of Babylon, Rev. 17.2. & 18.3. Cineas one of King Pyrrhus his counfel, faid of the Romane Senate, it was a Comfel of Kings. Plutarch in the life of Pyribus, and Pyribus himself of Rome, thatit was a City of Kings: Jerome on this place.

V.9. The Lord of Holls hath purposed it.] An answer to the former demand, ver. 8. declaring not onely who it is that hath contrived, relolved upon, and put in execution this defign; (for the Prophet speaks constantly of the overthrow of Tyre, as of a thing already done but the end, and aym also that he had in so doing; to pull down the pride and infolency both of Tyre, and of other great States and Perions, that were grown to a great height of haughtines, the fin, that God most abhors, and can worst brook, Pf. 138.6 Prov. 3.34.& 6 16,17.ch.2 12-17. Jam. 4.6.1 Pet. 5 5.

Lord of Holls See ch. 1.9. hath purposed it Heb. confieled it. See ver. 8 and his counsell shall

Rand, Pl. 33.11.ch. 14-24.26, 27.

to Hunthe prid. of all glory its flain, or pollute, by pulling down or throwing down, as fome polluted and filthy thing; to throw it down as fuch, or by throwing down, to make it tuch, when it thall come to be trodden upon, and trampled under foot; lo Pfal. 89.30. 44.chap.14.12,19.and of Tyre, Ezek 27.16, 17. and 28. 7.in both which places, the fame word is used.

the pride of all glory] The word translated pride, fignifies first excellency, chap. 4.2.th. n pride, or infolency, ch. 13.11. because the one rif eth usually from the other the latter, beauty, low-linely, such as pleaf eth the eye, or the eye is wont to be taken with, as Gen. 3.6. Ezek 24.16,21.1 Joh.2.16. of the word, fee on ch.4. 2. All such goodly flate, as people are wont to pride themselves in : And Tyre is principally taxed for herpride, Ezek 27.3.8 28.2.5,12,13.

and to bring into contempt all the honoureble of the earth] Heb, to make 12ht, properly 1 King, 12.4. Jon 1.5. then to fet light by, to con-tema, Exch, 22.7. or to confet to be fet light by, to make contemptible, to bring into contempt, 1 Sam. 2.30, See Job 12, 21, Pf. 107.40. Mal

all the honourable of the earth]or of the Land, as ver, to and chap, 5.8. and 9.19. either those of Tyre, and within her territory; as fome; or more largely and generally, of a great part of the known world; as others : which the subject matter of the next chapter feems to confirm : And indeed by the Allyrian was much done to that purpose, much about this time, chap. 10.9.10.14.8 36.18-10. as after, the like by the Chaldeans. Jer. 27.3.8, there is in the Hebrewan e-Regant antithefis, between light, and weight); as if he had faid. God is resolved to make light, or to bring into light account, all that bear meight in the world: for that the word prope ly imports. See

ch. 3. 5.
V.10. Pals through thy Land, as a river, O diagniter of That billy Land, as a river, O diagniter of Inhabitants These words some take, as spoken to the Tyrians, or Inhabitants of Tyre advising them with all possible speed to quit their Country and to betake elemitables to some other place for fastey, or imply, and safety there, either for the one, or the other. See Hack 16.4, ver.

hurried to and fro, at the will and pleasure of those that have power | ing, as some would have it, that they should pass away before the ememy into captivity. Others rather conceive them, to be spoken to the multitude of Merchants, ortraders by Sea, whether of Tagins, Tartefits, or other places, that had dealings at Tyre, to withdraw them felves from thence, & betake themfelves to their own homes, See hefore on ver. 6.

Pajs through thy Land Or. from thy Land, So those that underfland it of the Tyrians, either fugitives or captives : against which is objected, that the particle from, which is not here in the text, is never omitted, where mention is of motion, from place to place; to which may be returned : First, that in somewhat the like pallages, as this, it is sometime suppressed, as chap. 18 7. and 52.2. And again, that the particle from is not of necessity here:through, which our English version hath, will suffice, and is sometime omitted, as our Enginn vernon nath, wit turne, and is ioniccinic omitted, as Chap, 47.2. Jet. 2. to and laftly, that it may be fimply rendred without either, Paff, or Paff over thy Land, life a river. Make no flay in it fit the word of Paff, in this Notion, of a motion from place to place, doth frequently admit an acculative case attending it, Gen. 32.31. Num. 35. 10. Deut. 3.4. the note whereof, is very commonly omitted. But others supposing the text not to speak of the Tyrians at all, but of thole that traded with them, render it, Pafs away, or depart, or return'to your own land, go back to your own Country, 25 Num. 22.26. Joth 6.7.1 Sam. 27.2.2 Sam 16.9, the particle to, or unto being oft times concealed as Exod. 4.19.and 10.29.1 Sam. 20.6. Jer. 20.6. See

as ariver] By this some understand, a swift, hally, and speedy flight, alluding to the current of rivers, or land-floods, that falling by fleep pallages; from higher grounds, run with a lwift and ftrong fream, chap. 59.19. Amos 5.24.or, as a river that doth not flop, or flay, but runs on without intermission until it arrive at the Sea, Eccl. 1.7. Others conceive it, to intimate the flight of multitudes understanding it of those that traded at Tyre) as in flocks, or fnoles, in their paffage over-spreading the Seas; because the term of a river, is used in Scripture; as also, in other Authors, to note abundance, and plenty, chap. 8. 7. and 48. 18. and the word here used, is not a word that is general, common to all rivers, but peculias to Nilus, the river of Egypt, (which one of the Jewish Dectors supposets to be here intended) used of the main body of it, in the fingular form, Gen. 41.1,2,8cc. Exod. 1,22. and 2.3. and 4.9. and 7. 15.&c.and 8.5,7.and 17.5.chap. 19.7,8.ver.3. Jer. 46.7, 8. Ezek. 29. 3,9. Amos 8,8 and 9.5, Zach, 10, 11, of the many fireams of it, in the plural, Exod. 7.19. and 8.8. Pfal. 78.44 Chap 7.18. and 19.6. Ezek pura, axod, 7, 19, and 8, 1741, 78, 44, Chap 7, 18, and 19, 6. Ezek, 29, 3, 8c, and 30, 12. Now Mins, though a tile high, and with abundance of water over-fpread the Land, Jer. 46. S.Amos 8, 8, and 9, 5, yet is runs not (withly but gently and innorthly, as Pliny), 15, of Howbeig, all this hindred not, but that the phrase here may have a notion of fpeed, and hashe, as well as of sholes & multitudest Since that it is found used in the note continue as well as in the other nore. that it is found used in the one notion, as well as in the other mor is the word here used so peculiar to Nilus, but that it is used also, of other rivers and ffreams, as well in the fingular form, Dan. 12,5. 7. as in the plural, Job 28.10.2 King. 19.24. chap. 33.21, and 36. 25. nor doth Nilus wholly run fo, either flowly or quietly, but as is generally well known, with much violence, and exceeding fwiftness in some places, at its falls especially, as Pliny in the same place relateth; who faith onely, that as it comes down lower, where it finds more freedom, as wearied with its long pallage, by Io many, turnings and windingstat length it runs more calmly, and quietly then before it did. As for thole, that render the words, pass through th) country, as men pals over a river; or, as a thallow brook that mea pals over on foot: they carry little the w of probability with them, & I for bear therefore to infift on them.

O daughter of Turfhish By this circumlocution, some underftand Tyre, or the Inhabitants of it, (for the place is put commonly fo those that therein abide. See chap. 1.27.) called the daughter of Tar-It forthat is, of the main Sea, or the Ocean, because scituate in the Sea ma ntained by the Sea, and the famousest Sea-town, and mart, for Sea traffick, in all those parts. See on ver. 1, 2, 6, 7. Others, Tarfus, or Tarteffus the daughter whether Tarfus, or Tarteffus, or of Tarfus, or Tarteffus, for Tarfus, or Tarteffus it felt, as the like, ver. 12.) as if the Tyrians were advised to flee thither, leaving their own Land, the particle to or unto, being, though suppressed, yet to be supplyed, as before, But against this, is objected that where this form or metaphor of daughter is ufed; there not fo much the place it felf, as the people, or persons, there residing or inhabiting is implyed; which yet, it may e, need to be no bar to this exposition of the place; since that as well to the people of a place, as to the place it felf, men may betake themselves for resuge. But others conceive it to signific the shipping that used to Tyre, the daughter of Tarshift, that is, the ships of Tarthith, as ver. I flips in Heathen Authors also being called Virgins, or Damfels of the Seasor the Merebants that had trading at Tyre, for Riked, either as some, from the principal place, that they belonged unto: whether Tarfus, or Tarteflis; put here, to comprehend under its name, all places, whence any repaired to Tyre for trafficktor as other some from the main Sea, the midland especially, on which, their places of abode lay and by which they traded to and fro.

there is no more flrength] The reason, why either the Tyrians flould quit their country, or forraign people should leave them; to wit, because there was no place of thelter, or means of protection, 11.12 and fomewhat the like, chap. 47.1.

Hength Heb gride as Pfal. 109.19, where only, and in thisplace, it is in this form found; and in another, Joh 12.21, by it, is underflood, either the wall and rampire of Tyre, wherewith the City was begirt, ver. 4. but now gone, ver. 11. or her former might and power, whether by fortifications within her, or the Seaabout her, or her thipping or her Souldiery, or any other means what foever, now utimpping of net souther you any other means mattoever, now ut-terly impared, ver. 4, the girdle being an ufuall emblem of might and flength, Job. 38, 3, chap. 11, 2, and 22.21, in particular, Jone from the Chaldee Paraphraft, would have the girdle here mentioned to be their Souldiery, because the military belt, or girdle, was a ed to be their southers, became the minary so, or grains was a badg of that profellion, 2. San. 20. 8, Pál. 45, 3. Otherstein Ser, wherewith it was begist, until the enemy belieging it, by firange devices, and flupendious works, joyned the lie it food on to the Continent, thereby to render it allaitable from the flore: whereof fee Curtius, 1, 4, c. 3, 4, and Pliny, 1,5, c. 19, but thefe two latter, though fomewhat farfetcht, yet without any fuch fleaining of the word, do of themselves, fall within compats of the former; tor, as for their interpretation, it feems to me over-poor, and flender, (though fome of good note millike it not) who taking the word gradle, in its native

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fwept clean away, that there was not fo much as a girdle left in her. V. 11. He firetehed out his hand over the Sea, he flood the King-· doms Or. He bath firetehed out his hand over the Sea, and fhaken the Kingdoms. The Prophet returneth again, after the former digreffion, or interjection, conceived as in way of advice, ver, 10.to flew who it was, that had both contrived, and brought about that defign against Tyre, ver. 8,9. or to fasten the words of this verse to that that went ne t before, unto the very close of ver. to. he renders a reason, why Ty:e was not able to retain lier wonted frength, or to afford theiter, and fafeguard any more, either to others, or her own, because the Lord bath lift up his hand against her, & the other States and Kingdoms thereabouts; and hath fer out, and fent against her military forces, to make an end of her.

notions because they find gralles among other perty comodities, that Merchants sometime trade in, P. ov. 31.24, would have the meaning to be, that Tyre had been so risled, and her wares so plunded, and

Helthat is, the Lord, to be supplyed from ver. 9, or from the nex branca, See the like, Hof. 13.9, 10.

Stretched out his hand over the Scalor against the Sea; as Ezek. 16 27 that is, against Tyre, lay tome, seituate within the Sea, as ver. 4. or against the flands and Provinces bordering upon the Sca; to firike at her or them, or both, and to deftroy either; as Jer. 15.6, and 51.27. Ezek 6.14.8. 14.9.8. 16.27.8. 25.7. 8. 35. 3. And who can flay, or turn back his handich, 14.27. Dan, 4.35. Howbeit, there feems to be an allution to Gods hand, that was fometime freeched, or held out ever the red Sea, when as Pharao; and his forces, were therein drowned and defhoyed, Exod. 14.26, 27.8 15.6.12. alluded to also, ch. 10.26, & 11, 15, though I concur not with thoic of the Towish Commenters, or others, who suppose that story to be here intended, as produced to fiew, that God was as well able to destroy Tyre, and heralics, how, as he was to destroy Pharao, and other great ones, then. See ver. 13.

He flook the Kingdoms] or mide them quake; as Deut. 28. 65. 1 Sam. 14.15. Hab. 3.7.16. or as fome render it, he raifed up, or moved the Kingdoms:as chiap. 14.9, which they expound of Gods fturingup Nebuchadnezzar, and the Kings or Princes, of the Provinces under him, to come against Tyre Exck. 26.7.12. But the word here used, is no where found to fignific such a moving, or gathering together, as this exposition implies, but such ashakias, as is joyned with trembling, and terrour, Dent, 2, 25, chap. 32.11. Jer. 33.9. Joel. 2.10. Jer. 50.36. or fuch a moving, as is joyned with removing, Job 9.6.2 Sam. 7.10.
1 Chr. 17.9. not unlike that shading, spoken of Hag. 3.21, 22. Heb. 12.
26,27. The Kingdoms therefore here spoken of, are either the Kingdoms of Tyre and Sidon, and those other on the Sea coasts, that God had thaken and fhattered, whether by the Allyrian, or the Chalden, ver, 1, 12. for Tyre and Sydon were two Kingdomes, Jer. 37. 3. befide that they may both feem to have had inferiour Kingdoms, or Provinces, also under them. Jer. 25, 22, and the Prophet speaks of these things, as patt, and done. See on ver. 3, 4,5. or pinet peaks of their timings, a part, and a done, 32-co in very 5, 45, 5 or they are rather, as fome others, those kingdoms and provinces that were made to transless and blade, being flicken with care & terrours, at the fall of Tyuc-So Ecke, 26, 15, 18, thren which, no other Com-mentary needs on this place. And, howlove ever I take it to be no re-lation as fome would have it, of what Cool differ his geither in Ca-lation as fome. naan, Joh 12.7.-24.or in their way to Canaan, after they had paffeel the red Sea, John 12, 1, 6, in thaking the Kingdoms on either fide Jordan; yet I suppose there is an allusion unto the stories of those times; and withal, as to the dreadful Earth-quakes, and shakings of the Mountains, that feem to have accompanied some of thole things then done; (See Plal. 77. 16. - 18 & 114.4.1 lab. 3.6.10.) fo to the fear and terrour, that upon the fame, imprized the kingdoms & Countries about them, Exod. 15.14.16. Jolli. 2.9.11. Sec v.5.

the Lord hath given a Commandement against the Merchant City. to destroy the stong holds thereof] Or, the Lord gave because the charge, in course of carriage, preceeds the execution of the thing given in charge; it is the Lord of Hosts, ver. 9. that fet his Souldiery, whether Afficians, or Chaldeans, on work to do it; and therefore a could not but be done, ch. 14.27, and 55.11.

given a Command ment steb. commanded, or charged: a military to have taken, or given notice of, by any rule for the like : and as

term, as we also use it; whence the term of a Commander, and it importeth,by a kind of Zeugmatical form, a fending of forces with a charge, So Amos 6, 11.8 9 3,4.9. Some of which places are not fo clearly rendred through want or this observation. The consultation, as at a counsel of war, and resolution upon it, was before, ver, o now there is a commission given out, for the patting of it in execution, and a mission of forces, with a strict charge to city it it to ch. 10,6,8

againft [Fleb.unto; as Jer. 51.3.or concerning; as Jer. 22.11.but ufed also for agaiast, as Est.7.7.

the Merchant City | the word City, is not in the text, ver. 7,8. The term used here, rendred Merchant, is Canaan, (whereof see chap. 19. 18.) which fome therefore retain, rendring the words, against Canaanyet by Canaan, understanding Tyre, as so termed, because it stood within the compals of the country that was commonly called, and known by that name, Plat 150 11.8 135.11. and fell by lor to the Fribe of Judah John 19.29, IteMat. 15, 21, 22.00 more generally, the reliques of the Canaanttes, abiding in Tyre, and bidon, and the Consistence on the state of the Canaanttes of the Canaantte of the Can as we render it, a M. schant; for because the Phenicians, or Cariaanites (compare Mat. 15.25, with Mar. 7.26.) were their Land llving fic for Navigation, much add cted to merchandize: hence it came to pass, that the word Canaan was used for a Merchant: fo it is taken, Hol. 12.7 Job 41.6, V. 8. and Tyre is fo termed here; because a principal place for mart, and market for merchandize and merchants: ce on ver.2,3, 8.

the firen; holds thereof] The firength of this place, how great and extraordina yir was, may appear by the long and fore pains, that it put Alexander and his whole Army to, cre he could be maffer of it: whereof fee Curcius, 1.4.6,2,3,24. And this the Prophet to express, leems to have coyned a new word, nowhere else ound, but here; and drawn it out in length longer then any, from the tame toot; as it one thould fay, with us, her strengthedneffes, or ber fortificationnesses.

V.12. And he hath faid, Thou fhalt no more rejoice, O thou oppressed virgin, danghter of Zidon JO. He hath a for faid, as ch. 8. 8. 2. 2. 9. because the Prophet turneth his speech from Tyre to Sidon, for etclling her overthrow, together with Tyres:fee Ezek. 38, 21 Jer. 47.4. Joel

He]the Lord, ver. 11. bath faid | hath pasted this doom or fentence upon thee, as chap.

thou fhalt no more rejoice,] Heb. thou fhalt no longer add(as ch. 1 . 13.8 7.10.10 crult, or to revel to wit, as formerly thou wast wont to do & as Tyre thy daughter did, yer, 7, yet no more, or no longer, rather (because that solves the ambiguity) doth not intend a perpetuity but an intermiffion, or intercifion, for the present; or for some space of time, at most, as some of the Jewish-writers well observe, pointing us to the like forms, 2 King, 6.23. prov. 31.7. for it is not unlikely, that as Sidon fell together with Tyre, so with Tyre she also role and recovered againtice ver.17.

O thou oppressed] Or. O thou grievously oppressed; for the word is in that form, that aggravateth the simple notion of the theam, in which form the same is no where found, but here only; and our Prophet is in his terms very pregnant and precife. This fome suppose spo-ken, in regard of the dammage that the Sidonian-merchants should fustain by lots of their wates remaining at Tyre, when it was taken by the enemy but it feems to imply much more then fo, no lefs, then the like furprizal, and facking allo of their own city : as Ezek, 28. 22,23. Some suppose that there is in the word an allution to a Virgin, or Damfel, torced and ravifhed, Deut. 22.25.2 Sam. 13. 14. and this fuits not amil's with the term here given to that State, or Cis ty;nor is it unufual, that such things are over-frequently acted in the surprizal of such places, Lam, 5, 11, but I find not the word any where

to used, or applyed. Vivsin daughter of Zidon or Damfel, Daughter Sidon. By Virgin, Daughter of Zidon, most of our Interpreters here understand Tyre, to called, fay they, because founded at first by those of Sidon; as Justine, 1 18, see on yer 4. Whom I thould willingly aftent unto:did I not observe the conflant tenous of Scripture in forms of this kind, concerning States, and Cities, without exception, running perperually another way, which therefore induceth, or enforceth me rather, to go with thele, though fewer, Jewish Writers, and ours, who conceive not Tyre, but Sidon it felf here intended, called a Virgin, or Daniel; (for the word feems to be taken fometime not to firially, as Toel, 1.8.) either becaufe the had hitherto continued untouched, unfubdued, unacquainted with any yoke of fervitude, or any fuch grievous proffures as now the fulfained; or because, for flate and beauty, the was like to fome young beautiful Damfel of noble parentage, daintily brought up, and I ving at cale and in pleafure; Daughter of Sidon for Sidon it telt, as Daughter of Sion, for Sion it feltifee on chap 1.8. and Virgin, or Damfel, Daughter of Sulon; as Virgin, or Damfel, or gin, or Danfell, Daughter of Sion, chap. 37.22, and Vugin, or Damfel, Daughter of Babel, ch. 47 A. and Virgin or Damfel, Daughter of Egypt, Jer, 46, 11 where it may be observed, that the word Virgin, or Damfel. in such phrases, is constantly in a contract form, and hath in a way of regiment therefore, a reference, as well as the word daughter, unto the noun following both of them; which I find no Grammarians

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13. and 31.4,21. Amos 5.2. in which frame of speech, the Virgin of Ifrael, is not to be understood as a Virgin of Ifrael, Deut. 22.19. that is, an Ifrachtith virgin, or a virgin that is fome Ifrachtics daughter, though the terms be just the same; but by the virgin Ifrael, is to be understood, Ifrael the wirgin, or the wirgin Ifrael; as by is at the city for city for the or Daughter of Sidon, Sion, Judah, Ifracl, Jerufalem, Moab, Edom, E. gylt, and the like are not found, but in the poetical and propheticall books of Scripture; or where fomething of either nature is inferted into the ftory.

arife, passover to Chittim] The like advice is here given to the Sidonians, that was before to the Tarteflians, or Tarfenfes, as fome

to the Tyrians as others, ver. 10.

arife] This term doth not alwaics imply any particular present artie] and term dott not always imply any particular prefert pollure of body to be changed: as fitting, lying along, or the like; but it imports only, a speedy and fedulous addressing of ones felf without delay, and fetting all other businesse asset, anto some special a 9, or work, employment, or journey, that he was not at or on before, Gen. 13. 17. and 19. 15. and 27. 19. Jon. 1. 2. Mic

paffe over to chittim Leave Tyre, fay fome, for there is no more mart, or market, for thee there, and leek out fome other place for matt, or market, for thee there, and teck out onto their place and thee to trade in: or, as others rather, leave thine own place and feat, and feek thee fome place of fhelter, and harbour elfe-where: the particle to, is wanting, as oft elfe-where: fee on ver. 10. But fome read the words, as spoken to Chittini, and the fame advice given it , that was given Sidon before : O Chittim, acife, and pafs, depart : and the order of the words, as they lye in the Original, feem to favour this Interpretation ? but the former I suppose to be genuine, and more agreeable to the tenour of the context: of Chit-

there also shall thou have no rest Having no assurance of safety any where, as Deut. 28.65,66. either the enemies sword pursuing them, and following them whitherfoever they flee, which some Suppose shadowed before by the similitude of a river, that finds no place of rest any where, till it come to the Sea, ver. 10. See the place or rest any where, this second sea, yet, 15. See the file, Lev. 26, 33, 36-8. Ber. 4.11.4-17, or the enemy very way, and on every side for prevailing, that no sure place of succour, or success of the place o of them unto Babylon, and other Countries thereabour, Ciffia, or Jufanna among the reft; where yet they flould not long be at reft, in regard of the Medes invading these parts. See on

V. 13. Behold the land of the Chaldeans : this people was not, the Affyrian founded it for them that dwell in the wildernefs.] The scope of the Prophet in these words, by divers diversly expounded frems to be, to meet with an objection; or to remove a doubt at leaft, that many might make, or have, against the verity, or con-cerning the certainty of that that is here denounced against Tyre and Sidon, as deeming it a thing, confidering the prefent flate and ftrength of them, if not utterly impossible, yet almost incredible, that they fould be by any other people or power thus destroyed. This therefore the Prophet sheweth, to be no such, either impossible, or incredible matter: either by pointing at those, by whom it should be done, a people of more antiquity, and greater power then themfelves, and that had been the first founders of them, and their flate. as some; or as others, rather, by telling them of other States, to wit, the Chaldeans, or Affyrians, or both, which being far more ample and potent then theirs; yet had either the one by the other, or either of them, by fome other, in like manner been deftroyed fee the like, E28, 31, 32, — 11. Amos 62. But that learned duthor, of whom, on verfiz, supposent this to be subjoyated, as rendring a reason, why in Chaldea they should not be long quiet, being that that Land, also, God had devoted to destruction, chap.

13.8 14.
Rehold the Land of the Chaldeans This some understand of Tyre. as affirming it to have been sometime the Chaldeans; who, as they at first founded and peopled it, so nowcome to destroy it: Others, ra ther, of Chaldea, or, the Chaldeans by whom Babylon, and Ninevels, were then pollefled, though not the first founders, or owners of them and that, for all their greatness, were to be destroyed by the Medes

and Persians, ch. 13. & 14. Jer. 50. & 51.

thus people was not] The Tyrians, lay fome, were neither so ample.

nor fo ancient a people, as the Chaldeans, or Aflyrians, whom they Suppose to be here the fame; But the most go another way, or other ways rather : Some the Chaldeans were not a people of any great note or name, at first : See of their original, on chap. 13.19. Others, there was not any like this people, the note of fimilitude supplyed; as ch. 22, 18 the c was no people comparable to them, as 2 King, 18.5. & 23.25. Tibers again, this people now is no ; they are not now a free people, but a Province governed by an inferiour King under the Affyrian,2 Chr. 33.11.Dan 2.37,38.

till the Affyrian founded it] it, or her, that is, Tyre, fay some ; nor doth that, lay others, crofs what is elfe-where related of its founding by others; of which, fee on ver. 7,12, because those others were then

Daughter apart, so is Virgin, or Damfel found apart, in this manunder the Allyrian command: But others, the Land of the Chaldeaur,
were of speech; for so we read the Virgin, or Danfel of Ifrael, Jec. 18, before mentioned, wherein the Allyrian, nor Allur the son of Shannor under the Anyman chamman; but of the Spie Land of the Chaldens, before mentioned, wherein the Allyrian, nor Allur the fon of Shem, Gen. 10.22, but Nimrod, the fon of Cuth, Gen. 10.8, built Babylon, and other Cities, who fo successfors were called Affyrians, and their Empire, the Affyrians Monarchy; after he had fublised that country held by Ashur, and his before, and made Ninevel, there by him e-refted, the principal feat of his Empire, Gen. 10. 10-12. But some read the text, not till, but finee, fince that the Affyrian founded it, for strange people, that is, placed strange people in it, which they expound of the Samaritans, there seated by Salmaneser, 2 King.

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for them, that dwell in the wilderness] The word here used somefor them, that dwell is not visidated [3]. I he word here used former intensing intensity, Num. 4.4. ch. 3. 1. I. Exck. 3.0. 9. So fome would have it here taken, that the Aliyrian Kings finding Tyre a fine place for hipping, did for that purpote at fifth build it. But it fignifies allo definis, swift, and dry places, Pfal. 6.3. 1. 8.7. 4.1.4. and those that abide, or wheel in fight places, whether perfons, or other cautures, Pfal. 7.1. 9, chapp. 1.3. 1. Thus most here take it, that the Aliyrian that the Aliyria titles, prainty, general, 321. This most recease it, that the Mys-rian Kings built Cities in it, either for such people as were featter-ed abroad, here, and there, living in wild and waste places, after the floud, Job. 3. 14. & 15. 28. or, that dispersion caused by the division of tengues, Gen. 11.11. that they might convene, and be cemented, into a People, or a state : or, for such people of other Nations, as having fubdued, they there placed in the room of fuch Colonies as they thence removed, and transplanted in other places, a King.17.6,24.& 18.11.

they fet up the Towers thereof] properly, watch-towers, chap. 32.
14. Jer. 6.27. they fitted them, not onely for habitation, but for defence: Heb. they fet up his watch-towers, that is, each company of people their own; as ch. 2. 20, though some understand it of the Princes of Babylon, endeavouring each one to ftrengthen his part

what he could, in that Ciry.

they raifed up the palaces thereof] to wit, of the land, or of the Ciy:the former particle, or affix, was masculine, this seminine. See ch. 15.1.they built further; as for ftrength, fo for ftate, chap. 13. 19, 22. Dan.4.29,30. Howbeit, some read the words, they have defireyed, or, demolished her palaces : So the Caldee Paraphrast, whom fome of the Rabbines follow, and fo the old Latine, whom some of ours, as it it came from the root that fignifies to race, Plal. 127.9. Jer. 51.58. Hab. 3.13. not from that to raife, chap. 14.9. Zach, 9.13. for they are neer in found, and letter, the one to the other; or, fome. what more rather, in Hebrew, then in English; but in this latter notion, I never find it applyed to walls, or buildings; and I there-fore embrace rather the latter fense, and read the words, yet, (as chap. 17. 6.) they razed ber palaces; or, mere ber palaces razed, as chap. 22.24.

and he brought it to raine] He that first founded it, to wit, Tyre, can, and shall ruine it; as some; or, as others, rather the, Chaldean, or Assyrian State, Babylon, or Ninevell, or both, either already arc, or fiall be ruined : See chap, 13. & 14. Jer. 50. & 51. Nah,

he brought it] One brought it ; or, it was brought, as chap, 22, 8. Heb. put it ; or, made it, to a ruine, or, a ruine; that is, a ruinous, heap, as chap. 25. 2. Jer. 12.11 See on chap, 1.7. So rather, then(25.2 learned man of late renders it) cotages: supposing the punick word for cotages, deduced from the word of ruine, (for both the root, and the use of it then that it, so fignifies) here used but neither doth the notation of it, to well fuir with the thing, thereby expressed and the skilful in that language affirm, that it comes from a word, only by change of a letter, that with them fignifies an boufe,

V. 14. Hearl, ye ships of Tarshish, As he began this denunciation of Tyres ruine, with an invitation of the ships of Tarshish, to how! in regard thereof : fo he closeth it here again with the like; concerning which, see on ver. 1.

for your strength is laid mafte or, your fortreffe, rather; and fo ver. 4.to wit, Tyre,ver. 1.

V. 15. And it shall come to passe in that day At that time, wherein this Prophecy shall be sulfilled as ch. 10.20.8 22. 20. In the passeges following, there is first an extent with limitation of Tyres calanities, here foretold, how long they should continue, in this verse; and secondly, a gracious promise of her restitution, after that term of time expired, in the verfes following.

that Tyre shall be forgoiten seventy years forgoiten, that is, neg-lefted, not regarded, not looked after, either by God or Man . as Pf.1. 13.1. & 45.10, chap.49.14, Jer. 2.32, Hof. 2.13, & 4, 6. & 8, 14. becaule things forgotten, see nor regarded: hence, those exercises, forequent, Exod. 20. 8. Deut. 4. 9.23, 8.8, 11, 18. nor is improbable, or impercinent, that one of the Jewish Commenters here függesteth, that the Propher should have some allusion to the condition of an Harlot, forgatten, and forfaken by her lovers; fince that it fulteth so well with what immediately followeth, v. 16, so the word forgatten should have special, reference to her Merchants, whom her trade was with, before, ver. 17. fee the like, Jer. 30.14. Howbeit it feems more general, and to include also Gods diffregarding of her, who is faid to vifit her again, v. 17.
[eventy years] Concerning this number, and the fixed terms of it.

there is difference among it Interpreters : One furmife th fome corruption in the text; and that; as ch. 7, 8, there is, as he conceives, fixty, for fix: fo here, feventy, for feven: & thefe feven years, he supposeth to

have been under Salmaneler, of whole invalion of Tyre, and in- | berty, thall by all means labour to fet up her former market and nare occur since trade for five years together, fee what was out of trade, and to draw merchants and customers to her again. Howbe-Menander alledged, on v.1. But this feems to be fomewhat overbold dealing with Scripture , both here, and before. Other Interpreters therefore, generally, reading the text, without any fuch alteration, deem their feventy years to concur with those of the Iewith Captivity in Babylon, Jer. 29.10. Dan. 9.2. and that the rather, be-Captivity in Davyon, jet. 1991.0. Annly 12. and unit the rather, because not the Kingdome of Judah only, but the other Kingdoms also thereabous, and those of Tyre, and Sidon, among the reflace said to be y God given, for the like time, into the hands of the Babylonian Empire, to ferve it, Jer. 27. 3-8. and a Commission to be made out from God to Nebuchadnezzar by name for the taking, and facking of Tyre, Ezek. 26.7.14. and Egypt affigned to him, as pay, for him and his forces, in way of recompence for their fervice,therein performed,Exck, 39.18-20. Howbeit, that prediction of Tyres destruction in Ezckiel , feems to reach further then this , fince that this goes with a limitation of years, and a promise of reflitution at the expiration of those years ; whereas there is denounced a final and perpetual devastation, without any restauration, Ezek 36, 34, 25 of 5 abylon, ch. 13, 20, according to the dates of one King] This one King, a late Writer

would have to be Salmanefer, during whose reign and life, Tyre was neverable to recover the damage that by him the sustained, whereof above. But this fandy conceit I let pais, because it is founded on that which directly croffeth and controlleth the text. The Jewish Interpreters that hold to it, yet are of divers minds about the meaning of it; some of them understand it of David, who is faid to have lived feochty years, being thirty years old when he came to the crown, and holding the Kingdom forty more, 2 Sam. 4. 4, which put together , make feventy. But one of them conteffeth ingenuoutly, that he knows no reason, why Davids life should be here intimated, as the limit of fuch a time ; which yet, another, to meet with, faith it might be; because there was a league of amity meet with, faith it might be; because there was a league of anity between their King and David, i. King, f. I. to mind the Tytians of the breach of it, which had brought this calamity upon them. See on ver. I. And some Christian Writers, who take this way, say; because the name of David was exceeding precious among the Jews and ull his acts and occurrents, of special observation with them But these reasons feem to be of very small moment : Others therefore suppose, that the ordinary limit of mans life is here aimed at , as it is circumscribed, Pial. 90, 10. by Moles , and by Heathen men, as Martrobius on Scipio's dream, I. I.c. 6. but faid, of a King, rather then of a man; that is, of such an one, as lives freely, and choicely not tired out with pains taking, not expoled to fuch occurrences and inconveniences as are wont to thorten mans life, in fuch manner as others usually are : and the rather (addeth the Rabbine)he faith, as of a king, becaule Tyre, who the liquid to the liquid to lived an Square of a king, becaule Tyre, who the liquid to liquid king as a Queen, or white mean princip, erg, but the most probable, and, as I cake sight go runium emaning of the words; but it, which another of them gives, according to the dears, that is, the Reigneys of the state of the dear the liquid to the dears, that is, the Reigneys of the state of the 8.21, to wit, in the dayes or reigns of Nebuchadnezzar, his fon and his fons fon, who succeffively held the Chaldean Empire, during the time of those fiventy years, Jer. 17.7. For those Writers of ours wrong them, who would father fuch an abfurd opinion upon them; as if by the daies of one King, they thould understand Nebuchad nezzar, supposing him to have reigned himself full seventy yeares which indeed is most untrue; for he reigned but forty three yeares in all, both with his father, and by himielt; as out of Berolus his Chaldenn, or Babylonian flories, loseph.againft Apion; which agrees well with the holy flon; wherein we find upon record, that in the righth year of his Reign, he carried Jehojachin away captive, 2 Kin, 24, 12, and withall, that he reigned not above feven and thirty year, after that, 2 King. 25.27. which put together, make up much about the fame fum, but come far fhort of leventy: Nor could those Towish writers be ignorant of this: nor doe they say, that Nebuchadnezzar is this one King, but expresly, that he, hu jon, and his fons fon, are accounted as on: King. after the end of feventy years] The time fet for her defolation,

and the discontinuance of her wonted state being expired, what time the Babylonian yoke shall be broken; the also among other people, that had formerly been in bondage under that Empire, finall recover her liberty, and return to her former trading a-

shall Tyre sing as an harlot Heb it shall be to Tyre, according to the Song of an harlot. Or, as some; there shall be with Tyre, as the fong of an harlot. Which some understand of a long sung to an harlot : fuch a fong thall be fung to her , as men use to fing to an harlor, that hath for fome space of time been left, and not lookt atter, in regard of some disease, or other like dilafter, which she harh now overcome, and is recovered of again, inciting her to use means for the regaining of her Lovers : and fuch a fong they suppose to be that, which followeth, ver. 16. But most take it, for a song used by an harlot, to draw those again to her, as they pass by, who had formerly abandoned her: and fome therefore render it, there shall be in Tyres mouth, as the fong of an harlot, which our English well expresseth. The meaning is, that Tyre, upon the ruin of that Empire, which had at the sirst rising of it to its height, subdued her, and till that time kept her down; having now recovered her li-

it , I suppose they are over-nice on the one side, that would have Tyre, that was termed a wirgin before, while yet unfubdued, ver. 12, to be filed now an harlot, as forced and defloured; for neither was it Tyre, but Sidon, that was fo termed a nor is the confidered as unfubdued, where the is fo termed a nor is it violent entoreement, but voluntary profficution which makes any one an harlot. As also doe those mince it too much on the other fide, who by the word here used, would not have to be meant an harlet, hur one that earneth her living by fome honest, but mean employment; as by being an hotteffe, or an huckfter, or one that crieth time forty wares about, which they use to do sometime with a long and some alto, in fome countries, with the tinckling of a pan, or the like, as Tinckers do, thereof fo termed with us : that which they think alo alluded unto, ver, 16. So they suppose the word to be taken, where it is given unto Rahab , Joth, 2.1, & Heb, 11.31. (and it is not improbable, that the word there fignifies an hoffefs or withaller) and of those two women that contended before Solomon for the child, King, 3.16. of which yet, more doubt may juffly be made. And it is true indeed, as appears by a Poem affilbed commonly to Vireil, that hostelles in those times did usually by such singings and inglings invite customers to them; but those that so did, were commonly light houswives; such as are alluded to, Prov. 9.13.27. and the words following here, ver. 17. where it is faid, She fhall 18turn to her hire, and commit fornication with the Kingdomes of the world, doe evidently thew, that no other then an harlot is here meant: not as if merchandize were a diffionest or unwarrantable courfe, being of great and necellary use, and in the word of God not approved only but commended too, Pl. 107.23. Pro. 31.14,24. Eccl. 11.1,2. which last place feems to intend traffick, rather then almf deeds : but the one is refembled by the other, because gain is intended as well in the one as in the other; and in regard of fome fimilitude, or proportion, in some particular that the one hash to the other, are good and commendable exercises, sometime compared unto couries evil and unjust. See Luk. 16.1.8,9. for I fear thay go again a little too far, who would have the comparison here in-tended, to hold in regard of the traud and imquity; or, the tricks and devices found and used commonly in either; where the mammon of iniquity, Luk, 16.9. as alto that of Solomon, Prov. 20, 14. and that of Sirachs fon, Ecclus, 27.2. For merchandizing is here confidered fimply, as a gainful coarfe; and the gain thence arifing, not as cerea imply, as a small coning and the gain in the feat imply, one or overli-gotten gain, but as fuch gain as might warrantably come into Gods treatury, where the hir of an harlat might not be admitted, Dods treature, as the list has might well go for an offering unto God, who abborreth an oblation made of itl gotten goods, Ch. 61.8.] er. 7-9,

11.Mic. 6.6.7,11.See ver. 18. V. 16. Take an harp, goe about the City than harlot, that haft been forgetten] The Proplect proceeds in his former finilitude, compa-ring Tyre to an harlot, that having grown out of request, uferh all means, as melodious mulick of voice and infruments, among the reft, to come into some request again; yet he may withall seem to allude to her wonted mulick, mentioned Ezek, 26, 13, &

harp] See Chap 5.12.
gu about the City] To feek cultomers, Prov. 7.11, 12. see the like in on honester and fairer way, Cant. 3.2.8 5.6.

harlet, that half been [orgotten] See on ver. 15. make farest melody] good flriking, or, hand-mufick, fo the word properly imports. See Chap. 38.20 the Hebrew phraic is, do well to strike, for, freke well, skilfully, cunningly, pleafantly. So 1 Sam. 16. 17, one doing well to lirike; for one that can firike skilfully, play conningly; and do well to firite, for ftrike skilfully, play cunningly, fweerly, pleafantly, Pfal. 33.3.

(ing many fongs] Heb. multiply fong ; as, multiply fore , for, ule much lope, Jer. 2,23. multiply fin, for, commit many lins, 2 Chr. 33. 23. and multiply vision, for afford many visions, Hos. 12. 11.
that thou mayel be remembred thought upon fought to, regarded,

rifited, as ver, 17, brought to remembrance with those that had forgotten thre, and grow into some request again, So Gen. 30, 21, & 40. 23. with 41.9. 1 Sam. 1.19. Pf. 22.27. See Ver. 15,
V.17. And it shall come to pass after the end of seventy years Or, at

the end, Heb, from the end; as Gen. 8.6, Exod. 12.41, Deut. 5.1, when lo many years are once expired. See on ver. 15.

that the Lord will v fit Tyre] Gods vilitations are of two forts ; cither of mercy, as Ruth 1.6. Plal 65.9. Luk.1.68,78. & 7.16.& 19.44. or, of judgement, Exod. 20.5. & 34.7. Chap. 13.11. & 26.14.
See Ch. 24.21, 22. This of Tyre here, is in mercy; and it is faid, not that her merchants shall visit her, repair to her, and renew their former trade again with her ; but that the Lord shall vifit her, to they that this her recovery, and rifing again, thall not be effected; or come to pass by meer calualty, or her own might, or skill, and the means mentioned, or intimated to be used by her, but a gracious and powerful paffage of Gods providence in mercy minding her, and making the means ufed by her, fuecestial and effectual to that purpose, See Deut. 3.18. Pf. 147. 1.2. Prov. 10.20.

and she shall turn to her hire] Heb. return, and so it would be rendred, as Lovit. 22.13, chap. 6.13, for it hath reference apparently to Tyres former trading, ver, 2.3,6. the shall return to her wonted tra-

Chap. NEIV

Chap.xxii. hire] The word fignifies not properly only, but generally , the | pound it, of the Tyrians making great feafts after the time of their bire of an hore (for lo lhould it be written, according to the true, and due notation of it, not where) or, an harlot: either given to her, or given by her, for impure purpotes. So Deut. 23.28. Ezek. ner, or given by ner, for impure purposes. 30 Death. 37.18. EPER. 16.3.13.4 4.1 Holy. J. Mis. 2.7. nor is the verb, from whence it comes, tick any otherwise. Hol. 8.9, to, Howbeits, it is used in way of fimilitude, or resemblance, for gain arising from trade and traffick and confedently reade and traffick is fell; as another word. of very near affinity to it, of the fame family, and of the felf-fame notion with this, isuled Hof 2.14. (being no where elfe found) in the like way of fimilitude for fuch commodities as the figalities had, and received by their commerce and trade with other Neighbouring Nations; the main matter taxed in them there, being not fimply, that they had trade with them; and fuch commodities thereby from them, but that they afcribed them wholly unto those whom they dealt with, and not to God: not to him from whom they received those commodities by them , Hof. 2.7, 8. As in Nehemiah's time, they are blamed, not fimply for trading with Tyre and Sidon, but for violation of Gods day, in their trading with them, Neh. 10. 31.& 13.16-21.

and shall commit fornication with all the Kingdoms of the world Or, play the harlot, as the word is rendred, Genef. 38.24. the final have commerce with people of all Kingdomes and Provinces, as a common firumper hath with all comers, Ezek. 16. 15,25. & 23.43, 44 for the Prophet perfifts fill in his former comparison. Nor doth this note here, an insatiable excess of wickedness, as some would have it, as Rev. 17.2. & 18.3. but an amplitude of commerce and trade, fuch as before the had. See on ver. 8.

World] Heb. earth: as Ch.37.16, 20. but here rendred World, be-

cause earth followesth: fo Rev. 11.35.

upon the face of the canth). The word feem more specially to imply the earth isled, voiden, and traded on, by markind, Pfal. 104.

24. Chap. 13. 14, 82 4.21. 83.03.3.4. This chause former specially but Types rading, he shall trade with them, not in conserprivity, but in open fight and view, publikely : or, with much pride and pomp as ch. 57.7-9. Ezck. 16.15, 16, 24, 25, 31. But others rather with the Chaldee Paraphraft, to the Kingdoms next before, as noting the generality of them, from whence out of all the habitable parts and quarters of them, people had recourse to Tyre, as recourse is wont to be even from forraigh parts, to some strumpers of special note. Ezek,

V.18. And her merchanding, and her hire shall be holinesse to the Lord In this last pallage, as in the close of other fad Prophecies before, chap. 18.7.& 19.18-25. the Prophet Subjoyneth an intimation of the conversion of the Tyrians unto God , in the Kingdome of his Christ, yet delivered in forms, alluding to the manner of Gods folemn fervice, then in ule: as Chap. 60.9, 10, 13, 14.Mal. 1.11. And to the daies of the Messias, do some of the Rabbines refer it though fome other of them, to the times of their return from captivity under the second Temple.

And] Or, Yet : as Chap. 17.8.

ber merchandize, and her bire | Heb, bires, the word before used, but here plural; that is, the gettings, earnings, or gains of her merchandize: or, thereby accrewing to her: of the phrale, fee Chap. 4.5, and hence appears, what before was meant by hire,

holineffe to the Lord] It shall be a great part of it , devoted and confecrated to Gods fervice; fet apart for pious and facred ules. There is an allufion in the words, to the motto engraven on the High Priests golden trontler, Exod 39.30. fo Levit. 27.30. Josh. 6. 19. Jerem 31.40. Zach 14.20. For it is a very abfurd conceit that a Popith Writer hath, that Tyres gain gotten by het trading, frould be called facred, as an accuried or abominable thing, like the goods of Jericho, Josh, 6, 17, 18. or like the hire of an harlos, Deuter. 23. 18. because the word signifying facred in Latine, is sometimes used for detestable; and one in sound somewhat like the word of bolintse here used, doth signifie an impure person, in that place of the Law before mentioned, and elswhere, Gen. 38. 21. I King. 15.12.& 22. 46. and that therefore it was not to come into Gods treasury, directly contrary to what immediatly fol-

is thall not be treafured, not laid up] It shall not be reserved or laid up for any prophane use, either publike, or private. One of the Jewish Writers thus distinguishes the words, It shall neither be carried into the Kings trealury, nor referred (as durable fubflance; fo the word properly lignifies, chap. 33.6.) for iffue, for pofterity, 2 Chron. 12.14, the former word is used commonly of publike referves, Neh. 10.39. Ch.39.6. Mal.3.10. the latter of private, Pro. 15.

for her merchandize . Shall be for them that dwel before the Lord] for, or, but, as chap. 2.6. her merchandize, that is the gain thence jor, son, son, as the problem that dwell; or, fit; or, duide before the Lords prefence; or, in the Lords prefence, or, in the Lords prefence, for his Ministers that attend upon him in his house; the place of his special presence and refidence among his people, Deut. 10.8.2 Sam. 7.18. Plal. 27.4.8 42.2.

86 11-7.08 84.4.08 134.1: to eal fulficiently] Heb, to eat unto fatiety, or fulnefs, as Levit, 35, 19. 82-65, Prov. 13, 25, that Gods Miniflers may have food sufficient, even to the full, a Chron. 31, 16, Malac. 3, 10, Some ex-

recovery: by occasion whereof, they should lavish out their mony upon corn, wine, and sless, which the land of Israel abounded in and so their earnings should fall into the hands of Gods people; if it had been faid, they should bring them to Jerufalem, and spend them there in sacred feasts, that Gods Ministers might seed, and feast with them with it, it had been somewhat to the purpose. See Deut. 14.23-29. & 16.11,14. But the exposition given, as before, is not only forced, and far fetcht, but it is clean befide the intent and (cope of the place.

and for durable clothing] Heb. covering , as the like term imand for durant estimate, I recovering, a six to nee term imports, Gen. 8, 31, Exod. 6, 14. To is rainent called, in regard of the principal use of it to cover the body, and to she letter it against outward annoyances, Hos. 2, 9, 1 Tim. 6, 8. Rev. 3, 18. & 16.15. The word tendred durable, as Prov. 8, 18, doth in his prime notion figuration. fic old , 1 Chron. 4. 22. Pfal.6.7. but fometime hard, or harfh, and fuff, Pfal 31.18.8 75.5, whence fome render it thick; fuch, fay they, as the wooll, in Palestine, made the Rabbines precious, or of worth a from that in the Proverbs, such as ancient things sometimes are, as in regard of their worth, kept and referved. Others, as ours. durable; fuch as will last long, as the original word hath a notion fometime of continuance onely; not of decay, Job 21.7. See the like form, Chap. 65.22. The meaning is, that from the Tyrian trade, they being converted to God, means and maintenance should be freely and largely attorded unto Gods Ministers, as well for apparrel, as for food.

CHAP. XXIIII.
Verf. 1. D Ehold the Lord maketh the earth empty, and maketh it Bwalle, and turneth it upfide down, and feattereth abroad the Inhabitants thereof] Here beginneth a new Sermon, or Prophecy, more general than those going before; and seems to comprehend not the Land of Israel alone, or Judea alone: (unto which some would restraint; but the countries also on every side, neer to either; and such of them, especially, as had exercised enmity with them, or been unusefull stayes to them, as the Moabites, the Ammonites, the Philiftines, the Syrians, the Ethiopians, the Egyptians, the Idumeans, the Arabians, the Tyrians, the Sidonians, against whom he had formerly, in more particular manner, propheticd; and to have been executed, partly by the Assyrians, and partly by the Chaldeans, the two principal Instruments and Executioners of Gods judgements on those people, Chap. 10.5.14. and 14.12, 17. Jer. 50. 23. and afterward alfo, by others, upon them. See the like Jerem. 25.15-38. & 27.2.8. Howbeit, as those straighten it too much, that contine it to the narrow limits of Judah and Ifrael, to they over-widen it much more, that would extend it to the general day of doom, which many pallages in it do clearly controll. The whole Sermon reacheth unto the end of the 27. Chapter.

Behold The Prophets usual Preface to the relation of re-

markable acts, either of judgement, or of mercy. See Chap.7.14.

the Lord maketh the earth empty] Heb. word for word , Behold , the Lora magen in early (mpt) I reco. Wood a rot word, a mona, floward mpt) raft to early and laying walfe; as himself; by the Spirit of prophecy, feeing God already in doing is, and inviting others by the eye of Faith grounded on this prophecy, revealing as much to them, to behold the faine with him. So Chap; 3, 1.8.

maketh the earth empty and waste] For, the earth, see on Chap. 13. 5,11. emptying it of its inhabitants, either flain on it, or removed out of it: laying it waste, by destroying, and spoyling all of worth, or use it, and on it; as if he were bringing it to its sirst conditition, without all form and surniture, Gen. 1.2. See the like, Nah.2. 10. where both words are found; the latter here, and there, only; which though most of the Jewish Interpreters here expound, as we do, yet some of them would from the Arabick give it other far-fetcht notions, which I forbear to recite. See ver.3.

turneth it up-fiele down Heb. perverteth the face of it ; as Lam. 3. 9. where, and here, only, the word is found in that form: he fo transformeth it, that it hath not that face and fashion, that before it had. Which some apply more specially, to what followeth, ver. 2, and expound of a preposterous disposition of states and conditions; that whereas in due course, the master should lead, and the servant sollow; the mistress lead, and the maid attend; the Ruler be respected, and the Subject less regarded : all thould now be turned a clean contrary way.

feattereth the Inhabitants of it] By flight from their enemies invading them,or deportation by the enemy, having surpized them, So Gen. 11.8: Deut. 28.25.2 King. 17.6. & 18.15. Jer. 13 24.8 18. 17. Ezek s to.

V.2. And it [hall be, as with the People, fo with the Prieft : as with the Servant, fo with his Mafter, as with the Maid, fo with her MifreffetHeb, word for word : as the People, as the Prieft, or, Prince; as Hofh. 2.9. and fo in the reflewhence fome read, there Shall be like People, like Prieft, and fo forward; supposing the fense to be, that there should be a general confusion, no order, no distinction, or regard of persons, in Church or State; as chap, 3. 5. whereof fome expound, that perverting the face of things.ver. I. But others rather as ours render it, it fhall be, as with the people, fo with the

priefl, or, Prines, and to on. The fenfe being, as they conceive, 1 ferved fome difference among the Jewish Writers about the diffinthat all effaces and conditions should fare alike, none, in regard of eminency of place, or flate, spared, Chap. 2.9. & 5.9. 2 Chron. 36.17.

the Prieft | The Priefts being fuch, fay fome, as Jeroboam made. of the meaneft of the people, 'I King, 12.31. or fuch, as by their milicarriages, and Gods just judgement thereupon, were become vile and contemptible with the people, 1 Sam, 2.12, 17, 22, 30, Mal, 2.3, 8,9, Or, the Prince; for 10 the word fometime lignifies. See Gen. 41.45. Exod. 2.16. & 3.1. and on such doth God oft-times, for the 41.45, Exou. 2.10, or 3.41 and on men doth God off-times, for the like caules, caft contempt, Job 12.21. Plal. 107.40. But this feems to look another way, to wit, that neither Prieft nor Prince, or this latter rather, here, principally, I happole, intended, should escape more then any of the common fort of people; see the same word used in the same place; but distinctly for both Offices, 2 Sam. 8.17, 18. & 20,25,28.

hu maffer] Heb. Lord, but fouled, Gen. 39. 20. Exod. 21. 4, 6 Deut, 23,15.
as with the buyer, fo with the feller Or, fo with the buyer, as with

the feller; for the very same particle is in either member, and admitteth either notion here rather thus, then as before ; because in the three former branches, the better condition, and more likely to do well, to wit, the Prince, the Miller, the Miller, were in the latter place; whereas in these three latter branches, the better estate, to wit, the buyer, the lender, the letter, are in the former. He that by pur chafing made account to mend his effate, thall be in no better plicht. in regard thereof, then he that hath made it away, and embezilled thereby his means. See Fzek.7. 12, 13. and fee fomewhat the like, but in another notion, 1 Cor. 7.30.

as with the lender, fo with the borrower :] Oc, fo with the lender, as with the borrower; neither having any furcty of what he owns or what he owes; nor any manmore of what is in his own hands then of what is in anothers, Of the use of the words, see Pl.372.1 & Pro. 22.7.

as with the taker of ufury, fo with the giver of ufury to bim.] Or rather, fo with the letter on usury, as with him, to whom he letteth on usury; for so it is, word for word in the text: 4 salso, Deut 24.11 the man to whom thou lendelt, or lettelt; for, the word is in either place the fame, and the word both here and there used, is of a large extent, comprehending as wel free lending, as letting upon confide ration, as the Greek Jarsi (esp., which it answereth unto, also some-time doth. See Lu. 6.34, 35. The Heb. Comenters therefore to diffinguish this branch from the former , say some of them, that the former spake of those that let, or lent out mony this latter of those that tent, or let out victual, or any fuch other thing, Deur. 23, 19, others of them, that the former is meant of fuch as lend what they have freely: them, triat the former is meant or men as peun, as Deu. 2 + . 11, where pet no confideration is mentioned, or necessarily implyed; but the contrary rather: for it speaketh of a brother, of whom they were forbidden to take interest, Deut. 23. 19. so that the pawn seems to be there intended only as fecurity for the principal. Howfoever, this latter diffication here feems more probable than the former. But though the parties here and there mentioned, a are for good cause to be diffinguished, yet the particle, or not of similands, is the very same here, that was in all the former branches; and that learned Scholiast was much mistaken (though not the first that here tripped) in supposing the term here to be altered; and the word suffer to be no more here, then (as in other places ore it is) the inne with the Latine ficut, or quemadmodum; the English, as, or, m like manner; whereas indeed it is more then lo, & it is to be taken afunder, as oft elfwhere; the exit felf alone, as in the former branthes, importing as much as he would have figurified by the whole and the latter part, to wit, after, being here a relative diffinct from it, and looking forward, not to the particle next it, but to the pro soun demonstrative, by an elegant redundancie in that language very ulual, subjected in the close of the sentence, the very like construction whereunto is precisely found in that parallel to this, Deur, 24.11, Howbeit herein I concurre with that learned Writer. for the reason before rendred (which yet by him is here croffed) that albeit in the three first branches , the former particle is to be that above in the time in transitions 3, we cannot prove the rendered feets, as 5, the later, [16, 5] a and that therefore in the former part of the verle, the fentence runs aright, as our verifion hand, is with the people, [5] with the Prince; and fo forward; is ver in the three latter branches, (and not in the two latter only as he ground ing upon his fore-mentioned mistake would have it) the text ought recher to be rendred, so with the buyer, as with the seller; and so forward; as if he had said, as the Prince, or Priest, shall sare no better then the common sort of people; the Master or Mistris then the Man or Maid-fervant; fo it thall be no better with the richer fort, with well-monied men (fuch as use to parchase,, are able to lend, and are wont to let money out toule) then with those of poor and meaner condition, such as are fain to sell, and are con-strained of to borrow, or to take money up at interest: either of which to be enforced unto, is made a note of penury, Deut. 15.6-8. & 28.12, Nehem. 5.3.4. Prov. 22.2,7. & 29.13. Thus a miftake hath yet ministred an hint of that, which gives some light for the right conceiving of the text. Nor were the miffake so much to be regarded, but that it hath bred a nother more material, as one crrour usually begetteth another. As therefore there was before ob-

ction of this branch from the former; to is there no less variance among them about the flating of the two terms used in this beanch. For one of them milled by that former millake, would have by the former term here used, to wit, nosh to be under stood, the taker up of money at interest, or the borrower; and by the latter term, to wit, noffice ho, the letter out, or, the lender, therein controlling another that had gone before him, and went a diverte way; and with him concur fome great Mafters in that language, as also some late Interpreters of prime note, and the Chaldre, and ancient Greek. feem to go the fame way with him. But that ancienter critick by the former term noft h, understandeth the creditor, or letter out, the Many-mifler , as he termedition ; and by the latter, after nofbeh ho, that is, he to whom he letteth out, or, lendeth, the debior, the taker up, or the borrower; and in his steps tread most of the Latine, and all our English vertions ; as also the order of the terms in the former branch pleads for it : where the loader standeth before the borrower, as the letter here before the taker; the creditor in either before the debtor; and the conflant use otthe word nofach, never found uled any otherwise then for one that lendeth, or letteth out, doth abundantly confirm it. See Exod. 22.25. Deut. 24.11. 2 King. 4.1. Pf. 109.11. not doth the word it felf taken apart by it felf, fignifie any other thing in the one member then it doth in the other; but the felt-fame thing in both : Howbelt, the words taken intirely together, as they make up the latter member of the fentence, he whom he letteth to him, as Deut 24.11. the most whom thou lendest to him; (for fo in either place the words expresly are) they doe evidently defign the debtor; all the difference between thefe two parallel places is, that there is a defect of the antecedent (fuch as is found, Ruth 1.16,17 & 2.9. 1 King. 18.12.) in the one, which is expreshed in the other. But to lastly, 1 San. 22.2. where it is said, as our vertion rendresh is , every one that was in debt; it is in the original, word for word, every one whom a leader, or letter, was to h m (the redundancy before observed, there also found) that is , every one that had a creditor, or every one that was indebted. And thus much for the precise notion of the terms. Now from hence some observe, that those of the ten Tribes (whom alone they suppose this prophecy to concern) had not regarded to observe the Law of God , by Moses cnacked against taking usury of their brethren, Exod 21.25.Lev.25.
36,37. Deut.23.19,20. as also many other of Gods Ordinances, v. S. And it is true indeed, that not they alone, but the Jews also were 34. 8-11. But this Prophecy, though it concern the Ifraclites a-mong others, yet it respects other Nations besides them, as was before faid: nor is this here mentioned, more then any of the former, as a matter of iniquity, but as a note of some mens more plentiful effate then others, and an occasion of their commerce and dealing with others, usually of meaner and lower condition, with gain and advantage to themselves; notwithstanding which, yet they should be no more secured in these distracted times, then the poorest of thefe they dealt with. See Jer. 15.10.

V. 3. The Land finall be utterly emptied , and utterly spoyled] The Land, Heb. earth; as ver. 4. of Ifrael, fay fome; of Judah, other fome; but all that circuit of land, rather, devoted to destruction, against the fame here denounced. See ver. 1 4. Heb. firall emptying, be emptied; and floying, spoyled, the word in either branch doubled, for the more emphasis, as the like, Gen. 1.17.8 37 33. Exod. 18.18.8 19.13. 2 King. 3.23. Canr. 8.7. and the latter word here confirms the expoficion given of the fecond, in ver. 1. emptyed, as ch. 19.3./poyled, as ch. 10. 6. & 17.14.

for the Lord hath spoken this word] God hath palled this doons upon it. See ch. 21, 17, or, as fome, hath fpokeathis thing, as Num. 30.1.8 36.6.

V. 4. The earth mourneth and fadeth away] Or, It fad th away; for forums the Hebrew without the copulative the earth it mourns, it fades away; there is a finencis of language in the original, which our English cannot fo fiely expresse; as if it were laid, it waits, it fails, or, it quaits. The former may have reference to the imptying forementioned, by voydance of her Inhabitants, as ch. 3.27. Lam. 1.4 the latter, to the spoyl, before pointed at, of her fruit, and other furniture, as ch. 1.30. See ver. 1,3.
the world languish th, and fadeth away By the world here, some

ftill prefs to have understood the Land of Ifrael , being as a little world within it felf, fequefired and fevered from other people, by those special rites and ordinances assigned them by God, which o. ther Nationshad not, Deut. 4.7, 8, 34 & 7.6. & 26, 17, 18, Pi. 147, 13, 20. Rom. 3, 1, 2. and 9.4. but they produce no place, where it is so termed; and the term, as it is of a far larger extent; so it evinceth this Prophecy to reach far further, then they would have it. Of the word, fee ch. 12, 11, & 14, 17,

[anguisheth] See chap. 16.8.8 19.8. Ezsk. 7.17.

and fadeth away] The text runs here, also, elegantly on the letter, it faints, and fails, or falls; but there is a metaphor from the faintinels of a feeble and crafte body pining and fpent, in a manner, with fome long and lingring difeafe, in the one, t Sam, 2.5. Neh, 4.2. Pl. 6.2. See ch. 1.7.4. from plants that withering and fading, thed their flowers & their leaves, ch. 1.30.or, from the leaves & thowers themfelves, that fo wither and fall, in the other, Pf 37.2, ch, 28.4.86 34.4

haughineffe of the people of the earth, nor, doth, but, do languift. Which some of the Jewish Commenters taking in the former lente, for beight, which it first, and properly fignifics, verf.z1.ch.z.13,14. & 14.10,13. & 22.16, expound it of great ones, in power and place fet higher then others: as, the height of his Cedars, for, the highly, and talkit of them, chap 37.14, fo, the highs of the people, for, the highly, and greatest among them: they that fit lostiest among them faint, as well as those that lye loweft; as even the talleft men, and the greatest bodies stoop, and grow faint and freeble with sickness, as well as the lowest, and the least. So chap. 1. 5. & 2.9. & 5. 15. But the most take it in the latter fense, for haughineffe; as Deut, But the most take it in the latter lettle, for hanglimssile, as Deut, 8, 14, Pill. 13, 11, Prov. 3, 01, 32, as prind, for a presed person, or, freed persons, Jet. 50, 31. Pilal, 36.11, and, might, for, mighty ones of the prayer of hanglingsile, for, hanglingsile, for, hanglingsile, for and, the hanglingson of the prayer of the earth, for, the honglinist, among the proplet of the earth, for, the honglinist, among the proplet of the earth, for, the honglinist, among the proplet of the earth, for, the honglinist, among the proplet of the earth, for, the honglinist, and the hanglinist, and the honglinist of the earth of the honglinist, and the honglinist of the earth of the honglinist of the honglinist, and the honglinist of t among them, Exec. 7, 24, 1 and place, among them, do now droop, and hang the head. See chap. 2, 12, 17, It may well include both; the one usually causing, and accompanied with the other, ch. 5, 15.

V. 5. The earth alfo is defiled under the Inhabitants thereof | A reafon of the former denunciation is here rendred, why God was re-folved thus to proceed against the world, and the people thereof; to wit, in regard of their fins, and grievous transgreffious, whereby both those other nations, and his own people, violating as well the Laws of Nature in general, as his special infiltutions and ordinances, had defiled and polluted the places of their respective abode, which should, therefore, cast them up, and spue them out, as some impure and loathfome matter, that made them fick, and qualmy, untill they were rid and cafed of them, Levit. 18. 25 -- 28. Lam. 3 11-15.

The earth alfo] Or, as some, This land also; that is, say they, even the land of livacl and Judah; not of other nations, at large only: that land, that should have kept it full free from such defilem nts as other people are polluted with, Lev. 11.43, 44.8 18.16, 18. Ezek. 14. 11. and fo indeed, is the copulative need, chap. 12. 4. & 22. 9. but the article is no other here, then was, ver. 1, 4, Heb. And the earth; which may well be rendred, For the carth; as ch. 13. 8,8 16,2.

is defiled Either with the gore-blood, and carcaffes of men, flain, and facrificed on it, in the execution of thefe judgements, Ezek. 7. 21,24. & 9.7. \$ 39.11-20. or, rather, with the impicties, imputi ties, murthers, rapes, violences, and other like wickednesses, com-mitted by those that live therein, Levit. 18.25, 27. Numb. 35.33. Pfal. 1c6.38.chap. 1.10,15,21 & 4.4.& 54.3.ler. 3.1, 2. Ezek. 20.

under the Inhabitants thereof] As if they were fo contaminated with fin, that their very footings defiled the ground that they trode on ; not unlike those things, or persons legally impure; whereof Levit. 11. 31-35. & 15.4, 12,20-27.

because they have transgressed the Laws, changed the ordinances, brohen the everlafting Covenant] Because all Gods Laws, both general, and special; civil, and facred, have been grievously and extreamly violated by them; that which hath made them so impure, Levit. 18. 24 Ezek 14.11. & 20.26,43. & 23.7,13. & 24.6,13. Zeph. 3. 1. Mat. 15.18 20.

transgress d] The word fignifies properly to passe over, or beyond, Ioth. 4.1.& 15. 3. applyed to fins and trespasses, because by comby God; as Shimei the circuit, aftigned him by Solomon, x King.

the Laws? Either in general, written, or unwritten, concerning mans duty, both to God and man, which even the Heathen also have engraven in their hearts, Rom. 2. 14,15.or, as tome, the moral, and civil Laws delivered to Gods people, diffinguished from the ordinancer, afterward mentioned:as 2 Chr.33 8.

thanged | So the word, lometime, fignifics, Gen. 31.7, 41. & 35. 2 but not in the form here ufed: where it fignifies to pafft away, or, pafs by, lob 4.15 & 9.26. 11.10. and fo feems to intimate, properly, negbetween fallings by: fins of omiffion, as the former paffings over : or, beyond fins of commission : and it would therefore be rendred, pafthe ordinanees] Heb, ordinance : but taken collectively : as Ezr

7.10, rendred fometime flatute, and statutes, Deut. 4.5, 8. Josh. 24.25. fupposed, here, to intend facred rites, and observances, more specially by God prescribed to his people as Neh. 9.13,14.

broken The word properly fignifies, to annul frustrate, or make word Numb. 30.12,15.

the everlafting covenant] Heb, the covenant of eternity : as chap. 55 1 that is, a covenant, never to be broken, or armulled, Jer. 50. 5 This fome understand of the covenant of Circumcifion, made with

the hauthry people of the earth do languish Heb. the height, or, | these three several branches intend one and the same thing only, in divers terms, as is usual with this Prophet. But I find not where the word covenant, is thereof uled in Scripture; and encline therefore rather to the former.

V. 6. Therefore] To wit, for the fins and transgressions beforementioned, ver. v. and fo in the nextbranch.

bath the curfe devented the earth Or, land: as verf. 1, 4, 5, the curfe, that is, the wrath of God, by thele difinal effects, manifelted, and executed therein. It feems to allude, either to the curfe denounced in the Law, taking hold of the wilfull breakers of it, Deut. 27.26.8 28.15-68.8 29.20. or to the cuefe, together with the oath conceived by them, in their covenanting with God, as now for the violation thereof, juftly inflicted, Nch. 10.29. See Ict. 23, 10, Zach.

and they that dwell therein are defolate] Being stript, and bereft of all those comforts and commodities, that from it they formerly enall thole contrors and commonities, that from a timey formerly em-joyed, Lam., 45, on, sined, wasted and confumed for want of necessary insteadness. Exck. 4, 17, Joel 1.18. or, destroyed 1 as Exck. 4, 6, 20, cording to asother reading, they sustain the pumishment of their teessars; they suffer for their sins: as Prov. 30.10. let. 23, ace the like ambiguity, Pfal. 5. 10. & 34. 21, 22, Hof. 5. 15. & 10. 2. & 13. 16. See allo,verf.20.

therefore the Inhabitants of the carth are burnt | burnt up ; confutherefore the immunitions of incinitative usual parties why; consider with incinitative under with fire and fword, by include layardons, Eack, 1, 3, 4, 8, 24, 10,11, or, with the fire of Gods wrash, chap, 9,18,8 10,16, or, down and what and what and shahaft; as the body of man, or beaft, through water of moiflure, Pf. 69, 3, 8, 10, 3, or, a brook, by means of drought, \$\frac{1}{2}\$ moiflure, Pf. 69, 3, 8, 10, 3, or, a brook, by means of drought, \$\frac{1}{2}\$ King. 17.7. Jer. 50.38. & 51.32.

and few men left | The words are all fingular, but collective; as Pf. 8.4.ch. 2.9. & 5.15. See ch. 16.14.

V. 7. The new Wine mourneth, the vine languisheth] The Prophee proceedeth, in particular, to instance in some special outward com-forts, that the creature is wont to afford men; to wit, in wine, that is

forts, that the creature is wont to aroot men; to which want to the fail to chear man heart, Pl. 10-415, but flowled now be taken away, both it, and the vines that yeeld it, being both floiled. The men wind policy flower the month Tifbri, the leventh month, and we're in graftes; wherevot the month Tifbri, the feventh month, and we're in a system to a system to the transport of the men winds.

the vine languisheth] Being trodden down, and despoyled by the enemy.Seech. 16.8.ver. 4. Joch 1, 12.

all the merry hearted do figh | The wine-drinkers, ver.9. (fo called. because when makes the heart merry, Pf.104.15.2 Sam.13.28. Efth.
1.10. Zach.10.7.) do figb, and mourn-because the means and matter
of maintaining their mirth, are gone, yer. 8, 12. Amos 5.17. instead of their wonted finging, ver.9. now they figh: to figh, for to manra: 25 Ezek.9.4.Lam. 1.21.

V. 8. The mirth of Tabrets ceafeth, the noise of them that rejoyce endeth, the joy of the harp ceafeth] Their mulick and melody, that they used at their banquets, and merry-meetings, is all at an end. See ch. 5.12.& 16.10. Jer. 7,34.& 16.7.& 25.10. Ezek, 26.13. Hol. 2.11. Amos

tabrets] Or, tabers. See ch. 5. 15. and of barp, there also.

the noise of them that rejoyed Or, the tumulinous clamar (the confused noise that they use to make, when they are drunk, Plal. 78. 65. Zach. 9.15.) of the revellers : ftyled, the fons of clamer, Icr. 48.45. See ch.22.2.& 23.7,13.

V. 9. They shall not drink wine with a fong Heb. the fong : such fongs as they used to sing in their merry meetings, and at their sealts. They shall not revel it as they had wont to do; either with voices or other mulick, ver. 8.

drink wine] To drink wine, for, to feaft: as lob 1. 18. Chap.

firing drink shall be bitter to them that drink it little pleasure shall

City Bethel; which, both in regard of the Idol, by Jeroboam there erected, I King. 12.29, 32, 33. as also of that desolation that was denounced against it, and made good upon it, I King, 13.2. Hol, 5.
5. is by the Prophets called Bethoven, that is, the haple, or city of wanity, or defolation and empiringly, bol, 6.15, 8. (2.5,5,6. Other would have it to be Ierusalem, faid to have been broken up by the Chaldeen. Absaham and his feed. So called Gen. 17.7,13,14. Others, of the have it to be Ierufalem, faid to have heen broken up by the Chalders, Corenon made with the Ifraclites in Mount Sinai, at the giving 2 King 25.4. Icr. 39.2 and as having been guilty of the like fus with

isinit, is vinity of vanities, and nothing but vanity, Eccl. r. a and co | The particle, all grant, is to be supplied, as before. be brought unto its first emprincile again, Gen. 1.2. The most, and best, suppose it to be spoken, not of any one city, but by the word bell suppose it to be spoken, not or any one erry, but by the word rity, taken collectively, as chap. 25, 2. & 27.10. the several Cities of the Kingdomes and Countries respectively, which this Prophecy concerned, for termed, as some of the Jewish Commonters, because their inhabitants ran after idols, and other vanities, of whom this word is used, Sam 12.21, chap. 44.9.0r, as others of them, rather because ruinted, empired, and defolated, by the enemies breaking into the text. See ch. 3.2.6.8.3.4.1.1.and it is observed by one of them, that by a kind of anticipation, it is faid, the city of defolation is broken; albeit, it were not fuch before it was broken; but being broken, and fo ruined, came to be fuch, to which he supposeth a parallel place to be, ch. 44. 19. whereof fee there, But fuch anticipations are found manien.4.19. Microst te mec. fint an antequation for tomas sharifiestly. Gen. 18, 19, 21. Levil. 15, 16. Judg. 4.21. ch. 37, 9, & 25, 1.8, 32. 6, & 40.19. Ezck. 3, 3. Nah. 3, 5. Howbeit, others would have it to be termed the city of defloation because designed, or definated to defolation, as the city of defloation, because thereunto designed, ch. 19. Lation, as the city of defloation, because thereunto designed, ch. 19. 18.Sec Ch.23. 12.

every house is shut up, that no man may enter in] or that there u no cony nouse is june up, then no man may care in 1 or sunt there is no going in or on, theth every hong is ight up from entring, a stabe, 23.

Which fome understand or being that up, to keep out the enmy having broke into the city, chap. 26, 20, 50h. 20.19. Others, fo that, that none goeth in, because there is no business thereto. be done, as chap. 23. 1. or, fland flux up, and neither going in, or out, for fear of the enemy, as 1 King. 15.17. 2 Chr. 15.4. & 16. 1.or, because the Inhabitants are gone, either captived, or flain,ch. 27.10. I suppose it may well be rendred, all houses are as shut up, fo that there is no going out, or in; there is no more going in or out, then as if the houses were all thut up. See c. 22.3. Jer. 13.19. See also

every house that is, many, or the most of them, as Gen. 41.57. To one of the lewish Commenters. Howbeit, if rendred as before was intimated, there will no fuch restriction need,

V.11. There is a crying for wine in the firects] This passage, among o there, thewes that this prophecy is not to be understood of the universal destruction of the world at the last day, 2 Pet 3.10,11.

a crying for wine] or, because of the wine; not calling for it, but yela syng for rows yes, etcall e g see some; not caring out, some signed yet, ing and lamenting; nor, as found, for the prefent want to much, Holhy, 14, as because of the fpoil, and lots of it, Lam, 2, 18 Ezekay 30, where it hould also be to reached. See chap 16. 9-10. For thy feem to wander rules one of the way, who would have it understood, the seed of the fearcity of that liquor, and mens greedy defite of it, nowith-flanding the calamities of the times; that which ye fome of the Tewish Commenters suggest, and some of ours admit.

all joy is darkened extinct, put out. See chap. 8. 22. 8. 9. 19. word for word, it is even-tide with it; because at even darkness comes Pf. \$04.10,23 their mirth shall fer,as the Sun doth at even, and end in 304.6.9.33 their mitch final lex, as the Sun doth at evers, and end fin mourning, flown 8.9, 10.1 Howels, the cause the verb is in that notion to where elfe found, there may be some shiptition, that by a transposition of letters, which in Seripure is sometime observed; (Ee. 3.7. & 4.72.1 Chr.4.9.11.) the word may signific hore to poly any sometime to the some significance of the sometime of the

the mith of the Land is gone together with the liquor that helped to maintain it, v 8.9. Heb. it gone into captivity, ch. 7.13. as alluding to the captivity of the people of the land carried away by the enemythe like allusion is in the word of Elies daughter in law, when the Ark of God was taken, I Sam. 4. 21, 22. See alfo, Hof.

V.12. In the city is left defolation or, as fome render it, 'He that is lest in the city shall be defolate. Het defolation, as Chap. 1.7. or, unto desolation, as Jet. 4-7, or as others, what is lest in the City, shall be destroyed with desolation, supplying the verb from the branch ensured. ing as chap, 13.13.8 18.7 and the particle oft wanting, as ch. 21.7. & 22.17,18, which way foever we read it, the fenfe is plain, there is nothing left in the city; City and Country are both alike stript and plundered of all, City for Cities, as v. 10.

and the gate is fmitten with defiruttion]the fame, in effect, is in di vers terms repeated.

the gate Either the gates of the city, broken open and destroyed by the adversary, Judg 9.52. Neh. 1.3. Ezek. 21.22. or, gate, for city, as 6h, 14,31,

68. F4.31.

Is finiteral Heb.broken to picces, as Mic. 1.7.

with deffruction flo the Rabbine, affirming this and the former

word to be fifters, and fo the most take it, yet forme render it, with

anoife, or a crack fuch a noise as fouldiers are wont to make in the affault of a Fort or City, Ezek, 21, 22, Amos 2, 2, or fuch a crack, as Cares or Walls, being violently broken afunder, or broken down; are wont to give, alluded to Jer.49.11. Ezck. 16.15. The reason of the ambiguity is, because both the root whence this word comes being no where elfe found) and some others derived from the fame, and in found coming neer it, have in them, not unufually, a notion of either : the reason whereof, may seem to be, because fuch affaults, whereby defolation is wrought, are commonly accom-panied with fearful our cries on either fide. See on chap. 16.9, 10. lles of the midland fea, verfe 15, or laftly, which is most

V.13. When thus it fball be in the midft of the Land among the pea. ple, there shall be, as the shaking of an Olive-tree, and as the gleaspresents that the same instance, of an observer, and as the same and of grape when the visiting at a don't on, it on for as Gennas, S. Yu. Ball be in the Land among the people, as in the beating of an Ottettee, at with children's left, who the visiting a done, Trius, or figat was before faith, it thall be, when their judgments thall be executed in those places, and with those people where they are put in exp ecution, that a very small company shall be left, or escape, which may liere come in, either in way of conformation of the former relation, and further amplification of the judgment therein related, by a lamentable effect to wit, the paucity of those that should therein escape, or in way of mitigation and limitation of those sad denunciations of desolation and destruction, that yet God would not make an utter riddance of all, but referve a remnant, that he might have a people to praile him.v. 14. The former I conceive to be principally ntended, though with an intimation of the latter. See ch. 1.9.80 6. 13 & 7.3.& 10.21,22. ler 3.14. This some suppose to have reference to those that Tiglath-Pileler captived, a King 14.29. Others, to the Jews, that either by the Chaldees were carried captive to Babylon, Jer. 39.9, or that voluntarily of themselves went down into Egypt, Jer. 43.5-7, both which I leave to the judgment of others.

in the midst of the land]or, carth, as Pial. 74.12. whereby fome understand Jerusalem, situate (as the Jews say) in the very midst of the world, or the navel of the earth, Ezek. 39.12 neer to which, fay they the last judgment, or ocumenical assife, Act. 17. 31. shall be held, Joel 3.2,12. Zach. 14. 4. But thefe are groundless conceits; in the midl of the land, is no more, then in the land, as chap 6.12.& 7.22. as in the midft of the people, or peoples rather, (for to the text had it, as chap. 15.6,7.) is no more, then among the people, or peoples, as Jer. 39. 14.8 40.1.5,6. which yet argues the prophecy to concern more, then

any one people.

as the shaking of an Olive-tree or, as in the beating of an Olive-tree; it leems to have been a proverbial kind of speech: see chap,

as the gleaning of grapes when the vintage is done lor, as clusters cit, when the winding is done, a defect of the epithet children, for children, letting it done, a defect of the epithet children, for children letting is done, a defect of the epithet children, for children letting is done, a defect of the epithet children, for children letting is done with a defent of letting in the children of the winding of the children of the children of the letting is done in the letting in the children of the letting is done in the letting is done in the letting in the same of that they lett, children is done in the letting in the same of that they lett, children is done in the letting in the same of that they lett, children is done in the letting in the same of that they lett, children is done in the letting in the same of the same of the same of the letting in the same of the same See ch. 17. 6. Jer. 6. 9. & 49. 9. The vintage, the time of cutting grapes hath thence its name in Hebrew, as the harveft, being the time of mewing grafs, or reaping corn, is thence allo fo termed; and but one letter difference between the one and the other, See chap. 17.

V. 14. They shall lift up their voyce, they shall fing for the majesty of the Lord they shall ery aloud from the Sea. In this verse, and some ensuing, is described the condition and carriage of those two. the remains among each people, that should be preserved in, or deivered our of the common calamities and afflictions of those times; they should abundantly rejoyce, and out of the joyful sense and apprehension of Gods might and mercy therein shewed them, break forth into praises of him So ch. 12. & 25. & 26. This some restrain to those that were delivered in Sennacheribs Invasion, ch. 37. 31, 32. some to those that were freed from the Babylonian captivity, Pl. 126 1,2. But it feems to be of a larger extent, and some extend it unto the times of the Gospel, which yet seems not so eleer.

They jor, the fer for there is an emphasis in the word, the pronoun not only expressed, which soldome is, but with an additional adjection also to it, as Eccl. 3. 18. chap. 35.2. the person so lest; as

lift up their voyce] The phrase is used to signific an expression, either of great grief, as 1 Sam, 11,4. Job 2, 12. or, of much joy, and so here, as the like, ch. 40. 9.

fing] or. make joyfull acclamations, asch. 12, 6,& 54. Pfalm.

for the majesty of the Lord or excellency, as Amos 8.7.or, magnificence, See chap, 2.10, the supereminent greatness of his might, and mercy showed, both in the destruction of some, and in the deliverance of others. These words, according to the distinctions in the original, appertain not to this branch, but to the next.

cry aloud Of this word, see on ch. 12.6. Some suppose, that it alludes here to the shoutings in vintage and harvest, ch. 1 6.9. Others, to the flouting of Sca-men, at their coming into harbour, because

or the next words, from the Scallhat is say some, after their deliverance from their former afflictions; compared in Scripture oft to a Seq. Psalm 42, 7, & 69.1, 2, 15, & 88.7. & 93.3, and 130.1. Rev. 15.1.3, when the Sea shall be no more, Rev. 21. 2. of this use of the particle, see on chap. 38. 15. & 53.8. But other rather understand it of the place, from whence those voices of joy and praise should be heard, which some understand of those that are upon the Sea, Pial. 65.5. 107.23.23 if the fense were, that God should be magnified both by Sca and Land, Pfal. 96.11. & 98.9. Others, from the Sea, that is, from the well, as chap, 49, 12, from Paleftine, which lay West from Judea, ch. 9, 12, or the lea coast, the utmost bound of the Land of litael Westward, Josh E. 4, and 15, 47, or, the 2 X

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any of those mall be found that were partakers of this deliverance.

V. 15. wherefore glorifie ye God in the fires, even the name of the Lord God of Ifract, in the Hes of the fca] The faithful deliucred, and escaping the forementioned calamities, as they celebrate Gods name, for both his judgments on the wicked, and his goodness to themselves: so they incite others also to do the like with them, and

encourage one another thereunto: fo Pf. 3 4.3.ch. 12.4.5.
in the fires 7 Ye that abide yet in the fire of tribulation, Pf. 66. 13,12 chap 48.10 despair not, nor be discouraged; but by your pa-tient sufferings glorific God, and depend upon him for deliverance, Pfal, 94.19. Mat. 5.12. Act 5.41. & 16.25. Rom. 5.3.2 Cor. 4.8,9. & 6. 9,10. Phil. 1.18,20. & 2.17. Col. 1.24. lam. 1.2.1 Pct. 1. 6 .-Chaldeans dwelt, for their Country lay low-fee chap.a 1.1. and they suppose the valleys here mentioned, because more Cities are usually in valleys, for conveniency of watering and feeding, Plat. 64. 12,13 & 104, 10,14, then on hils, chap. 32, 19,20. and this feems most probable. Though there want not Jewish Criticks that would have the word fignific boles, as two other words formewhat would have the war a number of the theory was somewhat the meet it do, both found together, e. 1.1.8 expounding it either of fach hales and cates, wherein they lay hid, I Sam. 13. 6. & 14.1 I.o. of the hales and dangeons wherein they were held, th. 44.12. the name of the Lurd john Lord hintelf, as Pl. 9.1.8 6.3. 0, his power

and majefty, Deut. 28. 58. 1 King. 8.41.42. fee ch. 30.27.

the God of Ifrat by his judgments manifelted to be the only true God, 1 King, 18.39. Pf. 9, 16. & 83.18.ch. 45.6. Zach. 14.9. but therefore, faith the Rabbine, here fo ftiled; because for his lirael he doth all this, ch. 43. 3, 4 & 45. 4.
in the Isles of the feat The iles, whereof great flore in the midland

fea, Pl. 97. 1. or, the regions bordering upon the fea, fac v. 14. chap.

V. 16. From the uttermost part of the earth have we heard longs? Or, of the Land as v. 3. The generality of the joy, and praises of Gol, from that scattered remnant, out of all places, sar & neet, where any of them are found, there is nothing but finging with them; all the Land over they fing fo loud, that they may be heard even from the Lands endifies the like of Lamentations and out-cries, ch. 15.4,5. 8. Jar. 49.2 1.

the uttermoft part | Heb, wing, as ch. 11.12.

fongs longs of deliverance, Pf. 3a. 7. such ditties properly, as are made to be sung unto some musical instrument, & those are in Greek also peculiarly rermed Pfalms, Col. 7, 16, see ch. 12.2.

even glory to the rightens] Some make this the subject matter of their singing, to wit, Glory be, or be given, to the rightenus, that is, to God the rightenus One, whose rightenuses hath been manifefted, and magnified in the execution of judgments above mentioned, Pf. 12.9.4. Apoc. 7.12.8 15.3,4.8 19.1. Others understand it of the godly and righteous, by those deliverances made beautiful, delightful, amiable, and honourable: fee Pf. 149.4,9. and they read the words, a beauty, or beautiful ornament, to the righteous: fee ch. 28. g, and of the term it felf, ch 4.2, righteous, for righteous ones, as ch

But I faid, my leannesse, my leannesse? After the relation of this great gloy that should fill the hearts of those that should escape so, as to furvive the judgments before denounced; the Prophet, in an abrupt manner, breaks off that his chearful and gladfonic discourse; and to thew how full his heart was of grief and regret for the miferies that were the whilest to be fall his people, he falls to lament their condi-tion, as well in regard of their grievous sins as of the great variety of dreadful and unavoidable judgments, that for the fame should be inflicted upon them, withal, making a very pathetical profession, and affectionate expression of his own present affliction, upon the very fore-light thereof to Jer. 9.1.

My leannesse way leannesse: The old Latine, following the Chaldee

rendreth it; My [ceret to my] cif, my feeret to my felf. And the Chaldee expounds it of a feeret revealed to the Prophet, concerning the retribution of the wicked in one kind, and of the rightcour in another; but neither is the last letter in it a pronoun but the formal and usual termination of the word; as in others of the like stamp; nor is the word ever found without in Hebrew, as it is, when it fignifics a feeret, in Chaldee; nor hath either the root it felf, from whence the word rifeth, or any other of the fame flock, any other notion, but of learneffs, as our English therefore well rendreth it. See Num. 13.11 chap. 10. 16. & 17.4. Ezek. 34.20. The meaning is, that the grief of his mind was fo great, for the perhidiousness of his people, and Gods wrath thereby incertical, and sure shortly to felze on them, that even the flesh of his body was also wasted and confumed with it, as with some emaciating and pining distale. So Plalm 69, and 113,139. See also the like expression, upon other occasions, Plalm 22.18,178, 23,148, 102,3,78, 129,38. The respection is only to manifelt the vehemency of his affection; for the like,

likely, the transmatine lands, or sea-coasts in general, where no unto me lor, wo is me, or, atas for me; for it is spoken, not in way of denunciation, as ch. 29. I, but in way of lamentacion as Lam.

the treasperous dealers have dealt treasperously, yea the treasperous dealers have dealt over treasperously. Held, dealing treasperously, as I feet, s. 1.1. that is, they have deale exceeding treasperously, as I feet, s. 1.1. that is, they have deal exceeding treacherously, or, have deal exceeding treacherously, or, have dealt treacherously of times, again and a treactic-puttyor, nave dear treactic and you times, again and capain. He cannot multiply works infliciently, to expens the extream perfidious courfes and carriages of his people towards God, whom by for many special and peculiar obligations, they slood to deeply endeared unto, and had so ofts, and so lothernly engaged themselves; that which made their trefpatte and trangerssions for the more hainous then the fins and excelles of any other people, the more hamous then the line and execusion any orner people, Pfal. 81, 11, Amos 3.1. See the like heaping up of various expre-prefitions to the fame purpole, Dan. 3.5,6. For it cannot be folish underflood of other periods dealing perfidioully with Gods peo-ple; albeit it be true, that divers of them foldid, ch. 21.3, 8, 32.1, 8, Lam. 1.2. and so some apply it; as if the Prophet mourned, not so much for their treacherous dealing with God, as for others treacherous dealing with them.

dealing with them.

V.17. Earn, and the pit, and the finare, are upon three, O Inhabitant of the cartiffleb. Fear, and pit, and fanare. The hainoutinest and gits, vouliness of their finful couries was before, the dreadininate of Gods inevitable judgments upon them, for the lame, now ensuch. Thus when sin is come to an height, judgment followeth it at the heelt, for.,1,1,6,Exct,7,10,11. Marx.3, 3,3,5,1 Fhell.,1,6. In the words, a variety of perils, of fundry force, is implyed, and they are words, where of period, or universely to the superficient of the fame perfons; that if they shance to mile is talte one, yet they may be first or the superficient of to neer, in letters & found, one to another, that fometine one of them s, in fome copies, read for the other; as Lam. 3.47. See the fame, Jer.

48.43.

O inhabitant of the earth] Inhabitant, for Inhabitants: as ch. 5.3, but there is some emphasis, here, in it; as if each one should be expo to the fame perils of the earth, or land, as ver. 16, which the Jewish Commenters would, by all means put off from their own Nation, to

Companiences would, or in means, and on from their own Nation), the people abroad in the world.

V. 18. And it [buil come to pafyziant] Heb. And it [buil beta ch. 1.7 4, be who factor be mot be mad by of the fear, [buil fail into the pix and it has contit out of the midfle of the pix fluid be taken in the lang T] The meaning is plain, the that closels one danger, fall fall is not another: a suff he faid, be that factor the care of the enemy, which break may improve the pix fluid that the sum of the continue to the pix fluid that the sum of the pix fluid that the pix fluid that the sum of the pix fluid that the pix as those, Gen. 14. 10 and if he get our of that, (though he may then think him ciffaje,) shall fall into the hands of some that lye in ambuilk for him, or the like, as Judg. 20.43, 43. See the like, 18 king. 20.
30. Amos 5, 19. & 9.33. and an allufonto fomewhat the like, Proy. 29.25. There feems to be, in the words, a metaphor, taken from the manner of hunters dealing with Deers, or other wild i touring moment runners againg with Leet, or other wide beafts, whom, when they have digged pits for, and covered with fome loole, or light matter, and fet toils, or gins and finares, not far from them, that if they escape, either passing by, or getting up out of the one, they may be supprized with, and held fast in the other, do than, with noile and clamor railed, rouze up their prey, and so drive them, while they see to fave themselves, for fear of the noile, into those pits, or gins, that they have before-hand prepared for them, o intercept them in their flight, Hereunto are frequent allufions in Scripture, Pf.g. 15. & 10.8,9.8 35.7,8. & 57.6.8 64.5.8 91.3.8. 124.6,7.& 140.3,17. Jer. 16. 16. Lam. 3.52. & 4.18.20. Howbeit, cannot concur with those , who in the word fear, suppose an allusion to fuch feathers and papers, as huntersufe, with us, to blanch the Deer with, or that firing or line, furnished with the like, which they are wont, anceintly, to scare wild beafts with, to the same purpose that ours dosbecause in Latine, it is termed formido, that is, the fright or the feare, for it fuits not well with the words of the text, wherein it is faid, not, from the fight, as it should be, if that were intended but, from the noise (which that makes none) of the fear : and indeed, the noife, or voice of the fear, is nothing but the fear of the modera, the most, or one of mr. ear, is nothing that the few of we moderas, the michanille of a man for, a man of an intermelle. Lever, 1. 1. the oath of obligations, for the obligation of an oath, Num. 30.14 and so flat from the found, the heavile of the few, is no other, then to flet for fear of the noist: as for fear of the fewerd, ch. 21.15. or, to flet [66] by fear of the notices ter fact of the yound, the 11,15, or, to fite from the detail unoliges, this, 3, a notice of fact, or of a fault mole, or, a notice of the order order of the order of the order of the order ord

forth, and furprizing them, both from above, and from beneath, as well over their heads, as under their feet; & as no shelter for them, against the one; so no steddy standing for them, in regard of the

the windows from on high are opened from on high, that is, from heavon So Chap. 32. 15. Lam. 1.3 the windows from heaven, for, the windows of heaven:as, a boar from the wood, for, a boar of the wood,

Palm 80.13.or.the windows from above pour down, being opened, or | but themselves also . as Plat. 68.12. Chap. 34.2. So is the particle print out 3,50,500 tenteurs 1 from acceptant cours of the \$60.000 from about. Of which confide and compehenfue form of freech fee on Chap. 14,13. 8 38,17. The similation of heater are fail to be feeters, to intimate, fometime, abundance of bleffings, Deut. 38, 12, Mal. 3, 10, formetime, to express as dance or bicungs, Jecu. 12, 11, 1113, 111, 101, 100, 100 express as large measure of unavoidable judgments; and so here, in way of allusion, either to the general deluge in Noahs days, Gen. 7, 11, 10, that dreadful destruction of Sodom and Gomorrah, Gen. 19, 24, See

Pl.1.6.Rom.1.18.

the foundations of the earth dee [bohe] An hyperbolical phrafe, very frequent in Scripure, whereby is represented that exceeding terrour and affonthment, wherewith people are furprized and transported, upon the manifeltation of Gods might and wrath, in forme extraordinary judgments; as if the earth, to the very center of it, shook under their feet. See Pfal. 18, 7. Chap. 2. 19, 21. and

13.13. V.19. The earth uniterly broken down, the earth is clean difficult the earth is moved exceedingly [The Prophet proceeds, ftil, in the theterical amplifications of the future and fabreation of the Kingdoms and States, coming within compals of this Prophecy, so subverted, and all things with them turned upside-down; as if the earth it felf, that beareth them, were rent, and torn alunder and shattered, and not able, any longer, to consist, or to subside. So yer, 1, 18.

u utterly broken down Heb, in breaking afunder, or to pieces, is broken afunder, or, to pieces, for that is, the more proper notion of the word, and better inits with the object here, the earth. So Pfal.

the word, and better lusts with the object here, the cartin. 50 5/181, 29, Prov. 11.1; 81 13.0. & 5.5 1.9. it difforted, or, rather, in reading, or, teaming, is rem, or torn afunder. For though the word in one form fignifies to difficult, break-fruithate or make void, rows, covenants, and contracts, Numb. 30, 8, 12, 13, 15, Verf., yet in the form the vided, if only indice to rent, or creat afunder, fome folid body, Job 16, 12, Plal. 74, 13, and there, of the word for eleft, for reputers in the council Charactery, a vertices may be a supress the former. Increased ground, Chap. 2, 20, yet there may be a glance at the former; here, in this latter, as noting a retaliation of transferding, and penalty, the earth is broken, and rent a funder with them, because they have broken and violated their covenant with God.ve. 4.

is moved exceedingly] Heb. in moving, is moved. The word is used for fuch a moving by which a man flaggers, fo as his feet are fcarce and the Monthly which a limit angles, 193, 1941,193, 68 17.1. & 66.98 88.18.0. (for fish a moving, where somewhat is removed, out of its former fixed sea, "Chaps, 41.0. Applyed to the earth, or land, and the States and Kingdoms thereof, Pfal. 46.6. and

V.20. The earth shall reel to and fro, like a drunkerd Or, reelesh that it may run in the same tenour with the former. The saure is frequently used of things; slocken of as poll, or persent, pile. 1. 1. 2. & 18.5, 11.13, 16.20 libe. return reelesh, the same term insulad, Ch.1.9, 2. & 2.9, 2.00 the same term insulad, Ch.1.9, 2.7, 2.15, 1.7, 1.7, 2.3, 2. It is the same in effect, but clad under a new notion in other terms, that was before, ver, 19.

and shall be removed like a costage Or, is removed, as before. The word properly importerh a flitting or removing from place to place; the curse of Cain, Gen. 4.14,16.

a cottage] The word is uled, ch. 1. 8 for a fhed, that a gardiner, or keeper of a garden, fetteth it up in it, there to repose, or to shelter himself in a storm; or from thence to watch the fruits, or plants in it : and it is there rendred, a lodg; but it feems here to be taken for a tent; either a fouldiers tent, as fome, that is taken down and removed, when they are to march, or are quitting of their quarters or, a shepherds tent, which he removes from place to place; as he finds conveniency of feeding for his sheep, Chapter 13. 20. and 38.

and the transgression thereof shall be heavy upon it, and it shall fall, and not rife again 301, that it shall fall, and not rife again; as Judg. 7.

13.the judgments of God, by the transgressions of its inhabitants procured, hall lye fo heavy on it, that it shall fink down under the weight of them, and not be able to recover again its former eftate,

See ver. 5, 6.

the transgression That is punishment of it as Gen. 4.7.13. Prov.

heavy]In the punishment of it,Pf.38.4.Ezek.33, 10. a meraphor taken from weighty buildens, to heavy, that a man cannot fland upnot rife again] Heb, not add to rife, So Jer. 25.27. & \$1.64. Amos

V.12. And it Shall come to paffe in that day, that &c.] As chap. to

the Lord shall punish the hoft of the high ones, that are on high, and the Kings of the earth, nponthe earth] None to great, or high, in power, or place, that shall cleape in this judgment of God, ver. 2. chap.

punifb]H:b.vi ît upontas ch. 28.14.

uled, 1 Sam. 1.24. Jer. 11.19, or, each bigh one, in his height, that is the highest of men, in their highest estate. And so the latter part of the veries, should be spound the former. But some would, have it meant of the celestial bodies, the Sun, and the Moon, that are faid to be darkned, ver. 23. the darkning whereof is counted a difmal fign, Chap. 13. 10. Jucl 2. 21. to the heathen especially, Jer. 10. 2. Some of the Angels, that stand for severall kings, and seem concerned in their affairs; them in heaven, oppoled to, yet joyned with, the Kings on earth, So some of the Jewish Commenters, siom Dan. to. 13,20, 21. Of Christian Writers, not a few, of the Devils, tholeprincipalities, and powers, that are faid to be in high, (as our last edition rendjeth it,)or rather, in heavenly places, that is, a loft, in the ayr, Eph. 2, 2. (as, the birds of heaven, Plal. 8.8. Matth, 13.32 that is, of the air,) and are to be judged at the last day, t Cor. 6.3. Jud. 6. And some again, of their idols, set usually a lost, 2 Chron. 34. 4, or their images of the celestial bodies, Chap. 17.8 and 27.9 Amos 1.66.AC. 7. 43. See Chap. 19.1 and 46.1. Others of the knowledge from earth, that is, the Church militant, which flould be vificed, as well as the world, and the Princes of it, Lam. 1. Dan. 8, 10, Rev. 12, 13, 7. Among and the remess of it, Lam, 2.1. Dans, 10, ivev, 12, 15, 77. minory this great variety of interpretations, to which divers on thers might be added; I (uppose that most probable, that by the holl of the high ones, (the wond collective) taken, for those, that is aloff, chap, .e. 4.5. are meant, those great Monarchs and Potentaires, such as the Heads are meant, moie great Monaremann Potentaces, usen as the execute were of the Affyran, and Chaldean Empire, fiyled not barely Kings but Kings of kings, Dani. 2, 37. and whole dominion is false to ready to make thereon, Dan. 4, 20, 22. whole refilement thete and majefly, is also compared to the lufter and brightness of those celeftial bodies, Chap. 13.19, with 14.7, ver. 13. and whole dejection and downfall, therefore, is refembled by fimiliades, taken from, and glancing at the difficultion and alteration that those trom, and glancing at the dillolution and alteration that thole heavenly dublances full, in likelihood, undergo at the laft day. See chapter 34.4.Rev. 6.11-14. as on the other fide, the refliction and reflavation of Gods Church, and children, after foine long captivity or greivous calamities, is wont to be deciphered by reflemblances drawn from, and alluding to, the general refurred, and glorious condition that the whole body of the faithful, faall, at the last day,attain,ch, 26.19. Ezck. 37.1-14. Dan. 12.1,2.

and the Kings of the earth, upon the earth] Or, that are upon the earth; that it may answer the former branch : those Kings and Princes, who though great, and high, in regard of those that are under their command; yet feem to have their thrones on the ground, in comparison of those their superiours, so far above them, that they feem to have their thrones fet among the stars, or above the clouds, ch.

feem to have their thrones fet among the party or arrows not coverning and 4.13,14,500 ct. Alo. 9.

V. a.s. And they fleable gathered tegether, as priferers are gathered tegether is they just flow from the segular in frong and clofe prifon. See Zach. 11.9, 12. Rev. 20.1-3. and of fuch like executions of judgment on fuch, 2 King. 23.3, & 25.7. 2 Chr. 33.11,& 36.6.19.1.49.7,8.ch.38.33. Jcr. \$2.12. Ezek. 19.4,9; Lam. 4.

be gathered together, as pr. foners are gathered together Heb. catheror gainces togener, at pripages are gatherest together liets gathere at the gathering of a pripage, as soon cender itstand of it should be like the phrase used, than 1.0.2.6.2.7.7.8.6.5.5, but because the former noun; is not, in a form of regiment, it would rather be rendred, as the Rabbines conceive it, they shall be gathered with a gathering, (that is, exactly, or strictly gathered, so as none shall eleape, as shrow with a strowing, chapt. 1.1. and as, gathering galher, Mic. 2. 1 2 befides that, the verb is in a form also implying no leffe, and so chap 33.4. Zach, 14.14.) as a prifoner, (to wit, is gathered) or, as prifoners (the word taken collectively, as Pf. 79.11. & 102. 20.) are gathered rogether, a defect of the note of fimilitude, as chi 22. 18. yet some render it without any such supply, they shall be col-lested, being collected, bound. Heb. say they, a collection bound: but this founds very harsh; unlesse we read, and bound; but the word is not a particle, but a noun, and that fingular, and so also, the text ferm to ver-forced. Nor doth that, which some of the Rabbines suggest, come off any more smoothly, to wit, that those great ones, I stack come of any more smoothly, to wit, that those great ones, I stack come off any more smoothly, to wit, that those great ones, I stack come of any more smoothly, to wit, that those great ones, I stack come of any more smoothly, to wit, that those great ones, I stack come of any more smoothly, to wit, that those great ones, I stack come of the same of the sa come of any more information within the great ones, macis e-nemies, when they are galtered together, shall be as a man in bonds, not able to stir hand or foot, until they have submitted themselves to Gods people. See somewhat the like, ch. 22.3. For as for the Latine, Sous peoples, or internal the safeting of one bundle, it cannot be admitted, since that the word here used, doth no where signific abustle, but a prisoner alwaics, or one in bonds, chap, 10.4.8. 44.7, nor any

metiperations therefore grounded thereupon,
gathered together that is, fay fome, defining, betable the word
fometime feems to have fome fuch like notion, chap. 57. 1. Ier. Chap. xxiv. in the pit] Heb, on the pix, yet the particle it also fo used, thap 38. when the Lind of Halls lightly right in Mount 2100, and in the pext branch; and if it be for taken here, it may feen, and before his Ancients gloriously.] This Chapter-containium the 2.0. rendred they fhall be gathered together -- for the pit, as malefactors for the Gaol.

not the Quel, the pip I that is, fay fome, the grave, which mens carcaftes are wont to be caft into chap. 14.16, 20.68 38.18. others batter, the danges or hole, wherein priloners are caft and kept, Jer. 37. 16. & 38.6.

and they shall be shut up in the prison] or, in prison for there is no article in the text; nor doth it suit so well here : or, as in prison, as in the former branch; as a prifoner, they shall be as surely and narrowly restrained and curbed, as if imprisoned and mured up in the Rrongest and frietest place of restraint. There is in the Hebrew a neongen and attacks parked or retitating, a force is in the resource a new affinity between the verb and the nount, the word rendred prison, figuritying a flusting up, or, a place of flusting up, prial, 14,2.7, and the verb is in the more weighty form, as John 6,1.7,10. Jerus J. Insporting a first and fure flusting up, 121,13,19. Insporting a first and fure flusting up,

Jer. 13, 19, Invocting a trice and ture thurting up, and affer, many daity flull they evificed. What manner of oiff-tailou is a that is here intended, is among Interpreters much con-trocepted: Some, and thole one a few, both lewith and Christian Writers, understand is of a vification, not for good, but for evil is diverse of the Rabbines, of whom, fome suppose is to allude to the manner of mens dealing with captives and slaves, whom they keep four unall sixth and is the mension leaves. I have a share of that up all night, and in the morning let out to labour : Others, unto the wonted manner of proteeding with malefactors that are committed to prilon, and there kept until they be brought forth unto execution, or to trial. Where in the main, to wit, that the vinnto execution, or to trial. Where in the main, to wit, that the vifration here mentioned is no matter of mercy, home Christian Writers consur with them that interpret this whole Prophecy of the
general judgement at the Inflay; which yet because this polique
terms to opposin, form of them terms to make sufe of a Rabbinical
exposition, though not naming the Author, stending the woods from,
for, many dirt; and expounding its of being questioned, and upon trial! condemned to fuller for the fins that had been __immany
the __immigrate by theme or committed nor many chiese form, and daies, committed by them; or, committed not many daies after their commitment before mentioned; but many daies before they were commutment octors increasing in a many acts octors they were brought to this it yis, a Cor. 5 to. But the most founts, and the most judicious expound it of a wification in favour and marcy; fuch as is intimated in the like phase, Gen. 1.1 K. 30.0.3.13; Kood. 431. Ruth 1.6. Zepu. 3.7. with the Jewish Writers, that go this way, far-bound, Joine of their own nation, that though they were held bonds and captivity, for fome Ipace of time, both Princes and Peopley yet, at length, God would in metry ville them, and fet-then at library again, cl.; 7-1, 3.], Jer. 3.9. 10.8. 33-37-8. § 3.3-1-33. Others more langely of other Nations and States, that should, after held bullement executed though being being being states. Others more largery or other tvations and states, that inopid, after-hefe judgements executed upon them, being bettered by them,ad-joyn themfelves to Gods people, and find mercy and grace. Where, in we willingly concur with them, acknowledging the fame to be infilled under the kingdome of Jefins Chrift, the true McRias, in those other Nations; and defire to see accomplished, also, in them, Chap. 2.3.4. & 18.7. & 19.20-22. & 23.17,18. & 60.3,11,12. But here a rub would be removed, cast in our way by a late Interpreter of prime note, that may else impeach the free progress of this exposition; the rather, because our lace Translaters have afforded it admission into the margent, though not into the text. This learned man, therefore, renders the word here, not, they shall be Jeanned man, unerctore, remoters the word flete, not, stuby float to enjited, but, the plant to milited, or, found wanting; that is, for many dates, or, for a long time, they fluid into the extant, as he expeanded it, And it is true, indeed, that fitch a notion the word here tied fometime hath; it fighthieth, fifth, and properly, to wife, or to frest; and in the mextylace, upon fluvey, to take notice of the absence, or prefence of those things; or perfons, that come within compals of the inveyand or dipple of them, this way, or that way, for evil, or to good. Hente it comes to pals, that fometimes it figures to military and to be millings, as Num, 31,49, 1 Sam, 10, 18, 25. nities to mifs, and to be miffing; as Num. 31.49. 1 Sam. 20.18.8 2 7,15.2 King.10.19.ch.34.16. But that cannot be made good, which to firengthen this Interpretation, here, is averred, that in that form to trenguien this interpretation, nere is averreed, that in that form which is here uled, put abfoliutely, it never fignifieth otherwifet not if it were to in all other places, where it is fo put, would it necellarly follow, that it cannot otherwife be underflood here. For firit, rily tonow, trust at cannot current to continuous mater. Joint is apparent that it is infed otherwise, where put absolutely, without any addition, in a place parallel to this, Ezek, § 8.8, where it is faid, After many dairstion, light the wiffed, that is, as this sutton hind, frenders is, execution shall be done upon three, and that indeed the many of the continuous materials. is the genuine fense of the place, thou shalt be visited, to wit, with evill, as Solomon more fully, Prov. 9 23, where the lame word is in the lame form used, he shall not be visited with evill; and if it do so the rame form sites, in point now with rea with round and no beginnine, when good or civil is added; why not where neither is expedied, fine chiar in the active, it is fo frequently sited without citiber again, it came but an harth exposition, After many days, there expans, a recurs out an inality planton, a pre-immy adjug-tive flad by miffed; that is, they final not be extent for many daises and lafly, the like term afed, but in the aftive of Tyre, chapa2317, after fleventy years the Lord mill raft Tyre, helps much, both to con-bryg that which we have here in the text, and to enervate that

which the margent liggesteth. V. 23. Then the Moon Shall be confounded , and the Sun afhamed, his greatness,

and before his Ancients gloriousby This Chapter containing the first part of the present Sermon or Prophecy, the Prophet closely after his wonted manner, with a pallage concerning the spiritual, yet conin the times of the Golpel, using the purcular year of the Golpel, using the times of the Golpel, using in his Church, by his Chifft, the brighting and majefly whereof hould be fuch, as no light of Sun, or Moon, no glory or magnificence of any worldly flate, flould be comparable thereunto:

Then] When God shall have manifested his might and majesty, both in dejecting, and in reftoring again Kingdoms and States; in viliting them in wrath first, ver. 21. and then immercy again, ver.

22. Heb. And, as chap. 8.3, 14.

the moon! So called in regard of her whiteneffe, as here: fo Cant, 6,10.chap. 30. 26. an emblem of worldly state and glory, subject to

change and variety, Rev. 18.17, as alluding to the notation of her name; the thall bluth for all her white or pale face; or, be alhamed; for that the word properly fignifies, and fo is it rendred Pla1.94.5. & 71.24.ch, 54.4.Jer.50.12.

& 71.2a,ch, 54.4, 1er. 50.12. the Sun] foretmed in regard of his heat, Pl. 19.6. both here, and Job 30.28, chap, 30.26. an ultial type of the greatest and most re-iplendent glosy, Jud. 5.31, Mat. 13.43. & 17.2. Act. 26.13.1 Cor. 15. 41. Rev. 1. 16. & 12. 1. for the fentence rifeth here, from the moon to the lun, as Cant. 6. 10. ch. 30. 26. from the less light to the greater.

[fiall be albamed] or , because this suited well with the former , ball be abalbed, which both in letters and sound , comes very near to the Hebrew; whence in likelyhood alfo, it hath its original both words are oft conjoyned, as of a neer or common notion, in some of the places above recited, and elfwhere. The lefs lights lofe their light or luftre, at leaft, upon the appearance of some far greater and nore glorious one; which by its eminent (plendour dimmeth their former bright, but far interiour beauty : fo the taper burns dim in day-light, and the moon and flars appears not when the fur thines

forth, Joh. 3, 30.8. 5, 35, 2 Cor. 3, 10.

when the Lord of hofts flad reign Pf. 33, 1.8. 97, 1 when the Kingdomes of the world, shall be the Kingdoms of the Lord, and of his chrift.Rcv.11.14.

in mount Sion, and in Ferufalem] the types of his Church, fee chi

and before his ancients glorion[by] or, in glory, or, with glory, as most conceive it to run in the Hebrew, the defect of the particle being frequent, as chap. 22.17,18, v. 22. or, as some other, and there shall be glory before; or, in the fight of his ancients, or, the ancients thereof, that is, of the Church of Israel, a type of the main body of the faithful, Rev.4.4.8.5.8.9. among whom, and in whom, God more specially manifesteth his glory in his ordinances, and the pasmore lpecially manifetieth his glory in his ordinances, and the pair fages of his providence, in the regiment of his Church, Pil. 13-95. See chap. 4-5, for they narrow this precious and pregnant propher over-much, that would reftrain it to Gods magnlying himself, his might and his mercy; in relieving Jerufalem, by the faughter of those that befieged ixed, 13-73, and the Elderso Ufacel, their jung up with their richt obes unto the Temple in triumph, there fo-tenally to bleff God for it. 4-2 12-2. lemnly to bleffe God for it,ch.38,19,20.

CHAP. XXV.

Ver. 1. Lord thou art my God, I will exalt thee, I will praife thy name] The Propher in the former part of this Chapter, as one transported with the apprehension of the transcendent majesty, might, and mercy of God manifested, in the just execution of his vengeance on the insolent and obstinate wicked of all forts, or in sengeance of the motern and outside wiesce of all forts, and the gracious protections and deliverances of his poor distracted, despited, and dejected people, and with the confideration of his admirable and unexpressible wildom, most clearly revealing it felt in the passages of his providence concerning either, doth abruptly break off the file of his prophetical discourse, and falleth into a solemn celebration & praising of God for these his wonderful works, as well of judgment as of mercy; and in the latter part, fo returneth again to his former discourse, that it is not casse to design or six the precise lifts or limits of either, they are so artificially interwoven the one with the other.

O Lord thou art my God] Some suppose this sacred hymn to be conceived, as in the person of the Elders, or Ancients, mentioned, chap. 24.23. and fo thole words wanting to be supplyed, In that day it foull be faid, as ver. 9. or, In that day shall this fong be fung, as chap, 26, 1. But I conceive it rather to be an expression of the Prophets own affection and disposition, much taken with the mercy and goodness of God in these counsels and courses of his shewed to his people; fuch like holy breathings may be observed to break oft from Gods children amidst other their discourses, Jerem. 10.7.& 16.19.

I Tim 1.17. Rev. 1.15.6. then art my Gad, twill exalt the?] So Moles, Exod. 15.2. thou art my Gad, twill exalt the?] So Moles, Exod. 15.2. thou art my God, the pronoun for the verb lubflantive, as Pfal. 44.4. I will exalt the, fo Pfal. 30.1. & 141.1. God exalteth his, Pfal. 37.34. chap. 1,2. and they exalt him: he them, by making them high and greats, they him, by acknowledging and celebrating his foveraignty and

Chap, xxv.) I will praife thy name] That is, thee, as chap. 12.1, So Plal. 44. 6. | ving in the Scares and Kingdom subverted, or living in remote plabefore it is done, So Pfal, 13.5,6.

for thou half done wonderfull things] Heb. a wonder . as chap: 29. 14. but here taken collectively, as Pfal. 97.11, fce

thy counfels of old are faithfulmffe and truth] Or, counfels fold faithful and firm : Or, even thing ancient counfels, or, purpofes, done in fauhfuhuffe and truth. For fome read the words, as an entire proposition apart by it self, what thou hadst determined; or, (as those that conceive them spoken as already done in the person of Gods furviving people) what things thou didft fore-tol long fince, are all faithfully and really fulfilled. Others, as an additional by way of amplification, to the former, flowing what there residers done were, to wit, things confulted and refolved on long agon, most faithful and most arm counfels, or contrivances or purpoles, (fee chap, 23.8.) for things confulted, contrived, & purpofed, as Ifal, 8 s. 1 1, Mic. 6,19 of old, long agon, asch. 2a. 11 Jan he fulneffe and truth, or firm noffe for things, or comfets, contrivances (impriyed by repeation, as Pfal. and firm, or true, as Dout 32.4 Plal. 119.30,87,142,141,var firm and firmneffehere, rather then true or truth, because the word in the fingular no where elfe found, is in the plural used for pillars, a King. 18.16. or counfels, contrivances, and purpofes; things confulted, or contrived and resolved on; in saithfubites and sirmins is, a desect of the particle in, as chap. 24.22.23.86.41.2. Saithfulness and sirmnesse. faith a Rabbine, one and the fame thing, in two terms of the fame fluck, and the fame fenfe; as the like, Jer. 16, 19. But I suppose yet, there is in either place some difference; faithfulness is one thing, and firmuels another, and though the one is with God, ground fufficient for the other, yet with mentals it is otherwise fastitud enough a man may be in the purpose and yet his deliges may prove in interest of post of post

the anatomic and the state of t and ruining the Cities and ftrong holds of thine enemies and the enemics of thy people. A learned lare Writer thus rendreth the words, Than half from being a city, (or that it may no more be a city) brought a finced city to an heap to ruine a palace of flrangers, from

being a city: or that it may no more lo be.

Acity] Collectively for cities, as v. 3, ch. 26, 5; though some restrain it to Jerulalem, Pfal, 79. 1. a most unlikely thing, that the Prophet should praise God for the destruction of Jerusalem, which the Platmilt there fo much lamenteth. Others, to Babylon, chap 13,19-21. Jer. 5 1.25, 66, with more probability. But it feens here to be more

an heap] Heb, to an heap, and so after, to ruine; and it might there-fore be rendred, then hast brought it (ost wonting, as chap, 9.9. & 21. 3.) from a city to an beap; from a fenced town to ruine, that is, to a runous heap, as chap. 23.13. where the fame phrase is fo rendred, So. to be unto defolation, is, to become defolate, ler, 12, 11, the latter reseateth the fame thing only with fome emphasis, implying, that no firength of the creature can fland out against God, chap. 2. 15.

a Palace of Strangers to beno city, it shall never be built Heb. from a city : of which phrase, see on chap. 23.1. & 24. 10. the latter part may be rendred, that it he not built for over, Job 12.14. a defect of the particle, as chap 5.11.8 10.2 for ever, here may imply, not fimply at any time, but for a long time, or an age, as Exod. 21.6.2 King. 5.87. Pfal 37.18, 27. chap. 34.10.for as for that commentitious diffinction of the word here used, that being written at full, as it is here, it thould (sgain: eternty, when otherwife, fome long time, but finite; it may by manifold places of Scripture be controlled and confuted: it isfull written in most of the Scriptures above mentioned; it is otherwife, Exed. 3. 15. & 15. 18. Deut. 32. 40. and elferwhore where yet of necofficy, it must fignific eternity, when otherwise, some long time, but figite; it may by manifold places of Scripture be controlled and confuted : it is full written in most of the Scriptures above mentioned; it is otherwise, Exod 3:15.8c 15, 18. Deut 32. 40. and else where; where yet of necessity, it must figoiste exercisty. By she palace of firangers, forme Jewish Writers would have Babylon heremeant in particular; and fome of ours, Roue; (the former words they understand both more generally) to called, fay they, because there the Chaldean Court was to which strangars from all parts repaired, chap. 13.12, But the morbrake the word Palace here, as city before, collectively: fo chap. 31. 14. The Palaces, for royal Cities, Scars of great Kings, as chup. 23. 13 called the Palaces of frangers, that is possessed by strange people of other Mations, then Israelites ; as strangers, and Israelites do commonly counter divide, a King. 8.41. Jer. 5.19. Lans. 5.2 Eph. 2.12 le v. 5. or, as some, frong helds furnished and guarded with forcein forces, chap. 13.14. Jer. 11. 9. Eack 27 10,11 But I fee not how the various of thele latter forts well with the text.

V.3. Therefore shall the firms people glorific thee, the city of the straible Nations shall fear thee The stoutest and strongest of them, that before would not ackowledge the, either escaping and survi-

out of a full affurance of what will be done, he praifeth God for it, ces, and hearing the report of their fall, that be enforced to give glory to thee; and they that were formerly a terrour to others, finall then fland it aw of thee, So Exod. 5.2.8. 8. 8. 8. 9.27, 18 & 15. 14. 15. Pial 18.44,45. & 66.3. & 83. 16.city for criet, as v. 4, and cities for

inhabitants, as ch. 19. 18.
V. 4. For their half boar a strength to the poor, a strength to the needy in his diffrest 3 Or, broause thou half bear astrong both, or formets to in his sufficie, very owners can must wan proma must, on jorneys to the pears, a finong boild, or featify for the nearly, for for the word peoply fignities, chapt 24.4% 30. 3, diffinguished from firength; Jer. 16.19. That which Hill ligain for must glosy to God, will be prior one-by the confideration of the definition of the ferminglusy ones; with their States and Kingdones; that opposed him and his people, ver. e. Dan. 2.44, 45, but the observation also of his powerful protection of his poor despited and dejected ones, for werly oppressed by them; and of his strange deliver ances wrought for them in their deepest and of his fittings deliverances wrought for them. In their despets, diffreches, Pila, 9-8, E. 8.3, A. very conflictions and reminished example hence, doth the raifing of the fiege of Jerufalem, if it were found to the freedom of the fiege of the camp, howeforever, intended for the freedom of the fiege of its rafford, cling, 97, 36. Yet to refraint to that, flippople it to his a nerdelite narrowing of the text.

(nat, nuppose it as a natural mirrowing of the text.

a refuge from the florm What he had faid before of Gods protecting, his poor people, is literatibulitated by certain elegant of chroting his poor people, is literatibulitated by certain elegant referablances, this taken from hich places of covert and fliciter, as in storm and tempest of wind or rain, men or beasts are wont for accour and fafeguard to retire to,ch, 4.6.8 84.1.

a fladow from the heat | See ch. 4.6. & 3 a. ver. 5.
when the blast of the terrible ones is as a florm against the wall] or, or the blaff of the violent ones, was like a florer against a wall, as ren dring a reason, why there was no finall need of fuch fhelter and fafeguard; because the violent rage of the wicked, until by God reprofiled and suppressed, Pfal. 76. 10, 12, was like some surious gust of wind, or storm of rain or hall, that beating on a wall, and that but a weak one, either wholly flutteresh, or fliewdly fluketh its ch. 18.2. Exck. 13.10, 11, 14. Mat. 7.2. as a tiorn of a walt, for afform apainst a wall; as, a covert for a form, for a covert from, or apainst lorm ch. 32. 2

V.s. thou fhalt bring down the naife of Brangers, as the heat in a dr place] Or, But, as the heat, in a drought for dry place; so the tumultuous noise, or, tumult, of the firangers, didfi thou above. The advertistive, osc wanting, is to be supplied as Pl. 119.103, 113. to clear the conexion of this watth, what the close of the former. Thou didl's suppress their tumultuous noise and rage; as the extream heat of the Sun, in an o pen Plain, or on fone Heath, putting paffengers to much pain, is much abated, by the intervention of some thick cloud, or, the shinde of

ome throwdy tree. See ch. 4.6, & 32.2.
the note] Or tumulitas Pl. 74.23. See ch. 22.2.

of firangers Of whom, ver. 2,

is a dry place; Heb. drought and fo chap. 32.1. Pfal, 68,6. for land. or place of drought :as more fully, Pfal. 63. 1. chap. 41. 18. Ezek.

even the heat with the badam of a claud, the branch of the terrible aver shall be brought low.] I joyn these two branches together, because they make up the latter part of the verse, divided by a middle flop from the former. The words may well be rendred, as the beat (is abated) with a thick stadow; so the song or chanting of the terrible ones was abased: for this latter part runneth exactly in the same tenour with the former the former note of fimilitude is supplyed from the former partithe latter as before, and oft in the like, Prov. 25.12.

with the shadow of a cloud Or, of a thick cloud, See chap. 14. 14. & 19.1. or, as some render it not smille, with a thick shade, whether of cloud, throud, or the like for the word is more general. See Exod.

branch | Where the word is fo used, I find notinor, were it elsewhere to used, would if the here; for fong it is used, Cant. 2. 12. it is put here for triumph, well forting with the precedent tunult: their roaring and revelling, their flouting and triumphing shall be quel-

led and quailed, ch 23.11.8: 24.8.9.
the terrible ones] The fame with the firangers before.

brnight low for abafed, de jecked, humbled, cast down, laid low, so is the word used, Pfal. 116.10. I was much depeked, and, before I was humiled, or, brought low, Pal 119.67. compare this with Pal. 7.4,21 there their tumult is faid to go amara upthere their triumph is faid to come as fast down, and but one letter difference between the one and the other. They, though great ones, that would have it to fignific, to answer, and thus render the words which (to wit, heat) anfwered (or was fit for) the branch of the violent, feen to writte and wring the test too hard. For I spare to spend further words, in relating how strangely the Rabbines, some of them, and some of ours alo, tear it afunder : Onely I will adjoyn what a learned late Writer fuggeffeth, He would have the text thus rendred; As the heat in a dry place, is the tumult of Reangers, the heat wilt thou bring down with the (bade of a thick cloud the cutting off of the terrible ones that tellifie it. He conteffeth, the paules, as they are in the text go a-gainft him: but he denieth it necessary to stick constantly to them: and yot when they afford a plain and fair fenfe, I thould not lightly depart from them.

Verl. 6. And in this mountain shall the Lord of bosts make un'o

vers terms

& 28.6.

defiroy] Heb. fivallow up,or frallow down,2s ver,8,chap. 19. 3. in, this mountain] Whereof before, ver. 6.

all the earth] Not Sennacherib, and the Affyrians alone, ch. 37. 3

fed, though fomewhat more fuccinet ; yet the fame in effect, with

that in his own person before conceived, v. 1, 5.

And it shall be faid] Heb. And he, or one, or each one, (to wit, of Cods people, so delivered, v. 8.) shall fay, which some therefore single shall fail. ply, and put into the text, reading it. And Gods people shall fir, which yet is not needful. Some others render it, that he may fay; so knitting it unto the former words, concerning Gods taking away the represent of his people, and making a parenthelis of the clause lying between; but inch forced connex ons make no smooth seaming. The word here is impersonal, or indefinite; and it is therefore well and fully enough rendred, as our vertion yeeldeth it, contain ing in it as much as the word in such form of speech importeth: for Deut. 32.37. where being not observed, it hath caused a foul mi flake, making that to be Gods speech, which the tenour of the text duly confidered, will appear to be the bitter taunt of his malignant adverfaries, and the enemics of his people. So allo, ch, 45, 24.8. 57.

14.8 65.8.Pf. 42.3.
in that day In those times, as ch. 26.1.

Lo, this is our God] as chap. 12.2. ver. I. It is he, and he onely, that hath done all this, Pfal. 118.23. See allo, chap. 35. 4. & 40. 9.

we have waited for him, and he will fave us] As chap. 8.17. & 32 22, or, we waited for him, (Plal. 33. 20. & 40.1, chap. 26. 8. & 30. 18.) and he hath faved us, ver. 4 for he speaketh in the person of the people delivered, upon their deliverance now atchieved. See ch. 26.8,9

this is the Lord, we have waited for him, we will be glad, and re

beglad, and rejoyce] Two words of the same notion, to express the abundance of their joy, Psal. 14.7. Chap. 65. 18. &

in his falvation In the deliverances afforded us by him. So Pf. 9.

14 & 13.5.8 21.1. V. 10, For in this mountain shall the hand of the Lord rest These words render a reason of the rejoycing and triumphing of Gods people, and of the affurance of their fafety, to wit, because the hand of Gods power and providence, is continually, and constantly stretched out over them, both for their protection, and for the defirmction, also of those that attempt ought against them, Zach, 2. 5, 9.
And this branch is, therefore, decimed by some, to be as a passage from the relation of the gratious exhibition of mercy and magnificence, to the one, unto the declaration of the just execution of fuch grievous judgments as should be inflicted upon the other. Those other Interpretations; either of those that expound it of Gods smiting hand only, in afflicking and chastifing of his own people, which, fay they, shall then ress, that is, coste, Gen. 2. 2, 3. Numb. 10, 36. or; in taking vengeance upon their enemies, which it shall ress in, that is, shall be long about 200 Plal 125, 3. Zach. 9. 1. or of those that underflund it of the eternal rell of the Saints, with God, in heaven, Heb 4. 3-11, they feem none of them to express the genuine fense of the

Some will have it) (uch a powerful protection will not need, no more then frong guards, where no enemy either is neer, or can approach.

the hand of the Lord | His powerful protection, ch. 49 2. rell] Refide, make its conftant abode, So Pf. 132, 14. Prov. 14. 33.

ch.11.2.See Deut.33.12.ch.4.5,6. and Moab (halt be trodden down under him, even, as straw is trodden down for the dung hil] That hand of his, that is spread over his people to protect them, shall be fretched out against their adversaries, to definy them, ch. 11. 13, 15, & 19, 16, & 26, 11.

Moab | The Moabites here as the Edomites elfe-whete, chap. 34. 6.8 63.1. and both together, chap. 11.14. are put for the enemies of Gods people in general; because they were of the chief of those bad neighbours, ler. 12.14. that disturbed Gods inheritance, & were ever and anon, plotting and accompting against them, Numb. 22. &

Chap.xxv. 10. & 89.51. & 101.8. and therefore futs well here : for that is the | to joyn with any other that invaded them, Pf. 183.7.2 Chr. 20.1. 2 fourth favour God vouch afeth to honour his reconciled people with a removal, and riddance of those outward afflictions, whereby Gods enemics and theirs, did ordinarily take occasion to reproach, and taunt both him, and them. See Pf. 74.22. chap. 37.3,23. & 54. 4. lizek. 36.15,20,30, and of the phrase, see Gen. 30.23.1 Sam, 17.26, ch. 4.1.Luk.1.25

23 but the enemies of his Church in general, Pial. 79.4. & 89. 40. Joel 2.19,26,27.

for the Lord hath Spoken it] as chapter 21. 17. & 21. 4. Sec Ezek

36.36. V.9. And it hall be faid in that day The thankful and joyful acknowledgment made by the people of God, partakers of these his favours and mercies in those times, is by the Prophet here expressions.

for what is spoken by way of encouragement there, as sure to be effected, is uttered in way of acknowledgment here, as being really accomplished.

& ? ?.12.

joyce in his [alvation] Or, we are glad, and do rejoyce. For it is the fame thing, for the greater emphalis again reiterated, with expression of their inward dipolition thereupon. So Pf. 118, 23, 24. Though fome understand it, as spoken of an hopeful expectation of future, preservation and protection, ver. 10.

in this mountain Whereof before, ver. 6, 7. for in heaven (as

King. 13.20.8 24.2. treden down Or, erufhed: as Job ; 9. 15.01, threfited. So the word properly fignifics, Dout, 25.4.1 Chr. 21. 20.ch, 21, 10.8 28. 28. but fo uled, as here, Judg, 8,7.2 King, 13.7 ch, 41.15. Amos 1.3. Mic.4.13. Hab 3.12. Howbeit, a learned Writer would have that or treading, the first and native notion of the word; because the Syrian's mostly to use it : that of threshing , the secundary ; because with cattle, they used to tread it out in threshing, Deuter.

under him Under his feet, Pl. 110,1.ch. 26.6.Mal. 4.3, or, as fome interpret it, in bus place, to wit, Moabs, whereloever he shall be found, or abiding. So is the word uled, Exod. 16.29.th 46.7. & may do not

as fleare is trodden down Or, threshed and by threshing, bruised and broken with the iron teeth of the cart-wheel, that is drawn ower it, chap. 18. 18. and 41. 15. or the hoofs of the cautel, that the additions, the comparable the cautel, that the cad it out, Denta 5.4. Hol. 10. 11. Mic. 4. 11. 13. See Somewhatche like recemblances used, of Gubduing, and detto ying, Plain 18, 42. and 445. and 60. 12. and 108. 13. Zach. 10. 5. but here, rather, trodden down; because the dunghill followeth; on which it is not wont to be threshed, but trodden, Matthew 5. 13. Luk. 14.

for the danghill] There being less regard had of such straw, as is definate to the dunghil, then of that, that is intended to be refer-ved for the fodering or littering of beafts, or other the like uses. Con 14.5.1 King. 4.38. Con 11.1.7 or, in the ampfail, that being call our thirtee, is there trodden down, and trampled upon, with the feet both of men and beals, Mars. 13. There is, in this place, Come variety of copies; the writing is bime, with a jod; but the Maferets would have it read beme, with a van: and fo it is precifely, in, or , on, the daugh il. Howboit, a learned late Writer, retaining that which the writing exhibiteth, rendicth it, in the mater of the daughill, as the Chaldee, in the divitior dung and water maketh dirt; nor is chaff, or stubble, wont to be laid on some dry, but on some moist dungbil, the fooner to rot it, and make the better foil of it : So he. But some conceive it, to be the proper name of a place, before mentioned, chap. 10.31. which they deem to be a Town of Moab, the fame with that, Jer. 48.2. though ailigned to Judah, Josh. 15.31.
and so read it as straw in Madmenah, supposing mention to be made thereof, because being situate in a corn-countrey, there was both great flore of straw, and in that regard, the lesse regard had thereof here. The root it comes of fignifies dung, 2 King. 9.37. Plal. 83.10. tiner. I ne root it comes oringines amig, a mig. 37, 1149, 116, 28, and thence the Jewith Criticks logical this word being here only foured, to fignific the place of dung, the dungfull. Howfover, in the words here, there is a pleafant conformacy between the word ufed for fleaw, here, (in that form, no where elfe found, as made choice of, by the Prophet, for that purpose) and this Madmenab, which our English cannot express.

V. 11. And he shall spread forth his hands in the midest of them, as he that (wimmeth spreadeth forth his hands to swim | Some, as well Tewith, as Christian Writers, understand these words of Moab; but diverfly, either that he should strive and endeavour by all means, but in vain, to get from under those pressures, that from Gods hand, lay heavy on him, Plal, 38.2. as one in danger of drowning doth, to get fafe to the fhore, Act. 27.43,44.or that being fubdu. ed and thrown down, he should lye sprawling on the ground, re-sembling the manner of a swimmer; or that being so subdued, he should in like fort, as a suppliant, spread abroad his hands to God in prayertas ch. 1. 1. Others, of either fort, conceive it rather to be poken of God; he shall as one that in swimming with all his might, stretched out his arms, in powerful manner, reach and smite his enemies, on either fide, Zach. 5. 3. or, he shall as easily destroy them, as the fwimmer parteth the waters with his hands, they being no more able to make reliffance against him, then the water against the arm, or the ftroake of the swimmer, Pfalm 110. 2. chap. 14.

and he shall bring down their pride] Which reigned so much before with them. See Chap. 16.6. Jer. 48, 29 as a man in swimming ea-fily dippeth, or thrusteth down ought, that he meeteth with in the together with the Spoils of their hands] So some: or, as others, with

the lying in wait, or wiles of his hands, (to wit, Moabs, Junderstanding it of the wealth of the Moabites, gotten by robbery, and lying in wait, to prey, and spoil, Prov. 1. 11, 13. both the pride of Moabs heart, and the fetches of his hands, shall be pulled down. To formewhat the like purpose, do some other expound the word, but with reference to God, with, or, by, the lyings in wait of his hands, that is, with his hands, that lye in wait: and they suppose it to be a metaphor taken from wild beasts, that ly lurking in dens, and cometaphor taken from wild beafts, that by lurking in dens, and Cos-vert, watching for percy, which when it comes in their way, they finddenly flare out, and flurytize it with their paws, Pialz 10.8,9. 16 the meaning thould be, that the would be to Moah as he is fail to have been formerime to flispeople; as a feet, or long, lying in wait in his covert, Lun; 3, 10. But because a word flowwhat neet to it, and of the fame flock with it, fignificht windown, John 13, 3. King, and of the fame flock with it, fignificht windown, John 13, 3. King, 7.2.chap. 34.18. which were in those parts of lattice, 2 King. 1.2. Cant. 2,9. fome thereby underftand the fingers, that being fpreada-23.8 24. Deut. 23.3. John 24 p. Judg. 3, 13, 14. Mic, 6, 5, and ready broad, are as lattice and fo it thould be, with the lattice, or, fingers, of

Chap. xxv. all people a feall of fat things, a feall of mines on the lees of fat things | policiled, and that kept God and them aloof, Eth. 4.17, 18. For they an pear a reary of an interaction of the least well refined for, Moreover; Forthe Prophet having finished his former digression, wherein he had
directed his speech tunto Ged, in way of praising of his name
for such pallages of his providence, as he had formerly related: He doth at this verie return again to his former prophetical discourse; and in these words, foretels what the Lord will do surther: When having vanquished his enemics, and enlarged his Kingdom, and beginach to manifest hinself in more glosious manuer, then former-ty, among his people, chap.24,23, he will do as great Princes and Potentates are wont to do in luch like cases, 2 Sam. 6, 18, 19, 1 King. 8, 65. Eft. 1, 2-9. Dan. 5. 1 he will envertain his subjects of all forts, out of Nations reduced now unto his obedience, with a most royal and magnificent spiritual feast, described here by such worldly dainties, as are wont to bothe materials of fuch folemn and fumpthous banquets; thereby figuring those celestial viands, wherewith God feedeth his people by the Ministery of his Word and Sacraments, and the comfortable prefence of his spirit in his Church here Pial. 22. 26, 29. & 36.8. Prov. 9. 2. Mat. 22. 2-4. Luk. 14.16, 17. Rom. 14.17, and will yet further facisfic them, even to the full, by the immediate communicating of himself unto them hereafter, Luk. 22.16, 30. Rcy.19.9.

inthis mountain] Mount Zion, Gods court, chap. 24, 23. unto which this looks back, a type of the Church, chapter 2,2, Rev, 14.1.

. the Lord of hofts] See ch.1.9.

unto all people | Heb.peoples, as ch. 1.3. & 56.7 as well Gentiles as Icws.Rev.7.9.

feast] Not a facrifice, as a learned late Writer would have it, expounding it of Gods vengeance executed on his enemies, who are thereby confumed, as meat at a feaft, and whose destruction is as pleafing to God, as is any meat and drink at a feast to a man though it be true, that the word facrifice is sometime used of a feast Gen. 31. 54. and the flaughter of Gods enemies istermed a facrifice ch.34.6.for that is not the word here used; but one that hath no fuch ambiguity, fignifying no other thing then a feast, or a drinking, as the Greek word also doth, Gen. 21.8. Est. 2.18.

fat things] Fit for, and referved commonly for Fealts, Neh, 8, 10 Luk.15.23,30.

mines on the lees] The Hebrew text bath no more then lees, as Pf.75.8.Zeph.1. 12. whereby tome would have to be meant fitong wines, wines not racked, but remaining ftill upon their lees, Jer. 48. 11, and it is true indeed, that as wines cannot be clear till they have fome time to fettle; fo they cannot attain their full flrength, untill they have telled fone space of time, upon their lees, which for some times are fair to prefer and freed them, where of all is may be supone of certnal life inchoated here, John, 18,36,8 8,51,8, 10,25,16,
posed, that they are so termed. However, I rather conceive, by Wines

| Application | Conference | of lees (for that is to be underflood) are meant pure wines, wincs drawn off trom the lees (the Prophet himfelf afterward feems fo to expound it) as by a city of definition, fonce conceive to be meant, a city faved from destruction, chap. 19. 18. and as ch. 32.2. an hiding place of the storm, and a covert of the tempess, for an hiding place from the florm, and a covert from the tempest; or, as a corple is termed a lowl, from the foul that it formerly held, though now gone from it, Num. 5.2 & 9. 10. and as vintage chafters, for clusters remaining when the vintage is past and gone, Mic.7.1. of Wine at feasts, see ch.

full of marrow] Heb, marrowed, or well marrowed, for there feems an emphasis in the word, the word is no where else found; the word marrow, whence it comes once only, Job 21, 24, and another from it, fignifying fat ones; because such commonly have most marrow, Pfal.66,15, chap. 5. 17, whence also tome expound the word here, futted, or crammid; not fat of themfolyes, and their own feeding; but fed of purpole, to make more then ordinarilyfat. So Mat. 22.6. Luk. 15.23, in marrow, not fatnels onely, but sweetnels also exceedeth ; fo they con cived that rendred another word marrow, Pfal, 63,5, but the word there used doth nor fo fign.fie.
wines on the lees well refined | Heb.no more, then lees refined, or,

well, or, thorowly refined : for the word is in the form of weight and in its original notion, it importeth such a refining, as is used about metals, for the purifying of them, by melting out of them, whatfocver droffy matter is mixt with them, 1 Chron. 28.18. & 29. 4. Pf. 12.6. Mal. 3.3. but here, being applyed to wines, it must of necessity, fignifie a drawing of them, clear, and clean off from their lees, that being the thing, wherein the purity of that liquor confifteth. The Jewith Rabbnes, diversof them, refer all this to the execution to be done on Gog and Magog, Exck. 39.4 and by fat things, therefore would have underflood, fuch cloying meats, as mans flomack abs horreth:by less refined, not wine drawn from the lees, but lees drawn from the wine, Plal 75.8 and apply hereunto, that pallage, ch.49. 26. But the tenour of the context, which they little regard, doth, of it felf, readily, and clearly refel them.

V. 7. And le will delive in this mountain, the face of the couring and the retune of his people, fault he take ways from off all the earls] and the retune of his people, fault he take ways from off all the earls] Or, and the representation is intended, Pl. 31.11. & 44.13. & 89.50. Prophet further proceeds, to relate the formula benefits that flould Jer. 31.19.and lo in most places nor was there any lufficient resion, accrew unto those of the Gentiles, that finall be, by the miniflery of of swerving from the usual & most common acception, & expression active unto more easine Generals, maximal de, by the minintery of the Golgal, be reight home unto God, and joyned unto his Church.

The first where this, that they finall be freed from that ignorance and obdainacy, where with their minds and hearts were formerly lower than the first where the minds and hearts were formerly lower than the first where which their minds and hearts were formerly lower than the first where the minds and hearts were formerly lower than the first where the minds and hearts were formerly lower than the first where the minds are the first where the minds and hearts were formerly lower than the minds and hearts were formerly lower tha

parrow the text unreasonably, that restrain it, to the removal of that great terrour from Sennacheribs forces, that blinded mens minds, ind made them at their wits end.

the face of the covering] Or, wrapping rather, as 1 Sam. 21.9. and

wrapping; for, the wrapping of the face; or, the face of wrapping,

there feems to be a transposition in the words, not unusual, the face

or wrapper, as Gen. 3.14.4 stame of sword, for a sword of stame, or a staming sword, Lev. 5.15. silver of shekels, for shekels of silver, Num. 6. 9. hu head of consecration, for the consecration of his head, and this sace-

wrapper may feem to allude either to the face cloth of death, where-

with dead mens faces are wrapt up, Joh. 11.44. or of condemnation,

wherewith malefactors, after fentence past upon them, had wont to

have their head wrapt up by the hand of the executioner, or some

all people] Heb, peoples ; as ver. 6. and to after, nations; all of

them, being destitute of the light of grace, and found knowledg of God, while they abode wrapt up in their natural blindness of mind,

and hardness of heart, and spiritual deadness in fin, Eph. 2.1-3, 12.

and the well, that is foread over all nations] The fame thing in di-

veil] Or, covering as chap. 28. 2. & 30.1. Of this veil, or covering,

vail Or, couring a schap. 18. 3. 49. 30. 1. Of this vail, or couring, now refling upon the Jewish Nation, as in times past, upon the Gentiles, yet promified, in time, allo, to be taken from them; Seethe Apollie, 5 or., 14. 1-6. alluding there, to another vail; whereof, Exod. 14.33, 24. For the Jewish Doctors run wide here, than understand all this, of much evil and milery, that should beta the Nations, who had lived quietly and securely hitherto, a sunder

a fure and fale covert, Zach, 1, 11, which as a veil, cast over their fa-

ces, had kept them from the forefight of their future afflictions, chap,

V. 8. He will [wallow up death in viftory] Or, And he will, or, he

will, also, defivey death for ever. I have the copulative is to be sup-plyed, both the connexion of the context, and the use of the verb in Hebrew, shew. The second benefit accrewing to the convert Nati-

ons, a freeing of them from the power of death, Hof. 13.14. Heb.1,

Cor. 15. 26, 54. 2 Tim. 1. 10. Rev. 20. 24. & 22. 4. For they straiten the text, and give it a very slender sense, that expound it only of

free ting the Jews, at Ierusalem, from tear and danger of death, from Schlacheribs forces, by the dissolution of his Camp, chap. 37.35.

S.3.0.10 pp.] Or, defroy: as ver.7.

froution up.] Or, defroy: as ver.7.

froution up. or vittory; until an utter conquest be made of him. So the Geeds, which the Apostle retaineth, x Cor. 17, 74. because the send and good; though it do not oxactly render the letter: for the Hebrew hi, as the old Laxine well yeelds it,

for ever : and fo, indeed, the word in this form of speech, constantly

fignifies, lob 4,20, Pfal. 9, 18, chap. 13.20 & 34, 10, which they cut too

too fort, that expound, fo long as Ezekish lives, and fo limit it, by

and the Lord God will wipe away tears from all faces] A third be-nefit accrewing to the godly converted ones, (nor, as some, to the

belieged, by Sennacherib, at Jerusalem, onely, that they shall be freed from all occasions of such anxiety and anguish, as they were

formerly furcharged with, and drew tears oft from them, which shall

then be dryed up, fulfilled, partly, in this life, by the inward comforts, and spiritual joyes, from time to time imparted unto them from above, Mat. 5. 11, 12. Joh. 16. 21, 33. AG. 2. 41. & 8.8. & 16. 34.

Rom. c. 2, 3, & 12, 12, & 14, 17, 2 Cor. 6, 10, Phil. 3, 1, & 4,4,1 Theff, 9.

16.1 Pet. 1.6,8.1 Joh. 1.5, but perfectly in the next, when all grounds

and occasions of grief and heavines, shall be utterly abandoned, ch.

God will wipe away] As an affectionate Father would, with

handkerchief, or the like; wipe the tears from the face, and eyes

of his child, when it lies weeping out of pain or grief. So Rev. 7.

faces | For eyes, Rev. 21, 4.as eyes, for, face, ch. 1.15. fo face to face,

Gen. 32.30. and, eye to eye, ch. 32. 8. are used for one and the same: or,

facts; because with weeping and tears, the whole face, the checks especially, are oft blurred and besineared, Lam. 1.27

tears] Heb.tear:as Pl. 116.5. Jer. 9.1. Mal. 2.13.

the narrow last of his life ch.39.8.

30.19.8 35.10.

17.8 21.4.

other, as unworthy longer to fee the light, Eft. 7.8. call over Or, weapt over : covering them so, as it doth enwrap them withall: as in mourning, men wrap up head and face, i Sam, 19.4, and Elias wrapt up his head and face, with his mantle, t King.

his hands: and because the same word applyed to waters, seems to import fluces, or drims, that keep in water; (to they render it Gen. 7.11. & 8.1.) fome would have the word, here used, fo also to fign.fi.; and translate it, with the cataracts, or fluces, of his hands: Which, to me, feems to found very harsh, and not to fuit well with the context; the use of such fluces, or dams, being to keep in, and to keep up water contrary to what is here intimated, of depreshing and bringing down. The word, therefore, being no where elfe read, I concur with those Jewish Criticks, who inform us, that the word here fignifieth not the arm, as many of our Interpreters miftake them; nor the cubite, as some other; but the clbow, or, more largely, the nooks, or bendings of the arm, whether at elbow, or arm-hole; for the word feems indifferent to either, coming from a root, that fignifieth to lye in wait:as in nookes and corners, both men or beafts ule to do, Pfal. 10.9,10, and fo it forts well with the similitude of a swimmer and may be rendred, with the elbows, or arm-holes; and confequently, more familiarly and plainly, with the bowings, or bendings, that is with the motions, or, fire the (as both the Chaldee, and old Latine in-

terpret it, lot his arms. The only difficulty is, how it should be fitly faid, with the clooms, or arm holes, of his hands: but that is casily fol ved:for in those places where the word is used, whereby they interpret this, and is generally acknowledged to fignific one of thefe twain, the very lame phrase is used, the closurs, or arm-holes of the hands, Ezck, 13, 18, Jer, 38, 12. In which places, the learned also obferve that band, are put for arms : and fo the old Greek Translators took the word, Pial. 1 28.2. when they rendred it by a word, that fign.fies the fore part of the arm, next the hand, or wrift; which word n.hies the tore part of the arm, next the nand, or writt; whilet word, allo, uftially fignifying fruit, gave, by miffack, occasion of that ab furd translation, in the old Latine; of the labour of the fruit fluit thou ext: out of which, the ancients pick mifteries. Thus have I endeavoured to clear this dark and difficult paffage; which, as mandavioured to clear this dark and difficult paffage; ny, on the one fide. Brain and Bray in; fo, as many on the other fide, flight and let fl.p.a. if nothing were dim, or doubtful in it. I fhall add onely, what I find fince this note here inferred, in the

possibumous Annorations of a famous Writer very deeply feen in the Oriental languages. He would not have the word here questioned, to be applyed to God. His reason is, because the particle here uffilering it in, is (as he supposeth) never taken in an instrumental notion. Yet so is it found used, Esh. 9. 25. He commanded by letters. The word, for the sense and the of it, here, he interpreteth it much in effect, as I do; but fetcheth it about another way, and applieth it to Moab. For because he findeth in Schindlers Penteglotte, that with the Rubbines, arboth, (the word here used) or arubbath rather, (for to arubbath Schimdler subjoyneth it,) of the feet, doth fignific the feetets, or feeret parts of the body, and that a word in Arabick, fome-

what neer it, is used for the same; he thence conceiveth the term to come from a root, that hath a notion of muchaefs in it; (the fi ft letter in it, as in arbeb for a locust, being not radical, but additional, and to signific those parts of the feet, that have most flesh on them; to wit, the thighes: and confequently, by proportion the arboth, or arubboth of the hands, to be those parts thereof, that are most fleshy and brawnie, to wit, those which the Latines call luccrtus, the aims. So, because mans strength consisteth most in

ly used in some forms, for those parts, not with the Rabbines onely but in the sacred Scriptures, as I have thewed on chapter 6, 2, 8 7.20. I conceive that tho'e Jewith Mafters, where they apply this crubboth to the word feet fouled, understand nothing thereby, but forming, the bolts, or fifter of or in those parts taken from that acception of the word, whereby it is in Scripture uted for facth but is in the wall and healt-file, windows, and Josephout's or in the roof and house too, Jovers and the like, whereby light infacth, and is let in jinkee; lineth, and is let out, a Singe, 7,2,1,9,1401.3.3. 3. Sec on chap. 24.17. & 60.8 and according to this notion, there is no fit appliest on of it unto the hands. Befides, should it be re-ferred to that other root, as he would have it, I should rather deen the term given to those parts in a notion of multiplication t! en of muchneffe; because they are instruments of p.opagation, whereof that root is most frequently used, Gen. 1.22,23. & 9.1, 7, 8. Exod. 1. 10,12. What from fome of the lewish craicks I have ob

his arms, Pfal 18,34, the meaning to be, that God would put down

Moab, together with all his might and to he threatneth, indeed, to break Moabs arm, Jer. 48.25. Now about thefe his criticisms, will not contend with so great a Scholar, being, in these studies, but a

novi e to him. Howbeit, well knowing the word feet, to be frequent

ment of others. V. 12. And the fortreffe of the high fort of thy walls, shall be brin v. 1.2. Ada me jorregi of the min jord (p) wants, print of wing dense, jay jong, and bring (1) the ground, even to the duff]. The Prophet here current his freech to Mosh, das the variation of the perion, is in this Prophere, very frequent. See chapt. 1.9. & 10. 3, 4,3,3,6) telling him, that notwithflanding his pride and haught minkbefore touched, Chap. 4.2. 1.8. & 16. 6. and the height and thrength of his walls and fortifications, which he fo much relyed upon, he should find God to strong, both for him and them, who would pull them both down, lay them level with the ground, and reduce them to duft; and this he delivereth in variety of terms, and

ferved, concerning the genuine notion of the word in this place, was

above shewed; and how fiely it agreeth to the course of the context,

I leave, together with what hath been here annexed, to the judg-

which needed not therefore to be inferred) to make the fentence the

the fortreffe of the high fort of the walls] That is, thy fenced and lofty walls; for both words have reference unto malls. See chap.26.5.

[hall he bring down, lay low] Or, shall be brought down, laid low. bring to the ground | Or, brought to the ground, as before, Heb, make

to touch the ground: as Lam, 2.2. to the duft | Laid in the duft : as Pfal. 7.5. & 44.25. So chap. 26.5.

to the any 1 Lata in the dult i as rial, 7.5, & 44.25.30 chap. 26.3, he makes them touch the dult ; or, dillolved, and turn'd into dulf into broken down only flat to the ground, but battered, allo, so to pieces, that they are nothing but dult : as Job 10.9.P[al, 22. 15, & 18]

CHAP. XXVI.

Ver. 1. IN that day shall this fong be fung in the land of Judah] As before, the Prophet did, by the way, briefly relate, what affections and meditations Gods people should have, when they should so plentifully partake of the mercies of God above mentioned ch. 25.9. fo here thorow this whole Chapter, he delivereth them a large long, of purpole penned by him, for them, fuitable to their affections, before related, then to be made use of, what time these benefits should betide them. See the like, chap. 12. The Pfalm, or Song is wholly spent in the relation and acknowledgment : 1, Of their former extream mifery, in their forepaffed difficulties and diffresses. 2. Of gods gracious mercy and free goodnesse, in the supporting of them under them, and delivering them out of them 3. Of the obstinacy of the wicked under Gods hand, together with his just judgment inflicted on them for it, to their endlesse de-

in that day As chap. 25.9. & 27.1.
in the land of Judah In the Church: as Jer. 31.23.

we have a fivong eity] To wit, Jerusalem, while God protecteth it, chap. 37.35. and the Church of God, thereby typifed, Plal. 125. 1,2. tth. 16.18. Heb, a city of firength; as, a fort of firength, for, a fireng

falvation will God appoint for walls and bulwaries Heb. falvation is fet : as chap.25,9.the main ground on me creaters sense is, movement by the sense sense sense in the calls, or the cities through, nor her walls, or motes between the walls, or her outward means of defence, chap. 22. 9-11. but Gods protection, his falvation, fufficient inflead of all the c, and without which, none of these were able to secure them, Pfal, 121, 1,2. & 125,1,2, chap. 60.18. Zach.z.s.

walls and bulwarks Heb. bulwark: or, what loever it is, that the word here used, fignifies. So Lam. 2.8. where wall, and it, are likewife joyned together, and is rendred rampart. Some would have the word to fignific a ditch, or trench, chap. 22. 11. as our English renders it, 2 Sam. 20.15. Some, the Counterfearf, or the outer, and lower wall, that standeth before the inner, and higher. For their cities were many of them double-walled, chap. 22. II. and fo those take it, 2 Sam, 20. 15. that understand the words there of the city ? Some, the pacapet, or bank of earth, or some other like fortifica-tion raised within the wall to strengthen it. Others, lastly, the coping of the wall, Whercof, see Vitruvius, 1.2.c.8. and Curtius, 1.9.c. 4. for the shooting of the rain, making the sence firmer, and entrance over it, the more difficult. The Jewish Rabbines seem doubtful of it, and differ much about it. and though it be here, and elfe where, in the two latter places above mentioned, diffinguished ette where, in the two latter piaces above meationed, diftinguished from the wall; yet it feems to be used for the wall in general; and is for endted, I king. 21. 23, though fome Jewish Doctors would have the text there altered, and a letter added to make it agree with, 2 King, 9.36. Howfoever, this, and wall here, are used to comprehend all means of fortification, which Gods fafeguard is alone fufficient to countervail, where wanting; and to add firength fufficient for fafety, where weak; and thefe feem here, as to be opposed to those strong and stately walls of Moab, that were to be battered and broken down,ch,25,12. wanting that principal firength, which this city is from God faid to have; and withal, to have fome eye to the naked, and undefenced estate of that city, that continued still difmantled for some space of time, even after the peoples return from the captivity, to affire them of Gods protection, and to strengthen their faith in him, as allufficient to fecure them, not with flanding the want, or weakness of such outward means of defence, Neh. 1.2. & 2. 3.8 4.2,3. See Zach. 2.4,5. a good Comment upon this place.

13.00.4.25.30.00 Lawn, 1-13.18 good comment upon this place.
V1.0 ppn y the gate, that the rightous Mation which keepth the
truth may enter in] He willeth either the gates of Jerusalem, a type
of the Church, to be fee to pen for the receipt of those returning from
dispersion or captivity that had continued faithful with their God, or by repentance returned to him; thereby intimating, both the multitudes of those that should be reserved in those calamitous times, to replenish and recruit that city and State; as also, the confluence of others together with them uuto Gods Church, when the limits thereof should be enlarged, chap. 60.11. Zach. 2.11. & 8. 4, 5, expressions, close packet together, without any intervening particles, 22,07, as some, of the Temple that the people preserved, and returned, might enter thicher, to praise God for his mercy toward them, Gen. t. 1. 2. 2. 1. Plal. 146.6, Act 17. 15, 18. Rom. 12. 36. Rev. 4. 11. and in the deliverances your haled them, Plal. 24, 7, 9. & 118. 19, 3.0 But of His word and countels; and their accomptishments. Which hence the former feems the better, and is the more received for they draw it out too far, that understand it of fetting heaven gates open at

Chap.xxvi.

is out too tar, that undertains of the last day for all the faithful Mat.25, x0,34.

the righteout Nation [As ch. 60, 21, 86. 7; 11.2 reformed and upright
people flich righteout [As] is there intimated as is "flocken of [Mat.5, 20, Luk.1.6] what form add of imputed righteouthers, feeting not here aimed at.

that keepeth truth Heb truths, or fauhfulneffes, as Prov. 13.17.8 14.5. & 20. 6, that have continued conflantly faithfully with God Pf, 31.23. Hof. 1 1, 12. Rev. 2. 10, 26. & 3.8, 10. & 14. 12. Some expound it of faith as well to Man, as to God, in the former whereof the Phatiles failed Mat 23, 23 as also, hypocrites usually do See c. 1, 14, 17,

rier tailed, met., 25, 26 to 0 nice. (c. folia this linguistic state) to 16. But this linguistic state of the continuation of So, the most referring the hit worst line gody mank contain-cypin adhereing unto, and depending upon God, and affiring all, that fo do, of a continued ourle of peace, and profperly from God; Or, a sochers, who luppose (but without ground) that their would be a tautology in the latere parc of the verie, if the former were, in modelflood, and require therefore to have the former applyed mino God, By a first large by a par pof with those preferoncessifism peace un-to them (that is, on the Lightlus before mensioned, v. 2, because they

to them, (that is, to the faithful before mentioned, v. a.) because they truly in the P. [23, 7, 0. Rom, 11, 19. 2. Tim. 1.9.)
whole mind is shayd [Heb. a. Stayd thought or imax instains; mind on purjof, the hydrid [lign] that 1900 every 19 prame, or fallows, or thing framed and fallowed lay the potters at a find skill chap, 19. 16. Hence is a finded of it, [0. b. 17, 176], 10. 14. [or light of the protein and the protein and the protein and model of it, [0. b. 17, 176], 100, 14. [or light of the finding in the protein and the protein a

• nece, a layer when to the most of firm many a new or contain minded manas frimmfff; for hands of firmmff, thands fing and field dy Exod 1.7,12. and firmmaffe, or faithful mily, for precepts of liminary or faithful mily firm and faithful precepts, Pla1.11,286, for fally, for a man of fally, a fool, Prov. 4.9, and, wild down, for a man of wild me; a wife man, Mic. 6, 9, and peace, for a man of peace, a peaceable man, Pfal. 120.7, and prayer, for a man of prayer, a devote man, Pfalm

perfett pence Or, constant continued peace; or all manner of true & found peace, Joh, 14.27.& 16.33. Rom. 5.1.& 14.17. Phil.4.7. Heb. peace peace, as chap. 57.19. peace, for profperty, as ch. 48.18.Plal. 119.

becaufe he trufleth in thee ISo Plat 37.40.1 Chr. 5.20.2 Chr. 13 ed, it is truffed (or by truft and confidence faftned or fettled) upon

V.4. Truft in the Lord for ever] Upon affurance of Gods readiness to confer all fire and found peace and profperity upon those that fincerely rely on, and keep firm and faithful to him; and of his conftancourage one another perpetually in all effaces, and at all times to rely and depend upon him. So 2 Chr. 20.20.19.131,33,57.32.6-10.

& 55.22 & 62.8 Prov. 3.5. & 16.3.
for in the Lord Johovah is covertalling Brength Heb. for, or becauf in Jah, Jehovah, is a rock of ages, or, as the old Latine rendech it, for Jah Jehovah is a rock of or, unto eternity, that which a learned late Writer approveth, deeming the particle bet, here redundant, as Egod. 32, 22. Job 18, 8, Pfalm. 55.18, Hoft. 13.9. as also Pfalm. 68.4. not in fab, but fdb is his name, or, whose name is fab, as Chap. 47.4. & 48. 2. An argument to induce and perswade to trust constantly and perpetually in the true God, because he conti-nueth for ever a God of infinite power, able ever to save, c.63:1. Heb.

Jah, Jehovah] Two names of God; the former found also, Plat. 68.4.and constantly in Hallelu-jah, that beginneth and endeth divers Pfalms, as Pf. 111.1.& 112.1, & 113.1. and 104.35.& 105.45. 8: 106.48. Rev. 19.1, 3.6. the latter, as frequently throughout all the books of the Old Testament, so expresly in our versions, Exod.6.3. Plal.83.18. nor is the one, as some have deemed, an abbreviation only of the other; but they are two diffinet names, arifing from two diffinet roots, though both of the same fignification, and have a notion of being in them, and either name therefore belong-eth unto the only true God; both in regard of his own cernal and immutable (facet, or being, which he harh from no other, but in, and of himfelf only, and is no other then himfelf Exod, 3, 14% in regard also of his works, the creatures which have their being all from him,

or my word and counted, and their accompainments, which he nover fails to give beingt, on his their due and appointed (calon, hood, \$7,80 ± 3.4 ± 1.7 la) 3,2 ± 2.6 ± 3,4 ± 6. The pt. 4. 2.4 by 7.6 ± 5.1 1. Those of outies, that would his verbindence to fignified here Kaich the Tather; and the others, God thus Son; and rended the stem; in the Lobby list with a law of the state of ver fails to give being to in their due and appointed scason Exode obs. 2, and the prime a mace, party to distar purces, as sets of the cells are won to repair to for foour seed figured fluids, 15, 2, & 20,47 [fal. to 4,18, Prov.) 50.26. and hence is God thick, as a king of Admidion, that is a friend gard, Dour, 3, 17, 3, 8 and 2, 47, paraly to fittle firm grounds and bottome, as ment are wont to unleg choice of Waild upon, that their foundation may be form, and they than of the first firm grounds and bottome, as men are wont to unleg choice of Waild upon, that their foundation may be form, and they than the control of the first firm grounds and bottome, as ment are wont to unleg choice. dure fland furc,ch. 2 z. 16 Mat. 7.24, 25 and to this, more especially,

perfinade men to truft in 'God, and to give them' affirmance of his ability to protect those that depend upon him, against the proudest and most protect most characteristic upon mm, against the product and most provalent of those; that oppuign co oppose them, taken from prefent and pregnant proof of his power, in pulling down inch might? Doctinates that face aloft to high above others, and rulnating their strongest and best defenced Cities, and enabling fuch of his, as were in regard of their feeming wants and weak-nefles in the eyes of flesh and bloud accounted contemptible, and unable to effect ought to prevail against those, and even to trample upon them that had fo mean an eftern of them, and hadformedy opperfied them, God then fuffering it for their fins, he bringsth down JOr, hath brought down; for it is floken, as of a thing now done and paft. See ver. 1.

thing now none and pair. See ver. 1.

thofe that dwel on high JOr, that fit aloft, either that dwel in high
walled Towns, and high built Palaces, See Jer. 51.25, 53, 58.07, sit
on high thrones, in state far above others. See ch. 14.13, 14.82.24, a1. & 25.11 Dan.4.37.

the lofty City be layeth it low Or, bath layed it low, a redundancy of

the pronound very frequent, as Gen. 2.9. Plal. 1.4.

be layeth it low even to the ground, he bringeth it even to the duß]

Or, he hath laid it low even to the ground, he bath brought it even to the dust. Heb. made it to touch even the dust. See Chap. 25, 12-& 32. 19. The whole verse may be thus rendred, as some give it. For he hath brought down those that dwell on high, and the lef-ty city he hath laid it low, he hath I laid it low even to the ground, be hath brought it to the dust, and this best agreeth with the distinctions in the original.

V.6. The foot shall tread it down even the feet of the poor, and the Steps of the needy] Or, So that the foot treadeth it down, that it is trampled upon, and that by those that seem poorest, and of least ability, or were formerly luch. See Chap. 14,30.a defect of the parti-cle intimating the effect or eventof which, see on ch.7.15. The co-pulatives are wanting, nor need be inferted, because the fenfeis plain enough without them, and their ablence makes the fenreine the quicker. The fum is he setteth up his poor formerly aftlicked ones over the power of their proud Oppressors, Josh. 10.41.1 Sam. 2. 8. Luk. 1. 52. & 10. 19. Rom. 16, 20, Rev. 2, 26. that which is fet forth by a similitude taken from cattle that tread down the grass, which even the leffer can do with the rankest of it. See c.37,29, Exck. 24.18.

foet | For,feet,as Job 39.15.Pf.9.15.8 36.11. Put collectively, as allo poor one, and needy one, for poor and needy perfons as Pl.9, 18,80

10.9.9. The way of the jult is uprightness than most upright does It wigh the path of the jult I from this verie the Propher direction his freechants God, and forunante on through the greatest part of it that followeth, relating therein the various pullages of his providence, and acknowledging his goodness in going along with them, in them, and in the stime giving a good time of them. This veries force ground of the jult and upright course that the faithful take in all estatestyet so, that their ability so to do, is from God

37:24. Phil 3.13. Col. 1.10, 11. Others rather, of Gods gracious providence out of his free favour towards them: fo dispoint of all ocvidence out of his free farour towards them: to disposing of all occurrents befalling them, that it all their course, and the pallages of this life, they find a way made for them, and fish impediments removed as might power perjudicial unto them, or hinder, their free projects, for borth by a metaphor taken from ways that are levelled, for the more call 2d conveniency of pallengers, and the flores of the file on the pallage of the life matter removed that mayorized them in their pallage, for Pf. 8.8 18.32.80 27.1 4.8. 143. 10.c. 40.3.4 8 62. 10. Some tead the ver fo, not disjoyned in two feveral axiomes, as we have indutin one

necommercumo, nec es, about a rappie curvan es, ao un estiguin costi.
Thi rayo of the ingle a projectatifi (Ose, a moli cum, or, firat, way,
Hek esenciff con thraineste, for a way of expinelly, or fireintiffe, the
word implyed in the predictor from the labelet, as Plai, 1147, the
which of the bands are works of truth and judgment, and thy faw is works of the Dents are worse of trues and jungment, and try levels a law of truth Politics, 14th and thy precepts, precepts of rightensmile Plal. 119.172 and a ways of countrile, or the standle, for a synthewar ways a place of plainingly, or eventile, for a plain or of plainingly
place, Plal. 26.12 without puls or hillocks (o) [c; 31.9.18 an event way. where they find not flumble, or a most fivalt way, without windings & turnings, Prov. 4.26,27. as, a land of fivaliness, or evenness, for a most Strait, or most caves land, ver, 10. Sec Prov. 21. 10, where the fame, in

strain, or maji cerest and ver, to, her from a 1.10, where the lame, in effect, is faid, that is here, &t may force, as a comment for this pit flower is the pit flower of the pit flower is the pit for the pit flower is the pit flower in the pit flower is the pit flower in the path of the pit flower in righteous: with eavenneffe, that is, cavenly: for the word is sometime allo ufed fubftantively, as Pf. 111, 8. and wo need not take in poile or ballance: or thus, the caven path of the right cous thou dost ballance, or level rather, for there is no use of a ballance here; that is, thou O Lord, doft by the levelling of them make them thus casen : of the phrafe, or manner of speech, see on c. 24.40 This I conceive to be the parate, or manner or specentice on exactors in a content of what is genaine, both fenfe, and syntax of the place. For the further, cleaning whereof, we are to take notice of the ule of the word regular wrigh, which though it feem properly. To to fignific, in regard of a wrigh, word that either comes from it, or it tomes from, (for in his brew, verbs fometime come from nouns (fignifying a ballance, 150v. 16.11. veros iometinis comercioni nomis quantifing a orienta special cità de del calcular room or st, whereos the power math us names but by a spaceaphor thence taken, it is uded for to confider, a thing exactly, and to decide, or do it causethy to which purpose, fee on Pfal. \$8.p. where it is very elegantly uded and being applyed to a pwg or pfall, is thath a 'wer'd of the property of the manner of way it is, whether good or bad, right or wrong, that is, as we use to fay, to weigh it well, as in a ballance, or to ponder it, as it we tile to lay, to Brigo it weigas in a canalitie, of co-pointed against it rendred, Prov 4, 2, 6, 8, 5, 6, 21. Comertine to livel it, or to make it exactly cavenilo it is taken, Plal, 78, 50. where it is but flenderly translated, be made a way, whereas it should be, He levelled a path for his wrath he cleared a passage for it, that it might withour let or interruption (as Exod. 32.10.) proceed to do execution on the obflinate Egyptian : And fo it is to be here underflood, Thou dost by fivelling make the just mans path caven. As for weighing them our as in a ballance, a just and due proportion of chastilements and deliverances, or carrying an eaven hand in chastifing of them when they do amille, and relieving them again upon their repensance; neitney do amute, ann renewing them again upon their repensance; their of them feem to be proper to this place, no more then of the revieling of mens spirits, or pendering of their hearts, Prov. 16.2, & 21.2, where another word is used, which yet some would also draw

V.8 Ten, in she way of thy judgments O Lord, we have maited for the JOr. Even. An effect of their faith, and confident affurance of fuch dealing of God with his People, which they formerly profesied V.7.to wit, that in confideration hereof, even then, when God feeme to lead them along through rough and rugged ways, yet they full depended upon him, and their hearts and affections hung continually after him, and kept close with him, hopefully expecting an iffue out of them, & patiently waiting until the time thereof should

in the way Properly the high way or travellers way, ch. 33.8 Gods way of Chastilement, is an ordinary way with his, Pi. 73.14.8 89.31, 32.a detect of the particle; as Hof. 6.9.

ofthy judgments] That is, chastifements, I Cor. 11.32. fo called, either because dispensed with moderation, Jer. 10.24. & 11. 30. See ch.27.7,8 or, because in inflicting of them, God seems to carry himfelf, as a Judge; and for the subject matter of them, they are the same oft with those things that in a judiciary way, he inflicteth upon the wicked, Jer. 30, 14, 15. Lam 1, 15.86 2.5.8 3.3.

me have waited for thee See ch. 25.9 & 33.2. & 64.4.

the defire of our foul is to thy name, and to the remembrance of thee] Thefe words may thus be knot to the former, Even when in the way

who ftrengthens them therein, and enableth them thereunto, Plat. of thy judgments we waited for thee, the defice of our font was for it would be conceived in the time paft) unto thy name, and unto the remembrance of thee Our affections were not enfiranged from thee but

membrante of the Que ancetions were not entiraling tren ince our heater were full towards the sandour minds on the Pt-4.1.7, 18. Job 13.13 (c). 6.4.5.
18. Job 13.13 (c). 6.4.5.
19. John Infaul hous Labfred the in the nightyses, with my fluid with my finit 1 longht there beguing they head of their focqualid carriage, during the time of their troubles. Our thoughts of these and our defines after the sand our defines after the week been continued, night and day,

and on contrastant under new contrastants. (gen. and 63); Filed 4, 13-2, 86, 54, 15, 66, Maj. 15. With my foul I fan affectionaus form of facech, So. Och 34, 8. P.f.65, T. a. defect of the particles so Maj. 4, 24, 32, 18. The Nabbine's lifet observeth, that a man hath both a foul and a fifti and only with the three obtained and the sound of guifted the one from the other, 1 Theff. 5.23, but here they feem only mentioned, by an elegant variety, to make the speech the more

parlionate, in the might When others are taking their reft. Phal. 63.6 & 113. 63.148. 6au. 3.1.8 5.2. They that by night, here, understand the night of affliction I support swerve from the interhament of the Pro-

phet in this place.
with my fling rollbin me Heb in the midft of me: a phrase here entphaticaltas ch. 25.11. and would therefore have been expressed, this 43.3.Dan.7.15.

will I feek thee carly The word is taken from not the lightforme, but the dim and dusky morning; scarce twilight; for of diskings it hath its name,) implies both an earnest and early seeking. It is uled, Plalm 63.1. Prov. 8.17. where delire is fincere, there endeayour will be ferious, and feeking early, & earnest, 16.119.47:& 130.

for wheathy judgments are in the earth, the Inhabitants of the world will tearn spite support we to the centry, we common of 10 ce world will tearn spite supply [5] when I disposition and affection and affection of the view of the control o

when So is the word used John 2.5.
thy judgment JThe word is general, and comprehendeth as wel the effects of Gods avenging wrath, as of his fatherly displeasing. See on

prepolition it felf there requiring ittas, on the Throne, 11, 9.4. & ch. 3. 6.on the ground.

the inhabitants of the world Not we only, thy peculiar people,

Pl. 9. 16. 19, 20, 82 83.16, 18. will tearn Or should learn Heb bave learned. But that tenle is used

white than jor journal tears, necessary at the transmission in a potential alloin inginification of dutysis Jev. 2-7. & 23 to turne jor of Malla. 8. Vica. Let Javage be flowed to the suited system in the nest tear in right could find. Having instinated what should be done, when Gods judgments are in the worldship diployneth, now, the contrary disposition of the contrary disposition. fition and carriage of many, to perverte in their demeanour towards God, and fo desperately bent to, and fet upon, evil, that neither Gods constant to uniform the state of the state o defrudion upon themletes, defervedly for either, ver. 11. See a pregnant proof hereof in Pharaoh, Exod., 12, 14. The like texture of lentence, as it is here conceived, may be found, jud 31, 15. Lo, (t him flay me, yet will t ruft in him. Howbeit, it may be rendeed, with some others. Yet when I ruly in num. rowcets, it may be remared, with some others. Yet when faviour is streyed the wicked, he will not learn righteou suffice. Though sayous be showed him he will not learn righteous sets. See Rom. 2.4,5. The particle is oft omitted as Deut. 8.

learn righteoufnesse] To do righteoufly, to walk uprightly: as c.1.17. Phil.4.10 12.

in the land of uprightness will be deal unjustly Oe, in the plaintifler favoral land or ground be will deal perors! Me will perfit in his wicked course, though he live among a reformed people, or in a land, where godliness is professed and means of instruction are. So Interpreters, the most, both Jewish and Christian. Or, in a land, or place, where all is plain and clear, and nothing either to offend a man in his way, or to force him out of it, even there will he go awry, or turn afide to crooked by pathes, there will he betake himself to his wonted wicked courses, where there is nothing to press him from walking uprightly, or to put him upon such practices and this I take to be the true meaning of the Prophets words in this place, infifting still on the similitude of a way, or path, before une prace, mutung, tuti on the minintage of a profession party, effort, even in rough and upgged wayes: the wicked will tread awry, and run out, though the way be never fofair and clear, Pfalm

in the land of uprightnes] Heb. a land of staritnesses, or irightmflerfas ch.g.j. 4.vigilo, organity cannot entry, and Anna 3, -10. bby know not to do, or cannot do vigit, and chap. 30. 10. prophety nat right things that is, in Jerufalem, or in Iudah fay the Iwish Connenters; in the Church where eighteouineffer eigneth, fayour, and the characteristics of bosin. Chap.60,21, Rom, 5,21,2 Pet.3,12. Or, a land jor ground of firaitregressor causing estates in a map princens, a two-co, or prime cana, or ground, where all is fair, and clear, and ftrait, and eaven and plain; for that a man may walk right on with eafe; that which David alludity of the control of that a man may wask right on with east; that which David and ethunto, when he faith, Plal. 5. 8. Lead me for thy righten ineffe, because of those that watch me to do me some mischies. Make plain, or case et 1005t 1005 to knowing men: See v.7. He will stray, and go out of Gods way,c. ven where it is ftraiteft, plaineft, eavenneft, cleareft, eafieft, both to

ven where it is transcriptament, carefulled, scattering and find, and to follow, Jer. 2, 5, 26, 6, 16, 8, 14, 15, 08, 18, 14, 15, data unjufty]Or, unequally, and provefy (the verb is found here onely) as P. 17, 14.

and will ass the bld the majefy of the Lord]Or, as some and he find! not fee the majely of the Lord, as if it were spoken by way of com-mination, that such wicked shall never attain to that beatisfical vision which the Saints enjoy in heaven, Mat. 5.8. Heb. 12. 14. 1 Joh. 3.2. and some frame here a dialogue between God and the Prophet, as debating with God about the toleration of the wicked here, and as acounting with God about the toleration of the wicked here, and fuffering them to thrive, and rife, as Jer. 12, 1, and God at length flopping his mouth, with this close. But the fense feems to be that plainly, which our version afforderh : they refuse to take notice of any hand of God in his work, either of mercy, or judgment : though his majefty shine forth never so eminently in either, Pl. 28.5. Ch.5. 12. The next following passage iplainly confirmeth it; for we may

observe an elegant reiteration, or epanalepsis, wherewith the Prophet chaineth and linketh together the several branches of his discourfe, with the close of the precedent fentence, making entrance into the subsequent, and that in a constant course, from v. 7.10 v. 11, the like may be observed in the beginning of John's Gospel, John.

majefly]See ch.12. 5. V.11. Lord, when thy hand is lifted up, they will not fee]Or, Lord thy hand is lifted up but they will not feest, (it supplyed, as chap. 21.3. Or, thine high-hand, or hand lifted up they wil not fee) as Deur, 32.17 Our high hand, and not the Lord, halh done all this. Though the workings of thy mighty power in these admirable and remarkable oc-currents, as well the destruction of thy proud and potent Foes, as the deliverances of thy poor despised people, be so conspicuous, as might well wring an acknowledgment thereof from thine adversasies themselves, Plal. 118.15.16. Deut. 32. 31. yet they wilfully shut their eyes against it, and refuse to regard it, See ver. 10. They that restrain this, assome do, either to the destruction of the twelve Tribes, by the Affyrians, for their fins, 2 King. 18.11, 12.07, to the flaughter made in the Affyrian Camp, ch. 37. 37. do too much in my

flaughter made in the Affyrian Campe, 61, 37, 37, 40 too much in my mind, ftreighen the text, but they [ball lee, and be confounded for their envy at thy people] Of, 21 they [ball lee, and be confounded, Or, they [ball lee, 4, and be confounded at the light of light yeard for they people. They itall at length, will they, mill they, or their pain and thame, be enforced to take notice of and acknowledg, what now they will not, when Oods take notice of and acknowledg, what now they will not, when Oods vengeance shall seize upon them, to their utter consusion, Psal.83. 16,17.Or, they shall with shame and confusion, or to their shame and confusion, be compelled to see and take notice of the zeal that God beareth to his people, Chap. 9.7. & 37. 31. in the strange protections and deliverances youth afed to them, Pf. 86. 17. & 112.10. Shall fee be enforced to take notice of, Pf. 48.5. or Shall fee, that is, shall feel it to their coft and smart, t Sam. 5.6-12, ch. 30.30.10, to fee death, for to fuffer death, Pf. 89.48 Joh. 8. 51, to fce affliction, for to fuffer it, Lam. 3.1. See the next branches.

for their envy at the people] Their envious and fpiteful carriage to nor inetterby at the people; that is, that bitter zeal, of which, Jam. 3.

14.00, the zeal of the people, that is, thy zeal or ardent affection which thou bearest to thy people; and in behalf of them, against which nou ocates to my people; and in behalf or turn, against those that oppose, or oppugal them, Zach. 1, 1,5, and 8.2. a metaphor taken from those, that having an ardent affection, set upon some person that is very precious in their eye, cannot endure to see any affront offered them, or the least injury done unto them, Num, 23. 21, Pfalm 105.15, ch. 43.3, 4. Zach. 2.5, 8.

zeal of the people linot whereby they are zealous for God, as Num. 25, 11, 1 King. 19, 10, 2 King. 2, 16.Pf. 119, 137, but where-with with God is zealous for them, chap. 63, 15, and whereof they are not the subject, but the object, as the zeal of Gods houfe. Pl. 69.9 which David hath for it, whereof David is the fub jeft, Gods house the object: fo Joh. 2.17. See the next branch.

the people That is, thy people, the pronoun supplyed from the latter branch, as ch, 58.13. from the former.

Teaghe fire of their enemies [hall devour them] That fierceness of wrath wherewith thou art wont to proceed against thine enemies.

shall for their obstinacy destroy them, ch. 42.13. \$ 59. 17,18.
the fire of thine enemies] That fierce weath of thine, compared frequently to fire, whereof they are the object, wherewith thou art wont to proceed against thine enemies, Deut, 32.22 Pfal. 21.9.8 97. 3. as before, the zeal of thy Ptople, which thou bearest unto them: 6, my 107035, Gen. 16.5, Lam. 3.59. not done by me, build one to the wicked man, Job 18,10, but fuare, and his trap, not laid by him,

neffer, or caveneffer, that is, a most fraight, or eaven, or plain land, or | but laid for him; as appeareth, ver. 8, 9, and as there, the fare of the wicked, for the flure fit for the wicked to here, the five of thise enemies, for the five prepared for thine entmies. See chi. 30.33. Mat. 25. 41,

46.Rcv.20.9,10. V.12. Lord, thou will ordain pea ce for us :] From God just profecution of his obstinate enemies with the fiery sercencile of his wrath; the Prophet speaking still in the person of Gods people, proceedeth to his gracious administrations, for the benefit, comfort, and welfare of his people. Some read the words in form of a prayer, Lord dispose prace for us for the future feems—fometime so to be used, as lob 6.23. Pfal 74.19,20. But the moft, as in way of profession of their faith, and hopeful expectation of peace, and properity from God, on whom alone they depend for it. See ver. 3.

for thou also halt wrought all our resolving by his Spirit in the hearts and souls of his people of which Phil. 2.13. Heb. 13 21. But that feems not to be the genuine fense of this place. The meaning is rather, as most Interpreters, that all those gracious protections and prefervations of them, in the times of their troubles and all those strange deliverances out of their troubles, which hithereo had been afforded them, they had been all wrought by God, and to him alone they do afcribe them. So Pf. 18. 32. 36, 47-50. 44.3,7. and 55.28. and this experience of the former favour and goodnesse of God, formerly exhibited to them, they lay here, as a ground whereon they build, either their petition for, as Pl. 2.9, 10, 11.& 27.9.8 71.4.6 and 85.1.4 ot their allurance and expectation 11.0. 27, 9.0. 71, 9.0. and 93, 1.9.0. and annual and capectally of future favour, as continuance of peace and projective, from his handifo 1 Sam. 17, 36,37. 2 Cor. 1, 10, 2. Tim. 4, 17,18. our works No wrought by us, but for usaas my violence, for the wi-

olence done, not by me, but to me, as it is well rendred, Jer. 51.35. in us Heb. unto us, as in the former branch; as we fay, to our band

or for us, as Pl. 47.4.ch. 6.8.

V.13.0 Lord,our Ged,other Lords, beside thee, have had dominion over is: hut by thee only will we make mantion of thy name]Or. Though other Lords beside three have had dominion over us, yet through thee a-lone we now celebrate thy name. This passage many expound of the carriage of Gods people in time of their afflictions, that though they were harshly and cruelly handled by those whom God had given power over them for their fins; yet they had constantly, even then also depended upon him, and sustained themselves by the free quent remembrance, and scrious meditation of his might; and his mercy; and so it should be in effect the same, with what we had be-fore, v. 8. But the words seem rather to look another way, and to

Ta Lam. 5.8.a detect of the word other: as 2 Chr. 32.22.

besides thee Other then thou, who art our Soveraign Lord, and organs are points, time those, who are our oversign Lodg, and King P.L. 444, 874, 12, chap 3, 32, 25, then those hadd appointed to be Rulers over thy people, Deut. 17, 15, Sec Jer. 30, 21. Some refer, anot to the Ruler-shut the manner of milling, they have ruled over ut harfully coucily, otherwise then according to thy word and the support of the property of the support of the s will. But I no where find the word uled for otherwife, to diffinguish the manner of doing ought; but for besides, as feeluding party from party, and thing from thing it is frequently found, 1 Chr, 17.20 ch.45.5.21.& 64.3. but IA defect of the particles here as v. 1 1.

but JA detect of the particles hereian v. 1.

byte only Octhorogy thereian JE. 4.5. 8. 6. 1.2. without whom, all human helps are unavailable, YE. 3. 1.6. 17. 8. 60. 11. Prov. 21.

3.1. Some read it, with a fupply, as a defective feech, but returing the threther their directions are tiperfluous, where the context runs tull enough, and fmooth without them.

will we make mention of thy name]Or, we celebrate thy name : We now furvive to celebrate thy name; to publish and praise thee for thy might and mercy. So is the word frequently used, 1 Chr. 16.4.c. 63.7.See ch. 12.4.

14. They are dead, they shall not live, they are deceased; they shall not vi.a. intract account of the state of God and there amplifie Gods gracious dealing with them in their deliverance, albeit, he had permitted some cruel Tyrants, as rigid taskmafters, toufe them harfhly for a time, with his contrary carriage towards, and dealing with other people, and other persons, whom he had irrecoverably destroyed, Pl. 36.12. ch. 24.20. Jer. 25. 27. & 51.64. See ch. 27.7.

They are dead, they shall not but, they are deceased, they shall not vif.:]Or, Their dead shall not live their deceafed frall not vife. Or, Being dead, they shal not live; being deceased, in y shall not rife. When they are once destroyed, they shall no more be able to recover themselves and their former estate again, then a man, when he is once dead, is able to recover, and to return to life again, 2 Sam, 12.

once desays and the treasure in the state of mory to perifb] The reason is here rendred, of the their irrecoversme; and thy cusses, 33, not, wherewith thou curselt, but, most operish The reason is here rendred, at its steer recoverage which thou mayest incur, wherewith thou mayest be cursed; and of ble destruction, to wit, Gods severe, but just proceeding in judg-

ment against them, Pf. 9. 6. therefore] To wit, that they might not recover, and return again, to oppresse and wrong Gods people, as formerly they had done. See ch. 14.11 Ezek, 28.24.or, becaufe, because thou haft, in thine heavy vification, taken fush a courle with them, that the year utterly defroyed So is the particle foundated Gen. 38.16. Num. 10.3.8 14. 43. Pfalme 42.6. Jer. 48. 36. and so the context runs important.

visited] See ch. 24. 21. V.35. Thou hast increased the nation, O Lord; thou hast increased the nation] They return again to relate Gods dealings with them. though in somewhat an harsh and rough manner, for some space of time,ver, 15-18 yet in a far other manner of iffue, then with those other before mentioned, ver. 19. Thefe words are by divers, very di verfly expounded. The Hebrew is, word for word, Thou half, or haddit, added to the nation. Some understand them of Gods manifold small, natar to the nation, some unsertains them to Gots mailtion benefits, conferred upon that people, the people of the jews. Thus hadfl added to then, ble filing upon ble fling upon that laded them with variety of benefits, [24]. 66, 19. Others, of the enlargment of Gods Church, by adding multitudes thereunto, Chap 1.3, & 60, 3-13. Zach. 8. 20-23. Act 2. 41, 42. 8. 44. 42. 5. 14. Others, of the re-flictution of them, opposed to that of other people, ver. 14. Thou hast added (that is, restored) life to this nation. See ver. 19. But others, again understand them of variety, not of bleslings, but judgments; gam, uncertrain them or writery, not obtaining, our judgments; either of vengennee, as forme, executed upon the people before mentioned (50 of purfuing them with a continued course of calamities, until the had utterly confumed them, Jer. 30, 11, or of chalfilement; in way whereof, Cod had exercited his people with variety of evils, adding one affliction to another, Jer. 45, 3. See the phrase, Pl. 69, 27. And this last interpretation I take to be most

thou art glorified] Thou didft glorific thy felfe, or gain glory to thy felfe, by the good thou dideft, or half done for thy people, both in the destruction of their enemies, and in the deliverance of them. and reftoring them, as to life again, Exod. 14. 4,17, 18.8 15.1.6, 11.ch.20.18.8 59.19.8 63.12. Ezek. 28.22.8 38.23. So Some. Others. Then didli gloufic thy felf, by thy judgments executed upon thy people for their fins and excelles : for thereby, also, doth God vindicate the honour of his name, which by means thereof, is oft difhonoured, Levit, 10, 3, 2 Sam. 12.14. And others again, render the word to another fenfe, thou wall aggrieved; to wit, with their fins : and the word, indeed, doth allo fo fignifie, to be prefled, vexed, and grieved, as with some weighty thing that lyeth, or hangeth heavy upon one, Exod. 18.18.1 Sam. 5. 11. Plal. 32.4. chap. 14.20. and in such manner, is God said to be vexed and grieved, yea, broken and tired out with the fins of his people. See the note on ch. 1. 13. See alfo,ch.44.20. 8 63.10. Jer. 15. 6. 8. 44.22 Ezek, 6.9. Amor

then halt removed it far unto all the ends of the earth] This, the most, and best, understand to be spoken of removing the people of God out of their land, and dispersing them far and wide into forreign parts. So is the word here uled; applyed unto them, Chap. cy unto, Erck, 11.16, See Deut. 28,64. & 30.4. yet fome expound it of the dilatation of the Church of God into all Countries to the worlds end .Pial. 72. 8.chap. 54.1-3, Matth. 24. 14, 31, Mar. 16,15. Rom. 10.18.Col.1.24.Rev.14.6. But the former feems more confe nant to the tenour and current of the context. The pronoun is wanting, as yer. 11. the preposition, as Deut. 33.17. Pf. 45.6. Those that expound the whole verse of the defeat given to Sennacheribs forces with the effect thereof, and restrain it thereunto, may seem, at the first fight, to have therext run smoothly for them; Thou half added to the Nation: (many of other people joyning themselves to Gods people, upon that overthrow given them; as upon Hamans downfall, Efth. 8.17.) thou hall glorified thy felf, (both in their defruction, and in thy peoples deliverance) thou ball enlarged all the ends of the land: the limits and borders of the Jewish territory; they taking occasion thereby, to bring in and under, some neighbouring nations, or have liberty now to enlarge themselues; and whereas before they had been penned up in the city, to go abroad freely to the remotest parts of their country; Cap. 33. 17. But, beside that we finde no mention inflory, either of the accession of any forraigners thereupon, to Gods people; or of their subduing any neighbour country; the word doth no where fignific to enlarge, but ever in the one form, to go far away, in the other two, to remove far away: as Jer 27.10. Ezek. 43.9. (where if it were rendred enlarge, it would make a most absurd sense) and elsewhere, and the subject matter both of this Song, and the whole Sermon, feems to be of a far larger extent, then that particular pallage of providence, or the confequents

V.16. Lord, in trouble they visited thee, they powed out a prayer when thy chaftening was upon them In this verfe, and the two next, is described both the great streights that they were sometime in during their afflictions before specified, v. 8. 17, and their religious, also, and earnest addresses unto God under them, for deliverance out

in trouble Or, in their fireights, or diffress the word properly signifies, See ch. 8, 22, 3c, 25, 4.a defect of the pronoun : 25 Pl, 81,7, ch. 13.22 more fully expressed, Hol. 5, 15.

wifited thee Or, minded, remembred as the word is rendred, I Sam. 15.2. Sec ver. 8. or, looked after: 28 2 King. 9.34. Jer. 23.2. thee, whom they had forgotten, Hof. 8.14. and did not look after, but neglected too much before, chap. 17.7. See 2 Chron. 20.12, Pfal. 25.11. & 123. 1,2. The Propher feems, in the ule of the word, to have had an eye to Gods visitation of them, by his fatherly castigations, Pf. 89.32. it is, as if he had faid; they then vifited thee thus with prayer, when thon vifitedft them with afflictions, Pf. 78.34,35. Jer. 2.27. Hof. 5.15.

they poured out] The phrase of pouring out, implies a large quan-tity of the thing so dealt out : so when God is taid to pour out his Spirit, it argues a more then ordinary, or formerly ulbal meafure of to be difpenfed, chap. 3 2.1 5. Joel 2.28.Act. 2.18,33. and when perflow are fail, to pour out their spirit, or their prayer, unto God it implies a large and earnest drawing out of their spirits and affections, in prayer, with plenty, off, of sobsand tears, I Sam. I. 15, 16. Pfal. 42. 4.8 142.2, it is a metaphor taken from water, that men making no great reckoning of where it is not scant, are wont not to be spar. ng of, as of fome other liquor, more pretious; but to pour it out free. ly and largely, where occasion requires it, Pial, 22. 14.or, to the pouring out of water, for the quenching of a fire, when it hath fezed upon fome building, at which times men are wont to make no fpare of it, though it be somewhat geason; but to pour on as plentifully as they can, to prevent a greater mischief : and it may well feem to have an eye to that abundance of tears, that fear and grief are wont, not so much to wring out of, as to pour out by, the eyes in such cases, as are here spaken of, Judg. 2.4, 5. 1 Sam. 1.10 & 7.6, Ps. 6.6.8 42.3.8 80.5.8 102.9 c. 15.5.8 16.9.8 22.4. Jer. 9.1. Lam.

a prayer Heb. a spell, or, a charm, that is, either a passionate, and perjualive speech such, as Orators and Eloquent persons are wone to work upon peoples affections with, chap. 3. 3. or an humble, fub. mille, and lowly freech, fuch as proceeds from dejected persons, ch. 29.4.or, a bemoaning, muttering manner of speech, a muslitation, such as those spel-mongers were wont to use, that men might not understand what they faid;chap.8.19. fueh a prayer as Anna's was, 1 Sam. 1.13. She spate in her beart, and her lips moved, but her voice was not beard: such as Ezekiah's was, chap. 38.14. when he mourned like a dove; as the like is faid, alfo, of this people, Ezek. 7. 16. fuch a prayer, as the Apoftle describeth Rom. 8. 26 that hath more spirit & fervor, then words and language.

when thy chaftening was upon them Heb. in thy castigation of them. See ver.8.

V.17. Like as a woman with child, that draweth neer the time of her delivery, is in pain, and ergeth out in her pangs; so have we been us the fight, O Lord] The extremity of the pain and grief they were in, either by God himself inflicted upon them, or while he stood by, and feemed to negled them, is further illustrated by the sharp pangs and throws of a woman in travel. An expression very rife in Scripture. See ch, 1 3.8.8: 21, 3,

a woman with child] Or, one great with child. See on Chapter

that draweth neer the time of her delivery] Heb, approached to bring forth, or to be delivered; as 1 Sam. 4.19.
and ergeth ont] As c. 42.14. The usual form, whereby we are wont to

express womens travel.

pangs] The word fignifies such pains, as pinch like cords. Whence, fome ambiguity now, and then, because the word fignifies either, 2 Sam. 22, 6.Plal. 18.5, and 119.61. Act. 2. 24. It is commonly used for pangs of birth, Job 39.3. Jer. 13 . 21. & 22.23. Of death Pf. 18.4. &

fo have we been] Or, fo were we, to wit, in the time of our diffres, v. 16. That it may run on in the fame tenor with the former; though the person be altered in the form of speech, (as formerly) yet the persons themselves, with the circumstance of time, being still the

mily fight] Heb. from thy face. Which some expound simply, from theetor, by reason of thee, as Gen. 6.13. By occasion of those chassisements, which from thee we suffered, ver. 16.01, from thy wrath: face, for wraths. Pla1.24.16. The confideration of Gods wrath, different in the first that they fuffered, being more grievous unto them, then the fufferings themselves, Job 6.4.8. 13. 26. Plaim 28. 20. Other than the fufferings themselves, Job 6.4.8. 13. 26. Plaim 28.1-2. Others render it, as our version, Before thee, or in thy light; as Gen. 31.35. Which might aggravate their grief, when as God should not feem to stand aloof off, and not look after them, as fometime they complain, Pfal, 10, 1, which yet must needs be very grievous but, (that which could not but much further enhaunce their grie and mifery)that God should seem to stand by and look on, and see and minery mast own insolute ment and syman cover, semicutive in what extremity they were, and yet afford them no fuscour, Fill. 10.14.8 37.22.Hab.1.13.It is a gird sout offile hartening to a woman in fore travel, to have her fixed out of the way, that should be helpful to her in that extremity, but a far greater that the most office methods the man thand about her, but to fland gazing on her, and as not regarding what extremity the endured, or caring what became of her, refusing to lay hand once on her to help her, to afford her any relief, or to further her delive-

V.18.we have been with child, we have been in pain, we have as it were brought forth wind] They proceed to describe, and amplify the Chap, xxvi. condition of a woman in labour, that hath pang upon pang, and throw upon throw; and is now upon pitch of delivery, when the throws are forest and sharpest, but hath no power to deliver her felf of that the goeth with See ch. 37.3.
whe have been with child Or, were with child, or west great; as ver

17. The old, both Greek and Latine, render it, We have conceived: which many wrest to a mystical sence, and expound of a spiritual conception of grace in the foul, But neither is the translation right, and the exposition much more unfound. See on chap. y. 14. You and the exponuon much more unioningsee on chap. 7.14. But it may well be expounded, as fome do; We had many thoughts and devices, in our heads, and conceived great hopes of bringing them about, and mean while were as in travel with them. See the like, Job

15:35. Pf.7. 14.ch. 59.4. we have been in pain; as ver. 19.

we never see an pana of the water supplies ver. 19.

we have so it were brought forth wind] Or, as Conc. we did in a
mentar bing forth our flut shat is, we were ready to give up the
ghoft, we were as at point of death, pair hope of incipa; a Cor. 1.8.9. R. A. I I. or, as others, we were, as if we were with wind: we were continual pain, as one somented with inward gripes of the wind collect beating to and fro within the bowels, and putting to extre-mity of pain whereof they can attain no eafe. Or, as others again but we brought forth, as it were, wind; or, we did no more, then as i we had brought forth windsthat is, nothing but wind, or fome windy matter. It was not with us, as with women ordinarily going with child: they are in pain indeed for fome time; but when they have brought forth what they went with, there is an end of their pain; they are at eafe then, and enjoy the comfort of their former travel, Joh. 16.21. But it was otherwise with us, we wanted not for pain but we found no iffue; our pains were caseless, and endless; and all our attempts, and indeavours to relieve, or deliver our felves, proved our attempts, and index your to relieve, or active rour relives, proved in weak and windy, unable to windus out of our prefent difficiles. Vain hopes and helps, are by a prover biall form of feech, termed windy ones, both in Hebrew, Greek, and Latine, by a metaphor taken from feeds, or eggs, that wil not rake, or produce ought, See Hof,

me have not wrought any deliverance in the earth] Or, we sould not the bruse not wrongs any natural mane in the cast of Jos. We would be effett any deliverance for the land. He telleth in plainer words, what he intended in the former, to wir, that by all their confultations, and cafting about, by all their devifes and defigns, they were not able to compale, or accomplish ought, for the fuccour, or fafeguard of themselves and their country. So 2 Chr. 20, 12, chap. 36, 1, and

we have not wrought]Heb. will not do. But the future is put oft poteneially. For willing enough questionless they were to have done some what, we could not do, or effet, as Plal. 56.4, 11. I will not fear what what, we come no mo, or efficiency Fial, 50.4,11.11 will not fear what field, and what man will (that is, can) do not me and, 1 will not fear; what will (that is, can) man do to me? Pl. 118.6. See the like, ch. 30. 5.Job 9.3.& 14.4.14.& 15:3.& 22.14.Jer.2. 11,23. & 11.12.Mat.

5. Job 9.3, oc 14.4.14.0. 15.5.0. 22.14. Jun 2. 2.5. 0. 11.2. Jun 2. 12.2.3.2 (compared with Mark 3. 84. any deliverance | Heb. fairations, Pfal. 74. 12. 1 Sam. 22.51. 05, deliverancet; as it is rendred, Pfal. 18.50. It is thus used in the plural number, most commonly, in way of extention, and augmentation, to intimate a concurrence of all manner of falvation, and deliverance fully and perfectly accomplished, Pfal. 28.8. and 42.5, 11. and 44.4. But here in way of extenuation, and restriction, for any fatuation, or any deliverance, as it is well rendred. So all for any, Exod. 20. 10. Job 1.11.Pl.49. 17. And underfanding, for any understanding, chap.

in the earth Or, for the earth, that is, the land: (neither in, nor on is in the text learth, for, land; as Chap.

neither have the Inhabitants of the world fallen]Or, neither did the Industry move the annaumants of sine sporting fatting loss seemer until the Inhabitants of the world falls, as they did before David, when God stiffled him Pala 1.8. 38. We were not able to bear down, or to bear down our enemies; those are meant, here by the Inhabitants of the world; as ver. 9. opposed to the land, to wit, of Judea, before mentioned. And these it was that they were not able to master; it was God alone that was able to cifc& that for them. See Pf. 18.17.8 44. 1. Hence that confession before, through thee alone we survive, to cetebrate thy name, ver. 13. and that now followeth in the next

V.19. Thy dead men fhall rife] Hitherto was described the calanitous condition of Gods people, under Gods chafting hand; to-gether with their utter inability of doing ought that might free them from the same. Now in this laft passage, wherewith the Propher shuts up this Plain, is subjoyned a gracious promise, or profession of consident assurance, concerning the power of God, to be shewed in reviving, and raising them from that their extream, low, feeble, and forlorn condition, wherein they feemed to be no better then men dead and buried, and even dissolved into dust. Now this is, by mon; conceived here to be delivered to Gods people, by the Prophet, as a promise from God, whereby they might be supported in that their helples, and as it might feem, hopelels effate, affuring themselves of a comfortable iffue of their present afflictions, and of certain deliverance out of that their diffrested condition, though, in the eyes of flesh and blood, it might ferm a thing utterly impossible, Ezek 33.3,11. Zach 8.6. And they suppose it to be spoken in the person, either of God himself, or the Prophet from God, and direct-

distress they were in pursuing the former similarede, by the state and | ed to his people. But some other conceive it to be the voice of Gods people, in whose person, the words next before, were conceived; as relating what cour of their faith and confidence in God. with Abrahma, above, or against hope, bettering in hope, Rom. 4.17;
18. They then suggested unto themselves, where with rollay their minds, and settle their distracted thoughts, amids those doubts and difficulties, before rehearded. And they render the words sherefore with some supply, thus. Yet faid we; Thy dend (ball revive, And fuch supplies are oft yery requisite, for the fitter connexion, and clearer conception of pallages in Scriptute, not a few.See Neh. 13.25. Job 8.18. Pal: 27.8. 8 38.16. & 107.17 chap . 12. 13. Act. 7. 32. The words are conceived thus, in way of exposition, to what was spoken of their enemies.

ver. 14. Thy dead men] Heb. only thy dead. And fo it would rather be rendred, as including, both either fex, and onch age. In Scripture, entromity of milery, and anxiety is spoken of as a sind of the did.

2 Cor. 1.10. & 11. 43. because it takes away all the joy, and confidence of this life; and makes it little better, if not work, and confidence of the life; and makes it little better, if not work, and in more bitter then death;& death,then luch a life,more defirable, Deut. 28. 65.67.1 King. 19.4. Job 3, 20, 20. & 6.9. & 7. 15. Jer. 8. 3. Jon. 4.5. Rev. 9, 6. And those that live in such a fad and disconsolate confition, are deemed, and spoken of, as dead, Plat. 31. 12. 8 88.5,6. Yen, 28 buried, and contumed, and diffolved into duft, Pfal. 22.17. and 71 20, and 187.3; Ezek, 37.2, 11, 12. Dan. 12. a. and in this fenfe is the word used in this place, as also in the two Prophets, talt que-

Thy dead If spoken in the person of God to his people; it is so be understood with relation to them; those of you that feen dead; as, thy children, to Rachel, Jer. 30. 17. If in the person of Gods people, peaking to God, it must have relation to God; those that thou intendest mercy to, and owacst for thine, as the people, Jer. 31.7. How-sover this particle is added, to distinguish these dead, from these dead, before spoken of, ver. 14. and the old Greek, and the Chaldee

therefore did not well in omitting it.

| findtrife | Heb findt live; as Plat. 69. 32. & \$19. 175. As the fad. and difinall condition of people, in grievous afflictions and diffrefers, is compared unto death; So the freeing of them from the fame, and reftoring them to a more comfortable, and gladfome effate, is faid to be areviving of them, and a refloring of them unto life again, Pfal. 71.20. 80.18. 85.6. 8138.7. Ezck. 37.5,14. Dan. 12.2. Hol. 6, 2, Rom. 11, 15. So is it here to be understood, not of the general refurrection at the last day, though many so expound it; and yet in way of allusion, in likelihood to it, and thaddowed out by a elemblance taken from it; in regard whereof alfo, the rather here retemblance taken from it, in legal mines and hings reference to the the word would be translated fibral live; as having reference to the refurretion of life; as it is remed, Joh. 9, 29, that is, peculiar to the faithful; and opposed to that, y. 14. Their dead shall not live: that is, shall not be revived.

shall not be revived.

together with my dead body shall they arise] So rendring it, there should be a defect of the prepolition, as Plal, 5.4, so one of the Rabbines, who yet addeth another reading by supplying the note of fimilisude, oft wanting ,Pfal, 11, 1, chap 21, 8, and in the next branch but one; as my dead body they shall arise; they shall as surely rise, as I know that my body shall; so Job of himself, lob 19, 25. But others thou that my beay mainto job or immers, too 19, 25, But others read the words without any fuch fupply. And here one of the Jewith Doctors makes these words, Gods answer to the Prophets prayer. The Prophets hinh he, had before prayed against the wicked, that their dead might not live, nor their deceased rife again, v. 14. but here he prayeth, in the behalf of the righteous, that they may be revived, and raifed again; Let thy dead live : and God, in thefe words, returns him an answer, as granting his suit for them, My dead corpjeshall rife again. But of any fuit or prayer, rendied to God, here, or there, there is no great likelyhood. Others therefore, to pafe by those that apply it, to the last refurreftion, and so expound it of all those that are members of Christs spiritual body, t. Cor. 15. 22,23.1 The 14,14,16. Or, with the Jewish Doctors, that understand it of a resurrection at the Messias his coming either corporatly, as they, or spiritually, as others, Joh. 5.24. of which latter, yet it is not denied, but that this might be a type. Those that understand it (as the whole renour of the Prophecy requires it) of the reflication of the Jewish people, some would have it meant of the City Jerusalem, and render it. My carea ethall rife lazahi, my City, that now feems to be but carea ethall rife lazahi, my carea ethall rife lazahi, my City, that now feems to be but carea ethal not a feem at the course flower than the cour duft, and reftored to her former flate and luftre again, Pfal, 102.13, 14.chap.52.1,2.& 54.11,12. and we read, indeed, in Fortein Authors, both Greek and Latine, of carcaffer of cuies; and fomewhat looking that way, of Babylon, Chap. 13.19, but the verb plural, here, will not admit this reading. And because there is some seeming incongruity, between the noun and the veib, the former being fingular, and the latter plural, some would alter the text, and with the change of a vowel make the fingular noun plural, reading it,
My corpf is, or dead bodies shall rife, but such alteration is not needful : the manner of speech in collective, or distributive notions, is yery common, as hath been shewed on chap. 2. 18,20. and so some of those that expound it of the body of the Jewish people, (whether the speech be Gods, or theirs) do well render it, My corpfe, or dead bodies, each of them Ball arife : the fame thing, in other words repeated, as exactly answering in way of opposition, to what was faid before of their cremies, ver. 14, and with a more exquiste | fenferand albeit they agree much at one in the fignification of the application unto each particular person, by Gods gracious election | verbyget they vary much in the acception of the noun, and in the application unto each particular person, by Gods gracious election defigned unto this deliverance, that no one of them shall fail of having his share in the same. There shall not one of them be wanting, whom God hath preserved, and reserved to partake in this nationall resurrection, alluded unto, Rev. 20.6. See chap. 27. 12, 13. Dan. 13. 1. Amos 9.9. The change of the person as in the Greek Lyricks, fo in this, and other facred Poems recorded in Scrip-Luce; and with this Prophet, also out of his Poems, is very

awake, and fing ye that dwell in the dust 1 Here again, fome not unfitly, supply somewhat, as before, and that of the same nature, with that there supplied, rendring the text. Thou will fay, Amake, &c.as, when thou didle fay, Seck my face, Plalme

awake] From the depth of your affliction, which is as death unto you;and death, whereby it is resembled, as a deep sleep, Psal. 13.3. AG.7.60.& 13.36.So of the natural death 2 King. 4.31. the child is nut, 7,00.02. 13,59,300 the natural water to be that [tept], and a nipt analysis and the Spiritual, aware two that [tept], and a nipt from the dead, Eph. 7,14. See also, 10b 14,11. So chap \$1,17. \$2,1.18. \$6.11. the phrase implyes that it is a casica thing for God, with a word of his mouth, to raise up from death, or from the greatest depth of affiliction, as deperate an elate as the state of death, as for the supplementation of the for one man to awake another out of his fleep. The damfel flept; but to him, that was able to awake her with a word, Luk. 8.52, 55 Joh, 11.11,14,43.44.

fing] For joy, chap. 12.6.8 24.14 Jer. 31.7. Zeph. 3.14. Zach. 2.

Ye that dwell in the dust] Heb dwellers, or, inhabitants of the dust as allo, Dan. 12. a. not only as forme would paraphrafic ty ye that are cast down to the ground, and fit in the dust, as Pfal. 7.5. & 44.5. & 119.35.61.14.13. & 47. Job 16.15. but that are as men buried, that are as laid up, and ly steeping in the dust, as Job 7.21. Dan.
12.8. For to such is the state of this people compared, Ezek. 37. 11,

for thy dew is as the dew of herbs :] This laft word is ambiguous; in the fingular it is found used for light, Eft. 8.16. Pf. 139.12. and fo would some, both Jews and Christians, take the plurall here, and fo render it, as the dew of lights, that is, of the morning; or, that is accompanied with the light and warmth of the Sun; Pial. 110.3. and its true, that God is light, a loht, 19,2a the Father of lights, Jam., 110,3, and that the light of his countenance fining forth upon persons and people, doth not enlighten only, but enlived them, and is, able to turn the heaviest and faddest condition into a chearful and gladíome cflate, Num. 6.25, 2.6. Job 29.3. Pfal. 4.6, 7. & 3.9. & 4.3. & 6.3.3. & 8.0.15. & 60.1.2. Joh. 1.4, 5. But this metaphor doth not fo well fuir here. Others therefore, of either rank, take it in another fenfe, as the plural is used, the same with this here, 2 King. 4.39. and the masculine singular, with little variation, chap. 18.4. for birbs, as our English well renders it. Little difference else is between the most that go this way, save that some few make it the speech of Gods Prophet to his people, and expound it thy dem, that is, the favour that God fleweth unto thee; the reft, conceive it as the speech of the people to God; as rendring a reason why they expect such a ftrange and sudden alteration of their present condition, upon Gods being in mere reconciled unto them, because, saythey, thy dem; that is, the favour and grace that thou fnewest unto thine, (which, ineffect and substance also, cometh home to the former) is like unto the dew that refresheth and reviveth the herbs, that were parched and withered with the heat of the Sun in Summer; or, that in Spring time, causeth them to revive, and to shoot up, and sprout out again, when as they scemed to be in the Winter time stark dead, and lay buried under ground, as in a Grave. See Gen. 27. 28, 39. Dett. 3.2. & 33. 13. Sann. 33. 4. Flal. 133. 3. Poweth 19. 12. Chapter 18.4. Hol. 14.5. of the detect of the particle of fimilitude, fee the branch next but one, before going, and the expetition of it in the like form of speech, Chapter 65.

and the earth shall cast out the deads.] This version hash very few fautors, or followers: Nor will the fignification of the verb here used, well admit it: For it fignifies in its shift form, to fall; in the next active here used, to make to fall, or, to cast down the neerest use I can find of it, to that here given it, is where it is uled of striking out a tooth, as, to that neighten it, is miner in the standing of the stand deed, that fome other render the word, call out, as alluding to creatimes that going with young, caff that they go with before their time, Exod. 23:26 in regard that the word fignifying an abortive, is from the verb here found derived, Job 3, 16, Plal, 58, 8. Eccl. 6.3.
But another word is used for such calling of young; nor this nor is the abortive to termed from the Dams calling of it, but from its falling from her that goeth with it:and is turned another way, by those that so expound it, as shall afterward be shewed. Nor doth it seem to be a fit similitude, to resemble Gods gracious deliverance; used rather to let out the dread, and terrour of his voice, casting into fits, and pangs of travel, Pfal. 29.9. not the calmnelle of it, awakening and enlivening dead creatures. The most therefore wave this | 50,1-6.

designation of the time, and the persons here intended. Some by the word Rephaim here used (of which, somewhat before, chap. 14. 9.& 17.5.) understand the enemies of Gods people; of whom the word was used before, v. 14. fo called, because mighty and giant-like men, fuch as the Rephaites are reported to have been, Deut. 2. 11. 20.Or, because given to oppression and violence, as those great once before the Floud were, Gen. 6.4. 13. and some of these render the text, and the land of the violent ones is fallen down, which fitteth not wel with the form of the verb Others, The land shal cast out the Giants, as an abortive birth; of the ground whereof before. Others, But thou halt overthrown, Or, wit overthrow the land of those violent ones. Others, conceiving the former branch alfo, in the future; for thy dem final be as the dem of berks; when thou shall have thrown those giants, or great enes, to the ground; the destruction of their potent adversaries and oppressors, ordinarily making way for the deliverance of Gods oppressed people. See thap. 14,1. Heb. and, for when ;or, after that, as Judg, 2.19. Hof. 1.11. Zach. 14.6. and a defect of the particle to, as Amos 9.9. and this last, to me, feems the likelyest to expresse the Prophets mind. Yet some take the word replaim here, for dead, or deceased, as v. 14, and the word is so taken, Plal. 88. 10. Prov. 2.17.& 9.18. and they thus render the text applyed to Gods people ; after that thou halt cast down the deceafed into the ground, that is, after thou haft brought them fo low, and wasted them fo by afflictions, that they feem as dead, and laid up in their graves in the ground, Pf. 71.20- a metaphor taken from corn that is cast into the ground, and there dyeth before it revive and fructifie, Joh. 12.24.1 or. 15.39. And here ends this pious fong composed by the Propher, for the use of Gods people. V. 20. Come my people, enter then into thy Chambers, and shut thy

V. 10. Come my people, cuter thus into thy Chambers, and fluit the doers about the, that thy felf, are it were for a latter momen, until the indignation be over-poll.] The two laft veries or this Chapter, being no part of the Pfalm, or Song therein comprehend, would rather have been joyned with the Chapter endiging as fome lineappress therefore have all offfood of them. For in them, be in them, be probe that the property of t ceed in his former discourse, and being to relate what dreadful judgments God was to execute abroad, far, and near, in the world, juigments coa was to execute aproad, at, and near, in the world, and even in those places, among the rest, where many of his own people abode, he beginneth his speech, directed unto them, with an wholesome advice, admonithing and exhorting them, to seek and provide the last seek and the see wroncome agree, autonomining and canoting titles, solecating provide thefter for themselves, against the great and generall florin that was coming, setting themselves as to some secret place of security and safeguard; and keeping close there, parely by sincere reformation, and renewing of their repentance, that all occasions of breach bet ween God and them, might be removed, Zeph. 2.1-3. and by fervent prayer repairing to him, for his gracious prefervation, and powerful protection, Mar. 6, 6, and partly by ferious meditation of their future deliverance, with a quiet and patient expecta-tion of it, Ch. 30.15. & that the rather, because it would be after a while over, Plal 30.5 chap. 10.25. & 54.7, 8. Hab. 3.3. 2 Cor. 4.17. Heb. 10.37, 38. That which is here fer forth by allufion to theufinall practice of people, if they perceive a florm towards, when they are abroad, to get home speedily to their houses, Exod. 9.19,20, and in times of peril, to retire into the secretest and surestrooms in and in times or perily o reure into one recreeter and furettrooms in the houle, and to make all first first men, judge 9, \$11. King, 10,30. 82 12. 32, Plal, 18.45, Joh. 20.19. Or, it may well be, more specially to the stractive, keeping their houses close in Egypt, while the de-ftroying Angel passed over, throughout the whole Land, Exod. 12. 22,23. Some of the Jewish Writers expound it, of their being shut up in Jerufalem by Sennacherib, ch. 36, 2, See Jer. 8.14. But this is neither intended here; and in regard of comprehension, it is over-

Come Or, Go, chap, 6.9. but come, rather here ;as Number, 10. 29. as if God himself went along with them, and led them by the hand, as a father his children, to conduct them to a place of fafety, and there to that them in, as he did Noah in the Ark, Gen.

thy chambers] Or, elofets, diftinguished from chambers, 1 Chr. 28. 11. the chambers of Gods providence and protection, Pf. 31, 22. & 143.9. Prov. 18.11.

about thee]Or, upon thee, as 2 King. 4.4.
bide thy felf]Or, lurk, ly bid: the word is no where else found in this

as it were for a little moment] Or, for a little space : as it is well rendred. Ext. 9.8. or, for a little while, for the particle here well renaired. Ext. 9.8. or, for a unit while, for the particle here feems rather a preposition, then an adverto of similitude, as Gen. 18.10, Ruth. 1.4. Heb. a little of a monent, (as, a little of water. Gen. 18.4.) the least imaginable particle of time, 1 Cor.

the indignation] The form of Gods wrath, chap. 10, 25. Dan.

V.21. For hthold The reason why they should do as the Prophet advifed; ufhered in with a mark prefixed before it, implying it to be as fure, as if they faw it prefent, (fee chap. 7.14.) because there is a grievous storm coming; God himself is setting out, to sie a generall Session, and to execute judgment all the World over. Plalm

Chap.xxvii. Rom. 1.18. So Mic, 1.3. A metaphor taken from a King that comes down out of his Palace, to fir in judgment, hear, decide, & cehlure, 2 Sam:19.8.Jer.38.7. Gen. 18,20, 21.

county to punish the inhabitants of the carth for their iniquity;]Heb to uif the iniquity of the inhabitant of the earth upon him. See the like phrote rne imquiry of the impantant of the caren upon sum oce the time purgle, Exed. 20.5. & 34-7 inhabitant, for inhabitant, as ch. 5.3, &, 24.57, inhabitant of the carth; thole that dwell far and neer of whom, ch. 24.6,

the earth alfo fhall disclose her bland, and shall no more, cover her fair Some expensed this of the leverity of Gods, judgment, and the large execution that shall enfue; as it is were laid, there, shall to much bloud be thed, that the earth thall not be able to receive the much bloom we incognize the castru man not be able 10.1549/178. We drink it in and fo many flain, that there will want ground or 190m, to buy then, fleet, 3-13, 3, But it is reather floken, to thew she, first is quifition that God will then make for the oppressions and wrongs inquintion that Look with their make, for the opportunity and wrote that have been done, and murders that, have bin committed,. Dial. of 13,4 that they shallbo as fixely brought to judgment, and avenged, as if the earth should four up the blood she had taken in, and and was again the bodies of the flain buried in her to appear in can we again the coopes of the that out the in the rect of appears in judgment, and to give in evidence against the purtherest, girnt North and it may well withful injurgers, that no murther, though over to feerely committed, or closely carried, should then be converted to the control of th sealed; but all broughs to light; as if he had faid, the bloud that had bin not flied on a rock, and there left to open views, but poured on the ground, and covered there fo with duft, Lev. 17, 13, that no fign of it could be feen, Exck \$4.7, thould all then come to light; fee 16.18 and the murthers not of those alone, whole hodics had bin left lying upon the open furface of the earth, without burial, Pf. 79.2.3 but of those also that had bin privily flain,& feccelly buried,

Should then be discovered.

her bloud Heb. blouds. See chap. 1. 15. her bloud, which she had taken in, or was fled upon her; and fo her flain, buried in her, or flain

po more Or,no longer, as Jer:44.22.

CHAP XXVII

1. Mindro

Yet. . 1 Nebut day, the Lord with his fore, and great, and firing fuered, finall panific Leviathers, the pierting ferpent, even the yield has tropied ferpent, and be finall flay the drages that we see \$64 let murthers and opperfitions of Gods people, thall then seemen trial to judice shall accordingly be done upon the fice they were for great that have been the numbers, and convertions of gever fo great; that have been the mutherers and oppreffors of

Inthat day] Asshar time, when God thall hold that his great Affize,

the 6.5.1.ac ch. 3-1.9.

In fore] Heb. | head, or court, chap. 19. 4. our old English heany. There is a great deal of emphasis in the words, as they
are in the lebrew 2- for thus
they tun there, with his flowed, that fore, or cruel one; and that great one, and that flrong one; a-ble to do execution to the purpose. See the like, Ezek. 21, 9.

[mord] An allusion to that fword, not which fouldiers use in the field, 2 Sam. 11, 25, chap. 1. 20. & 3. 25. but wherewith, for capital crimes, Kings and Magiftrates are wont to execute oog appited cemes, Nitigs and Maguitares are wont to execute trailstackers, kitigs e. 8,3% AC, 1.2.3. Rom. 13.4. for, God is breedeficibled, as proceeding in a sjudicary waymon as PL/445, 3 and Tiuppole, friending, that the feword of the finithat is, the finithat liquid the trainful of God, Eph-6, 16. Rev. 1.16, is not properly lice in randed but that powers of God, wherewish the taketh wengespecification for the continuous wicked, So chap. 34, 15; & 66.

full punish] Or, do execution upon that it may come necrer home to the Hebrew, vifit upon,or, do juffice, or, execute vengeance upon; to exprofe the bettera judiciary process:as Pfal. 149 9. So chap. 26.21, and

Leviathan] The word feems properly, to import a whale, of the greatest fort and largest fize, Job 41.1. Plaim 104.26. & 74.14. for in their places only, is the word certainly found that, Job 3.8. is ambiguous. Of this Leviathau, the greatest of all living creatures, Job 41.33.34. So called, as containing an addition of many creatures, put together, and made up into one . and of the Behtmath, or Ele-phant, lo called likewife, as a compositiou of many beasts, Job 40. 15 being the greatest, that lives on land and concerning their huge 15, ocing the greatest, that tives on sand and concerning then tage bignello, and making foor, by fighting together before their Medias, when he comes, the Talmudiffs tell us prodigious tales out of Pfal. 50, 10, & 104, 26, by them grolly abused, as allo, of the killing of them both afterward, to make a great feath, for the just ones, from

this place, and ch 25.6.
the piercing ferpent] Or, a parcing ferpent. The word fertpent; is in the Hebrew, a general term, common to all living creatures in water, or on land; that glide along in the one, and on the other, with a weigling kind of motion, without use offect, or fins. For fuch, only, feem properly to be so remed. Of the lesser sort whereof, are the cel, and the habe, of the greater sort, the whale, and the dragen; of which more anon.

whiten more anon.

piereing] The word here used, fignifies, properly, a bir, or bolt.

Socialled, of a word, that fignifies to flee, (whence the ambiguity,

Chap. XXVII.

Chap. XXVII.

Chap. Ly, S. & 43.14, because it switch states from heaven pl. 68.35. & 76.8. | chap. Ly, 5.8. & 43.14, because it switch states from the chap bar, from the one end or compared the thing bar, from the one end or compared the thing bar, from the one end or compared the compared to the stappents by the other, Exod, 26.28. & 6.13. Hence, diversity the content of the stappents of the sta ty of verifines here lome rendring the word fugitivities (hap. 1, 5, 5, 16 our former English, after the old Greek forme flappyry, or gliding: forme, long, like a bar, or bolk flower raining as bars and bolts use to be; come, rong, thee a Day for DON HOME romains Dats and DON's are Obej-forne from, sike a bar of tion, or brink, plain to 1,16, 8, 4,49, 13, Proy-15, 19, chap 4,2., to which purpole, our ancient English, isometides, forme thousand from the one and of the Scar to the other; for the Jew-th Criticks time, conflict phenical bar or both; runs acroft; cuts-there, pricing; and for the General version. Which whether is be-ter to the pricing of the Scarce Workshop to the Conflict of the control of pricing the water to forth a cuts mocion from blace to many, pireng; and to the central extinct. When whether he per meant of pieceing the water, by fich a quick motion, from place to place, but of piecing and infimating it left into holes and bodies, where it finds any the leaft way for entrange, (which is noted, as a whereal pipperty), in hakes and fee pents) is uncertain: the word is precial property, in makes and cereminal superiors in the work of found used, as the epith et of a serpent here only, and Job 26.13, and from that which signifies a barror both, it varies only in one work the old Laxine yeeldeth in one for sixty, barroisme other, better that sixty or the sixty of the si oblerying a bar or bolly he other, an adjective, importing fome re-femblance of the fametas the ferfent, or whate, doth, in divers of the particulars above recited

particulars above reciting the dependent of the dependent of the count from the plants, for any object of the most common use of the country, fingular the most common use of the country, fingular the most common use of the country, fingular the country that the country find the country of the country of the country the country of the whereof, they conceive to be the King of Affrita; the other, the King of Egypt... Some Others, as our vertion, crediting it reom: a Deux, 4.33. jippole one and the fame to be in both branches intended, 4.34. jippole one and the fame to be in both branches intended, which fome, would have, to be Pharaolt the King of Egypt-couparbille, the control of the Control of the Control of the King of Egypt-couparbille, and the Control of the Contro

Notes on Rev. 12.3,7 resolved Or, resolving, or, winding, not crooked, in regard of the ma-tive (hape of his body, but winding and crooking many wayes in the motion of it, nor going fraight for ward, but with wriging to & fro, making his way! it is taken from by-wayes, full of winding and ura-nings, one while to the right hand, and another while to the left, 1006 of 0016 it.

nings, one while to the tight must, and actives.

and will flay] He will not amerce them, while fome pecuniary fines as in fome lighter trefpiaffe is wont to be done, Exod, 1, 1, 2, 30, 3, 4frej them of their wealth, nor footing them, as in fome greater offences is tudy. Deura, 5, 3, 1 wy fome more grievous stiffictions on them, but as in capital crimet, the proceeding is unto death and the standard of the sta to wound, as in war it sometime only doth, Joel 2.8 but, as in judicature, the ule of it; is ever to flay, Mat. 26, 52. Rev. 13.10.or, he will not imprifon them only, and reftrain them for a time: as ch. 24.22. Rev. 20.2, 3, but utterly fo destroy them, and rid the world of them; that they shall never return to oppress his people again, Chap.

the dragon] The word dragon, though used sometime in forreign authors, Poets especially, for any serpent in general, yet more pecunumners, routs emperation and repensing general, yet more peculiarly feems to choose a long finally kind of expens, usually of great length, no fuch as they paint, commonly, with wings and legs. Of the firange length of them, fee Aclian, his chapt. 1, and lib. 15, chapt. 1, and lib. 16, chapt. 2, and lib. 15, chapt. 1, and lib. 16, chapt. 2, and lib. 15, chapt. 1, and lib. 16, chapt. 2, and lib. 15, chapt. 1, and lib. 16, chapt. 2, and lib. 15, chapt. 1, and lib. 16, chapt. 2, and lib. 15, chapt. 1, and lib. 16, chapt. 2, and lib. 15, chapt. 2, and lib. 16, chapt. 2, and lib. 2, chapt. 2, and lib. 8 chap. 11, 13, 14. and fuch an one doth the word here import, when it is applyed to land creatures: as Chap. 13, 22. fo that when M. A. applyed to land creatures: as Cuap. 13, 22. 10 that the former word rendred feepen, feems the genus to this; and this, to comprehend only the biger and larger kind of thems but here there is no place for fuch land-creatures; for there is ca-Dut nere there is no phase for fact announces there is ex-profic mention in the text, of their abode in the Set 2 and 38 for the Set 4 art 380, of which, Pliny, lib.9, chap.27, and Aclian, lib. 5. chap 37, and lib.14. chap. 12. it icems no great fith, not much unlike to our miver; but the word, applyed to Sea-creatures, fig nifieth a whale; and those of a fnaky shape, or sementine figure of the like fize with it. So Gene. 1. 21. Plalm 44. 19. and 7.4.13 Chap. S. 1.9. Lam. 4.3., and would be here rended, not the dragon, (for we never fought the word) but the unbale, or, the ubbil-pool, that is, in the feath which latter, word, though there may be ad-

allusion to the lituation of Egypt, or Babylon, great waters usually | phrases are nothing alike. in Hebrew bearing that name, whereof, ice on ch. 19. 15:88 21. I. Yet it is here enough, for that which the Prophet here intendeth, that those devouring fishes, by which the Propher represented these great Tyrants in them here intended, ablee generally in the

Dea. V. 3. In that day fing ye to her, a colorged of red white] From the prediction of the definition of Gods peoples greated enteries, he proceeded to relate a flourishing and incultiving efface of Gods peoples, movement of gods and proposed to the color of the proceeded to relate the flourishing and incultiving efface of Gods people, now enjoying reft and peace. And this the enter upon, with an exhortation, whereby he excites and incites all that with well to Gods Church, and rejoyce in the prosperity of his people, by gladfome fongs and acclamations, to express and shew forth the same, chap. 52.9.8. 66.10. Zach. 4.7. The words, as they are here read, seem to intimate the latter part of them, to be the sum of the short song, or acclamation it self, as, Grate, grace to it, Zach. 4. 7. But some rather read the words, as one continued speech; to the vineyard of new wine, sing ye to nea redundancy of speech in Hebrew very usual: as Gen. 2. 17. ch. 8. 13. Pfal. 114. 8. 74. 14 & 144.2. Others, which I suppose the best, as divided, but another way, into two branches, the one containing a prediction, in that day there shall be a vineyard of red wine, the other, an adhortation, fing

Ja that day] At that time, when the potent adverfaries of Gods people shall be destroyed, v. 1. and Gods people, by their former afflictions, pruned and purged, chap. 1.25, ver. 8, 9, chap. 48.10. Joh.

a vineyard of red wine Or, as some, bot, or strong wine; because the word in Chaldee hath a signification of heat: but it seems ra-ing is, the Church, Gods vine, Pfal. 8 . 8. chap. 5.7, that had formerly ngrs; sine Children, cons vine, risk, 18, 18, 19, 19, 1844 had refinered degenerated from her native excellency, and brought forth vile and indibne grapes, Deur, 33, 23, 24, 249, 74, 74, 75, 21. ft. 2.1. flouid then recover her primitive generofity again, and bring forth futh fruit, 25 flouid be of good effectin, ultiful and acceptable, both to God and man Judg 9.13.

find yet o it Or, of it as Num, \$1.18. where the fame term though

in another form, with the fame particle in like manner diversly ren dred is found spoken there of the well as here of the vitte : and the one forms to allude to the other. Of the latter ufe of the particle fee Chap 8, 12,82 23, 5 the word fightifies; properly, to fing by courle, answering one to another, Exod. 15, 21, 1 Sam. 18, 5, 7. Bur, 3. 11. Sing together, as in a quire. Concerning

V. 3. Ithe Lord do keep it, I will water it, every moment left any but it, I will heep it night and day Orias fone, I the Lord will keep it : as others, knitting the two first members into one sentence, I the traffic leaves of it, will every moment water it; that a may not be burst, will night and any south. That this Vineyard of God thus reflected, may have fome good allurance, not of pelicin polipies, but of inture feativity, God limitlelis by the Propher brought in, undertaking the charge and cuflody of it. And white; such m, uncorrasing the enarge and cultiony of it. and whereas there are two evils elecially, that may be prefudicial to a vineyard, and impeach the thirking of it, the one dought, and wann of water to refresh it, chap. 1.30, the other, the wholes bleaking in, or, privy stealing in, of man or beath, that may a many k, Fall 80.12, 13. Cant. 2. 15. God here engageth himfelf to his Church, to provide for it abundantly against either. For he that beforehad forbidden the clouds to rain upon it, chap, 5.6, would himfelf, now, be continually watering of it, by the gracious dews, chapite, 19. and spiritual refreshments of his Word and Spirit, and with a confortable supply of whatsover should be needful to keep it in a fruitful and flourishing condition, Gen. 2.9, 10, Deut. 11, 15-12, chap. 58.11. Ezek. 47.1. 9,12, Hol. 2, 21, 12, Rev. 22, 1, 2, and he that before had pulled down her wall, and plackt up her hedg, Pf. 80, 12, ch. 5,5, would now himfelf be as a wall, and fenceunto her, Pfal. 125, 2,ch, 26.2. Zac, 2.5.he would keep such a constant warch night and day about her, that none (hould either by day openly force and break in, or in the night time, by fome wile and flight, privily steal in to wrong hor, Pfal. 121.

3, 4.
do keep it] Or that watch it, or the keeper as the word is condred, Ier 4.17.01, watchman of it: as, 2 King, 17. 9. the keeper of Ifrael, Pfal

water it) For it is his watering alone, that can make fertile, and fruitful, that carrgive thrift and growth, ch. 44.3, 4.1 Cor. 3.6,7. and without him, as no watching can fecure, Pf.1, 27.1, fo no watering can avail, ch. 17.11.

every moment] Heb. at moments, or, by moments: as Job 7.18. Ezek. 26.16.8 32.10.

lelt any hart it Theb left be visit on it to visit upon, for, to punish hert, or afflitt: as Jer. 13.21.& 30.20. left he hurt it, for, left it be hurt the word is taken indefinitely, as Job 19.26. Plal. 7.2. and fo the old Eating renders it; for they are wide, that think this form, and that, 2 king, 14. 8. parallel, let us look either other in the face; the

I will keep it] Or, watch it : as Job 7. 20. Prov. 24. 12. Mar.

night and day Constantly, continually, withour intermission, So 1 Sam. 25.16,ch.21.8.

V.4. Fury is not in mes The Prophet in thefe words, and the reft V.4.PM is not men; Inc. reprove at their wars, and the rela-of his entling diffourle, feems to make whith an "abjection, that might artic inmens minds, concerning these gracious promition of God, and his ferious professions of his affection to, and case of his Church; and to threighton the lifears of the muly faithful a nns chunters, and to triengment use treates or substituty taishbiling glafit it. For it might be demanded, how the fifthing could with those predictions and demanded plant in the fifthing could calculate and distreties, that were she befull Gods people themselves, whereas mention, allo, had formerly, in this Scripton, been makes, Chap, 6.9; 1,3575, 4.8. To which the Propher crotricted railwest - Fifth, that 13315; 100: 10 which the Tropher territories makes ! First, that God neither; of himfel; profit 68 what hi, the simple his complete, ly, that there are those among Gods people; that by their obfilace; enforce God to severe certifes, ver. 45. Thirdly, that Gods sharp proceedings against such, are for the benefit of the rost, ver. 65. Proceedings against their, all of the country with the long yer, of Fourthly, that Gods dealings with his people, in chalifement, do much differ from his proceedings with others; ver. 7, 11. And liftly, that there shall, in due time, be an entire deliverance of their yer.

Fury is not in me wrath, or heat See ch. 45 . \$ 7.80 \$1.17 . Bither me wrath against my people, is no sury, no rage, no implacable wrath like that of an husband towards a disloyal wife, Prov. 6.34. I am prone, and ready to do what in futh case a man will not do, Jers: 1.or my anger and displeasure, conceived against my people, is now over; fince that by their forepasted sufferings, they are humbled for their fins that procured them, reclaimed from them, and reformed. ch. 12. 1.& 40.1,2.& 54.8,9. Ezek. 16.42, 63: Zach. 1. 15-17:and

who would fet the briers and thorns against me in battle ? I would get no would it in the life and the me gether | Or, as lone, who le flowly for me lowers and thoras in it, in battle will I match a said libens the mental battle mental mental the mental will bush them together. But this agreeth not to well with the passiesin the Hebrew. Others, Ye if any with bush and thorn, or like being and thorn, built induce the battle, I will waitly earlie that the battle, I will waitly cater into bur, derstand of the enemies of Gods Church, that it is a folly for any, that are but as briers and thorns, fit to make fewel of, or matter i feed the fire plain, 18.9. Eecl., 6. to offer to oppose themselves a gainst God, or against those whom he proceeds; and if any first therefore that Is do, or that prove like prefering briers or thorn unto his people, Iosh. 23, 13, Ezck. 28.14, God will be at a fire tablifa unto his people, John, 23, 13, Ezck. 8.8.14, God will be as a fire tobrina them up, and defroy them, Jipala. 14, oftap. 26, 17. Zeh. 2, 7, 26, 18.4, Others, of his Church and People, that albeit God be thus grazbadly stifficted covards it and them, yet if there finall those lipring up in it, and be found among them, that like briats and thorns finall war him, and provoke him to wrath, by their prophane and finful course in the continuing fire. Deut. 4, 24, chap. 33, 12, he will in hottle manner fet upon them, coates on the support from the viewers and about the remove in the viewers and about the remove in the viewers. or enter, to that purpole, into his vineyard, and burn them up toge or enter, to that purpos, into in yours, and out it them up together, and by that means rid it of them, 28 am. 12,76th, 1,3,40, 18, which yet be will so wilely and writly do, that his vineyard shall receive no daringe thereby, he will wishall have a due regard to those that continue faithful to him, Zach, 3,30 Pet, 2,9, Many other versions & Interpretations are given, too long to relate these I suppose the most probable.

who would fet against me] Heb. give me, or, fet me, some would have it read, by way of with, as Job 29. I. Jer. 9. I. who will fix me? that is, I rough form would fix me. I huppofe it rather to be fpoken, either in way of interrogation, Jer. 9. 13. Hol. 14. 9. or, by way of imposition, as Pfalino, 143. 16 Pfalme

the briers and thorns] Heb brier, thorn, as chap. 5.6. which fome understand as spoken of one kind only as briar of thern, that is therny brier: but both words being in an absolute and entire form, admit nor well that conftruction: the most, therefore, rather take it, as intending two forts, and either taken collectively, with defect of a comilative;as Hab.3. 11.

I would go therew them ? The word here used, being no where elle foundjonly two teams derived from it, the one, lignifying a flep, I Sam, 20,3, the other, an hip, I Chr. 19,4, so it would there, more properly, and more modelly be rendred; because it peculiarly pointerh to that place, whence the motion in going feems to de-feend. Some here take it, to import a warlike march: Others, a wary flepping, as alluding to one, that entring into a garden, or orchard to pluck up the weeds and thirdles, and to grub up the briers and brambles, that pefter the ground, is careful how, or where he treads for hurting the uleful plants, the more tender especially ther-in; and to this senie, I the rather encline, because the pronoun is here feminine. I will go in her, or in it, or flep into ker, or into it, to wit, the

vineyard, v. 2, 3. I would burn them together] Heb. I will burn her, or, it, together; which because it cannot here be understood fitly of burning up the vineyard it felf, as a ground altogether forlorn, Heb. 6.8. (not with flanding what is faid, Lam. 4, 11.) must of necessity be meant, of burning those briers and therns out of it; and may well, therefore Chap. xxvii. be rendred, I will burn them out of it; for the prepolition is, in such | more emphatically, repeated. manner, oft implyed, either in the verb, or in the pronoun, or affixifo Plalin. 53. 5. encamping me, for encamping against me; dwell thee, for dwell with thee, Plalin 5. 4. come us, tor come at us, ch. 28.15. fo Pfalm 65.5. where the same particle is necellarily supplyed, that is here wanting; though in a diverse use, then

V.s. Or, let him take hold of my strength, that he may make peace with me, and he shall make peace with me I Some read the words, Or, who will or can grappel with my fiven th? lethim make peace with me, &c. as if he had laid, who is able to stay mine hand, by laying hold on mine arm, or can hope to make his part good against me lob 9, 4,12,13, Dan, 4,35,1 Cor, 10, 22, and it is their wisest counse, therefore, to make their peace with me, Job 11.13.8 22.21. The interrogative particle, supplyed from the words before-going, the future, for the potential: 2s c, 26.18. Others, Or, he shall take hold of my firength, the potential as c. 20.10. Others, you produce note note of my stronger, that he may make peace with me; that he may, I lay, make peace with me tunderflanding it, as in allufion to one who perceiving some offended perion ready to sinte him, or give fire upon him, in an humble and fubmiffive manner, layeth hold on his arm, and by carneft fuit, with prayers and tears, endeavoureth to ftry him from fmiting, on dicharging on him, and by allaying of his wrath, to make his peace with him. See Exod. 32.6. Hol. 12, 4. Jon. 3.8-10. as if he had faid, So will I proceed against such as thus provoke me; unlesse by humbling of themselves, and seeking timely to me, they make their peace with me, and fo prevent it, Zeph. 2. 1,2. Luk. 14.32. a defect of the finitive particle that; as ch. 5.11.8 10.2. Hof. 1.6, and the latter branch, for the greater emphasis, repeated : as chap. 26. 3. Cant.

V.6. He shall cause them, that come to Jacob, to take root, Israel shall bloffome and bud, and fill the face of the world with fruit | The Pro phet seturns again to these gracious promises of God, to be made good to hispoole; either of his refliction of them, or upon, and by means of his judgments executed upon the wicked, among them; their taking deeper root, thriving better; and growing to abundantly fruitful, that their fruit flouid fill the whole

He [hall caufe them, that come to Jacob, to take root] Or as fome others, He shall cause those of Jacob, that come to take root, Or, as some other again, He fhall cause them that come from Jacob, to take root other again, He plant cause the minimum conservoir \$1,000, 10 tales rout.

70. Jacob fluit tales rout in his Politery. The first, understanding the text of Jacobs Proselytes chap. 2.3.8. 56.3.8. The second, of those that return from captivity, v. 13, chap. 3.5.10. The third and fourth, of their Posterity, chap. 44.3,4.82 48.29. But the words, especially as they ly in the original, will not well bear any of these versions. The best Interpreters concurring therein with the lewish Commenters, thus read them; Hereafter, or, in times coming finil Jacob root, or take root; or to knit them, the more aprly to the former discourse; That in time coming Jacob may take root as an effect of Gods purging of his Vineyard, his Church, from futh noxious plants as cumbred the ground, and hindred the growth and welfare of it. See chap. 4.2, 4.0f the usual defect of the particlessee on v. s.
them that come Heb. in the coming; to wit, days, or times: as, Behold

the days coming, Jer. 30. 3. & 31.27,31,38.a defect of the particle, as in this very phrase, Eccl. 2. 16.

he fight leaf the first come to Jacob to take root; It owit, God, Plak so 3 thou madell it to take root; or take root; or take root; or take first findefinitely, he or, the first find the first or, Jacob find take root; as Job 5, 3. I have feed for Job being con, where the word is the lame, and in the lame form; See Chapter

17-41 [hall bloffome and bud] So Chap. 35. 1,2. & 66.14. of the word, See Chap. 5.24.8 17. 11. Ifrael, and J.kob, are here the fame: to wit, the Pollerity of Jacob, called also Ifrael, as Chap.

and fill the face of the world with fruit] Heb. and they shall fill, to wit, the Posterity of Iacobicither naturally descended from him, or by profession of faith adjoyned to him Plal. 24. 6. Rom g. 6. Gal, 6. 16 the face of the world; the furface of the habitable part of it. See chap. 13.11.8 14.21.8 23.17 they shall be dispersed, and enlarge themselves through all parts of the world, sulfilled in the converts of the Gamiles, in all places by the ministery of the Gospel, called here fruit, by a metaphor taken from the fruit, or revenue of the field. Deur. 32.13.1 zek. 36.30. See Joh. 15.16.Col. 1.6. See alfo, ch. 37.31 lob 14.7.9.

V.7. Flath be (mitten him, as he fmore those that fmore him) Another argument of Gods morey to his people, albeit he did, and had, formetime, leveraly chaftiled them, yet doth he not therein deal fo roughly and rigorously with them, a she doth usually with their ennmics, when he comes to take vengeance upon them.

Hath be smitten him] This is, God his own people, his

as he finate thafe that fmate him?] Heb. according to the Stroke of him that fmote him, or, ftruchlim, as ch, 10.26 him that fmote, for, thefe that Imote. The word taken collectively: Such as God had made use of, as inftrumente, rods, and cudgels, for the chaftifing of his people, ch. 10. 5,20,24.

or us he flain according to the flaughter of shem, that were flain by hm? The fame thing is, as oft, again, but in other terms, fomewhat

ot,] A defect of the disjunctive; as Job 6,6, which yet here may well be fpared.

or parco...
is he flain 1 dr., hath he (that is, Jfrach, Gods people) been
flain. That it may run in the famereconsu, with the former branch,
according to the flast heter of them 1 ds he flew, or, hath flain them,
or, at they have been flain, or, flaughtered, beth his flain, or, has flaughtered ones; as, her flain, ch. 26,21. These slain, all agree to be of the enemies of God, and his people: but whose flain they are said to be, is questioned. Some say, the flain of the Leviathan, of the King of Babylon, before spoken of; nor slain by him, but belonging to him. The Hebrew Commenters, the slain of him, that is, of God that slew them; as is said, verse. 1. Or, of him, that is, of listel; not because slain by them, but because slain for them, for the wronge that they did them. I suppose it may well be read, as those (that is, those other, before mentioned,) slain by him. And the interrogative implies a more vehement negative, as if he had faid; God hath in no wife, so either smote, or slain his people, as he hath imote, and flain those other, his, and their enemies, chap. 16. 14. verf. 1. The verfion of many, who render this latter branch, Hath he been flain, as they have been flain, that flew him; the particle, being passive, will not admit. But those swerve further from the scope of the Prophet, that turn over all this to the Leviathan, above mentioned, as if the Prophet thould fay, Hath he fmuten him, (to wit, the Leviathan) as one fmitting himfelf (as, faith lie, God doth his people himfelt, feeling, what on them he inflicts;)Or, hath he flair him, as he flayeth his own flain? That is, his people, his friends, Prov. 27.6. Hof. 6.2,3. Zach. 13.3,6. But this is all clean besides the

V. 8. In meafure, when it (hooteth forth, thou wilt debate with it; he stayeth his rough wind, in the day of the East-wind] The Prophet having affirmed, that God in his chastifing of his people, dealeth otherwife with them, then he is wont to do with others, whom he hath not the like respect, or relation unto ; he now proceeds more diffinctly, to thew, wherein the difference confifteth, between Gods dealing with the one, and with the other. One point of difference, here laid down, is, that God dealeth in way of diferction, and in much moderation with his, Jer. 10, 24, & 30, 11, meting out their fufferings in a due proportion, like those that do things exactly, by weight and in a due proportion, the choice that no things exactly, oy we get a ma mea fure; Phylitians, especially, in prescribing pills, or potions to their patients, having a respect, as well to the ability of the pati-ent, as to the nature and quality of the disease; not according to the greatness of his power, and his wrath answerable thereunto Job 23. 6.8: 37.23.P[al.78.38.8: 90.11. or to the hainoufness of their fin, Ezr. 9. 13. Job 11.6.Pla, 103.10.Lam.3.22.but according to the ability of the chastifed, to bear that which is inflicted, Pfalm 103. ability of the channes, to ocar mat which is mitietee, 1 rains 105, 15, 14, 1607, 10-13. Whereas in dealing with the other, he is nothing fo cautious; but proceeds, as those that pour out, or lay, without regard of fline or mealure, Chap. 6 6, 7, 16, 10, 25. Sec 10h, 3,3,4 lied dealeth with the one, as Father, in correcting his children when they have done amilis, regarding their weakacis, as well as their wantonness; and laying less on the more inacts, as went as their wandoms as a fine and put on the interna-tion, though all alike faulty, Pfal. 103.13. Mal. 3.17. With other his endmics, as a Judg with delinquents, who proceeding, according to the first rule of Law and Iustice, regarded not the person of the offender, but his offence only, and according thereunto, dispenseth justice, equally unto all alike delinquent, though not alike able to luttain what their offence calls for, chap. 59. 18. and 65.

in measure The word, here used, is derived from one, that fignifies a certain measure, one of the letter fort of those that they used, in measuring out of drie wares, meal, grain, or the like; and contained, as most suppose, the third part of an Epha, (and yet why should they then say, three sease, Gen 18, 6, that, it seems, being the ordinary rate of one batch, Mat. 13.33. and not rather in one term, an Epha) that is, according to the received estimation of the Jewish Epha, much abour, but fontewhat above, our peck. Of it, fee 1 Sam. 25.18. 1 King. The word is a duplicate, as many other of the like flamp in that language: which most of the Jewish masters would have to be a Noun,as if it should be faid, by peth peth that is, delivering our, not the whole buffet, or fivile together, but by peth after peth, as a man doth in meting out meal, or grain, out of a great Heap, or Tun, into vessels of a fasaller size, some make it a verb, with a Pronount affixed. to it, and render the text, in measuring, as it were, by the peck out to it, has afterward, in sending out of it. The former seems the better. and that the rather, because there wants that point in the belly of the last letter, which the Pronous wontedly hath. The word, as many other in this Prophet, hath no mate.

when it shooteth forth] The word, in the original, is very ambiguous. That which hash bred much diversity, both of version, and interpretations, amongst those that write upon the place. Some, Is due measure, using the sword will thou debate it. Because a word used for a sword, so called of putting it up, or drawing it out, comes nece to the term here ufed,2 Chr. 23-10. Neh. 4.17. Icel 2.8. Others, 14 measure, with her plantations dost thou contend: Because of those things which the ground it felf, as plants growing on it, fends out, the like word is also used, Nebem. 3.15. Chapter 16.8. Eft. 17. 6, 7. As if the meaning were, that God in chastiling Annotations on the Book of the Prophet Isaiah.

allusion to the lituation of Egypt, or Babylon, great waters usually | phrases are nothing alike. in Hebrew bearing that name, whereof, fee on ch. 19. 15.8 at. 1 Yet it is here enough, for that which the Prophet here intendeth, that those devouring filtes, by which the Prophet representeth these great Tyrants in them here intended, abide generally in the

V. 2. In that day fing we to her, a wineyard of ved wine I From the prediction of the definuction of Gods peoples greatest enemies, he proceedesh to relate the flourishing and fructifying estate of Gods people, now enjoying reft and peace. And this he enters up-on, with an exhortation, whereby he excites and incites all that with well to Gods Church, and rejoyce in the property of his people, by gladfome fongs and acclamations, to express and flew forth the famo, chap. 52.9.82 66.10. Zach. 4.7. The words, as, they are here read, feem to intimate the latter part of them, to be the fum of the fliort fong, or acclamation it felf, as, Grace, grace to it, Zach. 4. 7. But fome rather read the words, as one continued speech; to the vinefard of new wine, sing ye to it: a redundancy of speech in Hebrew very usual: as Gen. 2. 27 ct. 8.13, Pfal. 1.4. 8. 74. 1.4.8. 144. 2. Others, which I suppose the best, as divided, but another way, into two branches, the one containing a prediction, in that day there shall be a vineyard of red wine, the other, an adhortation, fing ye of it, or to it.

is that day | At that time, when the potent adversaries of Gods people shall be destroyed, v. 1. and Gods people, by their former afflictions, pruned and purged, chap. 1.25. ver. 8, 9. chap. 48. 10. Joh.

15.2. "a wineyard of red point Or, as some, but, or strong winer: because the 'word in Chaldee thath a signification of heart but is seen thereto intimate the colour expertised painty. Prov. 13.2.1. "at since, in this parts, being usually the strongers, and the best; called the blood of the top-signification of 60m, 49.12. Devil. 3.1.4. In 'tigard whereof, also, the Jewish Doctors advis their people, at the telephotetion of the Passengers and the seen as the contraction of the Passengers and the seen as the strongers are seen as the seen as ing is, the Church Gods vine, Plal. 8 r. 8. chap. 5.7, that had formerly degenerated from her native excellency, and brought forth vile and notione grapes, Deur, 33, 32, 33, chap, 3, 2, 7. [er. 2.1]. (hould then recover her primitive generofity again, and bring forth theh fruit, as should be of good efteem, ulcful and acceptable, both to God and man, Judg.9.

fing yets it]Or, of it as Num . 1 . 18. where the fame term though in another form, with the fame particle in like manner divertly ren-dred is found; poken there of the well as here of the vine: and the one feems to allude to the other. Ofthe latter ufe of the particle fee Chap. 8. 12. 8. 23. 5. the word fightifis; properly, to fing by courfe, answering one to another, Exod. 15. 21. 1 Sant. 18. 6, 7. Bur. 3. 11. Sing togother, as in a quire. Concerning

V. 2. Ithe Lord do keep it. I will water it, every moment left any burs it, I will keep it night and day Orias forme, I the Lord will keep it : as others, knitting the two first members into one sentence. I the Lord, the heeper of it, will every moment water it; that it may not be burt, I will night and day watch it. "That this vineyard of God thus reftered, may have fome good affurance, not of prefent prosperity only, but of future fecurity, God hinsfelf is by the Prophet brought in, undertaking the charge and custody of it. And whereas there are two evils especially, that may be prejudicial to a vineyard; and impeach the their ing of it, the one drought, and want of water to refresh it, chap 1.30 the other, the violent breaking in, or, privy flealing in, of man or beaft, that may annoy it, Pfal 80.12,13. Cant. 2. 15. God here engageth himself to his Church, to provide for it abundantly against either. For he that before had forbidden the clouds to rain upon it, chap, 5.6, would himfelf, now, be continually watering of it, by the gracious dews, chap, to, and spiritual re-feeliments of his Word and Spirit, and with a comfortable supply of whatfoover should be needful to keep it in a fruitful and flourish ing condition, Gen. 2.9, 10, Deut. 11, 10-12, chap. 18.11. Ezck. 47.1. 5,12.HO(2.21,23.Rev.22.1.2. and he that before had pulled down her wall, and plack up her hedg, Pl.80.12.61.55, would now himfelf be as a wall, and fence unto her, Pfal. 125, 2.61.26.2. Zac.25, he would keep fuch a conflant watch night and day about her, that none flould either by day openly force and break in, or in the night time, by fome wile and flight, privily fleal in to wrong hor, Ffal, 121.

3, 4.
do keep it Or that watch it, or, the keeper: as the word is condred, Ier. 4.17.01, watchman of it: as, 2 King. 17. 9. the keeper of Ifract, Pfal.

mater it] For it is his watering alone, that can make fertile, and fruitful, that carrgive thrift and growth, ch. 44.3, 4.1 Cor. 3.6,7, and without him, as no watching can fecure, Pf.1, 27.1, fo no watering can avail, ch. 17.11.

every moment] Heb. at moments, or, by moments: as Job 7.18. Ezek. 26.16.8 32.10.

left any hart it Heb left be vifit on it:to vifit upon, for, to punish hart or afflitt: as Jer. 13.21.& 30.20, left be burt it for, left it be burt: the word is taken indefinitely, as Job 19.26.Pfal.7.2. and fo the old Estitle renders it; for they are wide, that think this form, and that, a king, 14. 8. parallel, let us look either other in the face; the

I will keep it] Or, watch it : as Job 7. 20. Prov. 24. 12, Mat.

night and day Conftantly continually, withour intermission. Sair Sam. 25.16,ch.21.8.

V.4 Fury is not in met The Propher in thefe words, and the refe of his enfuing discourse, feems to meet with an objection, the of his enturing automic, items or incervating an objection, that inght arist inmens minds, conterning their gracious positions of his affection to, and can've its Charlet, and to strengthon the library of the cruly rainful angularity. For it might be demanded how these things could family with those predictions and denunciations of fitels grievous estamlities and diffrences, that were its befall Gods people themelous, whereas mention, allo, had formerly, hi this Sernion, been made, Chap. 16. 1, 13, 15. 18. To which the Prophet returned answes ! First, that God neither; is of him/Fi; profit to breath, and the fine the control by that there are those among East people, that by that oblinary conforce God to fever courfes, yet-a;. Thirdly, that God himp proceedings against finch, are for the benefit of the refl, yet, & Fourthly, that God sed along with his people, in challformer, do much differ from his proceedings with others, var. 7, 11. And hely that there shall, in due time, be an entire deliverance of them yer.

Fury is not in me wrath or heat See ch. 45 45. 8 51.17 . Bither me wrath against my people, is no stry, no rage, no implacable wrath, like that of an husband towards a disloyal wife, Prov. 6.34. I am prone, and ready to do, what in furh cale a man will not do, Jergi to my anger and dipleature, conceived against my people, is not over; fince that by their forepasted fusterings, they are humbled for their fins that procured them, teclaimed from them, and ref ormed ch. 12. 1.8 40.1,2.8 54.8,9. Ezek. 16.42, 63. Zach. 1. 15-17:am

who would fet the briers and thorns against me in battle ? I would to thorow them, I would burn them together]Or, as fome, who fo foul go thrown them, I would burn them together [Or, as tome, who fo flow of firm throws and throat in it, in buttle will I march paging them of will burn throm together. But this agreeth not so well with the patients the theeve. Others, Next find will burn and thorn, all the three and thorn should be the three and thorn through the three that are but as briers and thorns, fit to make fewel of, or matter to to the source of Others, of his Church and People, that albeit God be thus gratebadly affected towards it and them, yet if there shall those spring up in it, and be found among them, that like briars and thorns shall vox him and provoke him to wrath; by their prophane and finful cou-fes, a Sam. 3, 6. Mic. 7.4, they shall find him to be a consuming fire, Deut. 4, 24, chap. 33, 12, he will in hostile manner fer upon them, or enter, to that purpose, into his vineyard, and burn them up togeor enter; of that purposition in success, some state with the same state of the continues and the order of the continues and the continues versions & Interpretations are given, too long to relate: these I suppose the most probable.

poie ten moit probable.

"who would fet against me] Heb. give me, or, fet me, some
would have it read, by way of with, as Job 2-9. If er. 9, 1,
who will fet me : hat is, 1 weight from would fet me. I suppose
rather to be spoken, either in way of interrogation, fer. 9, 18,
14, 9, or, by way of supposition; as PAII-07-43. In Plane

the briers and thorns Heb brier, thorn, as chap. g. 6. which fome understand, as spoken of one kind only, as briar of thern, that is therny brier but both words being in an absolute and entire form, admit not well that construction the most therefore, rather take it, as intending two forts; and either taken collectively, with defect of a copulative; as Hab. 3. 11.

tivejas Hab.3, 11.

1 would go there whem] The word here ufed, being no where elle found-jonly two teams derived from it, the one, signifying a fley, 15 Am. 10.3, the other, and by, Chr. 10.4, to it would there, more properly, and more modefuly be rendered; because it peculiarly pointed to that place, whence the motion in going feems tederend. Some here take it, to import a warilse move? Others, a wary fleying, as alluding to one, that entring into a garden, of wordrad, to pulse up the week and thiftles, and to grub up the bireri and brambles, that petter the ground, is carefal how, or where he reads for hurting the uffell plants, the more tender efpecially thering the uffell plants, the more tender of the sum feminine. I will go in her, or in it, or flep into her, or into it, to wit, the vineyard,v.2,3.
I would burn them together]Heb. I will burn her,or, it, together;

which because it cannot here be understood fitly of burning up the vineyard it felf, as a ground altogether for lorn, Heb. 6.8. (not with standing what is faid, Lam. 4. 11.) must of necessity be meant, of burning those briers and therns out of it; and may well, therefore Chap. xxvii. be rendred, I will burn them out of it; for the prepolition is, in fuch | more emphaticaly, repeated. manner, oft implyed, either in the verb, or in the pronoun, or affixilo manner, on importujernes in the version in the pronount or amxilo Pialin. 53. 5. encamping me, for encamping against me; divell thre, for dwell with thee, Pfalm 5. 4. come us, tor come at us, ch. 28.15. fo Pfalm 65.5. where the fame particle is necellarily supplyed, that is here wanting; though in a diverse use, then

here.

V. Or, let him take hold of my strength, that he may make placet with
me, and he shall make peace with me I Some read the words, Or,
who will, or an graphed with my literal the stellum make ponce with or
with or he had alaka who is able to thay mine hand, by Jaying hold
ee, as it he had alaka who is able to thay mine hand, by Jaying hold on mine arm, or can hope to make his part good against me Job 9. 4,12,13.Dan. 4.35.1 Cor. 10,22 and it is their wifest course, therefore, to make their peace with me, Job 11.13.8 22.21. The interrogative particle, supplyed from the words before-going, the future, for the potential:as c. 26.18. Others, Or, he shall take hold of my strength, that he may make peace with me; that he may, I say, make peace with that it may make peak them are meaning the meaning the manufactured and in allufion to one who perceiving fome offended perion ready to finite hum, or give fire upon him, in an humble and fubmiffive manner, layeth hold on his arm, and by carneft fuit, with prayers and tears, endeavoureth to flay him from fmiting, nut, with prayers and cears-endear-routers or try nin from instead, or dicharging on him, and by allaying of his wrath, to make his peace with him. See Egod. 2.2.6. Hol. 1.2.4. Jon. 3.8-10. as if he had faid, So will I proceed againft facth as thus provoke me; unlefte by humbling of themselves, and seeking timely to me, they make their numning or tremeves, and record among among to me, they make their peace with me, and so prevent it, Zeph. 2. 1, 2. Luk. 14.32. a defect of the finitive particle that as ch., 11. & 10.2. Host. 6. and the latter pranch, for the greater emphasis, repeated: as chap. 26. 3. Cant.

V.6. He shall cause them, that come to Jacob, to take root, If rael frail v.o., respections, romanna come to young to say rom, specific plane and bad, and fill the face of the world with fruit. The Propher tearns again to these gracious promises of God, to be made good to hispeople, either of his restriction of them, or upon, and by means of his judgments executed upon the wicked, among them 5 their taking deeper root, thriving better, and growing lo abundantly fruitful, that their fruit should fill the whole

He fall cause them, that come to faceb, to take root] Or as some others, He fhall caufe thofe of Jacob, that come to take root, Or, as fome other again, He fhall caufe them that come from Jacob, to take root, Or, Jacob |ball take root in his Policrity. The first, understanding the text of Jacobs Profelytes chap, 2.3.8 56.3-8. The fecond, of those that return from captivity, v. 13. chap. 35. 10. The third and fourth, of their Posterity, chap. 44.3, 4.8 48.29. But the words, especially as they ly in the original, will not well bear any of these versions. The best Interpreters concurring therein with the lewish Commenters thus read them, Hereafter, or, in times coming thall Jaco's root, or take root; or, to knit them, the more aptly to the former discourse; That in time coming Jacob may take root; as an effect of Gods purging of his Vineyard, his Church, from fuch noxious plants as cumbred the ground, and hindred the growth and welfare of it. See chap. 4. 2, 4. of the usual defect of the particle: see on v. s.

them that come | Hub. in the coming to wit, days, or timestas, Behold

the days coming, Jer. 30.3.82 31.27,31,38.a defect of the particle; as in this very phrase, Eccl. 2. 16.

he shall cause those that come to faceb to take root; I to wit, God, Pial 80 9 those madest it to take root; or, taking it indefinitely, he, or they, shall be rooted, as Jer. ta. s. fo ver 3, left he hurt it; or, Jacob shall take voot, as Job 5. 3. I have feed the foolish taking cost where the word is the same, and in the same form; See Chapter

Ifrael [hall bloffome and bud] So Chap. 35. 1,2. & 66.14. of the word, See Chap. 9, 24.8 17.11. If rael, and Jacob, are here the fame: to wit, the Posterity of Jacob, called also If rael, as Chap.

and fill the face of the world with fruit] Heb. and they fhall fill, to wit the Posterity of Iacob either naturally descended from him, or by profession of faith adjoyned to him Plal. 24. 6. Rom. 9.6. Gal. 6. 16 the face of the world ; the furface of the habitable part of it. See chap. 13.11.8 14.21.8 23.17 they thall be difperfed, and enlarge themselves through all parts of the world, tulfilled in the converts of the Gamiles, in all places by the minitery of the Gofpel, called here fruit, by a metaphor raken from the fruit, or revenue of the field. Deut. 32.13.1 zek. 36.30. Sec Joh. 15.16.Col. 1.6. Sec alfo, ch. 37.31. lob 14.7.9.

V.7. Hath be (mitten him, as he [more thofe that [more him] Another argument of Gode marcy to his people, albeit he did, and had, some-time, severally shaftised them, yet doth he not therein deal so roughly and rigoroully with them, a she doth usually with their ennmies, when its comes to take vengeance upon them.

Hath be smitten him] This is, God his own people, his

as he smote those that smote him? Heb. according to the Stroke of him that finate him or fly weldlim, asch 10.26 him that finate, for, thefe that Imote. The word taken collectively; Such as God had made use of, as inftruments, rods, and cudgels for the chaffifing of his people, ch. 10. 5,20,24.

or us he flain according to the flaughter of show, that were flain by bim? The fame thing is, as oft, again, but in other terms, fomewhat

or ,] A defect of the disjunctive; as Job 6.6, which yet here may well be fbared.

is he flain] Or, hath he (that is, Ifrael, Gods people) been flim. That it may run in the famertenour, with the former branch. according to the flauthter of them] As he flew, or, bath flain them, or, as they have been flain, or, flaughtered. Heb. his flain, or, his flaughtered ones; as, her flain, ch. 26.21. These flain, all agree to be of the enemies of God, and his people! but whose flain they are said to be, is questioned. Some say, the slain of the Leviathan, of the King of Babylon, before spoken of, not flain by him, but belonging to him. The Hebraw Commenters, the flain of him, that is, of God that flew them; as is faid, veric. 1. Or, of him, that is, of Ifrael; not because flain by them, but because flain for them, for the wrongs that they did them. I suppose it may well be read, as those (that is, those other, before mentioned,) flain by him. And the interrogative implies a more vehement negative, as if he had faid; God hath in no wife, so either smote, or slain his people, as he hath fmote, and flain those other, his, and their enemies, chap. 16. 14. verf. 1. The version of many, who render this latter branch, Hath he been stain, as they have been stain, that stem him; the particle, being passive, will not admit. But those swerve further from the scope of the Prophet, that turn over all this to the Leviathan, above mentioned, as if the Prophet should say, Hath he smitten him, (to wit, the Leviathan) as one smitting himself stas, faith he, God doth his people himfelt feeling what on them he inflicts;)Or hath he flain him, as he flayeth his own flain? That is, his people, his friends. Prov. 27.6, Hol, 6,2,3. Zach, 13.3,6. But this is all clean besides the

cuthion . V.B.In meafure, when it shooteth forth, thou will debate with it: he stayeth his rough wind, in the day of the East-wind] The Propher naving affirmed, that God in his chaftifing of his people, dealeth oherwife with them, then he is wont to do with others, whom he ath not the like respect, or relation unto ; he now proceeds more diftinctly, to thew, wherein the difference confifteth, between Gods dealing with the one, and with the other. One point of difference, here laid down, is that God dealeth in way of differetion, and in much moderation with his, Jer. 10.24.8 30.11, meting out their fufferings in a due proportion, like those that do things exactly, by weight and mea fure; Physitians, especially, in prescribing pills, or potions to on, without regard of flint or measure, Chap. 65 6, 7. Ier. to. See Ioh. 3.34. He dealeth with the one, as a Father, in correcting his children when they have done amils, regarding their weakacis, as well as their wantonness; and laying less on the more infirm,though all alike faulty, Plal. 103.13. Mal. 3.17. With other his enemies, as a Judg with delinquents, who proceeding, according to the frict rule of Law and Iustice, regardeth not the person of the offender, but his offence only, and according thereunto, dispenseth justice, equally unto all alike delinquent, though not alike able to luftain what their offence calls for, chap. 59. 18. and 65.

in measure The word, here used, is derived from one, that fignifice a certain measure, one of the letter fort of those that they used, in measuring out of drie wares, meal, grain, or the like; and contained, as most suppose, the third part of an Epha, (and yet why should they then say, three seas, Gen 18, 6, that, it seems, being the ordinary rate of one batch, Mar. 13.33. and not rather in one term, an Epha? Ithat is according to the received estimation of the Jewish Epha, much abour but some what above, our peck. Of it, see 1 Sam, 25.18. 1 King. 18. 32. 2 King 7.1, 16, 18. and in the places before mentioned.
The word is a duplicate, as many other of the like flamp in that language: which most of the Jewish masters would have to be a Noun, as if it thould be faid, By peek-peek, that is, delivering out, not the whole bushel, or sprike together, but by peek after peek, as a man doth in meting out meal, or grain, out of a great Heap, or Tun, into veffels of a famaller fize, Some make it a verb, with a Pronoun affixed to it, and render the text, in menfuring, as it were, by the peck out to it, has afterward, in fending out of it. The former feems the better, and that the rather, because there wants that point in the belly of the last letter, which the Pronous wontedly hath. The word, as many other in this Prophet, hath no mate.

when is shooteth forth] The word, in the original, is very ambiguous. That which hash bred much diversity, both of version, and interpretations, amongst those that write upon the place. Some, 14 due measure, using the sword wilt thou debate it. Because a word us-ed for a sword, so called of putting it up, or drawing it out, comes nece to the term here ufed,2 Chr. 23-10. Neh. 4.17. loel 2.8. Others, 14 measure, with her plantations dost thou contend: Because of those things which the ground it felt, as plants growing on it, fends out, the like word is also used, Nehem. 3.15. Chapter 16.8. Eft. 17. 6, 7. As if the meaning were, that God in chafting,

his people, did rather finite them, in the fruits of the field, then in | 24,the guilt of it is remitted, and Gods paternall indignation and 100 peopes una unite annue annue unite unite annue ann pur warny, as the mistandina doin in wine, of in findedees; or as not, either to hurt the heart, or kill the root of the plant, Joh. 15.2. Others, in fending (that is, inflicting judgments) upon her; as 2 Sam, 24.15, Ezek, 14.19, 21. The prepotition included in the verb, or affix; as wer, 4. And in the very next word, debate it, or contend it, for, debate, or, contend with it. The like whereunto fee, Deut. 53,8. Job 10,2, chap. 49,25, Others, lastly, In casting, difmissing, or, 53.8. Job 10.2. chap 49.2.5. Others, Jatiffy, In Easing, adjumiling, or; finding her our; as the word, most property, and dutally figuifies. Which I conceive to be the genuine fende of the place. The fender of the proponon, a latered here, from the mafathine to the feminine; because in the fore-going verie, was relation has to the people, verie, 6. In this to the land, or vineyard, veri. A and from Empore an allusion here to a Father, who dipplacide with his financhough he purpose not to distincting cast limit unterly off, yet other excludes him, for a time, from his prefence, as David did April 100 and 100 and 100 and there is the property of th folom, 2 Sam. 14.24. or fends him out into the country, and there holds him to hard meat, and keeps him in fervile employments, until he have made his peace with him, Jerem 2.14. Others to an husband, who for ill carriage, or mildemeanure, difmiffeth his wife for a time, but with a purpose to receive and entertain her again: As God having the like affection and disposition towards his people, even then when he feemed to cast them off, as no longer his, and to have given them a peremptory bill of divorce, Pf.44.9.ch.50.1.Jer.3.1-14. It is most probable, that the Prophet had an eye unto Go Is fending, or casting them out into captivity; which though the heaviest affliction that ever he exercised hi people with, was yet tempered with mercy towards them, towards thele, at least, of them, as were his reserve, Jer. 15.12.8: 24.5. Lam. 3.22. Ezek. 11. 16. They run wide still, both Jews and Christian Commenters, that expound this passage, also, of Gods dealings in exact rigour of justice, according to their demerits, or in way of retaliation, measure for measure, with the enemies of his people, Ier.

thinton, sensite 18.6,7.

thou wilt debate with it or, shoft, or didft thou (for he feems to speak of what was past) debate with it; to wit, by thy judgments; as Amos

be flayeth his rough wind in the day of the Edst-wind | Most Interpreters apply this allo, to Gods proceedings with his people. The first word is ambiguous, and maketh the fense the more uncertain. Some taking it in his most usual sense of meditating, render it, when in his Spicit, be meditateth, or, mindeth, harfh, or, rough things toward Others, eying another use of the word, whereby it signifies, formetime, to make a no fe, chap. 8. 20. & 31.4. & 38. 11. & 59.11 when he whillteth, or, though he blow with his fiff gale of wind Others, following a third notion of the word, whereby it is used Others, following a find notion of the word, wherever it is liked, for to trimove, or, link away; 2 Sam. 20. 13. Prov. 25. 45.5 (and fome of the Jewish Commenters here fo take is when he (that is, the enemy, or God himself to yhe enemy) to be the away with the liss lift on honlie out wind. Or, when with such a tempeduous form, he was born, or carried away into captivity, Jar. 4, 11.1.8, E. 17. E. 25.5.3.1.2. for the lext locard, would be belt taken indefinitely, as the like verl 3.) And they knit this latter claufe thus to the former; which yet others fever, and make this latter an entire fentence, by it felf. Some, whom our vertion followeth, applying it to Gods people, be flayeth, or refraineth his rough wind; that is, in fanning his people, he allayeth and flackens the ft finesse and boisterou fnelle of it, that it may not carry all away before it, Pfal. 78.38. he did not raife up all his wrath: fee chap, 48.9. Others understand ing it, of the enemies of Gods people, render the words with an adversative prefixed; as Pf. 119.23. Prov. 11.23. but; ot, whereas, with a rough wind he carrieth them away he sweepeth them away, to their urter destruction, with a ftiff blaft of some tempeftuous wind, that rents or tears up trees by the roots; fuch as palled by Elias, I King. 19.12, and that carries all before it, as that did the locusts in Egypt Exod. 10. 19. (alluded to, Joel 2, 20.) which with a stiff blass of wind, he blew into the red Sea, and there drowned them, as he did Pharao also after them, with the like, and all his forces, Exod. 15.10. See Job 27.20, 21. ch. 41.15, 16. Icr. 49.36. A defect of the pronoun them; as Prov. 28.13, and this last I incline to.

in the day of the East-wind | At such time as the East-wind bloweth;noted for a blafting, boilterous, & bluftring wind, in these parts, Gen. 41. 6, 23. Pfalm 48.7. Ezek.17. 10. & 19.12. & 27.26. Heb. Fastern, for, Eastern wind: as standing, for, standing corn, chap, 17. 1.

V.9. By this therefore, shall the iniquity of Jacob bapurged; and this is all the fruit, to take away his fin:] Another difference between Gods dealings in this kind with his people, and with those other, All that he doth herein to his people, is not to destroy them, but to chaftife them for whatthey have done formerly amifs, and for the future, to reform them; to wean, and withdraw them from their fins, that they may not perith by them, ch. 1.25. & 4.4. & 48.10. Pro. \$1.30.Ezek. 18.31, & 33.11.Dan. 11.35.Mal.3.3.1 Cor. 11.32.Heb

By this finall the iniquity of Tacobbe proved JOr, Hereby 14,000, balls in the conjunt of Tacobbe proved JOr, Hereby 14,000, balls in the conjunt of Tacobbe 14,000, balls in the conjunt of Tacobbe 14,000, balls in the conjunt of Tacobbe 14,000, balls in the safe from the project James 1.1. the last facilities 1 This forms apply to the Sanchuary or Temple 26.

8, 9.

all the fruit] All the fruit thereof, a defect of the pronoun as Deut. 25.12, ch. 26.15. & 30.27. All the end that God aimeth at, in afflicting his people, to wit, their amendment, fruit being the end, for which men plant, fet and fow, ch. 5, 2, 2 Tim. 2.6. Heb. 6.7. Jam, 5.7. and the benefit that thence redoundeth to Gods people: the fruit, that, they thereby reap and receive; and in regard whereof, they are thereby in themselves also bettered, Pf.94. 12.8 119.67.11.

to take away his fin:] Or, taking away: that he may taking away, take away: as chap. 5.5. that he, that is, God, may utterly take away, may throughly purge fin out of them, Iob 33.17,18. chap. 1.25.8. 28.10.a two-fold defect, both of the verb finite; as ch. 59. 13. and of the finitive particle; as ver. 5, or as others render it, when he shall have taken away his sin. When he, to wir, Gods people, shall have abandoned the practice of those lins, that formerly they had fallen into 1 awart of the adverb of time; as chap. 7.6.2 z6.10, or, taking it indefinitely, as ver. 3. when his fin fladt be abandoned, fin, flay they, that is, the fubicit matter, means, and infiruments of his Siz; mentioned in the next branches, Your fin, for, the call wherein ye finned, Deut. 9.21, but we need not depart from the proper sense of the word; the words relate to the former branch, what per tenies of the word; the words relate to the format oration, what was tenined iniquely there; so his here: a x Plal, \$(1.a.o.), there feems intended a removal of it, in regard of guilt and wrath, by free remiflion, on Gods part; here an abandoning of it, by fineure repentance, and ferious reformation on mans part, Ezek. 6.9, & 26.31.

when he maketh all the flones of the altar, as chalk flones, that are beaten in funder] When he shall have made the sincerity of his repentance (without which no reconcilement of God and man,ch. 59. a.) to appear, by abandoning his idols, together with the sinftruments and monuments of his former idolatries, ch. 30.22. Deut. 7,5, & 12. 2,3. a King, 18.4.& 23.4-20;

all the flones of the altar Or, all his, or, their, altar flones, for there is no particular altar defigued; but the word without any particle prefixed, taken collectively: the flones, whereof their allars were made, whereon they facrificed to their idols, ch. 65.3. a defect of the

pronoun: as ch. 13.22. Icr.5. 45.
chalk-flones Heb.ftones of chalk, or lime; for fo the word properfignifies: (though no where elfe found in the Hebrew text of the Old Testament; but another used for it, ch.33.12) as appears both by the word of pargeting, and a pargeter, among the Talmudiffs, thence deduced; and by the Syciack, in Daniel, where it is used in the Syciack, ack form, for the parget, or platter of the wall, Dan. 5, 5, at li me flouts broken in pieces; that is, as chalk-flones, broken in pieces to make broken in pieces; that is, as small-inores, broken in pieces to make line, wherewith to parget, 50 Ch. a. 1.0. and the participle is in such a form, not else-where read, as implies a broaking to pieces, as such shores, for such uses, are worn. 50 Deur, g. 2.7. 2. King. a. 3. 1.2. the groups and image; shall not stand up? These words are so joyn-

ed to the former in our version, as if the meaning were, that when the altars should be demolished, then the groves and images should not fland up. Which yeelds a fenfe, that fcems but flat : they would rather be rendred with supply of a copulative: as chap. 26.17. and the groves and images, or fun images: ftand not:as Pfal. 1. 5. Nah. 1.6. but are likewife beaten and broken down, or abide not:as Gen.45. 1.or, continue not:as Job, 14.39.but are also utterly abandoned, are demolisht, and abolisht. Of these groves and fun-images, see on chap-

V. 10. Yet the defenced city hall be defolate; and the habitation forfaken, and left like a wilderneffe This verfe, and the next, are by divers diverfly taken. Some, and fo the Jewish Commenters themselves, expound them; of Gods dealing with Israel, his own people Others, rather, of his proceedings against his and their enemies; because he speaketh, in the close of it, of judgment, without any allay of mercy: as Jam. 2.13, which if it be applyed, therefore, unto Gods people, mult be undershood of, and restrained unto, those obstinate ones among them; of which before, ver. 4. See Deur. 29.

Tet] As ch. 9.4. or, Buttas ch. 2.6. as either foretelling what should betide Godspeople, before they were thus reformed or, as passing to the relation of Gods dealing with others in a rougher manner, then with them: as ver 7.

the defenced city | Jerusalem, say Some: Samaria, say others: and o thers, again, Babylon; or as those of either judgment, that take the words more largely; the ftrongeft cities, as well in Iudah, as in Ifrael, Samaria, and lerufalem, themselves not excepted, 2 King. 17.5 . Ier. 34.1.or, the strongest cities of Gods enemies, Babylon, and others of them, ch. 24.10. & 25.12. & 26.5,6. the word being collectively un-derstood, their defenced cities, and afterwards, their habitations: as Ier.

defolate Heb. folitary; left alone: either all the Towns and Counney about her being wasted and destroyed, ch. 1. 8. or forsaken of

Chap.xxvii. 15,2,17. Jer. 31,23, Others conceive it hoken of the flately palaces, (the word being collectively used) of the city, or cities, before intendefurided the blown, Jet 50-45 or, more generally their habitations, as well without, as within their cities: for the word is very generall, Job 5.4. Hollo 9.13. Ver fonce render is, their fleeps-teats, Which albeit, the word of cellewhere feems to import, 2 Samu. 7.8. Chapter 65, 10. Yet I conceive not to have place here. We read, indeed, in Scripture, of the habitation, or Bree-walk is you pleafe, rather then fate-posts, of the wildcauffe, that the here here they also be supported to the place of the habitation of the hab 2.22. but because the places here intended are opposed to the wildernesse, or wastes, I suppose, rather, such pleasant places to be here intended, (see Hos. 9.13, where the same word is used as either within their cities or about their Countries were choicely planted, and charily kept for their pleasure and delight. See ch. 32, 13 fo that the meaning is, that effeir strongest places should be ruined, & the plea-fantest defaced.

ferfahen sch. 16.2. left as a wildernesse sch. 6.11,12 & 32.14 & 64.10 Ezek. 36.4 Jer

there shall the calf fred, and there shall he ly down, and consume the branches thereof | Cattle shall feed, and lodge, and brouze, where men now dwel, where houses now stand; threatned to Jerusalem, c. 32.13, 14.ler.26.18.Mic.3.12.

the calf] Put here, for cattel of all forts; as ch. 1 1 6.

feed, and ly down] Quietly, without restraint, or disturbance; all lying open, and none to chase away, or aftright, Chapter

confume the branches thereof] Brouze upon the fhrubs, that fhall be there growing, when the cities and dwellings ruined have lien long walte, chap, 32. 14, or upon the pleasant plants, and choice flips, that their Orchards and Gardens had bin planted and turnish ed with within the City, Nch. 3 15. Cant. 2.5. Chap. 17.11. Some restrain it to the famous Babylonian Gardens; whereof see Diodore, lib.s.ch.10.and they may well come in among the rest. How-beit, some expound it, of the persons of men; as it all sorts, from the greater boughs, refembling men of note and place, to the lefter firigs or firay, that is, the meaner fort of people thould be exposed to deftruction; as chap. 10.33, 34. and others, that utter ruine is threatned fruition, as chap. 10.33, 34.4 and others, shat uter tune is measure on the State; compared to a tree, that is by balls brouzed upon, while it is green, and made fuel of, when it is far. See Chapter \$1.5,6,6, and other word here uted, Chapter \$2.1.5, \$2.7.6, But I hippofe, that thefe notions do not fuit fo well with the Prophes prefent diffeours, declining the devaltation of the places, rather then the defluctions of the perions there inhabiting, show as the deportance of definition of the one, is a mean to produce the defluction of the

other,
V.II. When the bought thereof are withcred, they shall be broken off,
the women come, and set them on sire. The Prophet proceeds in the relation of the adololation and wasteness, that should be fall the city, or

cities, here intended. the boughs thereof Heb. Harveft: a. Pf. 80. 11. the name harveft, being common, as well to the plucking of trees, as to the cutting of corn. Sec ch. 17.11 and of some trees, no other harvest is, then their boughs, Neh. 8.15.

ungus, ixett. 6.13, they flat be broken The verb is plucal; the noun fingular, Whence fome tender it, each one of them flatt be broken, as chap. 26.19, none escape; but because the noun is masculine, and the verb feminine; and again, the noun of fuch a comprehensive notion, as admits not well, such a distribution, as to say, every one of an harvest, meaning, well, buth a distribution, herefore, year, feeining in the freether obe ded-defective, and a word to be implyed, in the freether obe ded-defective, and a word to be implyed, in the body-man flound, shall be a supplyed in the body-man flound of the state is to be admitted, because the Prophia feeins of peak, nor of boughes, decayed on the tree, and then because grown fear, woken oft, but of trees telled, or broken down, for the use of cattle, while yet green, the sprigs whereof, when they have barked them, growing fear, are callly inapped a sunder; and as spray good for nothing else, are picked up for the fire.

the women come]Or, and women come. For there is no article in the text, the copulative supplyed; as ver. 10. Some find mysterious matter in the word women, to wit, that the enemies of Gods people should be so dejected, that they should be destroyed, even by a weak womans hand; as was Sifera by Jack, Judg. 4.9,21 and Abimeweak womans namasa was sinera by Jacquing, 4,3,3,3, and home-lech by the of woman Theleck, ulde, 9,53,4,4 and Pyrrus, by a woman feeing her fon in danger to be flain by him; and fome bring it tome to the Babylonians, fublied by the Medes formerly, deemed but an effeminate people: and fomewhat in the Prophets may feen to found this way, ler. 50.45. But the plain literall fense seems most agreeable to the Prophets mind; and the ordinary practice in all places, may inform us, that where boughes lopt lye, till they be fear, unregarded, it is the usuall manner of women and children, to gather up the fpray, either to make fire of, or to kindle fire with, ler.

fet them on fire Heb fet it on fire; and here the former version, by way of diffribution, may not do amifs, it, that is, each one, or any on of the sprigs, either bigger, or leffe, as before.

fet on fire Or, en a light fire, fuch a light fire, as fuch light Ruff is

Jerufalemito which it feems applyed, by way of Prophecy, Exod. | Wont to produce; having occentines more light, then heat; more blaze them warmth, Eccl. 7 6, the word properly fignifies to enlighten, or mile light, Plat. 18 18. but because there is little difference between the two words in Hebrew of one and the fame flock, that fignifies light, the one, thap 5.20, and fire, the other, chap. 44.16, yea the one is used, lometime, for the other five is put for light, chap 50. 11. as light for fre, Mar. 14.54, and that light and free commonly go together; and no looner is the fire kindled, but it prefently gives light. Hence it is, that in Hebrew, the word that fignificth lift, and nguirence a signal in History, are west that against near and properly to illighten or girst this, it suffed also ter to indided confer of free Mal. 1.10. The plan meaning of the place feems to be, that thole places that had been before to curioufly planted, and carefully fenced, that none might have accelleunto them, to touch ought there, should now by open, for man and beaff, chap. 5.1,5.8. 7.11.8. that which now grew there, whether left of what had been formerly there planted, or had, fince the land was over-run, fprung up of it felf, thould be to neglected, that it thould be free for any, other beaff, to brouze on, while it was green, or people, to make feuel ofwhen it grew fear:an argument of extream waste, and utter neglect.

for it is a people of no understanding Heb not a people of understandings; that is, not of any under flanding; under flandings, for any under flanding; as chap 40.14. and as falvacions, or deliverances, for any fulvation or deliverance, chap. 16.18. and, sighten affer, for any registering fig. at all, Dang. 18.2 people that hash no understanding at all, ch. 1.3. that understand nothing sake no notice of, nor regard avall, either God himfelf, his dealings with them, and their duty to him; or ought that doth truly and really concern their own good,

therefore he that made them, will have no mercy on them, and he that formed them, will frew them no favour A heavy close, and a fad fentence; which therefore might feem to confirm the judgment of them who conceive this whole passage to be understood of forrein Natjons, and not of Gods own people. But those terms of making and ons, and not or Jons own people. But those terms of making and forming are for frequently, in a peculiar manner, applied unto Gode people, as importing, and intending, not formuch the creating of them, as men in the loins of our first Parents, or the procreating of them, by their feveral next Parents, common to them with all manment, by their reversa new reactives compiler to them white an inapper of manking. Gen. 1.27,48. & 2.7, Job. 10, 8-10, Pfal. 119, 73. & 139, 13-16. It., 1,5. but the making of them fach a Nation, as they were, and the framing of them into lich a State, as well Ecclosificals Civil, as God had fetted among them, and advanced to the control of the cont them untorthefe terms, I say, in a more special manner attributed in regard of Gods peculiar dealings with them, to that people, makes me encline to think, that they are the people here mean, whom God would so severely proceed against See Deut. 32.6, 15, 18

Pfal. 149.2.ch. 22.11.8. 43.17.8.44.18.45.11.
with have no mercy on him? Or, will not have mercy on him: a kind of extenuation, 25 fome would have it. I will not have mercy on thum, for, I will punish them: but ix feems to me, rather, a very full and emphatical phrase; as if he had said, 1 will punish them unmercifully; my judgments inflicted on them, shall have no mixture of mercy. See ch.9.17. Hof. 1.6. So in that of Solomon, Prov. 17.21, He that begeteng. 17.101, 1.0.30 in that 0.300000111 (17.17). He had object teth a fool, beget teth himfelf grief, or, for row; (fo it would be read) of the father of a fool fluth have no joy, hath no finall emphasis in it, as fome Learned observe: the like may be said of the other branch; in fense with this the same. See on ver. 10.

V. 12. And it [hall come to paffe in that day, that &cc.] In this verse, and the next, the Prophet, after his wonted manner, concludeth this long Sermon, with a gracious promise of Gods restitution of his people, after the main body of the obstinate wicked, by his judgments destroyed from among them, and the residue reformed, which is the day, or time pointed to in these words, as ch. 11.11. The particle that, is wanting; as ch. 7.21,22 and fo alfo, v.13.

the Lord shall beat off from the chanel of the river, unto the stream of The Lora price once by from the consect of the French of the Challenness of the Challenness of Challenness of Challenness of Challenness of thould over-runther Land, and bear them one of it, from the one and of it, to the other than the theory of the Challenness of the Challenne flood, because the Land of their inheritance is usually thus bounded. See on chap. 3.3. Others understand it, of a beating over all those parts, lying between Euphrates and Nilus, Assyria and Egypt, by the Medes in their expedition against Babylon and others lastly, of a search that God would make for his people, and a beating of them out, or, a separation to be made of them, from other people, among whom they were dispersed in all parts, that they had an ordinary no

the Lord fhall beat off Or, beat out, a metaphor taken either from the Lord print of the physical only a metaphoty asset in critical that it is which faith the in the galdering of the best off, Deut. 14. - 0.ch. 171-6.2. 14-13.or, from compile grain whereof, is basen out of the art from the charly Julg. 6.1 - 14.0th, 1.7, with the fifty, or the fair, chaps 33.7, for they had other kinds of the thing allocite chapter in the conductive model on of affiliction of all the charles of the charl 28. now became integrang is an ocumary embourn or animotor) which, fee the 1,10.6. 15,10.6 and the beating of trees likewise, shap 17.6. many suppose that afflictions should of necessity here be intimated, if not of Gods people, yet of some to be beaten off, as fruit 72 % from Chap. xxvij.

fig n the trees from the places of their tormer abode; and of those Heb bon them felves, that is, worthin by morning them filters, is Pl. 72.11. Nations at least, from which they were to be reduced, as being in the holy monetany Mount Zion, Secon, 2, 2, mountain of holinific as thence brought forth, at grain out of the threshing floor neither of which, yet, I suppose, is necessary. There may well in this term be in timated, no more then a fevering of Gods difperfed people from the Nations, among whom they remained, and with whom they were intermingled ; as by beating, the berries are fevered from the tree; intermingled ; an by bearing, the berries are fevered troot the rece; by threflung, the grain from the early the flaw and the chaff, not to hurt, or deflroy either, but that they may be gathered, carried in and hald up, the one; in the floor-houle; and in the granary, the other Mail, 3.13, 28, 33, 0. And the bearing, there contentiently, felic to floor Mail, 3.13, 28, 39, albein, that weaping and valuing it the last day, Mail, 3, 28, 39, albein, that weaping and valuing the Scripping be be no addingly referenblance of the execution of God wrath upon the whether the secretal of God wrath upon the secretal of God wr Thus the Icwish Commenters take it, and the word of gatheling that

followeth, feems to conlim it. from the childhet of the liver JOr, from the fload; as Pfal. 69, 2,15 (for in this notion, it is no where elle found) and it is deemed to import flich a ftream, as rims with ftrength and notic, of the viver, to wit Luphraces chap 8.7. whole leveral branches; do some of them,

11. 14 Joth 1. 4.8 13 3 as fome, or our of all those Countries that ly between Euphrates and Nilus, the unnoft parts of Allyria, the one why toward the Eaft, and the fartheff parts 'of Egypt towards the West, See chap. 1 . 11,12, a place parattel to this, fee allower, 13. West, see crimp. 11.11, 22 a price programs to this, it can observe and per like quith with who by one, 09 e shilden and fifthed principles term of edithering here used, at appears by the world of beating yeemised, in our taken from the gathering of egleahing of com; for that is fifth eadifiered, and their beaten our, fluth 2.17, but from the gathering of of fruit or berries, that are picked up from the ground one by one after that that live either fallen of themselves, or bin beaten after that they may be added to the propher would either intimate the finall number of the people, that having been formerly faithful, by being fluccially converted, should be preferred in those times of Whiting than 1.9, 2018 televed formore, in regard of the whole Nation, than 1.9, 2018. 12, 13, it being whose of some scarcity, where berties are picked up one by one you fight is an exact collective. white the case of the state of forat aftiger one froht another jot never fo few of them in any one "Made, Deal 36 3 .q. Nch. 1.9. th. 16. 191fer. 3: 14. Ezek. 79. 25, 28, 18doi 9. 9, 10.

"Midd 9-9,510."

V. 13. And is Bull Zome in pall Fin that day clear the year erhipfel - bulke to bown 146. "It has been from the contact that are and need fill the local and the the contact that are and need fill the local and the third is a summer to Cyrich in Special Contact that are and point in the contact that are and the contact that are a summer to the c they remained in coprivity, into their own Country 2 Chr. 16(2) iche Evingelieal trumpet, whereby, under the Melliss, Gods Elect out on and Sactango inherit a thate in the Kingdome of given here; the st. it is also that Land between the state of the state iz Mingildmidi g hofy hereafter, Mat. 24.3 1. 825.34. Joh. 5.28, 29.1 Cor. 15.52,1 Thef. 4.16.

ow and they that come, that were yearly to periff, in the land of Affiviof all at biliner the ten Tribes had been carried captive, King. 17.6. thready to periff Heb parified; at Dent. 26. 5. Job 29.13. Pf. 119.176. fo delluyed, for ready to be deftroyed, Pf. 137. 8.or, perifhed, in no better rafe then soutterly perified, decimed no other, then as dead ch. 16 19 Ezek 97. 11.

and the out reafts Pr. 147. 2 ch. 16.3,4 Jer. 30. 17. Ezek. 34. 16. Mic.

in the land of Bept Whither they had many of them fled Jet. 43. tive, Deur B. Ke. Hof, 8, 12 Zuch to to Affyria and Egypt, feem mentioned, not is the only places, "Into which the people of God had bin differfed, but as Euphrates and Nilus, ver, 12, as two of the remotel place one won, another, into which they had bin lequefred & this fielps to confirm that which was before spoken of those two fanions freis, was not intended to fet out the boundaries of their own Landbur to intimate the extent of their depo tation and capti-Vity, Lam. 1,4,

and fall worthin the Lord, is the boly mountain at ferufalem] They finall age in, at their return, tertew and fer up again the folemn fervice of God, that had bin wholly intermitted (the Timple, the place peculiar lyaffigned the e nto, being demo iffied) during the time of their cap v tv.

and shall wership Or, to worship, that they may wership, as Josh 24.9. at their immoderate use thereof in their Feastings, expressly taxed in

Ezck. 20. 40.

CHAP: XXVIII. Verf. 1: VV O to the everyor of paste, to the dismissiral of E-phraim, This Gliapter contained a new surmon, or Prophecy, confifting of two principal parts, the former, concerning Ephraim, or the ten Tribes, ver, 1-4, the fatter, tom cening the people of Judah, and their adherents, ver. 5- 29. He begins that concerning the ten Tribes, with denunciation of a we against then, for their pride and haughtinds describing thousas men timak with prosperity, and drown'd intenferdity too the like of them, Hof 4. 11.8c 5.5 Amos 6.1,4.8.

wo] in way of commination; as Chap. 5.11; though found read le,by way of compellation; Othe cremon, ex. See Chan to. t. to the crown of printe] The broad King, or Kingdom, their 7.10 crown, to Kingly flave, or Kingdom, as Jer. 13. 18. Lum. 8. 10. pride | So here, 28 Pt. 17. 10. See on Chap, 12. 518 26.20, Who orman of pride, as, the foot of pride, that is, of proud perions, 14.98. 12. through fome render it, not the han; by, but the lofty crown, because for hall

titude and power it learned to exceed that of the other two Tribes.

to the Drumbards | Or, W the Drumbards, Foel to Five 3,
of Ephraim | If real, the ten Tribes, where of Ephraim | If real, the ten Tribes, where of Ephraim | 60.7.Hol, 13.1.See on ch 7.2.

whose glorious beauty is a fading flower Heb. and h. Radher Romer the goodlineffe of bravery, or gullanly, which being renlined according to our verlion, the copularive is put for the follarive, wis Chap. 4, 6 & 17.12 But forme render it a rendring a reation of the motion or bee aufe (as chap. 16.2.) bis glorious beauty is, or thall be, a fading thouse for . But that confes atter, ver. 35. 4. Bonto, (compalle by the reft carrying on the fentence, with reference full to the me, and to him whole goodly bravery thall become a failing flower; what high Ephanim, whole Kingdom and State, for all the floarith they now mails shall thorely like a fading flower, be foon, and fudlenly blastel and blown away, by the coming of Salmaneler, whom God shall feed in upohithen, v.z.Or, and to the fading :flower of this goodly, or brave galluntry, fee ver. 4

glorious beduty Helighadlingfe of braveryldingthanty Sec on Oh. 4.2. und ver. 4. Some take it as an explication of the word cross. a fading flower] Or, as'a fading flower; the note of fimillinde fupplyed, as Cliap, 22. 18. See the like expression; Pf voz. 18. See the like expression; Pf voz. 18. See the like expression, Both in this word, and ritation devotor, to the gardates, or coroners, wande of flowers that they med to wear in their heads at their Ponts . Of which, the Atheneus Iri stand Wifd Mich 18, See One What the like Chipitito

Attentiss [15] stand who my experience on unware true mechanguage which was the "the "the drift of the fir will be a standard or a standard standard or a standard st which he on the brad | That is, as many exponend it thin are the Princes or Rulers in that far vale and it is true! that the word had is commonly used for a Kultr, or Governour, and bradfhip, for printiality or tule, Pfal. 18:47. & 60.7. Chap 7.8 & 9.14.15 But the form speech, here used will not admit it; for it should then be! the bold over the vale, Plal 110.6. The brads over many countries: nor at our text hath it; on the head of the vale: Which I fulpoffe, therefore to fignific rather subjets are that is dwell and abide on the head what is. on the top, (as Exod. 17.10. Deut. 34: 1.) of the wate ! to Wit, In the mountain finate above the vale; in the mountain of Samaria! Hol. of all part, are called in our of their fritinal thialdome under fin | 6.1 the bead, or top of the vale tast the rock of the path. Ter. 21.12. Or. of the thing it felf.

and was a very feetile foyl Gen. 49.25. Deut. 37, 19, Others conceive the vale to be meant, that by theer to the moint tain, on which 62maria; the head city of the Knigdome; was fitning, King, i.e., A and this femi the rifet probable; for to the Coher; the placeofthe Kings refldence; and the strict places of the Knigdom; wherethe abules; here pointed as; all most abound, the Proplice feens to that a special eye. Howbeit, some of the Rabbines tindef fixed by it, the Vale of Cinnerath, whereof Deut, 3, 17, J oth, 11, 2, 1 King, 13, 20 in the new Testament called Genefereth, Mar. 6.53, a rich vale, deed, but no reason rengred," why it thibuild be here meant flave becaufe it yeolds pleafant' Finits. For thofe that would illaw in hither Githfemane (which, yet questionlesse, had hence its 'hane)a fertile valley, at the foot of Mount Olivetineer to Tertifalen, Mar. 26,36 firide to far dut of the Prophett way, who is here dealing with Ephraim and Samaria, not with Juda or Jerufalem. And I flould rather imagine, that the Prophet might have some glance in the word of faineffer, uled allo for ointments, Cant. 1.3 & 4.10.

Chap.xxviii. them, Amos 6,6, then (as some of the Jewish Commenters do) expound the text, as speaking thereof dively, while they render the words, on whose brads is a valley of six means: that is, whose beads un down with ointments, as abundantly, as valleys do with water, Pfal. 104.10.

that are overcome with wine] Or, as fome, of those that are avercome with wine, as having reference to Apper, that is, State heforementioned. I cather, to the footer own with wine, televing it to the we, or to the drunhards, here firsther described, over-millioned with wine. Heb. smitten, as Jude 4, 24. Nat. 141.5, chap. 41. 10. pr. beaten, Prov. 23.35.or, beaten down. 28.1 Sam. 14.16. or, broken, as Judg. 5.22. or, broken down; as Plat. 74.6. chap. 16. 8. the word is very lignificant, and from it comes the word, that lignifies an hourmer, uled in the flory of Silera, Judg. 4.23. and no where elfe, which the Propher might well have an eye unto; as if he had faid, they are fruck down, or laid along with wing, no more able to fir or execute ought, then Silvra was, when Jael with the same mor had driven the nall thorow his semples, and faftened his head to the ground : a fir relemblance of a man over maftered with drink. See another no lefte pregnant exprellions ver. 7.

V. 2. Beloff the Lord hath a mighty and firing one, which as

tempel of hail, and a delivering liver, as a floor of me they waters over-lowing bat full down to the earth with the hand it he is a, in a beneral term denounced, ver. 1. is here more particularly specified by the inflrament that God would afterior the effecting of it, deferiby the state of th

Behald] See chap. 10, 33.8: 44.7.

the Loud hath a mighty and floor, and that is, as they conceive, the
Rebyew text to cum, that thus tender it; a mighty and floor, one is
to be Lord: a common form, as well in other languages, as in the brey, Gen. 44. 1921 King. 17. 12. (blod. 4. 1, 4) of the meaning other is, that lith an one he hath ready at his command, to do his pleasure thom Samaria. Art ione others poly on string fentence of its and therefore of its and therefore on the supplies, both of the revolubilizative in this branch, and of the pronounce their is the next, read the words, one mighty, or a mighty one, and flipping to the Lord: that is, exceeding flying; any fine case, the Lord, (flar for the words are there) that is, executing given famous, Sans 13, or, flooged one ibettand: that is, flrong by flrongth received from God assiftal, ais, is, bleffed of Godon From Englishers, 13, 05, from the 1901 cot where the 1,25, and day of profession and the Lord : in All Aphich places, and cohers the Use, anthe Gone particle (from Lord), that is, in this place; 50 in the Greek Hebrashing, Adv. 7, 20, of Modes, comely to God; either for **xeeding comey, or come (1) by come linetic received from Godina Each 16.14. and of the Apodolical Ministery, 2. Cor. 4.4. mighty to God a libating lightly payor, received from God. **Cor. 4.4. mighty to mighty one, there is no doubt, hug at 1945 Salmanefer, the King of Allyria, and his forces; who in the fourth year of Lizehiah, over-rais the whole land of Ifrael, fate down before Samaria, and after three years fuggeronk it, dillolved their Kingdome and State, carry edahe Natives away, saprive; and in the room of them peopled the Country with ftrapgers brought out of remore parts asking 17.556

nighty and fixong one] Either, King of Haalt, or hath, words of cqual force, used for amplification: 445hap, 27, 1, 1,100 and we to put in here, with the lewith Committee weither day, as some or wind,

put there want to the state of at allhore.

breaks alunder portabe standing com puly, and fuch things as grow on the luniacy of the ground, or the fruit of trees enely ; but even the bigger branches also asswell as the imalies of prissyes, men and beath, them they compete the confidence of the conf

25.0, 28.07, 28.00 (Jenes) Libb a lib m, of exciton, or, deflexition. Deuc. 3.1.4. Dal 976. Hot 13.980. Deeppreess, generally, which yet d. Luc Leanth, Author controlleth, albring the worthere wisd, to lighter not a framework gest, and world have it rendered in the gas excision; and the meaning to be fuch a florm of bail, as shall beat down the gargialist is deliver the State. This the randing he fol-lowers, is notify gargeral as he would have it, as by collection of copies Lhavo ableiged; and the Rabbings, that comment, upon the place, taking no motice of any other reaching, go the lame, seccived way, that our interpretens unamounly take.

a found of meghty maters overflowing I. The word, reputed flend, is the lang, that mas scanflated timpells before, Ok it feels on ch, 4. 6 and 25, 4. in the former of which places, it formstaken as, in that branch, in the latter, as in this of wighty waters, or, of many maters, fee on ab. 16. 14. 26. 17.1 2. over flowing, as the waters of the Sea, or of great rivers, any wont to downth much force, and in great abundance, when they have I woln above their Sca-walls or have broken thorow their banks, Job 30.24 Pfal. 41.7.8 69. 18 83.46, 17. ch. \$,7.v. 17,18ich,50,19, Jer. 51, 42,55.

That guft dawn to the cartles Some, foul make to relt we the eround Bull call disput to the sports for it may be the entered to the en

chap. 26, 2, 20, do pages 5.7. (the tame parate with this nere wous be condergably of piping on the general.

200 bit is fixed 10, with an hand; or, is brand: that is, a smolt of your, cashly; with no great ado, at with the bate hand onely; or with the pore hand; Chap-10, 3, br, quickly, keen, tpeedily? (for he was not long aboust it) as we tite to bay, oft of hand, Lam. 4, 5. See 4.8, but I (logged) rather, that of phand, hereis, by force of hand, by many might: So the keyfin Interpreters, decoming a defect of the faither role in the test, withhout that it is also of the defect of the Epither to be in the ter, with hand, that is, with a firong band, exprelice, Exod. 3.19. hv. k.20.33. Dan. 9.15. band for a flrong band; ds, more, for a great name, Gen. 6.4.8: 11.4.or, a good name, Prov. 12.1.

V.3. The everyor of pride, the drunkards of Ephraim, thatt be tred den under fuot | They, and it, shall not be laid along on the ground onely,ch. 51.23.but even trampled upon under feet, Mal.4.3.

The grown of pride the drunk and] Or, as fome read it, The crown of pride and the drumbards; a defect of the copulative : as chap. 27. 4. Or, The drungards of Ephraun, with their crown of pride; a defect of the prepolition: as, Plat. 3. 4. I suppose it may well be rendred, The grown of pride: that is, the haughty, or Jofty crown, of the drunkands of Ephrain, Shall be trampled upon with feet (fo the Hebrew is, fee chap. 26.6.) all the difficulty in this version is, that the word exerce, is fingular, and the verb answering it, plural : but it is obfarved, that in fuch fyntax, as this here is, the noun, or verb fomer time agreeth in form, with the latter term, in fenfe with the former: Sp . Jam. 2. 4. the buty of the mighty ones were broken, for mas broken, Job 29.10, the voice of the nobles were hid, for was hid, Hag. 1. 7. the defire of all nations fhall come: the verb phiral, as here; but the difagreement leffe here, then in some of them : for the verb agreeoth, though not in number, yet in gender, with the word ivown. Sager, I and we need not therefore, either with that late learned Annetator, read the words, as by way of apposition, the crown printe, that is, the crown and the pride: Or, with the Belgick edition, the ground growns, which neither foundeth nor fuiteth to well here, as appeareth by comparing this with ver, 1.

anghe for I for crown is abled as low as may be, from apon the bead, Plal. 1.1, Job 19.9 to lye under the feet, Plalm 1.1 o. 1. co be a feet anghed upon, as mire and drit, and fatch things as are of meanet and vitel effection, th. 10.6 Mic. 7.10, Mar. 5.13.

Y. 4. And the gottom beauty which is on the bead of the fat walley,

(ball be a fading flower] Heb. And bis, (that is, Ephraims) goodly gallantes flall be as the flower of a fading plant : fading, for a fading plant .. sallanding, chapete, stor flanding com . and, fading br, fatling, for fading, or falling Fig, as chap. 34.4. fading, or shedding, that

flieddeth flower or leaf ch! 30.

and as the hally finit before the fummer] Or, or as, &c. because a fimilitude diverse from the former, wanting here, as Job 6, 6, All their pomp and flate shall be as rathe ripe fruit, that is, as we use to fay, foon ripe and foon rotten, and are not wont, therefore, to be referved for flore, but to be fpent out of the way ; or, that is haffily pluckt, and greedily devoured; because longed for commonly, and cornelly defired, Jer. 24.2. Hof. 9, 10. Mic. 7.1.

which when he that looketh upon it, feeth it, while it is y t in his hand, he eateth it up] Or, which when one efpyeth, as foon as it is in his hand, be devourethit. Heb. fwalloweth it, greedily devoureth it, lob 20 15.See ver. 2.

V. S. In that day shall the Lord of Hofts be for a crown of glory, and an longer of his light there violent then tain; that beatedown, and for a timple of five uses, muto the reduce of bit people. The Propher have seaken alimber soor the Annulus come unity, and his high same with Ephtaim, cometh now to Judah; and having rejated, what evils he would being on the one, he beginneth now to tell, what good he would do for, and what honour confer upon the other.

Inthat day] When this judgment shall be executed upon Ephramawhich was in the days of Ezekiah,

[hall the Lord of Holls be] Of the title, fee chap. 1.ver. 9.

for a crown of glory Or, goodnesse, a goodly crown: as an inheri-ance of goodlinesse, for a goodly inheritance, Jer. 3.19 for it, or in stead of it, he will grace and honour that State, as much, or more, then the goodlieft or richeft crown in the world, had they it to wear. could : See the like, Prov. 4.9. chap. 62.3. and this is here opposed to Ephraim's haughty crown, like a garland of fading flower ; for this is a crown of amarantum, or everlafting, a flower fo termed, and this crown fo from it, 1 Pet. 5.6.a crown that fadeth not, 1 Pet. 1.4.

a diadem of beauty Kyr, of gallantry, Jer. 13, 18, a gallant diadem; the fame thing, in effect with the former: the word rendred diadem, is in this notion no where elfe found : See ver. I

unto the refidue of his people | Unto the Kingdome of Judah, that emained fill in their own land, and retained their wonted State with addition of much honour, under Ezekish and Jolish, after hat the ten Tribes were difperfed, and their State diffolved,

V. 6. And for a spirit of judgment, to him that fitteth in judgment. and for frength, to them that turn the battel to the gate] The means by endowing their Rulers with wifedome, and their Warriors with valour: these two being the two principal pillars of a State, chap. 3. 1,2. and these two endowments, the principal requisites, and true omaments in either ch. 11.2.

a spirat of judgment] An ability to judge aright, and discent of rruth and faithood, right and wrong, in those things that come before them : in regard whereof, Solomon calleth the Kings doom, a div nation, Prov. 16, 10, as proceeding from a divine inspiration : fuch afpirit of diferetion, for civil affairs; as was that gift of diferetion, for spiritual affairs, called the diferction of fpirits : 1 Cor. 12.10 a fagacky more then ordinary, in differning of foundness, and diffevery of unfoundacls in others.

to him that fitteth in judgment] Heb. upon judgment : that is, upon the throne, or leat of judgment, Plal. 9.4 Prov. 20. 8. judgment, for the judgment feat: as royalty, for coyal robes, Effli, s. 1. those narrow the text over-much, that restrain this (as some do) to Ezekiah: for though the word be fingular, yet it is collectively taken; as Prov. 20.8. and includeth others also, together with him, that judged under him, or were affistant to him in judgment.

for firength | For that also is Gods, and in his hand to give, I Chr 29.11,12.2 Chr.20.6.

that turneth the battel to the gate | The old Latine corrupts the fense of this text, rendring the words, that return from war to the gate, that is, home, which some apply to Ezekiah's return from his war against the Philistines, 2 King, 18. 8. 25 do those also that render it, that turn the war away from the gate. For neither will the words of the text admit either of these Interpretations; and the meaning seems much more emphatical; such, as not onely defend their own Country from the enemy, but beat him back, and pursue him to his own gates, chap. 22.7. and so indeed did Ezekiah, when he did not only beat the Philistines home to the gates of their ftrongest Forts, and fenced Citles, but entred them also, and policifed himfelf of them, 2 King. 18.8.

V.7. But they alfo have erred through wine, and through firong drink are out of the way.] The Prophet having begun this prophecy con-cerning Judah, with a gracious promife of Gods favour toward that State, both in the continuance, and the advancement of it, after the ruine of Ephraim, whereas it might have been justly feared, that the subversion of the one, being someer neighbours, might have proved a great impeachment; it not a downfal of the other; doth now palle on to a gricyous complaint against those of Judah, as not free, from those enormities; for which, this heavy calamity befel that people, and therefore unworthy of fo great favour.

Bit Helb. And, as th. 16.12.
Bit Helb. And, as th. 16.12.
Bit: July Those of Judah, whom God vouchsafeth these favours unce, and that have Gods Word and Worship Rill among them, which the other Tribes had abandoned, that professed to be better, and had better means, both to make, and to keep them better; yet take the fame evill courfes with them, 2 Chr. 13.8, 11.ch. 48.1, 2. &

58.2. Jer. 3. 10.

have treed through wine, and through strong drink are out of the war Or, errethrough wine, and flray through flrong drink : for the tenic is the fame in either verb, and the found fomewhat alike in the original. They are guilty of the same crime, that those of E. phraim were charged with, to wit, fenfuality, and excesse,

(frong drink) The word, in the original, is but one; it fignifies fuch drink, as is apt to make drunk; and from it, comes the term

drunkard, used ver. 1. See ch. 5.11.

the Pricfs, and the Prophet have erred through flrong dwnk]Or, do erre: they that floudd give good example, and endeavour by reproof, and centure, to reft; ain and reform it in others, are in this kind themselves as faulty as others, ch. 56.22.

circ | Either fin, in the immoderate use, and abuse of the creature. Prov. 20. 1. for every fin is a illeaying from the way of truth and right, chap. 53. 6. Jam. 5. 19. or, fall in the duries of their fpecial places, either corrupted hereby, or difabled thereunto, Mic.

2.11.8 3.5. they are finallowed up of mine They take it in so excessively, that it over-mastereth them; and they seem rather to be over head and cars (as we fay)in it, then to have it in them: it deprive th them fo of all abilities, for the use of the powers and parts, either of body or mind, Prov. 20, 21. Jer. 23. 9. Hof. 4. 11. that which we use to fay, drowned in drink. See somewhat the like expression,

they erre in vision, they stumble in judgment] The former member, specially, respects the Prophets: the latter, the Priests. Being drunken fors, and wholly addicted to fenfuality, they regard not what they teach, or prophecy, the one, so it tend to loofeness and licentiousness, which the people were well pleased with, chap. 30.10, 11. Jer. 5. 31 Ezek.13.19.20.21. Mic.2.6,7,11.823.5,000 what fentence they paft, fo they night have wherewith to maintain their excesse, the other. Ter.5.31.

vision] Prophecy, or Teaching, Prov. 29. 18. chap. 1. 1 M.c.3.6.

stemble] Or, reel rather, or, stagger, alluding to their drunkenness, and the usual manner of men in drink; the word is used in this notion, here only, and Jer. 10.4. of Images, faid to be fastened children to write, enuring them first to frame the several pares

Annotations on the Book of the Prophet Isaiah. whereby God would make their State to honourable and illustrious, | with nails to the wall, that they may not move, as it is there ren word derived from it, Nah.2.10. rendred, the kaces smite together but the word there is a noun, and it may feem to be rendred better flaggering of faces: knees, fure, may more fitly be faid to flagger, then

in judgment] The particle in, is wanting here; as chap. 16, 8. and oft elfe-where. Howbeit, some of the Hebrew Criticks rake oc. casion, thereby, to render the text, they cause judgment to stagger, or, to go awiy, to go the wrong way; but the most agree in the other lenfe, they stagger, themselves in judgment; either ignorantly, not knowing, through fortiflines, what fentence to give, or, wilfully declining to this side, or that side, as their corrupt affections, and sinifter respects byaffed thom.

judgment] Or, the judgment of God: for there is another word of this flock, that lignifieth judgment simply, chap. 16.3. See ch. 6.13. & 19,24.& Jer,2,31. where words of the fame framp are found: that judgment, which by Gods appointment they were to give, Deut, 17.9. Mal, 2.7. and which is faid to be the judgment not of man but of God, 2 Chr. 19. 6,8,11 that which, as feriously confidered. should exact the greater care and circumspection, in the due per-formance of it: so doth much conduce to the aggravation of their fin, that carryed themselves so wretchlesly and irreligiously therein, Pfal.59.1,2.& 82.1,2.

V. 8. For all tables are full of vomit, and filthinefs] The generality; and the excess, in the loathlom effect of it.

all tables That is, many, or most: all, in a manner; as Chap. \$6.10.& 64.6. Jer. 9.2. Phil. 2.23. or, all their tables. The tables of thefe men, and the places where they met. A defect of the pronoun; as ch.13.22.Job 5.12.

of vomit, and filthiness] Or, ordure; for so the word properly fignifies, ch. 26.12. See ch. 4.4. and excess of drunkenness, that makes men purge both waies. See ch. 19.14. Jer. 25. 27. & 48.26. Hab. 2.16 A defect of the copulative; as ch. 27.4.

fo that there is no place clean Or, free. A defect of the epithet; as ch. 5.2. See the note there; and the like phrase, ch. 5.8. For that Exposition) which the learned Annotator, here holdeth out of one of the Talandick Doctors, without place, that is, without God, whom, by that term, they olt delign; as if the meaning were, There is no talking of God, or his Law at their tables; is of the same stamp with many other of their ridicalous toys and daliances with divine Oracles, which yet without any intimation of the least disallowance, that learned Author oft relateth.

V.9. whom shall be teach knowledg ? and whom shall be make to undrilland delitine t then, that are weared from the mile, and drawn from the brealty Or, as some read the words, by way of interrogat; on; Those that are weared from the mile, and drawn from the brealt; Another shameful effect of this their sensuality, and excess; it had made them fo fortifh, that they were become altogether unteacha-ble, uncapable of learning ought: Infomuch, that a man might as foon teach a child, newly weaned, letters, as to make them to understand ought, concerning themselves, or their duty to God, or man.

Jer.4.22.Hof.4.11. [hall he teach] Or, can any man teach > for the verb feems to be taken potentially; as ch. 26.18. and indefinitely; as ver. 5. and fo, can any make to understand in the next branch. Yet some render it, (hould God teach > to wit, by his Prophets, 1 Cor. 2, 14. But I suppose the Prophets intention, more general.

dollrine] Heb. hearing; as ver. 19. So ch. 53.1.

meaned Newly, or, lately, meaned. So Pl. 131.2.23 if he should say, ither such, or none. It being as difficult a matter to teach such children, as to teach fuch fottifh, and felf-willed people; as thefe are; yea, in some regard, more difficult; because, there is some want of understanding in the one; but there is, besides that, a perversenels, alfo, of disposition in the other, Rom. 8.7.2 Tim. 2.25

negou appointed in the control profile 17.7.2 in 187.2.5.5 or alled, as fome think, from a word fignifying mulfare. Num. 11.8.1953.4. in regard of the pleafant liquor, or milk, that they yeeld From the Syriak form of it, and Thaddous his furname, Mar. 10.3. and thence also comes out

English word, teat.
V. 10. For precept must be upon precept, precept upon precept; h upon line, line upon line, bree a little, and there a little] Or, precept hath been upon precept, &c. Thus they must be taught, or, thus they have been taught, as little children are wont to be, when they begin to learn their first rudiments, either of roading, or writing, to know letter after letter, and to draw line after line, in the fathioning of their letters, to have the same rules oft given them, and the fame things oft told them; and yet for all this diligence u-fed about them, and pains taken with them, they are never a whit

the better, they continue fillings groll yearn as a newer a with the better, they continue fillings groll yearn as a newer a with a severa. Tim. 3, 7. Heb. 5, 12. precay upon pretay [Orgale aponrule; or, rule after rule. Icia fluor word, laid in Akabbine, no where elle read, and argues a flour rule; yee, by his leave; lie's tound, 140, 5, 12.

rate; yet, by his leaves, it is toung, is 101, 11.

line upon line? Or, line after line. The word fignifies properly, a cord, or, line, chap. 49, 13, ler. 31.39. Breek. 47.3. thence taken, and applied to lines drawn with a pen, in writing and painting.
An allution, faith one of the Jewith Masters, to such as teach

Chap.xxviii. make up the letter; (not letter to letter; for they never joyn them) or that guide their hand from line to line, and fo cause them to draw one line after another. Though some of them would have it taone me arter amouter. Imougn nome or tuem would have it ta-ken from the Maions line, by which he teacheth his novice, to lay one row of flones after another, for the making up of a wall. But the full feems the more likely. There is an elegant confonancy between this word and the former, which our English cannot express. And there is a reiteration of either branch, to imply a frequent inculcation of one and the same point, in the teaching of them, as with dull Scholars, is wont to be done.

here a little, and there a little Heb. a little there, a little there, that is,a little of one thing, and a little of another; or, a little at one time, and a little at another. A defect of the copulative; as verf. 8. And thus faith a Rabbine, are they fain to do, that teach a Sucker, fo they call a novice, or young Scholar, such as hath need yet of milk, as the Apostle speaks, alluding, in likelihood, to that term, I Cor. 3. 1, 2. Hcb.6.12,13.

V. 11. For with flammering lips, and another congue will be Speak to this people! Or, hath he fpoden; or, mult one fpeak; as before, yer.

10. This pallage hath more difficulty in it, then the former. Some suppose the former similarity to be still insisted upon, that God hath dealt with them, or they were to be dealt with, in a very plain and familiar manner, as Nurfes, or Parents, are wont to do with little ones that lift, and clip words, and change letters, and use divers new terms, when they teach them to speak; and yet all this would do no good. Others conceive their fortifhnesse to be a new way deciphered; as if the Prophet should fay, that they were grown to that height of supidity and seasses, that they no more underflood, or regarded, or reaped any fruit from ought spoken unto them, though never so plainly, either by God in his word, or from God by his Prophets, then as if it were delivered in some strange and barbarous language, in a tongue utterly unknown to them. And this way, moft, both Jawish, and Christian Commenters, go; yet in regard of the Apostles quotation of it, 1 Cor. 14. 21. seeming to look another way, fome other Interpreters, whom our version seems so have followed, understand it, as delivered by way commination, as if God, by the Prophet threatned them, to take another course with them; and because they were grown so brutith, he would fpeak to them now, not, as to reasonable creatures, by words and speech, but as men are wont to speak to bruit-beasts, by blows and ftripes; by bringing in upon them, people of a ftrange language which they flould not understand, to handle them the more cruelly in regard that they should not well know how to sue to them for mercy, because they had refused to hear him speaking to them, in his word, and by his messengers, in their own language which they might have understood. See Deut. 28.49. Jer. 5.15. Ezek. 3. 5. And of relation, what was already past, that in such manner, and by such people, (though to little putpole) God had fpoken to them hereto-fore. But I fee nor whythe feeond, and most received fenfe, of the words, may not as well, as this last, agree with the scope of the Apofile; which is to thew, that speech, in a language not understood, i

flamming lpj Heb, mody, or, fols of lpj; lip, for, language, as Gen. 11, 1, one lp, for mod language: and, a pure lip, for, a pure language; Caph. 3, mody, folf, or, define of lip, or, language by an lpg-pallage, or tanipolition, for, lp, or, language of mody, or, define of looker of valley, for, vulleys of boise; Chap. 22. 7. Ulat is, as one. flammentine. Outerions or libitude language. fome, flammering, flutterring, or lifping language: becaute fuch language men are wont to use in macking; and fuch kind of language is such subject to desision. Or, as others, strange language; which to those that understand it not, seems ridiculous; and they are wont therefore, to deride, and deem, as barbarous, Pfal. 114.1.1 Cor. 14.11. And this latter way, both the words following, carry it : and the Greek alfo, 1 Cor. 14.21. See ch. 33.19.

another tongue | For, a ftrange tongue ; So, other tongues, for, strange tongues, Act. 2.4.1 Cor. 14.21.

V. 12. To whom he faid, This is the reft, wherewith ye may caufe the weary to reft, and this is the reft, wherever ye may cause the weary to reft, and this is the reft-plines, yet they would not hear). Because when he said and them of him, this is the reft, -yet they would not hear; or, they would not hear; and they would not hear; that is, when he faid-they would not hear; as, Pow. 1, 24-failed and ye refufed; that is, for refuf dywhen I called. See ch. 50.2. ver. 18.

The words then, thus read; the Propher proceedeth to finew when I walled the control of the words then. what flould betide them ; for this their brutish stupidity, and wilful obstinacy, in refusing to hearken to Gods gratious admonitions, and flighting his wholesome instructions, to their own con-

To whom he faid |Heb, which he faid unto them : but the relative is oft used for the causative; as 1 King. 15.13. and so here, B:cause he faid to them.

he faid]God, by his Prophets, ch.7.4.& 30.15.

This is the reft | The onely means, whereby reft and quiotness may be either procured, or preferved, to wit, by hearkening to Gods Prophets, following the directions of his word, and relying upon him, and keeping cloie to him, 2 Chr. 14.2-7.8: 15. 4-19. 8: 16. 7 9. Jer 6.16. Mat, 11, 28,29.

wherewith ye may cause the wary to rest According to this read-

of each letter apart, and then to joyn them together, line to line, to | ing there thould be a defect of the relative; Pfal 109.19, that may procure reft for those, that are tired out with grievous preffures, and calamities of the times. But the form of the verb, admitteth not this reading. And others, therefore, more rightly render the words, with supply of the relative, as spoken in way of admonition, or exhortation, coufe the wary to reft; Take fome course, that your poor afflicted, whether country or countrymen, rather, may have lome case of, and rest from, those grievous scourges, wherewith they have been to much wearied

the weary] To wir, people : A detect of the substantive ; as chap. 40.19.8 50.4.or, as forme, the wary land : but then it flould be feminine;as ch.32.2. whereas,it is mafculine.

the refreshing] The word is for fignification, the same, in effect with the former, rendred reft also, Jer. 6. 16. where found in another form: But in this, here, the more titly to comply in found with the former; enfe, and refl; refreshing, not fo properly, but as that is an effect

"they, would not hear] It was their willful obstinacy, as well as their blockift flupidity, both arifing from their feinfullity, that hinded Gods word from producing any good effect with them, Pfal, 81.11. & 82. 5. Jer. 6. 16. & 44. 16. Zach. 7. 11. Luk, 8. 14. &

21.34.
V. 13. But the word of God was unto them, presept upon precept, precept upon precept, like upon lone, line upon lone, dave there a little; and there a little; that they may go, and fall backward, and be lorden, and faured, and talepail Heb. And the word of God was, or, floatl be wind former enders, as here, But the word of God was, and for, But as sch. 29.
K. Some, though the word of God was, that for, put as ch. 29.
K. Some, though the word of God was, that for, Though, as ch. 49.5. Though the word were in so plain, and familiar a way delivered un-to them; as before, ver. 10. Howbeit, some others, read, and render it, as in way of commination, Therefore the word of God shall be unto you, s as, Amos 5.27.29 if God threatned to punish their former supidity, and obstinacy, with further blindness, as ch. 6,9, 10. & 16. &

that they might go, and fall backward, &c.] This fome refer to the judgment here denounced, as a difmal effect of ir, by God therein intended ; as chap.6.10. Others refer it to their obstinacy, mentionflowing necessarily from it. Of which manner of speech, see on chap. 3. 8. & Jer. 7. 18, and of the words, chap. 8. 15. &

go, and fall backward] Heb.go, and sumble backward: that is, sumble, and fall backward as they go. A desective speech: the like whereunto, see chap. 1. 4. and the supply, Psal.27.1.ch. 8. 15. Jer. 46.6.8 40.32.

V.14.1vherefore hear the word of the Lord ye fcornfull men, that rule this people, which is at ferufalem] The word of commination feems hence to begin; directed unto the Rulers, such of them as Shebna was of whom fee ch. 12.15 that found, and fooffed at the menaces of Gods Prophets, as supposing themselves to be sufficiently secured against all occurrents whatsever, ver. 15.ch. 5.19.2 Chr. 36.16. Jer.

hear the word of the Lord] What, not I, but lie, by me, faith to you especially, as ch. 1, 10.

[cornful men] Heb. men of fcorn ; as Prov. 29.8. not fcorned, but forming; feornful, such as Solomon there faith, bring a city, or State, into a snace. A thing glanced at, vers. i3. though, in this place, it may feem to imply more specially, (that which yet with seornfulness is commonly joyned) matter of mockage; and may peradventure, therefore, more fitly be rendred here, men of mockage, or, mockers; as 2 Per. 2. 3. for that feems the crime, here, specially charged upon them, verf. \$5. and which they are adviced to leave;

ver. 2.

that rule this people! Heb, the Rulers of this people; or, dominterers, over them; as the word and phrase is uled, ch. 52. 7. that abuse the power ye have, in regard of your places, to domineer, and lord it over my people, at your pleasure, chapter 26, 13,

V. 15. Becaufe ye have faid, we have made a covenant with death and with hell are we at agreement | Because you deem your selves as safe and secure, as if death and you were entred into a solemn league. either with other, And whatfoever, therefore, might betide the State, ye were fure to escape.

ye have faid] Or, ye fay, That is, think with your felves, make account fo; as Pfal. 14. 1. 8. 94. 7. And yet it is not unlikely, that fome fuch feoffing terms, as these, they had sometime also in their mouths; as we find somewhat the like in some Latint Comicks, See

made a covenant] Heb, cut a covenant ; as chap. 55.3. The ground of which form is taken, either from the nature and manner of fo-lemn Covenants, in which the conditions, whereupon the covenant ismade, are wont to be precisely and exactly on either fide determined, and as it were cut out; The like whereunto, fee verf. 22. ch.10.22, 23. Dan. 9.24. Or, from certain rices, that were commonly used at the folemn contracting of fuch leagues and agreement both among the people of God, and other nations. Of which, see Gen. 15, 9, 10. Pfal. 50. 5, and on Jerg

with death] That is, fay fome, with Sennacherib, the deadly ene-

out the pith of the Prophets speech, whose words show, that death it self is intended, which the grave followeth, as an attendant on

is, Hof. 13, 14. Nev. 6. 8.

with bid! Or, the years. See Chap. 14. 15.

are we at agreement Heb, we have made provision 3 as Exod. 18.

11. provide after men. And to the word following, veries 18. 18 to be expounded. Which being another form, from the fame root, they eth this to be a noun: and of the fame figuification, in effect with the former. The Jewish Criticks are much are much divided about it, and feem to look any way, rather then to the right reason of the term. The Chaldee rendreth it peace; and the reason thereof, faith one of them, is, because when men make peace, they meet together and look one another in the face, Gen. 32. 10. 2 Sam. 14.32. 1 King 30. 33. lks fight to light; or, fight to fight, in Solomens temple, 1 King. 7.45. And fo they do allo, when they meet to fight, 2 Chro. 25.17, 21. Another would have it a participle, and to lignifie, a Seer or watchman, as if they flould fay, We have fet one to watch death, well enough, from surprising of us; as Ezek, 33, 2-- 5. But it is not death that is mentioned in this branch, but the grave. Another would have it, We have fet a bound, or, a limit unto death, or the grave, that it shall not pass, to come so neer to us, as to fasten up on us. Deriving it from a word, used, Pl. 107.20. which, in Chaldee commonly beareth that fenfe. Another, laftly, to let the reft pals, we have made a complication, that is, a confederacy, from a word in nifying to be enwrapped, or entangled, as the strings of a root, Job 8,17. or the boughs of a tree, Dan. 4,11. or, branched horns of a bear, Dan. 8.5. But of this fenfe of the word, in any one of the places, can hardly any good proof be made. And I flick therefore to what was given at fift.

when the overflowing fourge shall pass thorow, is shall not come unto us] Or, though the feourge, or, the bore, of a furrounding flood, or, river, pals thorow the land, it shall not come at us. Though these things, that the Prophets prate fo much of, fcourges, and landfloods and we know not what florms, and inundations, and deluges, thould come and overflow the whole land; yet they thall not fouch us. we shall, for all that, be fafe , we have shelter sufficient enough at hand, to fecure us.

mans, to leave as, more in the property of the to k, understand by it here, the flock, or hore, or fierce ftream of a to M, underlands of the first one young of row, on refer them to a view overflowing his banks, running along those the whole level according of a word, that figurifich to run, or pdf spreadly through a place, i Sam., 4, i, 161, 7, 164, 1. Let it is not unlikely, that the prophet did of purpose when the word framer here, though to ex-perit that which they would have it here to import; in relating the words of those Rolling mates, that in mockery used these termes, because they heard the Prophets, in their menaces, making ment on of an inundation, and a feourge, chap 8.7, 8. & 10, 22, 26, and it may therefore be well rendred, the feourge of an overflowing, or furrounding river, or floud; a defect of the subject: as fading, for a fading plant, v.A. to, overflowing, for an overflowing floud : as it is supplied, and expressed, ch. 30. 28. & 66. 12. Jer. 47.20. 2 Chr. 32.4 or, an overflowing from : as the supply is, Ezek, 13.11, 13. & 38.22, which cometh home much to one: such florms of rain commonly cauling allo great land-flouds, and the term is common to either, fee chap. 25. 4. befide that mention is made of a florm alfo,

ver, 17. paffe thorow To withe land. So Dan 11, 10,40. it Shall not come unto us] Heb come us, for come at us, the particle

omlited, as Pia 36.11. Supply d Pfa.91.20. omated, as Platy of the sour refuge, and under fallehood have we bid our files.] The ground of this their fecurity from whence they prefumed and promiled to themselves undoubted fasty: a ly, (to it is fumed and promited to themletves undoubted laterty: a 19, (to it is in the Hebrew) and fallbood, both in effect the fame, whereby fome underfland their idols, fo termed, chap. 44. 20. Jev. 10.14. Rom. 1.
25, wherein many of them much confided, chap. 1.31. & 19. 8. O. thers, their treachery, and diffembling, in compliance with the adverse party, whereby they made account to lave themselves, whatfoever became of others. Others, their crafty thitts, and wily devices foever became of others, Others, their craftly flitts, and willy device which may well include the former, ch. 29, 15, 16. Others laftly which is most likely, this strength raised, and wealth gotten by tradulent and decitiul counter, Pla1.5, 2, 8, 61, 9, 10, ch. 30, 11. Its and fullbood for goods thereby gotten: as the vobbery, and the apprention, or fraud, for the thing gotten by subbery, opperfilm, or freed, Lev. 6.4, 80, Its mamman of inquiry. Luke 16, 11,

sud, Lev. 6.4. So, the mammon of suggest-time to.1.1.
White's Sec chap. 2.6.4. Zeph. 1.9.
Whe have hid our lives Oct, are welled: Sec ver. 17.
V. 1.6. Therefore this faith the Lord God, Behold, I lay in Zion for V.16. Therefore integrate the Lord God, Rebuid, I day in Zion for a foundation a flond, a lived flone, a precious corner flone, a fure foundation, the that believeth fluid not make hafted. Their deep feculity angiell their fenfuality, and willul obtlinacy, and vain confidence of faiety, now thitanding Gods menaces by his Prophets, which they feofted at, was before. Now God, by the Prophet, proceeding to refate, what a round and tharp course he meant to take with them for thefe things; doth before premife, for the flay of the mindes of

my to our State, whom we mean to comply with. But this pulleth 1 of his faithful ones, amids the enfluing distractions and dishubances of the times, what provision he had made for their lecurity and in-demnity, to wir, fuch a rock, for them, by faith to reft on, as should flay by them, flay them up, and support them, amidst all those storms that should threaten the State, and sweep away those unsure and fickle staies, that those profane wretches, to much, but most fonds ly relyed on.

Behold] See chap.7.14. and verse 2.

Hayford foundation Heb. I amfounding, or, I have founded as chap. 14. 32. the Lord bath founded Zion, for it feems, that in this form, the participle is fometime the fame with the first of the verb: as in that of Solomon, Ecclef. 4.2. I praifed the dead : and then we need not, either with fome of the Jewish Criticks, and some of ours, following them, make it a noun, reading the words, I the founder: Or, with other of them, make a further needless supply, rendring, them , I am he that hath founded : Or laftly, it may be an interchange of the person, the third for the first : as the like is deemed to be, Chap.29.14, in those words, I add. But however we read or render them, the meaning is apparent, that God before hand had laid a fure ground for the faithful to build and rest themselves up. on, in those tumultuous and troublesome times.

in zion] in Jerufalem, a type of the Church, then to come, and the principal feat, both of Gods people, and of his service, at that present, Plaim 65, 1, & 76.2. Chap. 3,2.

pretent, trainin 67.1.8.7 6.3. Unapa, 3.2.

a flane J A foundation flone , that is, Ezekias, fay fome of the Jewith Doctors; and a type of this flone, it is granted, the might be subtrother of them better, the Meffizs, Jefus Chrift, the onlyterid, the onlyterid fur of condation-flone, Rom. 9.33. 8: 10.11.1 Cor. 3.11.1 Eph. 3.10.

1 Pet. 3.6.8. I add in Gods putpole from all cternity, 1 Pet. 1.20. and for efficacy the fame, to all the faithful in all ages, yellerday, at the day and the form of the conditions. this day, and for ever, chap. 26. 4. Mat. 16.18. Heb. 13. 8. opposed here to the fickle flays, and vain fastnesses of wicked Worldings: as Prov. 18.10, 11.

as livos 18. 10, 11.

a tried flone] Heb. a. flont of trystizor, of proof, rather; as we use to say, amour of proof, and as a tword of proof, Exck. 11, 13. for that it seems to relate to shere trom v. 9. that is, as some, a trust flower, whereby men may, and shall be tried, whether found and and forcer; or no, ch. 8.14, 15. Mat. 11. 6. & 1.44, 45. Lus. 2.4-3.5. Romeous, 9. 33. 1 Pet., a. 7, So or taken a flone throughly tried and approved of, a choise flone, 1 Pet. 2. 4, 6. Yet: Fonce of the Kabbines would have it to simport, a flone of munition, or a flone flone; because it is very meet to a term that significath a fast, or tower 1 properly a felicited, or muth though, chaps, 23. 3. 8. 21, 4. There is a place called (with very simal difference from the word here used) in flower of flookan, 16. 16. So which might peradvanture here be alluded unto, of flookan, 16. 16. 5. which might peradvanture here be alluded unto.

of Bohan, Joth. 15.6, which might peradventure here be alluded unto, a pretious corner-flone] Heb, a stone of the corner of presionsness. a corner, for a corner flone] for thence, the chief heads in a State are termed: as refembling corner-stones, corners, Judg ao. 1, 1 Sam. 14.38, the choicest and frimest stones, are made choice of for corner stones, as well for the furer knitting of the walls together, as for the better bearing up, and for the beauty alfo, (Pfal. 144.12.) of the building; in both which regards, the name of a corner-ftone fuiteth well to Christ, Psai. 116.22. Mat. 21.42. Act. 4. 11. since, that he not only beareth up the entire structure of his Church. Mar. 16.18. 1 Cor.3.11. Ephel.2. 20. but also joineth and knitteth most closely and firmly together, both the two main walls of Jew and Gentile, and each living stone also, in either wall, one to another, Ephc. 2.14-22. & 4.15,16. I Pet. 2.45. and again, a frone of pretionines, for most pretions, I Pet. 2.45. See chap, 54.11.

a sure foundation] Heb. a foundation founded that is, a firm and

fure,a well-grounded foundation:as a founded flaff, ch.30.32.ch.26. .Matth. 7.24,25. Luk 6,48.

he that believeth flall not make half, I So the word properly fignifi-eth, Jud. 30.37. Now because men being out of their way, are wont to run to and fre, hastily and unadvisedly, this way, and that way: fome therefore render it, he shall not go aftray. But I suppose rather, it respecteth the manner of those, that being in danger, without furety, or certainty of any means, whereby to cleape, try this way, and that way, but keep not constant to any; or delpairing of fafety, if they stay by it, make all the haste they can to quit the place they are in at prefent, though as uncertain of fafety elfewhere, Pfal. 55. 7.8. Act. 27.30, or that expecting helps from abroad though having afterance given of their timely approach, yet refuse to fray their coming, and out distrust of relief, are ready to yield upon any, the basesterns. The meaning then is, that those, who by faith rest themselves upon this rock, upon God in Christ, and his powerfull protection, shall not in their streights and distrelles, as men at their wits end, run backward and forward, feeking by finister courses, and any base shifts, to rid themselves out of danger, as the saithless lews frequently did, refusing to rely upon God, chap. 30. 1,5,15. & 31. t. Jer. 2.18,36. Hof. 5.13. & 7.11. & 12. 1. but they shall with affurance of a good and timely islue, depend upon God, and with patience, quietly expect the performance of his gracious promifes, as well for a feafonable deliverance, as for a powerful and providential support, untill the time thereof do come, Plal.62. 1,2. & 112.7,8, & 121.1,2, 2 Chr. 14.11. & 16.8, & 20.12, ch. 8. 17.8 10,20.8 30.18. Jer. 17.7. and it is not amifs observed by some of the Jewish Doctors, that he saith, the rather, he shall not make hall,

because the prophecies and promises concerning either the exhibitis

on of the Meffia's then exp. & d, or the deliverances of the faithful, on of the mental mental expects and rule deliverances of the faithful, were not prefently effected, and God might feem, therefore, in mains fichily conceit, to be flow and flack in his performances, against which temptation, they were to arm themselves with faith gamts when temperation, they were to dark many and patience, falls. 3, 14, Luk. 2.1.19. Heb. 10.356, 17. Now what the Prophet faith, be floath out make halfs the Apollte feems to render, he final not be abs/find, or conformated, Rom. 9.33. Whence, feme hippole, fome alteration to be in the Originall, from what ancently a was. But, befides what might be, and is commonly answered, that the Apostle oft, in citing Scripture, regards not the words, but the matter; and herein both well agree; (fince that it is the manner of men, that are in such consumon, to be heady and hasty/the Apostle, as he joyneth in the former part of that quotation, two places of this prophet together, chap. 8.14.8. 18.16. io in the latter part, likewife, he might well have an eye to two other this, and thur, chap. 49.23 where it is faid, They that wait on m:, fhall not be confounded, or a bafhed, a place parallel to this, The Chaldee here rendreth it, He that helecveth thefethings, shall not tremble; or shall not be moved, when trouble cometh: rightly interpreting, faith the learned Annorator, the term here used, by that of moving: For so, saith he, the Ethiopick word fignifieth in the active form, to move, Mat, 27.39. in the pallive, to be moved, Mat. 11.6. The fente is good & found, doubtlefs; but that proveth nor this to be the genuine not on of the Hebrew term here used, and that in an active form, though a neuter or stan-

V.17 Judgment alfo will I lay to the line, and rightconfacte to the plummet] Or, And I will fet out judgment by line, and julice by plummet, Having provided fufficiently for my faithful and loyal ones fecurity, I will proceed in an exact and precife way of justice, against these sensual secure, and formfull wretches; and this is laid down by a metaphor, taken from the practice of Masons and Carpenters, a metaphor, taken from the practice of Maions and Caipenters, who when they will have a thing done exactly and exquiritly, are wont to do it by line and levell: fo Amos 7, 8. In which manner of fpeaking, may two things be intimated: First, a strict and severe proceeding against this brutish, profane, and malignant party, chap 9. 27.8 27.11. And secondly, a wary and cautelous carriage of this fad business, that though it fall heavy upon them; yet it doth not so far extend it self, as to hurt, or endamage any of those whom he shall be pleased to exempt, as workmen, to this end, draw the line over timber to be iquared, or flone to be hewed, that in cutting, they may keep precisely to it, and not cut an hairs breadth beyond

Judgment I will lay] Heb. fet judgment, for those scorners, v. 14. fo

cb. 34.5.

to the line] Or, by line: as chap. 34. 17. For, as for the particle here used, the Prophet seems to have retained it, in reference to what was before, ver. 10. and we find it also fo used, Job 35. 2. Chap.32. 1. by line here, as by judgment there: that is according thereunto : So the rather it would be read to remove an ambiguity: that it be not understood of some strict examination of the judgment and rightconfacts of others: the line is here meant, that workmen in building make use of, Job 38, 5. Chap. 44.

righteonfueffe Or, juffice: for that is the term we use most in matter of judicature as when we lay do a man justice, and do justice upon a

to the plummet] Or, by leve!!, as before the word fignifieth the weight that hangeth at the lines end, to keep it first and caven, 2 King, 21, 13, indiment and justice by line and levell tor neither judgment without justice, nor justice without judgment: as neither any ule of the line, in such case, without the levell; no more then of the levell, without the line: fo that the meaning is, both joyntly, by both; though by a rhetoricall amplification, very familiar with this Propher, expressed by way of distribution; of which manner of speech, see on ch. s. 13.8 12.6.

and the hulfhall fweep away the refuze of lies and the waters shall over-flow the biding place] The effect of this first proceeding of God with them; to wit, the utter abandoning of all their vain confi-

the hail 7 Aftorm of hail, Ezek, 13, 11,---15, See

[weep away] As with a befome the like whereunto, fee 1 King 14. 10.ch.14.24.Or, as others, shovell away, as with a shovel; and others again, thrull out, as with a fork. Thus feveral Expositors, according to their feveral conceits, concerning the fignification of a work from this root, no where elic found, deduced, whereof fee on Jer. 52. 18. But the forementioned learned Annotator rendreth it flall burn up, because the word in the Ethiopick tongue, fignificth to burn, Mat. 3.12.8 12.40.and bail, befides that it bath a burning or parching quality, is oft accompanied, in florms, with fire, Exod. 9.24. Pfal. 18.

therefore of lies] Heb, of a he as ver, 15, but termed fo, here, not sently in regard of the ground of it, as there; but in regard of the effect of it, a hing refore as is in the should lay, Tour refore of lies fall power a hing refore; a retuge that thall not perform what it promifed, and what we prefumed or strift thall follows then when it should hand were in the So. Her. 7.4.8.27 fail you then, when it should stand you in stead. So Jer. 7.4. & 27.

the maters]The land flood, ver. 15.

overflow thehiding place] finall furratind your covert: of which, ver. 15, See ch. 16.4.8 32.2 a defe & of the pronoun : as Ch. 13. 22. Gods judements shall discover the vanity of your shifts, and ferret you out of all your hiding holes, Jer. 7.21. & 16.16. Ezek. 7.19. &17. 11,14, and all your deep defigns, and cunning projects, shall be a shed of thatch built on the land, that a shower of hail shall beat down, and the ftream of the Land flood, sweep away with it, Mat. 7.

V.18. And your covenant with death shall be distanulled, and your agreement with hell shall not stand] Ye shall be destroyed, notwithstanding all the courses, whereby ye suppose your selves sufficiently ecured against death.

Your covenant with death] Of which, ver. 15.

disanulted Heb.expiated. So Chap. 27.9.0r, as some daubed over; because the word is so used, Gen. 6.14. it shall be clean wiped away, as a writing blotted out, and a deed defaced and cancelled : for ic it is also, when fins are expiated with God, Chap. 43. 25. Col.

agreement Heb vifion: as chap. 21.2. & 29.11 here, rather, provifimasthe verb it comes of, fometime fignifies, to provide, Exod. 18. 21. See ver. 15 the fecurity, as we use the word, whereby ye make account, that ye have made provision sufficient, to secure your selves from destruction.

with hell]Or, the grave: as ver. 15.

ment on Joseph grave as very 3.

Brill not listed by all be of no force to fecure you So Chap. 1.1.

when the overflowing flowing flowing for the flowing of the flowing of the flowing flowing flowing, flowd, that page thereon, or, over the land, to wit, of Judah, chap. 2.7,3. and to did Sennacherib with his forces, ch. 16.1.fee ver. 15.

then [hall ye be treden down by it] Heb, and ye fhall beto it for a treading down as ch 5.5. the footrac, or florin, that ye now (coff at, and the bore of the flood, that ye now make but a jeft of, shall bear you down before it, with all your fupports, and shall tread you down hefore it, with all your fupports, and shall tread you down like dirtilee ch.10.6, ve. 3. The words, entirely may thus be rendred; For the featings of the survainability flood, or form, shall pass therow the land, and ye fhall be troden down by it or, for when the fcourge shall paffe thorow ye shall be traden down by it; as ver. 12.
V. 19. From the time that it gotth forth, it shall take you Heb. From

its paffing therew (as Ezek.5.17.)it fhall take your as I Sam. 18.30. from their going forthithat is, when they went forth : So here, when it paff ib thorow,or, At it paffeth over, it fhall take you: it shall furprize youras Ezek. 23.25. though ye fay, it shall not come at you, ver. 15.or, it shall take you away: it shall carry you away with it, as the word is used, t King. 14.26. Ezek. 22.25.

uled, t. King, 14,36. Exes., 22,235.

for morning by morning, fluttle paff over, by day and by night]

Heb. by morning, if woming is each, 10-0, 4, that is, as fome interpreteres, very early in the morning; as the thould flay it finall be upon
you, ere you are up, it shall furprize you in your deepel fecurity,
when ye leaf of all dramo if it, as we by the eping in your beds; or,

when ye leaf of all dramo if it, as we by the eping in your beds; or, morning after morning ; every morning, in a conflant and continued courle, it shall run over the land, again and again, day after day; and it shall purfue you incessantly, without intermission:it shall not fufferyou to reft, day or night, Rev. t 4.11. So the phrase is taken, Ezck, 46.13,14,15, and fo, by day, by day; for constantly, continually, every day, 16,68,19,86 71,11, It finall break in with that violence, that nothing thall be able to fland before it; and it thall pass over fo oft, that there shall be no escape from it. The Hebrew Doctors, fome of them, expound it, of Sennacheribs army marching night and day(fee Jer.6.5.) though not discovered until the morning, in which they entred upon Judea, ch. 10.28-31 but this is, as many other, one

of their groundless furmifes. and it [hall be a vexation, only to understand the report] These words are diverfly understood of Interpreters for some, by the word report, conceive to be meant, the wholesome doctrines, and serious admonitions, delivered by Gods Prophets to this people, as the word is taken chap. 53. 1. and they render the words, and it shall come to passe, that the commotion, or vexation, at least, shall make them to understand the word, or the doll rine, to wit, now delivered they shall then, at least, to their wo and mart, under stand and beleive, by what they undergo; and endure, the truth of that, which they will not now appre-hend: and this fuiteth well, with what went before, v. 9. But others, and to most of the Jewish Commenters, by report, understand the fame and sumour of the enemies approach as chap. 37.7. Ier. 10. 22. which alone should make them to tremble and quake for fear : fee Erek. 21.7. Hab. 3.16. and they render the text, it shall be a qualing oaly, or, it shal make them quake, only, to hear the report of itseither the report, alone, shall cast them into a fit of trembling; or, the report of it, thall affright them only; but no way conduce to procure any means of cleape; and the latter of thefe, do the Hebrew paules feem

vexation | So is the verb rendred, Hab, 2.7, that fhall vex thee, But in other places, otherwife; as Eft. 5.9. where it is faid of Mordecai, that he flood bolt upright, and did not move, or flir, to Haman; and Eccl. 12.3, where the keepers of the honfe, that is, the hands, or arms, as most conceive it, are faid to tremble, or shake, in old age : from whence divers render the word, here, no where elie found in this form, a trembling, or, a quaking; & fome other, a commotion under flanding it of that combustion and consusion that should then be in the land. Yet fome other, in regard that another word, in found very 8 A

neer it, is conflantly if it to a removall, Deut. 28, 25,2 Cliv. 29. 8. I that he may do his work, his strange work, and bring to puff his act, his 1ct. 15.4 & 14.9 & 29.18 & 34.17. Erek. 13. 46. Impoling this by least full below to be dead, by through during to pair his add, but transportion of a letter only to be the fame with that, render it in forein work. That is, to effect this heavy doom, and to inflor deed a commotion, but understand thereby, an amotion rather, a deportation, or removal! of them, by captivity, into Babylon. But one of the most curious Jewith Criticks, is of the mind, that those two wo.ds come from feverall roots. However it be, for the peculiar and proper notion of the word, certain it is: that both the terrour that the rumour of the enemies approach flould firike into them, and his prefence much more, together with the difmal effects of it, as well the commotions in it, as the removal of them out of it, would exceed- ple, fighting against those, ch. 29.2,3. Jer. 21.4,5. & 33.5. whom he ingly difmay, and feal up unto them the truth of the things, which they formerly made to light of Job 33.14. Ezek. 6.10. V.20. For the bed is fluit, that a man cannot stretch bimfelf on it;

and the Covering is narrower, then that he can weap himfelf in it] Or, For the bedsioch is to fhort, that one cannot fretch out himfelf on it, and the Coverlet too Strait for one to wrap himfelf in. The words feem to contain a proverbial kind of speech; the meaning whereof is that they should be in such streights and distresses, as all their wiles and thifts fhould not be able either to fecure, or fuccour them in, A similitude borrowed from one that lyeth in little case, by reason of the fortnelle of the bed-flock he lyeth on; and with as little warmth, in regard of the feantness of the bed-cloaths that thould cover him. And the Prophet might, peradventure, have some glance at their beds, on which they were wont to ly strutting at pleasure, with their rich bed-surniture hanging down on either side at large. See Amos 6.4. Prov. 7.16. and the like allufion, ch. 14.11. They feem too fireight, that would reftrain it to Jerufalem; that before being as a large bed; whereon men might ly and firetch themselves at pleasure, should now be cut short, and streightned in her former liberty and plenty-19.2.3, and those too nice, that would have this paf-fage meant of their affliction by night; as the next, of what, by day, they were to endure: Those too wide from the Prophets purpole, that would have it to intimate, the final number of those that should be exempted from deftruction; as if the covert of Gods protection were faid to be narrowed and to reach no further then the City of Jeiusalem only : and those no less, that would have it import a reclaiming of them from their idols; that they committed whoredome with: as implying, that though the marriage bed were large enough to hold man and wife, yet it was too threight, to take in an adulterer with them. See ch. 17.7, 8.

the bed |Or, bed flock, or whatfoever is laid under one to ly, and take reft on:as Pf. 139.8. alluded unto, Job 17.14. ch. 14.11, yet the word here uled, is no where elle found.

is that I hat a man cannot firetch himfelf on it] Heb. is short from firetehing out ones felf, that is, is fo thort, that one cannot fireteh out bimfelf on it, or in it: Of the phrase, see on ch. 23.1.2 desce of the pronoun, as ch. 26.13, for they feeminot fufficiently to express the force, or observe aright the tife of the word, that render the text, the bidding is to thort hang over: the word is no where elfe found, but one not much unlike it in the fame notion with it, Amos 6.4,7.

the covering Of which fee ch, 30.1 here in way of meraphor, or fi militude; the tourriet, or fuch bed cloaths, as are cast over a man to cover him, or to wrap himfelt in, for warmth, while he takes his reft. Exod. 22.27.1 Sam. 18.13.

narrower theathat be can wrap bimfelf in it Heb.is narrow in one cachering up himfelf : that is, when a man, because he cannot ly at full length for the flortnelle of his bed would fain gather up his body, that he might ly at more case, the bed-cloaths prove too scanty then to cover him, and to afford him any thelter, they thall have nothing to accommodate them, or relieve them, either under them, or over them, from above, or from beneath, See ch. 24 17,18.

V.21, For the Lord fall vife up, as in mount Peraz m] God fall come fuddenly and fiercely in upon them, as he did fometime upon their enemies and deal with them, in another manner, then he is wont to do with his people.

rife up JOr, frand up: he will rife, and fland up then, who now feems to fit ftill, and ye deem will fo ever do, Zeph. 1. 12. See chap.

as in mount Peraz m Heb. according to mount Perazim: as he then did, when he there discomfited, and dispersed the Philistines forces before David, whereof the place had its name, a Sam. 5.20.1. Chr. 14.16. See the like phrase, ch. 10.26.8 13.19.

he Shall be wroth, as in the valley of Gibeon | Be wroth; as Prov. 29. 9.or, raife b mfelf as cap. 14.9 thus, the rather; because it suiteth fitly with the former; w in the valley of Gibeon Heb according to the valley of G bean, as before: this fome refer to the flory of the discomfiture of the Amorites before Johna, John 10.10, where it is further related, that in the descent from thence to Bethoron. God flew many of them, with hail ftones from heaven, ver. 11, which forteth well with the florm of bail mentioned here, ver 17. But others rather deem, that one, and the fame flory, is in either branch, after our Prophets usuall manner, resp. Red. For the same flory that relateth that discomfiture, and dispersion of the Phil stines at mount Perazim, withall telleth us; that upon the Philiftines recollecting of them-I lves again, David, by Gods direction, upon a fign given him, of Gods fetting out against them, fet the second time upon them, put tiseuto fight, and pussed them from Gibeon to Gezer, 2 Sam, 5. 25.1 Chr. 14.16. bowbest, the Prophrt might have an eye to either,

this difinal judgment, upon the main body of his own people, grown now to luch an height of extream impiety and profanencis, ch. 10.6. called here, a flrange att, and a forrein work: either because admirable and wonderful; as ch. 29, 14, or because unusual and dreadful, as Prov. 23.33. or, because strange with God, as being contrary to his disposition, of himself, enclining rather to mercy, then to wrath, di, 27.4. Lam. 3.33.Fzck. 33.11. or flrange to him, in regard of his peowas wont to protect, ch. 37. 35. and to fight for, as at the times pointed to, in the words next before-going; and carrying hunfelf as a flranger, Jer. 14.8. yea, as an enemy, Jer. 30.14. toward thoso, whom he had formerly been as tender of, as any the most assession nate Parent, Father, or Mother is, or can be, of their dearest darling. Deut. 8.5. & 3 2. 10, 11. Pfal. 103. 13. Ch. 49. 14.

V.22. Now therefore be ye not mockers, est your bands be made from The Prophet here conculdeth his fore-going denunciations, with a ferious admonition to those mockers and fcoffers at the menaces of Gods Prophets, ver. 13, 14 advising them to forbear, and give over, this their profane and irreligious practice, left God ty them up the streighter for it, and lay the heavyer things upon them, Lev. 16.

bands be made firong Bands, for afflictions and freights, Pfal.66. 11.8 73.4.8 116.16, an allufion to fuch bands, as prifoners, and captives, are wont to be bound with, ch. 52, 3. Jer. 30. 8. the bands that God bladeth them with, will be too firong for them to break; and the more they now flight them, the fireighter and ftronger they are like to prove, See Jer. 28.10,11,13. though fome suppose an allusion to those bands, that as theaves of corn, so bundels of other trail also are wont to be bound up with, to make fewel of, or matter for the fire, Mat. 13.30. to which purpole, alfo, they expound fomewhat, v.26 but the Prophet feems not to have arrived at that fimilitude from husbandry, as yet.

for I have heard from the Lord God of holls, a confumption even determined upon the whole earth]I can affine you from God, that he is fully refolved, without further delay, to make an utter riddance of fuch of you, as fo continue, thorow the whole land, See ch. 10,22,23.

V.23. Give ye ear, and heare my voyce; barken, and hear my speech] Or, Attend, and hear, what I fay. Being to give them further affurance, that God would not always be menacing; but would at length inflict; and withall, to declare the equity and wildome of God, in the manner of his proceedings, by an argument taken, from the usual practice of husband-men, in the tilling of their ground, and in the disposing of their grain he doth by those terms thus reiterated, labour to rouze and flir them up, to a more ferious confideration of what he was to deliver to them. So v. 14. See the like, ch. 32.9. Now the husband-mans prudent, and provident practice, & difereet carriage of his bufiness, is observed and described here, 1, In the preparing of his ground, for receit of feed, v. 24, 2. In the manner of casting in his feed, ver. 25.3, in the course he takes for the beating our of his grain, ver. 27,28.

V.za. Doth the plowman plow all day to low? doth he over and break the clods of his ground:]Or, will the ploreman be all day (that is, continually, as Plal, 44.22.) plowing, or opening, and harrowing his land > the disjunctive is wanting; as chap. 17.6. Plal. 04. 16. The verb is, in a notion, of a continued aft, or employment, as loh. 2.20. Fourty and lix years hath this Temple been built that is fo long bath it been in building: and the term of continuance, belongeth, as well to the latter branch, as to the former; as Pf. 44, 15, ch. 58,13. The meaning is, as the husbandman is not alwaics about any one work, but hath his feveral times and feafons, for his feveral employments, he is not alwaies plowing, or harrowing his ground; but when he hath fufficiently opened it, and broken the clods, and levelled the furface of it, he casts in his feed : and when the crop is come to maturity, he thruits in the fickle, and cuts down the corn, and after thresheth out the grain; and hath his time, as well for thefe, as for those foregong employments : fo the Lord hath likewife his times and fealons, for his feveral works and dispensations, as well of judgment, as of merey; and will not therefore alwaies be admonishing, and menacing, by the ministery of his mestengers; but will at length, proceed to execution, and make good his menaces upon those that continue obstinate, and flight the warnings that now are given them, Gen. 6.3. Ezek 12.28. that which before the Prophet warned them of, v. 22. implying, as some conceive also, in those words, that Gods harvest time was now at hand, ch. 17.5. Ezek, 7.10,11, Joel 3,13. Rev. 14.13.

break the clads] Whether by rake, or mallet, or harrow, for the word hath no special notation, that may restrain it to any one particular It came after plowing, Hof. 10.11. and was, it feems, done ordinarily with some instrument not unlike our harrow drawn over the land, fish plowed, by some beast, Job 39. 10. Thence a stell seems to have had its, name in Hebrew, as properly signifying fuch an one, as is uled for tillage, Jere.ma6,18, Micha 3.

V.25. When he hath made plain the face thereof, doth he not caft abroad the fitches, and featter the cummin, and cast in the principal wheat, and the appointed barley, and the rye in their place? He doth not

Chap.xxvij. plow, and harrow his ground to no purpole; or fpen I his whole time, for receit of feed, and tire out himself, in an endless course, about that one cm ployment, or fit down and proceed no further, when he hath so done; but when he hath fitted his ground for the receit of his seed, he then committeeth it to the ground, disposing of each fort of grain in his feveral quarter, according to the nature of the feed, and the foil, That which the Prophet illustrates, by a particular recension, of fome of the special forts of grain, and leed, then most in use, Now if it be demanded, how this fitteth the Prophots purpose, to wit, to intimate that God will not be alwaies admonithing and menacing but will, at length, proceed to execution, fince that, howfoever, the breaking up of the ground, and the breaking of the clods, may in the spiritual husbandry, 1 Cor. 3.9. Not unfiely resemble the pains, that the spiritual husbandman, 2 Tim, 2, 6. the Minister of God, taketh about the fitting of mens souls, for the receit of the spiritual feed, Luk.5.8, 11.0f Gods word and grace, Jer.4.4.Hof. 10.12,13. And that threshing, be in Scripture, an ordinary emblem of afflicti ons, and fufferings; Of which fee chap. 25, 10. Yet the fowing of the feed, may feem not fo fit to represent Gods execution of judgment; and is both in the places, above pointed to, and ellewhere also, com monly used another way. To this it may be answered, First, that the same similitude, is in Scripture, many times, diversly, vea, contrarily, made use of Of which, see on chap 27.12 & 64.6.8 66.14 Secondly, that it is sufficient, that it holderh in the general, to wit, that as the husbandman is not alwaies about one work, but having dispatcht that which he hath in hand, proceedeth unto that that in his course of employment, is next to be done; fo God having for some competent space of time, taken pains, by way of persualion, and premo-nition, with his people, doth, in the next place, proceed to that which in the course of his just, and most pradent dispensation is next; to the execution of judgment, with those that will take no warning but refuse to be reclaimed, and reformed, by the former, 2 Chr. 36. 15-17. Thirdly, the lowing of feed, is not altogether unfit to refemble the execution of Gods judgment, partly, in the feattering of it upon the ground, Levit, 26, 33. Deut. 28, 64. chap. 24. 1. partly, in the throwing of it into the ground, and for a time, as it were, burying it there, Pf 26,5,6, Ezck, 37.11,12.

20hen Heb.if, as ch 4.4.ludg.21.21

be hath made plain By breaking of the clods, that made it uneven and unequal. The word in this form, and thus applyed, is no where

the face Or furface of it; as Chap. 27.6. Eccl. 11.1.

cast alroad) Or, disperse, A word, which I find not any where elle used of swing, save here:but of dispersion, by way of captivity, and discomiture, very frequently, Deut. 4, 27, Pfal. 18, 14, 8, 14, 6. chap. 24. 1. & 41.16. Jer. 18.17. Ezek. 36. 19. and not without fome special ground, therefore, in likelihood, made use of

fitches The Hebrew word, here used, doth not fignific fitches, or tares, no more then the Greek word, fo rendred, Mat 13.25. And there is another word rendred fitches, Ezek. 4.9. but the feed of a plant, somewhat like to our cockel, called from the blackness of it by the Greeks, Mendellor by the Latines, Nigella, & by fome, Girb, Pliny

featter Nor do I finde this word, used elsewhere of fowing, but of Wrinkling bloud or water, for expiation, oft, Exod. 24.6. Levit. 1. 5. Num. 19.20. Ezck. 36.25 and of feattering fire over the city, as a lymbole of Gods wrath to be poured forth upon it, Ezck, 10.2. It suiteth therefore well here; and it forteth well with fowing, in which men are wont to lay their feed on heap; greater or lefs, but to featter it fo, that it may light in a convenient distance asunder; that which no, that it may hent in a convenient aniance animal; that which teems alluded to in another term, Prov. 11.24. & Plaim 11.2.9, as the Apossile explaineth it, 2 Cor. 9, 9, 10, 16. applyed also to warlike, and wrathful dispersions, Psalm 89, 10. Joel

cummin] A feed, it feems, in much use with them: as well as with us; though of meaner reckoning. See Mat. 23.23.

the principal wheat | So the most; from a term that hath a notion of principality, and prevalency, Judg. 9, 22, Hol, 12.4. Whence Sarah, Gen. 17.15, 16, and Ifrael, Gen. 32, 18, And the word fo taken, implie a greater care, that the husband-man hath in procuring the choice, for feed especially, of this more noble grain, then about those other of less esteem. Howbeit, some read it, the wheat in a principal place as making choice of his chief ground, for his principal grain. And fo there is a defect of the particle in, as v.7. and of the lubject, as verf. 4. Others, in meafure, as a word neer it fignifies, the same with our English, Levit. 19.39, Ezek, 4.11. And so it should intimate his discretion, in proportioning the quantity of his grain, to the ground that is

the appointed backy]Or, as fome, the marked barty. That is, say they, fer apart for feed in a lack, with a mark set upon it, for choice grain. But some other render it, the barly in its appointed place, or, the place marked out for its as alluding to certain marks fet up in the fields, to flew how far fuch and fuch grain, or feed, flould be fowed. The defect of the subject, as before; and this the rather, because the word, barly, is in the Hebrew a feminine; whereas the participle, here used, ismasculine : the word is no where else found in Scripture. But the Rabbines use it, for to design : and a word thence derived, for rows, whether ridges, or trenches, defigned

the eye] So it is rendred, Exod. 9.32. Howbeit, the plural makesline of it, is after the old Latine, by ours, rendred, fitches, Ezek.

in their place Heb.in, or, within, its bounds. For the particle, in, is, as before, wanting; and the promain is fingular, and feems to be-long to this laft; being mafculine; because the word feed, or grain, is fuch: and because the word fignifies a bound, or border, some of the Jewish Commenters would have the meaning to be, as if it were faid. He will fow his wheat in the principal part, or the middeft of his field; but the tye in the verge, or the edges, and borders of it. neither fo good, oft time, nor to fafe. But that feeins not fo well to fuit with the context. The intention of the Prophet feems to be, to thew the husbandmans diffretion, in fowing his feed, neither confounding, and mingling his feed, of feverall forts and kinds, one with another, Deut, 22, 9. nor cafting them into the fame ground; but affigning unto each fore and kind, a feveral place; and that fuch, as is futable thereunto. Thereby implying, also, that God though after admonitions and menaces, he proceed to a further matter, unto execution of judgment, yet he doth that also, with much diferetion, according to the divers dispositions of those with whom he hath to deal. Of which also, more after, ver. 27.

V.16. For his God doth instruct him to diferetion, and doth teach him] In thefe words, thus read, thould a reason be rendred how it commeth to pass, that the husbandman carrieth himself so discreetly, and prudently,in these his affairs, to wit, because God hath endued him with wildom, and diferction to to do, Job 5 5, 1 1, as implying, that God would mach more do all things, fo, himfelt, who had taught the husbandman fo to do, And this, no doubt, is intended throughout the whole passage. But yet there is another reading, that seems more agreeable, both to the words of the text, and to the course of the context : for thus the words lye in order, and run word for word. And he beatth is out, according to that courfe, that his God teached hm. According to which reading, the Propher heer paffeth from the husbandmans different on dispoing of his feed, after he hath fitted the ground for it, and his different in threshings, and bearing it out, propounded in general terms in this verse; together with an intimation, how, and from whom he learned so to do, but more particularly, declared, in his divers dealing, with divers forts of grain & feed, in regard of the divers nature, and quality of them, v. 27, 28. And this Expolition I finde approved, and confirmed, by the late learned Annotator.

For] Heb. And. Which here need not be altered.

he dath infruit him So most both Jewith, and ours, applying it to God. Yet some of either, otherwise understanding it of the husbandman. Among thefe, one of our renders the word, He bindeth it my; conceiving it to be meant of the husbandmans binding his crop up in sheaves and bundles, after it is cut, Mat. 13:30. But though the word binding come neer to that of chassising, here used, yet they are word a vising come neer to that or continuous, mere usus, yet mey are divers; and its this, not that, that we have here. Again, one of the Jewill Doctors understanded it of his breaking, the clods, to make the ground level, ver. 18, 26. And one of ours, (whom I uppose to come home to the genuine fense of the place, he beatesth it. out, to wit, in the thirefing of it, to fever the feed, o. grain, from the stalk, or straw. The word fignises, first, and properly to beat: And so would be rendred in some other places: as 1 King, 12.11.& 2 Chr. 10. 11. My Father did beat you with whips, but I will beat you with hook. ed feourges. Or, as some of the Jewish Criticks, with brambles. See Judg. 8.7, 16. Sure the term of challing fitteth not there : for the complaint was not of any thatp penalties for mildemeanures; but of heavy taxes and burdens, laid on them, for the maintenance of his state. And so may it also be rendred, in divers speeches of Solo-mon, concerning the correcting of children, by beating them with the rod; as Prov. 19.18. & 29.17, and of the use of the rod, in this piece of husbandry, fee ver. 27. which feemeth, also, to have an allusion, to that manner of chastiling children with the rod.

to differition Or, according to that course, for the article here is figuificant. Heb. judgment, as according to judgment, Job 32.2.ch. 32.1. Jer. 30. 1 f. fo for the phrale. But the Hebiew word judgment, is far larger then judiciary proceedings, and is used frequently, for any course, custome manner, or usage, good or bad. So I Sam. 2,13 the manner of the King, 1 Sam. 8.11. fo Judg. 13.13. what fhall be the manner of the child that is, what course is to be taken with him and, 2 King 2.7. what was the manner of the many that is, what manner of

his God That or which his God:a defect of the relative, as ver. 1 2. hu God; the husbandmans God, as well as the State I man; and the Pefants, as well as the Princes: for they are all, alike, the work of

teacheth hind God teacheth the husbandman how to manage his ground, and to fow his feed, as well as the Warrier bow to handle his weapon, Pfal, 18. 34.8 144.1, or the Ruler how to fway the fcepter, Prov. 8.14-16.ver. 6.chap. 32.15, 16. One of the Rabbines tels as that his Father thus expounded this veile; And he beateth, or breake (to wit the clods) to pieces, and his God caineth upon it or, And when he hath by beating broken the clods, he expecteth what time his God will rain upon it, to make his feed come up, having done his endea-8 A z

because he will not ever be threshing it]Heb. for (as ver. 17.) he will vour, he expects Gods bleffing upon his labours, without which, all not for ever threshing thresh it. One reason, why the grain is prefer-ved from being builzed and battered; because the husbandman would be ruftrate, Pfal 65.9-13. Zach. to. 1 Jam. 5.5. alluded to, Hof. 10.12.a place not rightly readithis difference of vertion artieth from 10.1.2.4 place not regardy reasonn americae or version anext from the various use of the word, signifying primarily, to cast, Exod. 15.4. Prov. 26.18, then more especially, to cast on: arrows, to shoot, 1 Chr. 10.3.2. Chr. 26.15, to cast forth, or deliver doctrine, direction, or indoth not fuffer either the fled to pass incestantly over it, or the beafts to trample over-long upon it; but when it is once beaten out of the husk, and beaten off from the ftraw, he then flayeth his hand. Aruction, to teach, Deut. 17.7. Plal. 32.8.v. 9, and laftly, to call forth and leaveth further threibing: Nor is the husbandman always threibing his corn; nor is God always chaftifing his people; it would or pour down showers, to rain, or to water, Hol. 6.3. & 10.12 Prov. 11. 25. hence also that ambiguity, ch. 30. 28. But the text, plain and break their hearts, if he should so do, Pl. 103.9. 125.3. ch. 57.16. free, of it felf, feems over-much squeazed, to force, it to this Lam. 3.31,32.

V. 27. For the fitches are not threshed out with a threshing instru ment : neither is a cart wheel turned about upon the cummin: but the fitches are beaten out with a staff, and the cummin with a rod] What was spoken in general, v.26.of the husbandmans cautious & discreet carriage, in the threshing and beating out of his seed and grain, is here further confirmed, by an enumeration of some of the forementioned particulars, and his various dealing with his feveral forts of them. And his diferction and caution, is in two things observed : First, in that he hath gentler ways for the beating out of the tenderer feeds, then those, that he useth about the harder grain.

And secondly, that though he makes use of some harsher means, for the threshing out of the harder grain; yet neither doth he keep it continually under the cart, or the hoof; (the means mostly then uled)nor doth he fuffer it to be bruiled, or beaten to pieces, as are the clods, v. 24, and to spoyled by either, v. 28. The intent of the Prophet being to shew that God hath divers forts of dealing, for divers forts of Delinquents, according to the nature and quality, either of the offender, or of the offence, ch. 27.7,8. and again, that even when he dealeth more roughly, then ordinary, with his own people, being refractory, he doth it not with fuch rigour, as utterly to destroy

the fitches]Or, gith. See on ver. 25.

an piena jongan, see on ver. 25.

a threshing instrument] Not any such, as we in these partsuse;
but a kind of sted, or ster, drawn on wheels, shod with iron, be fer
with spokes, or teeth, which they drew over the coin, to strike out the grain. Of it mention is again, ch. 41,15. And this was used, for the beating out of their bread-corn, v. 28. the harder fort of their grain, fuch, as was the wheat, barly, and ry-, mentioned.

v.25.

neither B Heb. and is, the negative, wanting, is supplied from the former branch: as Deut. 33.6. Prov. 30.3. & 31.3. otherwise, the co-pulative must go for the disjunctive: and for or as Gen. 2.536. Job 6. 22,23.Sec v.18.

22.33.5 ecv. 3.8.

the cast-whetel] The wheels of fuch a cart, or drey, turned about] As it is viced to be, in drawing over the corn: thefe feeds are too renders, to endure inch rought judge, and therefore, in flead of the fled, and the wheel, a find judge, and the content of the two, and a red, or rwiz, for the beating out of the flet render of the two, and a red, or rwiz, for the beating out of the other, that cannot fadge fo well with the flait; as in challfing of flurdy fervants, a cane or a cudgel is sometime used; in correcting of a tender youngling, a twig, or a rod, which we use to lay, will break no hones.

V.28. Bread-corn is bruifed] Thus is the text generally rendred and read; fave that some for brusted read ground for it must, saythey, be ground, before it can become bread: and fome, though it be threshed. But neither doth the Prophet here meddle with grinding; nor doth the word fignific to thresh and being read, as it is here, affirmatively, this branch fhould run directly counter to the close of the verfe where the same word is used, and that withall denied, that accordwhere the tank won't successful that within a nemera, that decor-ing to the received reading, is here affirmed. I suppose, therefore, that the negative is here wanting, to be supplyed from the verie nex before, as it was there supplyed, in the latter branch, from the formers of it is in many places of Scripture, Job 23,17,18'al. 9.18. 91.5,6 where it is thrice supplyed in two verses, from the first branch of the former verse. Thus then the text would run. For the gith is not threshed with a drey; nor is the cart-wheel turned about upon the -Nor is the bread-corn bruifed, Or, if that feem better, the disjunctive supplied will help it as well; and then the text may be thus rendred, For the gith is not threshed with a dreyor is a cart whielturned about upon the cummin, - Or, is the bread-corn bruifed. And the defect of the disjunctive is no less frequent. See 1 Sam.20.12.2 King.9.32. Job 6.6.8 8.11.8 11.7.8 13.9.ch.17.6. & 38.14. The meaning then is, the harder grain, such as bread is ufually made of, as wheat, barly, and rye, though the drey be drawn over it, and the iron-wheel bruize the firaw and falk of it, which the husbandman doth not fo much regard (See ch. 5.10.) and the beaft be suffered to trample upon it; yet is all this carryed so cautiously by him, that the grain is not mauled to pieces, or marred; which he fur

the confirmed in the words entiting.

read-corn]Heb.bre.ad.bre.ad.for evin, whereof bread is made, Plal

104.15.Eccl.11.1.ch.30.23.as evin, for bre.ad, that is made of corn. Lam. 2. 12. Zach. 9. 17.

is broifed]Or, beaten to powder : fo the word properly fignifieth. Exod. 30.36. & 32. 20.2 King. 23.6. and fo it is uled affirmatively, where mention is made of the enemies of Gods people, Chap. 41 15.Mic. 4.13. but fo is not the hulbandman wont to do, in threshing out of his grain, that especially, which he intends to make bread

nor break it with the wheel of his cart, nor bruize it with his horfemen] Heb, and break it: where again, we have either a defect of the negative, necellarily requiring a lupply thereof, or, the copulative put in the room of the disjunctive as v. 27. The words may well be rendred, nor fhall his cart wheel break it to pieces; nor fhall his horfemen, or iron teeth, any of them grind it to powder. A feemed realon, why the grain is not spoyled, because the husbandman is carefull so to order the matter, that neither from the beasts hooves, nor from the wheel of the cart, notwithstanding the iron spokes of it, the grain shall receive any such harm, as thereby to be made unuscul. So God, though he exercise his sometime, with harsh and heavy things, Pf. 60.2. 3. & 66.11,12.c. 10.6. yet heat tempereth the affliction to their strength, Plalm. 103.13,14.1 Cor. 10.13, and so disposeth things, in his most wife and holy providence, that they shall not, in, or by the fame, perift, Erck. 11.16. Luk. 21.16, 18. Rom. 8.28. Some read the words that his cart-wheel may not break it; nor his iron spokes, bruize it; and then this is given only, as a reason, why he doth not prolong his threshing. It cometh much to one, whether way it be

break it] The word is fo rendred, Deut. 2.15, and might well fo be alfo, Jer. 51.34.2 defect of the pronount as ver. 20.

allo, Jer. 51.34.a delect of the pronountary ver. 20.

with the wheel of his cart] Or, his cart wheel, whereof, ver. 27.

nor braing it Jor, beat it to powder, as before; nor feementh that to have place here; he will fo deal with it afterward in grinding it at themill, but in not threshing it on the floor; it would not fit with the matter thereby here refembled.

with his borfemen] That is, as fome, those that guide the fled which the hories draw; or, as others, the hooves of the beafts; either those that draw the drey, or that themselves tread out the corn, Mic. 4. 14. for that manner of threshing was usual also in those parts; whence the Law:concerning the not muzzelling of the Ox that rode out the corn, Deut. 25.4.1 Cor. 9.9. and fo the old Latine, But the word, that fignificth an hoof, though in found fomewhat like this; yet is of another form and mould, and rifeth from a diverse root. And the Hebrew Criticisk tels us, that the word fignifiest thole is on 1904es, or 1eth, that the care wheel was befer with; so called, because they resembled the rowels of horsemens surround they observe here a double Synax, that which our version followeth, which being admitted, there is a defect of the instrumental particle; as ch. 17.5.9 and that which was before exhibited; which if we follow, the word must be taken distributively; because the noun is plural, the yerb singular: as Job 12.7. Joel 1.20. Howbeit, the learned Annotator would have the word rendred borf men, to fignific borfes, both here, and elfewhere: as ch. 21.7.9. & 22.6.1 Sam. 8.11. & 2 Sam. 1.6. none of which places, yet feem necestarily to evince that notion of

V.29. This also cometh forth from the Lord of Holls, which is won-derful in Councell and excellent in working The word, This, the most suppose to have reference to the discreet, and prodent carriage of the husbandman, in the thrething out of his grain, asproceeding from the same ground with the former, in the earing of his land and diposing of his seed, thereby implying, that that God, who hath taught him to use such discretion in matters of lesse moment, will much more carry himself most wifely and providently, in matters of greater weight; as well in the execution of judgment, upon oblinate wicked ones; as also, and that more specially, in the chastifing of his children fo that, though he proceed in just feverity in the punishing of the one; yet he will have an eye still unto the indemnity of the other. See the like argumentation, Plalm. 94. 10 Yet fome other refer the word, to the devastation of the land of Judah, before menaced, v.23. either by the Aflyrian, or by the Chaldean forces, or both; as proceeding from an appointment of God, and the enemy therefore coming, as with a commission from him, ch.ro. 6, let. 25.9. But the former seemes to flow more naturally from the course of the

which is]Or, who is, rather; because of a person, a defect of the relative:as v.12,26.

lative as v. 12, 26.

Is wonderfull in counfell | See chap. 9.6. | Heb. maketh Counfell wonderfull: Or, doth wonderfully but the former rather, that is, taketh strange and wonderful courses, according to his secret counsels and purposes, both for the destruction of his enemies, and the protection of his people, Chap. 25. 1. as Pfalm 31. 21. he hath made his kindness wonderful: that is, he hath done wonderfully out of his kindness, or doth wonderfully kindly. See chap-

and is excellent in working] The copulative is wanting : as chap. and is execution in moning of the computative is waiting is a cross-ty. 1.Heb. magnifeth, or maketh great, mildome; or, dosh greatly, or magnificently in mildome; that is, dosh exceeding mildy: 1s Gen. 19.19. thou but magnified thy kindnesse; that is, done exceeding kindly. I

Chap. xxix. render the word here used, eather worksome then working for which a tertifalem, by Senarcia in and to extend it felf no faither. I never find it used or then effence, or fulft ree, which it feems tometime to import, Job 30.2.2.or, the thing it felf, as some other hace and Job 11.6.8 Mic.6., because whatsoever the word may, in those other places, fignific, it feems not to fuit fo well here: But, in m. dome, or true wildome, as fome; or found wildome, as others render it. for wildome, indeed, it is apparently taken, Job 12. 16. compared with v. 13. Prov. 2. 7. compared with v.6. Prov. 3. 21. where this, and diferetion; and Prov. 3. 14. where this, and counfel are linkedtogether. In either branch there feems a defect, not fo much intertogener. In entirer training there are the indirect of the preposition which our version largests and supplies; as of the pronoun, experted in those places pointed to; his counsel, his middome: the like defect, Chapter 27, 9, and oft ellewhere; and the common use of the phrase feems here to require it.

CHAP, XXIX.

Ver. 1. VV O to Aviel to Aviel the City where David dwell In this Chapter is contained a fad Prophecy against Jerusalem; and consequently, the whole State of the lews, whereof that was the head City, threatning the destitution and destruction of either; yet concluded, as our Prophets usuall manner is, with gracious promifes of mercy, and reflication a-

Bann.
110 to Ariel to Ariel 1010 to 111 Ariel : as chap. 10.5.8 18.1. the
word fign. fi. th., a.m. biy box. Cook box or you of God; as, mountains
of God, Pfal. 36.6. and trees of God, Pell. 104.16. and fo it feems taken, 2 Sam 23.10. Iwo Aries, that is two mighty lyons, or lyon-like men : and fo alfo, 1 Thr. 11.2 2 but here, in a more peculiar manmen: and to ato, 1 and 11.2 Dut nere, in a more peculiar man-ner, ac conferenced to Gods, fervice, is the brazen alray of burne of ferrings, or alled Ezew 43, 15, 16, not, as fone superflitious Jews, in regard of tome peration it thould have to the Lyon in the Zodiack, but because it seemed as a 1/00, to devour the bodies of those beafts, that were by the fire, continually burning upon it, confumed into athes, Lev. 6.9, 12, 13 for are is faid to devour, and to be fed with fuch matter, as is thereby confumed, Lev. 3, 11, 16, chap. 5, 24.8(11, 5, 5) racior, then as fome, because morning and evening some beaft was offe ed to it, as :0 a 'yo . for his daily diet. Num. 28.2-4. It is that, that shere after, ch.31.9 callen Gods chimney, or furnace, put here, for the 1 emple, the place of it; the ruine whereof, is here threatned, together with the City of leruf tlem, wherein the Temple flood, And it in twee ' be conceived, as spoken by way of compellation, O Arid; bear is the verb, next following, is in the second perfon, a spoken to the mole that either attended it or reforted to it for lac fire & or the more amphalis, the word is reiterated, as, O Je rul alem, Jerufalem, Mat 23, 27, and fo, alfo, would fome have the text taker here, as ther delivered by way of lamentation : Alas, Ariel, Arielias Je . 13.27. But I rather follow the former, as feeming bet ter to fuit with the words enfuing.

the City Or of the city or in the city for the particle in is oft wanting as Chap ::8.7.that belongeft to it, or art fluate in it, Ezr. 7.17. or, it may be read, tollowing the received vertion; and to the City, or, thay be the copulative: as Chap, \$2.6, for the defluction of the city, as well as of the Temple, is denounced, v.z. and fo it would as gree firly with their exposition, who by the Altar, suppose to be meant the Temple, and mount Moriah, on which it floud, 2 Chr. 3. 1. by the city of David, mount Sion, where the Kin. s Court was, I Chr. 11.7 and fo deftruction, of both effates, together denounced. But I conceive it rather, to be added, by appolition, in way of explimean, I tell you it is the city of Jerufalem, therefore by way of anticipation, here fo terme I, because it was to be made as another A.iel, v.z. See the like, ch. 14.10. and the city, put here for the inhabitants of it, whom, in the next branch, he directs his speech un-

where David dwelt]Oc, wherein, or, in which David dwe't because a defect not of the adverb, so much as of the preposition, and the relative according to the Hebrews usuall fyntax, as, 1 Chr. 15. 12.2

dwelt]Heb.encamped:whereupon,fome render it, which David encamped against, 2 Sam. 5.6.7 others, which David fortified; because it is faid of the fort of Sion, that David dwelt in it, and called it the eity of David, and built round alout it, 2 Sam, 5.9, but the word is uf-ed fomecim: fimply, for to dwel, as Nch. 9-30. Mention is made of David, the rather partly to mind them of him, from whom they had degenerated : as 1 King, 11 4,6,12.8 14.8 and partly to let them know, that no fuch relation, or external priviledge fliould exempt them, from delerved deft uction, Jer. 7 4, 1 4. Mat. 3.9, 10. See chap.

adde ye yeer to yeer; let them hill facrifices Or, proceed ye from yeer to year in procuring, or causing your festival facrifices to be flain. Keep your yearly feafts, while ye may, ye inhabitants of Jenulalem, for ye thall not keep them long, Exod. 13.14. Lam' 1.4. nor thall your vain | full of gore blond, and the dead bodies of men flaughtered, afconfidence, in your facrifices, long continue, ler.7.14,21. Yet I fuppofe this no fulficient ground, for their opinion, who hence gather, 7,8. Lam 4.15.
shat this Prophecy was delivered just two yeer before the nege of unto me] Beca

then that expedition, which fome entaing pallages feem to

and resolvated] As ver 14.ch 52.t. test them [till] That is fay found, let the Pricas kill: but the word feems indefinite, let facerfies be flain: add \$z=--test them [43] is then erific s t that is, caufe faerifices lill to be flain : as chap. 47. 1. thou finale not add, they fhall not call thee : that is, thou fhalt no longer be called : and Hol. t. 6. 1 will not add, I will not have mercy any more : that is, I will not continue fill to thew mercy; and Prov. 23.35.1 will add, I will further feck after it : that is, I will again feck after it fill.

Sec v. 4. kill Some of the Jewith Criticks suppose it, to be a standing verb, as they term it, in the form here used, and render the text therefore, let Jacophers be slain, as the direct Grammarical construction of it; or, as others, whom the old Latine concurs with your feasts, or facrifices, shall be cut off, and fail, by occasion of the encmics, either fiege, or furprifal of the city, Dan. 11.31, Lam. 1.4.& 2.4. But most take it, for a passing verb, as in another form, it is used for to cut, or to lop, chap. 10. 33, 34, and those that so take it here, suppose it, to signific to behead or, to cut of the head of a bealt, because the chaldee Paraphraft so useth it, ch. 66.3 and some of ours so

flain, and lacrificed at, and in their folemn feafts: as Exod. 23. 13. Pfal. 118. 27. for they feem wide, who because the verb is ufed of lopping, or cutting down of boughs, or branches, chap. to 34. would have by this term underflood, not the beafts that were flain; but fuch boughs, or branches of trees, as at 'ome of their feftivals, they were went to cut down to build them booths and at bours with, or to make tile of otherwise, Neh. 8. 15, 16. Mat. 21. 8. Howbeit, their conjecture is not improbable, who deem this prophecy to have been delivered, at the time of fome folenin feaft: the fcope of the Prophet, in this pallage, being to check their jollity, and to control their lecurity, and vain confidence, in the facrifices then offered: to ch. 66. 3. Jer. 7.21. Hof. 9.1. Amos 4.4,5. & 5 21,22.

V. z. Yet I will diffrefs Ariel, and there fhall be heavinefs, and forrow: and it [hall be unto me, as Ariel] For all the jollicy ye now make, and enjoy in your festivals, and the fasety, and security, that, in regard of the present performances, ye promise to your selves; yetneither shall ye be able, by any force ye can make, to rid your felves out of the freights, that the enemy final pur you into; nor by any rices, performed by you, so to cause him nor to joyn with, justly in-incented against you, as to cause him nor to joyn with, and affile the adversary, in so pressing, and oppressing you, and your

7:17 Heb, And, But fo alfo, chap. 17.6. I will diffres Not the enemy onely, but I my felf by them, and with them. So they complain, Pfal. 66, 11, 12, Lam. 1, 5, 12-15, & 2. 1-8.& 3.1-17, and foch. 22.5. vcr. 3,5.

Ariel] Not the city onely, but my temple also, and mine altar, Lam.

heavisesse, and forrow] There are two words in the Hebrew here. of the fame notion, and arifing from the fame root, as if we flould asy mouraing, and mount fluids or, grif, and gricouffiel. And the feems to have been an ultial form of levels among them, whereby to express an extremity of g. ief and heavinels. For the fame is tound alfo, ufed, Lam. 2. 5. rendred there, mournin, and Lamentation. See the like hereunto, ver. 1.4. Such heavinette they thould be in, as in regard of their own prefent diffrelles; fo to: the overthrow, in especial manner, of the temple and the altar, as it followeth there, Lam. 2.6, 7. Or, as those that restrain this to Sennacheribs cation; O Ariel these city; as if he had faid, if ye ask, what by Ariel, 1 invalion; for their brethren flain abroad, in the cities of Judah, chap. 10.6.8: 36.1.

and it Brall be unto me, as Ariel] That this passage hath reference to the city of Jerusalem, before mentioned, ver. 1. is generally a-greed. But it is diverfly expounded; some read it, as in the time paft, becaufe (as chap. 64. 5.) it hath been unto me, as Ariel; that is, pass occupy (as chap, on 1.) It can occur not one, as write; that is, as a firee Lion. See let. 12. 8. Or, it find the as a firee Lion, before with the phe ds, or hunters on every file. See chap, 3.1.4, Je. 12.1.2. (Ezc.k. 19. 8. Others, If find it eas died; that is, the city deall be in the fame diffres, that the temple, and the altar thall be in. But this feems but a poor expression; for the city might be in ditrasteems out a poor expression; for the cry might be in di-friefs, and yet nor the temple; whereas the temple flash fin, in the head, and heart of the city, that could not be in any di-frielle; but the city, of incefficy, until first flobe. Others, there-fore, the city flash be, on every like, encompatied with flain men, as the Itar is wont to be, at fome folenm telliv I, with beatls, brought for facrifice, and the people that bring them, Pfal. 26. 6. & 118. 27. or, it shall be encompatied with stain men, as the alter is wont to be with stain beasts; which they understand of men not flain without it, bur round about it by Sennacheribs forces, Plat. 79. 2, 3. Or, laftly, which I take to be the genuine tenfe, the whole city thall be as an driel, as the altar, and the place where it flandeth; it shall be all on a light-fire, all ter the furprifal of it, 2 King. 25.9. 2 Chr. 36, 17, 19. Pfal. 74.

untome] Because all this, as before, was shewed, from God inflict-

ed on them for their fins, ch. 10,5. So the Lords flain, ch. 66 16.

V. 3. And I will camp against the round about, and will lay siege against thee with a mount ; and will raife forts against thee 1 will bring in an enemy that thall, on every fide, befiege it. ver. 8, my felt commanding them, as in chief, ver. 2. Joel 2.11,25.

commanding them, as in chief, ver. 3, 1941 3.11, 35.

yii! Lump] a be being, puber D and etcamped/ver. 1.

q ziafl thre? A change of the perion; as ch. 1, 29, and ellewhere.

yound about; Heb., at, or, in amanter of a ball, or, a globe, Sec. ch. 2.

18. A phrafe, not unufual in other languages for fo they fay, a globe

of funditors; in Latine. Or, as former ceal si, with a ball. The particle,

with, as in the next branch Jupplyed: that is, fay they, with a vound

with a very color of the yound. Which they oather from a camp; for their camps used to be round. Which they gather from a word used I Sam. 26.5.

How the fact of th nough to a mount. The other feems to come within compais of the next branch; and must be understood collectively, if it be admitted.

See Ezek. 26.8,9.
V. 4. And thou fhalt be brought down, and shalt speak out of the ground, and by fpeech shall be low out of the dull; and thy voice shall be as one, that bath a familiar forit out of the ground, and thy speech thall whifper out of the duft | By thefe thy diffrelles, thy former pride thall be pulled down, Levit, 26,19,ch,2.11-17.8 5.15. and thou fhalt not talk fcornially and carry thy felf prefumptuoufly, and infolently, as now thou doft, ch. 18, 14, 15 but thalt be glad, in fubmifs, and bale manner to petition the enemy, ch. 10.3,4 fulfilled in part, as the Rab-

manner, so persion the enemy, sur, 15,34 anime in parassars abins observe, in Exekish's smellage to Sennacherib, 2 King, 18.14. and his mellengers speech to Rabshakeh, 2 King, 18.26. thou shall be brought down, and speak out of the ground Heb. thou shall be laid low, shall speak out of the ground, 5,500 most the ground; and afterward, out the duft : that is, by an Hebrai'm, thou fhalt speak demiffly or, dejectedly from off the ground, and out of the duft Like one that lyeth on the ground, in the duft; as poor priloners, and captives are wont to do, chap. 47. 1. & 52. 2. For the phrase, see on ver. 1. and the like alfo, Hol. 9.9. They have made deep, have corrupted them felves: that is, They have deeply corrupted themfelves, And 1 Sam. 2.3.a place paralel to this, do not multiply, fpeak not fo proudly that is, Speak no more jo proudly.

be low | Be abated, and abased. See both words, this, and the for-

mer, likewife together, ch. 2, 6, 8, 5, 15.

as one that hath a familiar spirit] Who used to mutter their spels, or give out their answers, in a low and obscure manner, many times, not intelligible. See.ch. 8, 19.
out of the ground | Alluding, it may be, unto those caves and holes

out of which the Davil, sometime, inspired his agents, and uttred

whifper out of the duft] Heb.peep, or, hifs, chap, 8.19. Like the hiffing of a scrpent out of his hole, Je1.46.22.

V. 5. Moreover the multitude of thy fleangers, shall be like small dust and the multitude of thy to ribbe ones shall be as chaff that p sfirth away yea, it (ball be at an inflant fundenty All thy helps, and frength, either from ab oad or at home, be they never either fo many, or fe mighty, thall rail thee, shall stand thee in no stead; for they shall like duft, or chaff, be also suddenly blown away, as with a whirl wind. Yet the Jewith Commenters, whom some of ours also follow, underfland all this, and what followeth, ver. 6 not of the Inhabitants of Jerufalem, but of the Aflyrians, that beleagured it, And of the'e, fome expound it of the numberless number of them, and the swiftness of their approach, Job 27.16. Ezek, 26.10. Others, of their strange difperson, and sudden destruction. To which purpose, see ch. 17.13. See the like, chap. 41.15, 16. But the context learns to run the other

Merconer | Heb. And : as ch 8. t.

firangers; Hired fouldiers, from other parts, ch. 25. 2.

fignifies fmall duft, diftinguithed from duft, in general, Deut. 28,24. and the adjective, properly, ground to jounder, Numb. 16.12, See ch. 40.15, fuch as every puff of wind, foon disperseth, Pfal. 18.42.

thy terrible ones | Some, thine appreffors; applying this, as fleangers, before, to Sennachetibs forces; as ch. 25.4. Other, thy tyrants, or, roifters: understanding it of those great ones, among themselves, that domineered over the meaner fort, and in whole might, being also military men, they much confided, h 28,14,15.

as theff that paffeth away] Not able to fland before the wind, Pfal

if that be at an inflant fuddenly] Or, for an inflant. Some expound it of the help and relief, that forcem forces, or others, besides their own; should afford them, which should not last long, but be suddenly blafted, Jer. 37 7. Others of their affliction and diffress, that it should in an instant be over, ch. 17.14. Others, of the enemles expodition, in the execution, of Gods j degments upon them, chap. 18, 19,& 30.13, Jer. 4.20,& 6.26,& 15.8, and this feems most probable.

V. 6. Then first be enfited of the Lord of hofts, with thunder, and with earthquak, and with great noife with florm and tempelt, and the white atthered on the continue of the continue

Annotations on the Book of the Prophet Ifaiah. of thy ruine. This some understand of the destruction of the Allyrian forces, by the ministery of an Angel : of which, fee ch.30, 27, 28,30,31. Others, of the destruction of Jerusalem, by the Chaldeans, ch. 14.17,18.Lam. 1.12,13.& 2.1,5.fee the like expressions, Pfal. 11. 6. ch.13.13.

thunder | Pfal. 18, 12-14, Rev. 8.5.

earth-quake | 1 Sam, 14, 15, Plal, 18,7, ch. 2, 19, 21. Rev. 16, 18,

noife] Heb. voice : as Exod. 20. 18. Rev. 8. 5. thunder Gods voice. Pfal. 29.3-9 great noife, or voice, great cracks of thunder, Pfal. 77.17, 18.fee ch.30.30,31.

florm and tempell] Or, flormy tempell : fce ch.4. 9. both joyned, as here: fo Amos 1.14. Nah.1.3.

flame of devouring fire Jeh 5 54.8 9.5.8 26.11.8 30.30.Lam.2.3 V.7. And the multitude of all the Nations, that fight against Aviel. even all that fight against her, and her munition, and that distresse her shall be as the dram of a night vision. This verse, and the next, some expound of the frustration of the vain hopes that Sennacherib had conceived of furprifing Ierufalem, which fuddenly vanished away, like a dream when a man awaketh, lob 20.8, Pial. 73.20. fee ch. 17 13,14.others of the eagernesse, and insatiablenesse of the Chaldeans, in the pursuit and execution of their cruelty, against, and upon Gods people : fee ver.8.

all the Nations] As some, the Assyrians and their associates, c. 10,8 & 17. 13. as others, the Chaldcans, and their complices, 2 King. 24. 2. lcr. 1.1 c

that fight] Or, war, Zach. 14. 12. or, in troops affemble : as Exod 38.8.

againft Ariet] lerufalem : fee ver.1,2,8.

difress her] ver. 2.3.
as a dream; that is, it shall be with them,
as a dream They shall be as a dream; that is, it shall be with them, s with a man in a dreamtice the like, Mat. 13.24,45.& 18.23.& 20. . &22.2.8. 25.1,14.
anight vision.] Heb. vision of the night, lob 4. 13. & 20. 8. &

V. 8. It shall be, as when an hungry man dreamtth, and behold he eateth; but he awaketh, and his foul is empty: or, as when a thirfly min dream: th, and behold he drinketh; but he awaketh, and behold he is faint, and his foul hath appetite: solhall the multitude of all nations be, that fight against mount Zion] The Prophet here more particular-ly declares, what manner of dream it was, that he intended, ver. 7. ly declarets, what manner of arcain trwastiate in internact, year, or, the hand one, wherein a man being hungry and thirfly, hath fome i-maginary refreshing and latisfaction, while he is affect, which va-nisheth and proveth nothing as all when he awaketh. So did Sen-nacher b's dream, that he fed himfelf with, concerning the furprinacher of aream, that he rea names wan, concerning the larpi-lat of ferulatem, chap. 10, 11, & 36.18-20, & 37.10, 12. But the fimilitude forreth no lefs fitly, with the Chaldean infariable cru-city, and thirst after bloud, when they might feem to have been glutted with it, that they were still no less greedy of it, then a man, thirfty, is of drink, for all that which he feemed to have drunk in is dream, 2 Chr. 36.17. Ier. 51. 35. most apparently verified in the piritual Babylon, which though drunk again and again, with the

bloud of Gods fervants; yet unto drunkennels, fill addeth thirft, Deut.29.19.Rev.17.6.& 18.24. Deut. 29.19. ICCV. 17.6.82 18.24.
he awaketh, and his foul is emply] Or, when he awaketh, his foul is emply, as Prov. 6.12.ch.40.31.hs; foul, for himself: he is fill empty, he is never a whit fuller, for all he did eat in his sleep: so my foul, for

my felf, Plal 57.4. empty : as, Ezck. 14.11. but] Heb and : as ver 9.ch. \$1.6.

but he awakath] Or, but when he awaketh, behold he is faint, or, a thirft : as ler. 31.25.

his foul hath apetine] He is as eagerly defirous of drink, as before; though in his dream, he feemed to have drunk largely : fee the fame phrase, Plal, 107 9.

Joshall the madicude be] So it shall be with them; as yer. 7.

mount Zien] terufalem : as Pfal, 48.11.ch. 3.ver. 17.

V. 9. Stay you f' loes, and wonder, cry ye out, and cry] The Prophet having given warning of those heavy judgments of God, bethe ftrange flupidity, and deep fecurity, of those among his people, that no whit regarded what had bin threatned; but did ftill, as freely, as ever, abandon themselves unto all sensuality and excess : see the like, ch, 5.11,12,& 22.12,13,& 28.5-15,

flay your felves, and wonder; The Prophet here, as most Inter-preters take it, turneth his speech unto the pious party, inviting and inciting them, to admire at, and lament for the obstinate perfistance of a great party among them. The words are by fome read, They delay (Pfal. 119.60 to wit, to return unto God, by humiliation and reformation, ler. 13.27.) and wonder ye at it; a defect of the pronoun; as ch. 28.20. For those that render them, wonder, and wonder, as Hab. 1.5 that is, wonder exceeding ly, or, again, and again, miftake the lat-ter word, being deceived with the affinity, that it hath in found with the former.

cryye out, and cry,] So some other versions , but the former word never found in that notion; but constantly, in a fignification of delight, or sport, Pfal. 94, 19.8 119.16, 70, ch. 11.8. & 66, 12, and some confided together, and all the elements concurred to the working former, to be spoken unto the worfe party, reading the words;

Chap. xxix. Stay flill, and be flupid, riot and revel it : yet not feriously, but in | ed up : or, a man that cannot read, whether it be fealed, or unfealed. way of derifion; as Eccl. 11.2.or, of them, as others, who thus render them, They have blinded themfelves, and are blind : as chap. 6. 10.8 ver. 10. But the words here, and there, are not the fame . There is in both branches, a pleasant tune of words, which our English cannot fo hely express; somewhat like, as if it were faid, They flay, but flave ye, they riot, but var ye; but the words of flaving and roaring, will not lo well fithere.

they are drunk, but not with wine; they Stagger, but not with firon? drink | They are dulled in their understanding, Julled affeep in their finful practices, unfteady in their courles, as lecure, as men drowned in drink; and by reason thereof, in a deep, or dead fleep; foch. 19. 14. See the fame phrase in another sense, ch. 51.21.

but \ Heb.and, as as ver. 8,13.

not with wine This is not fo much 3 or, not onely with wine; but with a spirit of stupidity, which God in his just judgment hath cast them into, v. 10. Ice the like, Deut. 5. 3. Jer. 7.22, Hof. 6.6. the negarive is not absolute, but comparative : for to drunkenness and senfuality, they were, alfo, excellively given, ch 28.7, 8. there is in either branch a defect of the preposition : as chap, 28, 28, expressed,

(lagger) As ch. 14.19.0r, ffr.19; as Gen. 4.14. Jer. 14. 10. but liere the former rather.

V.10. For the Lord bath poured out upon you, the firit of deep fleep and hash folder our extra mean powers on many possible from a stripfitty and hash folder our extra framework of the stripfitty and feculty, sheet rendred; to wit, for that, in his juid pagement, for their, while offeners, Good had given them up unto a further degree of flupidity and blindners: by withdrawing that fight room them, againd while they had rebelled; job 24,13. chap-63. 10. it is a just thing with God, when men wilfully wink, to dath out their eyes, loh 3.2. & 9.39 -41, Rom. 1.18, 28. 2 Thef. 2.

the Lord bath powed out] See the like, ch. 19.14. and the Apostles allegation of this place, Rom, 1 1.8.

poured out] As the word is used, Exod. 30.9. Hof. 9.4. yet the lew-if) Doctors would have it rather here rendred, covered: as the notion of the word is, chap. 25.8.828. 20.830. I. that it may answer the word used in the close of the verse. But the notions here, and there, are diverse for here the allusion is to some soporiserous potion, or medicine, that being ministred to a man, or tprinkled upon him, fo as to bedew him, cafteth him into a deep fleep: whereas, there is to some film, that groweth over the fight, or some veil that covering the eyes, hinders the fight, that there is an eye to,ch, 19,14. (a place parallel to this) to this latter, ch. 25,7; upon you] A change of the person, as v. 3.

the spirit of deep fleep Or, a spirit : for there is no article in the text. In Hebrew there are three leveral words: whereof one fignifics to flumber, chap. 56 10. Pfal. 121. 3. another, to fleep, Pfal. 76. 5. and 121.4.a third;to be in a deep fleep, Judg.4.21. Pfal.76.6. and thence the word here ufed, and Gen. 2. 21.8 15.12.1 Sam. 26. 12. Job 4.13.8: 33.15. Prov. 19. 15. the Apostle useth a word, wherewith the ancient Greek rendred it, which properly indeed fignifies compunction, according to the notion of the verb, whence it is regularly derived : but the Authors of that version, as they coined many words, after an unufual flamp: fo it is not unlikely, that they did the like with this, deducing it from a word, that fignifies night, the time of fleep, thereby to express the word here used,

bub closed your eyes] The word here used in the first light form, fignificth to that ones own eyes, ch. 33.14. in the first grave form, anothers fo here. See ch. 6.10.

eyes Nor of the body, but of the mind; as Num. 24.17. Deut. 28 2,4.Pial. 119.18 Eph. 1.18.

the Prophets, and your Rulers the feers bath he covered This heavy judgment of obduration and execution, bath not befallen the meaner and common fort of people only : but the principal ones, alfo, in either State, as well Ecclefiaftical, as Civil, that should have been as

lights and guides to others. the Prophets | To wit, the falle ones; yet fo called because they pre tended and profesied themselves to be such so Jer. 5 31 & 6,13.

and your Rulers, the Seers] Heb, and your heads, the Seers; which fome expound, even your chiefest, or principal (to wit, in your account) Seers : Head, for chief : as Exo 1, 30, 23, 1 Chr. 12, 18. Seers, for Prophets : as ch. 30, to. others, and your Rulers, the feeing ones : that is, the wilest and prudentelt of them, ver. 14. Heads, for Rulers : as Numb. 1, 16. feeing, for under landing : as Prov. 20, 12. or, your Rulere, the Secresbecause the Prophers, in those distracted times, took upon to rule and govern, Jer. 5.31 & 26.8.

bath he covered he hath covered them, with that mift of spiritual blindness and darkness, Mic. 3.6,7.v. 14.or, as 1 suppose, the words should be rendred, the eyes of the Prophets, and of your Vrinces, together, with the Seers, hath he covered, ch. 25.7. the word eyes, is supplyed from the foregoing branchthe like whereunto, see Job 22,24.ch,

58.13. Dan. 433. Rev. 11.15.
V. 11. And the vision of all is become unto you, as the words of a book that is feated | A fad effect of this dreadful judgment : to wir. that all Gods warnings and mellages, delivered to them by his Prophets, should no more be regarded by them: nor they con ceive any understanding or benefit from them; then a man, though he can read, by a book, or letter tendred to him, fo long as it is feal

the vision of all] To wir, of all Gods Prophets, whom he fenderh on mellages to you : or all their mellages and fernions, ch. I, I, or, c-

very vision, that is, all teaching: as Prov. 29.18. of a book that is fealed] As books fometime were, Dan. 12.9. Rev. 5.1.or, of an epiftle, or letter: as 2 King. 5.4 & 10.1. Jer. 29.1. for fuch were commonly as now, so then, scaled, T King 11.8.Eft. 3.12, 13. & 8.8.as deeds and evidences also were, Ier. 32, 11, See there which

fome fuppose here alluded unto. which men deliver to one that is learned] Heb! which they give it : (a famillar and trequent redundancy, in that language : as Pfal. 1. 4.) which they give (that is, which is delivered, or given : as Gen. 40. 15. Rev. 4. 19. lo ver. 12.) to one that knoweth a book, ora letter : that is skillfull in the book, or letter, that is able to read it, or on it: & knowing man, for a fkilful, or cuming man, Gen. 25.27.1 Sam. 16.14, 18.1 King. 5.6.

faying, read this, I pray thee Heb word for word, crythis: as ch 40.6. Zach. 1.16, 17, but it is used, also, commonly for reading, Deut. 31.11.Nch.8.3, 8.ler 36.6,23, because in reading, the voice is wont to be lift up, that it may be the better heard, by those, for whom, or to whom, ought is read. Hence the Reading among the lewish Criticks, lifting withed from the Writing, when the letter of the text is read otherwise, then it is written; and thence also, the Turks Alcaron, or Law, bath its name,

and he fauh, I cansot, for it is fealed] For neither book, nor letter can be read, untill the feal be broken up, Rev. 5. 2-5, the whole fentence may thus be rendred : which when it is delivered to one that can read faying read this, I pray thee: he faith, I cannot, because it is fealed, Sec ch. 8, 16.8 18.25.

V. 12. And the book is delivered to one that is not learned, faying, read this, I pray thee : and he faith, I am not learned] Or, And when the book or letter is delivered to one that cannot read : faying read this, I pray theethe faith, I cannot read. So they of our Saviour, How knowoth this man letters, having not learned them ? loh 7.15. and of fome of the Apostles, it is faid, they were illiterate menithat is, not trained up in School-learning, Act, 4. 13.

delivered to Heb given upon : but fo the particle is ufed, lofh.1.8 Sam. 2.11.

that is not learned Heb. that knoweth not to read : and fo afterward, I know not to read : that is, I cannot read, knoweth not, for ennnot : as ler.8.12.

V. 12. Wherefore, the Lord faid, Forafmuch, as this people draw neer me with their mouth, and with their lips do honour me, but liave removed their heart far from me: and their fear towards me, is taught by the precept of men Another cause, or reason is here rendred, of on the precept of mea a mounter county, so restorts a tree tendered, of Gods follower proceeding in judgment: as before, their flipplity, fenfuality, and fecurity, ver. 9, 12. In now their meet formality in Gods fervice and Worthy, which they frequented and performed, only in regard of humane, either tradition, teaching 3 or authority maintaining and enjoyning in: fee Mat. 15.8. Mat. 7.6.

n'herefore | Heb. And: as ch. 8.1. or, Moreover, as ver. 5.

Draw neer me with their mouth] worthip me in hypocryfy, not in finecrity, with the outward man, and disposition of body: but not with the inward man, and affection of mind, ch. 48.1,2. & 58. 2, 3. ler.12.1, Ezok 14.3,4.833,31. month, for mouths: and heart, for hearts; as ly, for tyes, ch. 28.15, and so precept, for precepts. but their beart | Heb, and : as ver. 9.

their fear towards me] That is, worship of me, fear, for worship : as King, 17.32,33.

is taught | 1s taught them; a defect of the pronoun; as ch. 13.8, 15. by the precept of men | Either their religion is not according to my mind: but according to mens devices, confifting in the observation of humane traditions, ler. 7.31. Hol. 5.11. Mat. 15.3,9. Col. 2.22. or, all their devotion under their religious Kings, was not hearty, but for

their command only, king, 23.22.26.2 Chr. 27.2. ler, 3.10,
of men Not fent by God, not taught of him, fay fome, Ier. 23.16. 7,21,22, but it feems to be more large, as was before thewed, V.14. Therefore behold I will proceed to do a marvellous work among ft this people, even, a marvellous work, and a wonder] A ftrange judgment denounced against them, for this their hypocrisie, and formality: so

far from being pleating or acceptable to God, that it is most odious and abominable in his fight, ch. 1.11-15.8 66.3. Behold] As ch. 26, 11.8 28.16.

I will proceed Heb. I will add, as v. I.ch. 7.10, the fyntax feems iregular, both here, and ch. 38.5. the verb being of the third person ! the like whereunto, the lewish Criticks observe, Pfal. 6, 2, Ezek, 9.8, Now, this to falve, fome of them, render the words, I am he that will add. Others suppose it a participle, or a noun, as one of the same max king, Pfal. 16.5 thou art maintaining, or the maintainer of my lot fee on chap. 28,16,

to do a marvellous work] Heb, to do, or deal marvelloufly as ludg; 13.19.chap.28.29. loel 2.26.

among fi this people] Heb. with this people.

even a marvellous work | The word, even, being not in the origiginal, is here needles: the word is, according to some, a verb: and then the text runs thus. I will further deal marvellously, dealing marvellon flythat is, I will deal exceedingly marvelloufly: fuch like repetions, see ch. 24.3, 16, 19, but I take it, rather, for a noun; because I find it so used, 2 Chr. 2, 8, and the word coupled with it, there presized, here amiracle, for the current of some figure works may were be ten-dred, I will deal marvelloufly with this people, by a marvellous thing, and a miracle for the word sook, is not in the Hebrew text, a marvellous work, and a wonder] The words are two of the very

fame notion, and derived from the fame root, or verb, even that here wied, and may, for variety, be rendred, a marvellous thing, and a miracle, both used, and joyned, to express, more emphatically, the exceeding strangeness, of that God intended to do. See the very like, ver. 2. whether this fo marvellous and miraculous business, be the infatuating of their wife counfellours, and turning of their wifedome into folly: as 2 Sam, 15.21, or, the strange change and alteration, in the land and State, v. 17, is not certain.

for the wifedome of their wife men fhall perift, and the understanding of their prudent men shall be hid] Their wife men, and great Politicians, whose counsels they so much rely upon, accounting them as oracles, 2 Sam. 16,23. shall be infatuated; and all their prudent, and provident plots and projects come to nought, chap. 19.11-14. v.15,16.c.31.1,2.Jer.49.7,Obad.8.Rom.1.22.1Cor.1.19,20.82.19, 20. This the more strange because done with that people, whose go vernours God had promifed to endow with wifedome; but now threatens, for their unthankfulness and mildemeanours, ro deprive them a gain of it: fee ch. 28,3.21.

gain of three (11,26), 3.1.

for Heb., and j as shap, 20, 17. Howbeit, the copulative may well fland; and the meaning then be, that all the wildome and policy, which their Statemen, the wifet of them, flash lufe to prevent or avere this flrange act that God intendeth, flash be utterly fruftrate, ver. 16.
The wifedome] Their State-skill, together with all their deep

projects.v.16.

projects v. 16.

feal periff) A: Jet. 18.18. 82. 49.7. Mic. 4.9.

feal the bid] Heb. field bide it felt: a schap. 45. 15. bidien thy

felt: but the reciprocal form, is founcime used for the passive.

Num. 1.46 Judg. 20.15. either shall not appear, and shew forth it felf, whether for confusion, and uncertainty, what to act or devise, chap. mos 5.13. Or, shall be covered over with that mift, or weil of fluvidiwho 3, 13, 03, main vectoring over what that man, or vers on majoring sound to start them in, ver. 10, or, shall depart from them; as Gen. 31.49, when we shall be hid; that is, shall have departed, and be absent one from another. So Joh. 12. 36. he departed, and was bid : That is, absented himself from them : or, shall vanish away, and perish, be utterly lost: as some take the word, Prov. 28.28 It seems the same with the former branch, in other terms, and the Prophet may well be deemed, in the use of the word, to have an eye to what follows, ver. 15, of their contriving the wors to nave in cya to manatomy extra them from God him-felf: asif he had laid, Ye make account, to have your counfelf hidden from God and by his uft judgment, they shall be hid, that either they shall never come to light, or shall be utterly frustrate, and vanish away, if they do.

V. 15. Wo unto them, that feek deep to hide their counfel from the V. 15. We unto them, that seek acep to max their compact year ine Lord; and their works are in the dark, and they fay, who feeth is 3 and who knoweth is 3] These words may well be read as by way of compellation, O fc, that hide your compel too deep for the Lord, compellation, Oys, that may your counget too acep for the Lora, whose doings are in the dark, and that say, who can see us? or who can know us? The persons, here spoken of seem those scotling Statefmen, that devided all that the Prophets spake; and by their wiles and shifts, made account that they were sufficiently, able to secure themselves, whatforver should come, or howsoever it should fare with others, Ch.28. 14, 15.22. Nor is it unlikely, but that they would promise the like security unto others, with whom they were in esteem, as great wisards of State : but as God, before, threatned to infatuate them, and turn their wildome into folly; fo he now further telleth them, that albeit, their devices and defigns be fo him, or to bring to effect, ought, that he intended to crofs them in, then the potters clay is able to keep out of his fight, when he hath it in his hand, or to mould it felf into any other frame, then he is pleafed to work it to.

Wo unto them Or; Ye. Of the compellation, see Chap. 10. 5. & 18. 1. Of the change of the person, see Job 18. 4. and Chap.

that feek deep to hide their counfell from the Lord] That is, as fome, that take counfel in secret with themselves onely, not confulting with God, or feeking to him for direction, or affiftance, chap, 31.1. But the words feem rather to intend fomewhat elfe; and they lye thus in the text, that make deep from the Lord, to hide counfel. where there are two Hebrasims, which being opened, will much fel, where there are two Hebraims, which being opened, will much clear the text. The former is, in making deep to idet: for to make dop to bid; is nothing elle, but to hid detcp, is a, to make deep to dwell, is, to dwell deep, Iera, 9, 817, See allo, chap 31.6. The latter is, in making deep from the Lord, is, to make too deep for the Lord : to wit, to descry, or discover : as, deep from hell, or the grave, long from the earth: broad from the fea: that is, deeper then hell, or, the grave : longer then the earth : broader then the Sea, lob 11. 8, 9. The meaning then is plain, conceived according to their intent, or conceit, concerning their own contrivances:

Chap. xxix. annexed, learns to require it. So taking it, the words may well be ren-dred. I will deal marvellous with this people, by a marvellous thing, and himself cannot fee them. So of Nabalhis ferrants, He is a fon of lictial, from to speak, or, speaking to him: that is, He is such a son of Belial, that one cannot speak to him: as our version well rendretliti-1 Sam. 25,17. Sec alfo, chap. 23. 1. There is, in the words, a meta, phor, taken from the practice of those that dig deep to hide ought, that they would not have found out, See Prov. 20, 5, Job 12, 22,

their works are in the dark] Or, whose doings are in the dark, in places cannot be feen without light, Pfal. 11.2. & 64. 2, 4. Job 24. 13-17. as if any darkness could hide from God, or any secret place exclude his eye-fight, Job 34.21,22. Pfal. 139.11,12. Prov. 5 21.8: 15.3,11.

21.62.15.331..

and Jay, 11th feeth us 2 and, 11 the knoweth us? Or, 11th o can fee?

or, who can know us: That is, can defery, or know what we do,
Meaning that none could, no not God himfelf, Job 22. 11.14.Pfal. 16.11,13, & 64. 5. & 94.7 the future, for the potential : as Job 38. 31,32,33,34,35,37 and the copulative for the disjunctive: as Judg. 11.31.Job 31.5,7,9.vcr.16.

11.31.100 31.57.59.ver.10.

V. 16. Surely your turning of things upfide down, shall be esteemed, as the potters clay] Heb. Your turning upside down, (as 2 king. 21.

13.) or volling to and so, (as Hof. 11.8. or, thanging, and turning into new flapes, (as Exod. 7.15. Levit, 13.3.1 Sam. 10.6.) if as the notters clay it fhall be accounted. But the particle, if, is, in Scripture, oft used, not as a conditional, but as a note of assertation, and asfurance: as Prov. 3.34. & 23. 18. So the Hebrew writers here expound it. Howbeit, I conceive the word rendred if to be, here, tather an interrogative : as oft it is, Job 8.3.8 11.2.8 17.2. & 39.17. and the negative omitted oft, in such forms of interrogation, that which hath not hitherto, by any, been observed) ought to be supplyed. So I Sam. 2. 27, 28. Did I not appear to thy fathers louse. and did I not choose him? and did I not give to thy fathers house? Job 20. 4. Knowest thou not thus of old? where our version hath supplyed it. And Job 21. 4. Is not my complaint to man? where our version hath omitted it. See more hereof on Jer. 31. 20. And so the words may be rendred. Shall it not be accounted, as the potters clay ? or, as clay to the potter ? as if he had faid, Yes undoubtedly, it shall. So this, in sense, comes fully home to the somer: as the like two sold version, Pfal. 63. 6. And the meaning either way rendred, Your turning of things upfide down, to conceal your intended couries, as men whelm a dith, or veffel, to keep what is in it, or under is, our of fight, Mar. 5.15. or, that which you roll up and down in your thoughts, devling how to contrive it, with the greatest cunning, and probability of successes, to that purpose, casting it now into one frame, and then into a another shape, until you have moulinto one frame, and usen into a monter image, onto you may be indead it to your mind: I yeth as open to Gode eye, as the faithin of the pot of clay, doth to the potter, when he hash it before him, upon the wheel! and he is as able to quadh it all, as the potter it to mar and alter the faihion of the veffel, when the making of it likes him not, Jer. 18.3,6.& 19.9.10. Job 12.22. & 26.6. Pfal. 33.10,15. Prov. 15. 19. Heb. 4.12,13. Yet there want not that render it, Your turning, or, contriving of things, is, as if the clay were accounted the potter; oc, as if the potter were reputed as the clay. And as others, again, As y the potentiary reports as one cap, and as others, again, of your perverfentfel as if the potter were accounted no better, or no other, then the elas. But the former feems more netural; and is the more received, both with Jewish, and other

for shall she work say of him that made it, He made me not ? or shall Joe pout the rower 14 by 5 mis sum mater u, see mace me as 5 or joun-the thing famed, 4 pg 6 his shaft samed; He that he a underflowing ing 3 Dr.; as some render it; for it is as if the work smooth from gr the workman, He made me not; or the thing from 6, smooth fly of the hist framed it, He understand to me not. That is, your vain imagicunningly contrived, and lo clotely and covertly carried, that, in their conceit, they feemed to be deeper, and more abfluide, then visiferom God, is even, as if the veilel, framed by the porter, flouid, more be able, either to conceal themselves, and their plots, from by the porter of the property of by consequence deny, that ever he made it. For sure, if they did believe that God made them, they could not but withall conceive, that he cannot be ignorant of ought, in his own work, Pfal, 33.15 & 94.8-11, & 139.1-5,13-15,1 Chr. 18, 9, Amos 4, 13, Seo

for shall the work say Or, for it is, as if the work should say. See the like concile forms. John 2.12. Eth. 2.20, ch. 18.3. & 54.9. & 55.9. Howbeit, the particle is used for an interrogative, ch. 36,19 and may

of him] Heb. to him. So ch. 23. 5.& 27.2. or] Heb.and : fo ver 15.

or j remand : 10 ver 15. the thing famed | The word is applyed to the frame of mans, both body and foul, Job 17. 8. Plal, 103. 14. and to the imaginations of mans heart, Gen. 6.5. Deut. 31.21.1 Chr. 49. 18. Properly, postters work; but uled, more generally, for any kind of frame, Hab.

of him that framed it] Or, of its patter. The word before uled, to keep to the comparison; So ch. 64.8.

be had no understanding.] Or, be understanders, me not. He knoweth not what my fashion is: Applyed to man, in regard of God, he knoweth not what I think, or do, 1/al, 94. 7. The pronoun is to be supplyed, from the branch before going

ing; as chap. 58. 13. See the like defect, Job 16. 8,9. and 29. reformation of some that had been ignorant, and averse,v. 18. the V.17. Is it yet not a very little while, and Lebanon shall be turned

V.15. ISERCING ADTIFUCE YOUNG AND LEVALUE, AND LEVALUE, AND LEVALUE AND ADTIFUL AND ADDITUDE THE ADDITUDE AND ADDITUDE ADDITUDE AND ADDITUDE AND ADDITUDE AND ADDITUDE ADDITUDE AND ADDITUDE ADDITUD goodly tall cedars, should become like Carmel, a place that had much earable ground, her cedars, and other tall trees being felled, and the Carmel of it, that is, their earable land, and places planted with vines, and other fruitful trees, should be so over-grown with shrubs vanes, and other trutture recessions are to reverge own with mitteds, wilde plants, no man drefling, or manuring them, that they flouid feem to be axa foreft. That, fay they, which was effected by Sennacheriks army, over-tunning the whole country, sch. 6.2, 3, 4, & 3, 7.4. and came to pass, within a flort time after this Prophecy. See ver. 1. And the letter of the text feems to look this way, Yet other expounds in the second of the it parabolically, that the proud, lofty ones, like the cedars, flould be pulled down; and low, and lowly ones, like the plants of Carmel, fhouldbe exalted: which, fome of them, suppose sulfilled, in the breaking up of Sennacheribs Camp, what time, the proud Assyrians were Jabaied, and the Jews, in a very low condition, advanced, Chapter 10. 12,18,34. Others, in the Chaldean invation, when the great ones, were either sain, or carried captive, and the poor fort onely spared, 2 King. 25.6,7, 12,18.21, Chap. 2. 12, 13.17.8 6.15. 17.8 7.21, 22.8 40, 5. Luk. 1.52. & 18. 14. See ver. 20,21. Others again, refer it to the times of the Mellias, as importing a rejection of the Jews, and calling in of the Gentiles, as importing a rejection of the Jews, and calling in of the Gentiles, that the Gentiles, who had been at Javages, or as wild fortile fraught with barren and futiletis trees, should by spiritual managing and manuring, become orderly and futiful; whereas the Jewsonle that had been managed, and manured before; should grow wild and lavage then. Now those all that thus expound that grow the managed and manured before; should grow the managed and the proposed that the second that grow wild and lavage then. Now those all that thus expound that grow the managed and the proposed that the second that the seco whereas, both by what here enfueth; as also by Chap. 32.15. where the very fame is repeated, it appeareth, rather, to be a very gracious promife, of the great fertility and fruitfulnesse, that God would abundantly blesse their land with, upon the restitution of their State, either after the Aflyrian devastation, chap. 37.30,31. or after the Babylonian deportation, ler. 31.12.or both: fee chap. 4.2. Se great, as some expound it, that the wilde places, that now lay forest-like, untilled, should become as fertile, as those places that are, at prefent, manured, and yield the most fruit; and those places that are now most fertile, should then so abound with fruit, that they might well be reckoned, but as wilde woods, in regard of what then they should be Or rather, as with the Jewish Commenters, I conceive inoutal be. Or rather, as with the Jewish Commenters, Leonective in that the woodly, like Lebanos: that yielded nothing but matter for building and such should then be tilled; as Carmet, to wieldgrain and fruit, affording plenty of food; and those that had been before such, as were now so tilled, should be so replemited with come, and similal trees, that they should sem to be sa a weed. See Pislays. 16. This suppose to be the first, proposed word like a suppose to be the first, proposed word like a suppose to be the first, proposed word like a suppose to be the first, proposed word like a suppose to be the first, proposed word like a suppose to be the first, proposed word like a suppose to be the supposed which is a suppose to be the supposed to the suppose to be the supposed to the suppose the supposed to the suppose the supposed to per, and literal fense of the words : which if any yet deem, further to intimate the abundance of graces, in the Kingdome of Chrift, fhall not contend with him, See Chap.30. 25,26, & 32.15.& 35.

a very little while] Heb. a little [mall; as ch. 10, 25, and it may feem to have reference to the Affyrian invasion, and the consequents thereof, both here and there, albeit, that some passages before, v. 2-8 feem to reach further.

Lebanon Of this mountain; see on ch. 2, 13. It is sometime used for lofty, and stately places and persons, as there; and ch. 10. 34. Jer. 22.23. but here for wild, and untilled places, as appears by chap. 32.15. where that is termed wildernefs, that is here called Leba

[hall be turned into] Heb. Shall return to He seemeth to allude to their turnings, and windings, v.16. which flould be frivolous, and frustrate, and to foretel, for the comfort of the faithful, another man minacigana to interest or the most of turning, and change, that God himfelt would work for his, without any plots, or projects of theirs.

a fruitfut field] Heb. Carmel. The word primarily, fignifies a green,

or full: as some ear of corn; Levit, 2, 14.8: 23.14.2 King, 4.42. From whence grounds earable, or cornfields; are thought to have been full fo termed; though afrerward it were enlarged to fuch lands, as were not fowen with or fet apart for corn onely but tilled, and manured for other purpoles, and planted with vines, fig. trees;or olive-trees, and the like : opposed therefore to woods and forests, or wilder-nesses, that were kustered to run wilde, or to lye waste, and were stored onely, with fruitless trees, Cant. 2. 3. Chap .10. 18.8 16.10. and 32. 15. 16. and 37. 24. And in regard of much ground of that nature, lying on and about them, some places in the land of ludah and fired, had that name; in more speciall manner: appropriated unto them, John. 15. 15. & 19.46.chap. 33.9. See Chap.

fhall be effected as a forest Heb. shall be accounted for a forest. Or. be counted a forest; Shall feem to be such.

V. 18. In that day, Shall the deaf here the words of the book, and the eyes of the blind shall fee out of observity, and out of darkness]
Our Prophet here, after his usual manner, beginneth to close up his Sermon with matter of comfort, in the better information ; and

confirmation, and abundant conformion of the godly, v. 19 the confusion, and deltruction of those that had wronged and opposited them, ver. 20, 21, the vindication of them from their former thane and reproach, v. 2 2. the propagation, and enlargement of the Church by conversion of many proselytes, ver. 13, 24. All which seems to have been, in part, made good to that people, in those times, but was to be more plentifully fulfilled, in the Kingdom of

In that day When these afflictions before-mentioned shall befall this people:as Ch. 2.7.& 4.1.or, after the time, that thefe afflictions have befallen them, and the Land and State reformed by them, the obstinate wicked ones being destroyed, and the residue reclaimed & refined,ch.1,25.28.28 ch.4.2.

(hall the deaf hear - and the eyes of the blind shall fee] This fome expound, of those wilfully blinded, and obstinate prophane ones before-mentioned, v.10, 15, that howfoever now they neither believed, or regarded ought, that by Gods Prophets was foretold them; yet when things foretold were now fulfilled, they should be constrained to take notice of and to acknowledge the truth of them Chap. 26.11. Ezck. 2.5. & 6.10. So it should be matter, not of mercy fo much, as of judgment. But others, and fo the moft, rather underfland it of a gracious work upon the fouls of many, that being pol-feffed with spiritual deafness, and blindness before, should then, being, by the Spirit of God, co-operating with the Ministery of his Mellengers, cured, and recovered of those their former maladies, attend unto Gods mellages, conceive them aright, give all credit, attend unto Gods mellages, conceive them aright, give all credit, and yeeld all obedience thereunto, Job 33. 14.——16, 23-26, Chap. 35.5. Luke 4.18.John 9. 29.A6.26.18, Eph.1. 18.Rev.3.

hear To hear, both here, and elfe-where, in Scripture, is not barely to give one the hearing, as we use to say, as Chap. 6.9. & 42.19,20-Mat. 12, 14,19, Act. 22, 13. but to here with attention, with underflanding, with belief, with obedience, Deut. 6.3,4.& 26.17. 1 Sam.

of the book Or, letter; as v.11, which this passage hath an eye to either of Gods law; as Deut, 6.6. & 31.11. Joth. 1.8. or the mellage of Gods Prophets,more specially related to in that place. See ch. 30. 20,21 neither fhould they be then, as a book, or letter fealed up,as before they had been,v.II.

netione they had been yet 1.

full fee on of oligarity, and out of darkets] That is, coming out of obstumity, or a miss (e. Chap. 8. 2.) and out of the dark See the like defective speech, Pl. 45.8. Ch. 38. 17. being brought out of that spiritual milt and darknets, wherein they were before involved, ch. ipiritual mutana daikineis, wherein they were before involved, th. 9.2. & 25.7. & 49.6. Luke 1.77.79. & 2.32. Col. 1.12, 13.1 Pet. 2.9. Yet those that apply this to the obstinate, partly, by daikins, understand that daikins, that they endeavoured to hide their projects in

V.19. The meek also shall encrease their joy in the Lord] The sincerely, godly, and faithful ones, shall have abundance of joy & cont fort, having both escaped and survived those grievous calamities, and being freed from the oppression of those ungodly great ones now rooted out, who were formerly a terrour to them, ver. 20,21. Pfalm 18. 10, 11. and 68.1-3. Chap. 35.10. and 66.10,11. Acts 9,

The meek alfo] Heb. And the meek; as ch. 22.9.

med] Such are the fineere godly; though, therefore the rather; meanly eftenned in the world, Plalm 25.9, and 37.11. Mar. 5.5. Gal. 5.23, therein conformable to Chrift their head, Mat. 11.29.

& 21.5.

[Ball entrafe their joy]Hcb. Shall add joy: to add to, for to enercase; as ch. 26.15, they shall have joy upon joy, abundance of joy, ch. 61.10.

Joh. 15.11. Phil. 4.4.1 Pet. 1.6, 8.1 loh. 1.5. a defect of the pronoun,

joy in the Lord Or, through the Lord joy: for fo ly the words in the iginal; through him, that is, by means of his mercy, and goodnesse thewed to them (as ch. 26.13.) they have much joy and fo it importmewed to them (as 6.12.13.) oney have much joy, and to it imported the cause, or means, whereby they attained unto this their joy, Pf.1.1,2. or they have much joy, that is, abundance of spiritual joy, as implying the ground, or the subject matter and quality of it; 32.11.8 63.11.8 97.12. Phil.3.1 the order of the words feems to lead to the former.

and the poor among men shall rejoyce in the holy one of Ifrael] the

fame, in effect though in other terms, with the former.
the poor among men, 11ch, the acedy; (as chap. 25.4.8. 32.7.) of Adam, the poor among men, teen the acting the poor of men, as the wife that is, of min, or mean min. See thap 2.9, the poor of men, as the wife among women and the poor of the people for the poor answay the people, Exad. 23.11. or, the poor of men, that is, the powerfl of men; as the base of men, that is, the basel of men, that is, the basel of them, went, that is, the basel of the Heathen, for the worst of them, Ezek. 7.24. See chap. 14.30. the most poor and needy, even of the meaner fort of men, that were formerly spoyled, and made a prey to the great ones, Chap. 3. 14.15. for among them also, God hath his, and hath a speciall care of them, Pfal. 9.18 & 10.14,17,18. & 12.5.amd 40, 17. Marth, 5. 3. and 11. 5. Luke 6, 20, 1 Cor. I.

the huly one of Ifrael] Sec ch. 1.4.

V.10. For the terrible one is brought to nought] Those are destroyed, that were before a terrour to them, v.s, fee ch. 16.4.

Annotations on the Book of the Prophet I faiah.

and all that watch for iniquity are cut off] Heb. Matchers of iniquity, that study how to do milchief, Palm 36. 4, Mich. 2. 1. and quity, that study how to do milchief, Palm 36. 4, and the watch for iniquity. watch opportunity to put it in execution, as wilde beafts ly in wait

V 21. That make α man an offender (pr a word) The verb in its first light from fignifies, to fin; in its first weighty form, to expiate, or take away fin, Num, 19, 19, Palm γ1.8 in its fecond light achive from fig. 6 and 19 a to prey and spoil, Plalm 10.9. Jer.5.6. form, first, and properly, to make one fin, himself, Eccled. 5. 6. or some other, I kings 14.16. & 15.30. to most frequently; but sometime also in the same form. time, alfo, in a kis proper fenfe, to make one guilty; either by actime, allo, in a kis proper teme, to make one gainty stated by we culing, or condemning, as guilty, be it rightfully, or wrong fully. Now of this ule of the word, albeit, I meet not, as yet, with any inflance in Scripture, fave this here only; yet I doubt not but that it may well be warranted; first, by the use of another of the like nemay well or waterance; first, by the according to the first property of the protection, that figures property to make widered but is the sec. 5. June 1997. 7.115, that, 9.5.9. & 5.4.17, and fecondly, by the common use of its opposite; which sensitying preparty, or make july. Dan. 1.3., Yet is made commonly used, for or original sensitive property. or defend as g wilelefs, and free from offence, Exoda 3.7. Deut. 25. 1. 1Kings 8 . 32. Job 27. 5. Pfalm 82. 3. Chap. 50.8. See ch. 5. 23 where the condemning of one unjustly, is faid to be a taking of his rightcoufness from him : Nor do we in any other sense use the word indiffe; nor the Apolles in their writings, that word otherwise, for the most part, that answers the Hebrew term, Rom. 3,28. & 4.2 & 5.1. & 8.33. Gal. 2.16. Now in regard of the two-fold notion, and use of the word, some taking it here, in his firft & proper sonse would have the falle Prophets meant, who by their words and lies, would have the tall respired meants who yether was all they made men to firs, Jer. 23, 16, 17, 26, 27, Ezek, 13, 10, 19, 22, But the Prophet feems not here to be dealing with such fave as they might also be evil instruments, in the bad practices here spoken of and the most therefore, both Jewith, and ours, understand it of great op-preliours, and other wicked ones, their complices; or herein like them, thatfor a word flipping, from a man unawares, or fome speech of his, perverted and misconstrued by them, would be ready to queftion him, moleft him, bring him into trouble, and either procure, or pronounce a fentence and doom against him, as a delinquent, Jer. 18.18. & 20 10. Mat. 22.15. and 26.61. Luke 11.53,54.

and lay a fuare for him, that reproveth in the gate] A Mataphot from the practice of Fowlers, that its springs and gins for birds, Plal. 91.3. Prov. 6.5. and o do the feator Gods prophets, their Teachers, deviling which way to enfoare them, and croate trouble to them; yes, take their lives from them, out of their extream ma-lice, and dually hatred, that they bear them, for their featonsble and wholefome reproofs, which they cannot abide, Mat. 22.45, 46. and 22.15,16,18. and 26.3,4,14-16. and 27. 18. Luke 23. a. Acts o 29. and 23.24.25.

that represent in the gates] That is, in publike ; for the gates of their cities, were places, wherein there was ufually much confluence of people; in regard, that both matters of Judicature, and other publike affairs, were there commonly transaded, Deut. 17. 5. and 21,19. and 22,15, 24. 2 Kings 7. 17, 18, 20. as alfo, the gater of the Temple, were places of much concourfe, I Sam. 2.22. 2 Kings 20.4. Jer. 16. 10. for which cause, the Prophets, also, delivered Gods mellages in the gates sometimes of the Temple, Jer. 7. 2, sometimes of the Kings house, and of the City, as well as in the Temple, Jer. 17. 19. and 22.2. and I rather, therefore, concur with those, that render the words according to our version here, and lay a Juare for him, that reproveth in the gate ; then with those, that would have them read, they lay a fnare in the gate, for him that reproveth respecially finding the very same elsewhere they hate him that reproveth in the gate, Amos 5, 10.
ond turn affac the just for a thing of nought] That pick quarrels

against men and in judgment, profecute and cast them, being otherwife guiltlels seither for matters of no moment, or worth (as 1 Sam. 12,21, or for things that are not for nothing (as Job 6,18,) without any weighty or just cause, Pl. 69.4,5.or, as others, that by vain and frivolous pret nces, and falthoods, turn afide, or cause to go the Mtong way, the cause of the rightcous; as ch.41.29. Of the word, see

turn afide] Heb, make to decline; and in matter of judicature, it i applied fometime to the party questioned; fometime to the carriage of his cause: when to the party questioned, it importeth to wrong him, and, causelessly, to call, or condemn him, Prov. 18,5. it is not good to accept the person of the wicked, or to overthrow, or deprefs, or cast the righteous in judgment : and ch 10. 2. to turn aside, or force afide the needy from judgment : and again, they turn afide the poor in the gate, from their right, Amos 5.12. & Mal. 3. 5. that turn away the firanger, to wit, from his right; when to the cause, or the course of Indicature, it implyeth, a perverting of the right, and e-ven cerriage of the business, Exod. 23. 6. Thou shalt not pervert the Judgment of thy Poor in his caufe : and curfed be he that perrestell the judgment of fatherles, thanger, or widow, Deut. 27.19, and, Totuen aside. or pervert the right, or judgment of a man, Lam 3. 35.and Prov. 17.23 A wicked mantaketh agift out of the bosome, to pervert the ways of Judgment : to which purpose, that also feeins to be intended, Amos 2. 7. or perverting, or turning afide the may,

and the front is cofunted The crew of the fronters and mocksis walled away, see Capp. 8.14,22.

one dall that worth for infinite cett off 1 Heb. Matchers of iniconceive, that as there is an ellipsis, or detect, of the word Judzonceive, that as there is an ellipsis, or detect, of the word Judzment, signifying a judiciary proceeding in that injunction, Exod. 3.2.

Then spatial not speak in a cause declined, or turning aside to great ones, that is, to make Judgment declined, or town is a space (for that they work is to be compared to the spatial to be considered.) one; marks; to make Jungmin accuma, in order in a fact forthat word is to be implyed there, appeared by ver. 3 above related) for that in most of the places; if not all, before produced, where the perion alone is mentioned, the fame word is to be implyed not by annexing it, as our version deth, Amos 5. 12. and Mal. 3.5. to the close of the sentence, but by inserting of it in the bodyof it, that pervert, or turn aside the poor, and the stranger, that is, the udgment of the poor, and the stranger, and the like : as it is expresfed, Deut.27.19.& Lam. 3. 35. the word may well be rendred, according to the native notion, and proper use of it; either to divert or turn aside, and then it is a metaphor taken, either from the forceing of man or beaft, out of his courle or way; as it is uled of Bala-ams beating his affe to turn her afide again, Num. 22. 23, & Pl. 125.5, ams bearing instance to two mer dipac again, bruning 2-3, ce 11135, 5, those that time adde to crowded ways: and chap, 3,0.11, 29 out of the way, turn affice out of the path; and so it is, to cause a direct way, and fraight line of Justice and Equity, in the carriage of a mans causers it may be rendred, of direct, or out-funy; as it is used oft, for to encline, or bow down, Gen. 24.14.Pl. 31.2.Prov. 5.1.& 7.11 Amos 2, 8, and fo it may be in allution to the ufe of a ballance, such as Justice is wont to be deciphered, holding in her hand, that which feems glanced at, P(al. 58.2. as being an over-flows, ing, or swaying down the ballance of judgment or judice the one ing, or waying down the banance of negativity of many caven and ferelly to the prejudice of the guiltlesse party. A learned Annotator readersh the words a new way, they make the just to decline into the areth the words a new way, 100, made 100 just to accument of the unifor default, and entire the task of the cannot without hazard of life enter the city, they enforce him to betake himself unto wafte places, and to live as an exile in the Wildernelle, as David willed he could, Pfal. 15.7. Jeremie, that he night, ler. 9,2. yea, as David, and others, fometime were conflictmed hore is applyed sometime to waste places, but not put for them. See Jer. 4, 23, but the received version seemeth the genuine, and more

V.22. Therefore, thus faith the Lord, who redeemed Abraham, concerning the house of Facob; Jacob shall not now be ashamed : neither (hall bis face now wax pale | The seproach and contempt which Gods people formorly endured, and the fears and terrors that they were formerly exposed into, what by the adversary from abroad, or by the great ones, that oppressed them at home, shall be unterly removed, chap. 25. 8. & 54.4. & 61. 7.

Therefore] Confidering how they have been formerly wronged, as well at home, as from abroad, verfe 20, 21. Plalm

thus faith the Lord As ch. 51.22.

who redefined Abraham JOr, refered and delivered; so is the word ordinarily used, 2 Sam. 4.9.1 Kings 1.29. Pfal. 55, 18.86 207.2. that called him from, and brought him out of an Idolatrous place and people, Gen, 12.1. Job 24.2.3, though that Abraham himself, ever was an Idolater, doth not thence appear tor, that rescued him out of, and preferred him from lurany dangers and diffrestes, that he was exposed unto, and might have other wife bin surprised with, by means copora unito and in martin mart of the first unitary season of those frange people of severall Countries, through which he travelled, and among whom he sojourned, Gen. 12.3. & 15.1. P.L.105.12
14315. See Gen. 48.16.

concerning] Heb.unter; See ch. 37. 33.

the house of Jacob] The Jewith people, his family descended from him their father, ch. 2.5.

Faceb | This fome understand of the person of Jacob: Jacob, who if he were alive, would be athamed to fee his children fallen from God, shall now have no cause of any such shame. But by Jacob, is here meant, rather, Jacobs Posterity, the house, or Family of Jacob, before mentioned. See ch. 9.8.& 14.1.

not now] As formerly, ch. 7, 2. & 30.5. be afhamed] Heb. blufb, Ezra 9.6. Jer. 6.15. for fhame, Plalm

his face wax pale Heb. white: for though the verb be no where else in Scriprure read; yet the nouns derived from it, are elsewhere found, and to fignifie, Dan. 7.9. Eft. 1.6. & 8.15. pale, for fear, Jer. 30.6, though some make this the same with the former, understanding both of shame, and Joel 2.6. blackness, or swartness of face, is made an

effect of extream tear.

V. 23. But when he feeth his children, the work of mine hands in the middleft of him, they shall faultific my name, and shall faultific the holy one of facob, and shall fear the God of Israel] To the removall of their former reproach, thame and fear, is a further bleffing added that thould much enhance their forementioned joy, v. 19. confideration of a large encrease of an holy issue, that God should blesse his Church with not such ignorant formal, and profanciones, as it confifted of formerly; but an understanding people, new moulded, bringing honour to his name, and ferving him fincerely, according to his Will and Word; for whom it thall have abundant occafion of bleffing of God, for bleffing it with fuch enercale.

But] As Chap. 2. 6. yet fome, Fer. as Chap. 18, 17. and of thele,

Chip. xxix. fonce thus render the words, Far he feeing, or in his fight, his children, the work of my hands in the midle of him, that fancliffe my name; and the reading feems not improbable. However find, this form fo used in an absolute notion

when be] That is, Jacob himself, fay some; as ver. 22. but I suppole it taken, both here, and there, for the Posterity of Jacob; the Jewish Church and State, considered, as a body. For howsever it be true, that the Church of Profesiors consisteth and is made up of those particular persons, that professe the true service of God in Chrift; and the Church of fincere faithful ones, is constituted of those particular persons, that are truly converted, and sincerely fan-Rifyed; yet as the one, or the other make up an entire body, whether political, or spiritual; so is the Church, consisting of those particular persons of either fort, faid to be, as a mother to them; and those particular persons that make up that body, are faid to be, as children unto it, ch, 54. 1, & 60.4,5. Gal. 4.26,27.
feeth bis children] As of Chrift, he fhall fee his feed, Chap. \$3. 10.

or hu children in hu fight, as before, his children, the true race of Jacob, Pla. 24.6. Gal. 6.15,16. that walk in the steps of faithful A. braham, John 8.39, Rom.4.12.

the work of my hands] Pial 138.8. ch.43.21. & 60.21. Eph. 2.8.

the regenerate, John 1.13. James 1.18. 1 Per. 1. 3,23. a kind of new creature, Plal. 51.10. 2 Cor. 5.17. Gal. 6.15. in the middle of him Just him, or among him as chapt 19.15, in the product of him Just him, or among him as chapt 19.15, for he fpeaketh here of Jacob, as there of Egypt: of either, as of a body, for Sate: which the week, that by Jacob here cannot be underflood the person of Jacob, but his Posterity.

they To wit, Jacob : before, he ; now they : a paffage from num ber to number; as ch. 14.1. whereby the term appeareth to be colleftive: unless we follow the latter mentioned version.

[hall fanctifie my name] Whey shall honor me for this favour, and by their religious carriage, fauttific my name, which, by the profane, and irreligious demeanour of others, had been fo exceedingly defiled, and polluted among them before, Ezek. 20.39,41. & 22. 26. &

led, and pointed among them below, Beauton, 39,941 (222), 86,20. Amos 2.7, Mall, 16,7, Rom. 1.24, and Boat Institle? Or, yea, they float fantlife, as ch. 3, 9, because it is but a repetition of the same thing, for the more vehemency. Howfover there want not some, that distinguish them, reading the text, when he feeth his children-fanctifying my name, or how they fanctifie it; then shall they fanctife, &c. but the words run more ca-

the holy one of Jacob] As, the holy one of Ifrael, verse 19.

and Shall fear! Serve and worthip, with fear and reverence, Plal

2. 11. & 5.7. Hof.3.5. Heb.12.28.

V.24. They also that erred in spirit shall come to under standing ; and they that murmured, shall learn doffrine] Such as were untractable, and unteachable before, shall then become pliable, and voluntarily yield themselves to the word of Gods Prophets, and the work of his Spirit, as ready and willing to be instructed, and new moulded by

of thete, Plal. 1 10.3. cl. 11 16-9. ver. 18. Rom. 6.17.

that evred in spirit] That were possessed, and led away by a spirit of errour, as all are by nature, Plal. 5.3. & 95. 10. cl. 5.3. 6. until the Spirit from above be powred forth upon them, chap; 32.15. to illighten their minds, Ebh. 1.18, 2Cor. 4.4. Heb. 6.4. & 10.32. and to lead them into all necessary faying truth, Luke 1.79. loh. 14.26.

& 16. 13. 1 John 2. 20, 27.

[hall come to understanding] They shall not be like those, that either resule to be taught, and to learn ought, Psalm 35. 31. & 82. 3. Jer.o. 6. or are ever learning, but never attain to any degree of found knowledge, chap. 28.9-11. 2 Tim. 3.7. Heb. 5. 12. Hebr. Shall know understanding: as Pro. 4.1, that is, shall bave understanding; as the 1 ke is rendred, Job 38. 4. or, shall be able to understand as Neh. 10, 28, every hnowing understanding one : for so the text there is, every one able to understand; as in the same chap. ver. 3. understanding to hear, for able to hear with understanding: to know for to be able, as chap. 28.11.

they that murmured | Such as were formerly ready, out of discontent and impatience, or out of a crossnelle of spirit, and untoward disposition, r Tim. 2.25. to be ever, and anon, repining at , and murmuring against the passages of Gods providence, and messages of his miniters, Exod, 16.2. & 17.3. Num, 11.1. Deut, 1.27. Pfal.

116. 25. 1 Cor. 10. to, Some apply it unto the Jews, that mucmured at the calling, and coming in of the Gentiles, Matth, 20. 11. Luke 15. 28 30. Acts 11. 2, 3. & 13.45. & 22.21,22. 28 1 Theil 2,16.

learn dollrine] The word fignifies, properly, fuch a Leffan or instruction, as is by teaching, received from another. The word is used, Deut. 32. 2. Job 17.4, Prov. 1.5, & 4.2. & 16. 23, where it is sometime rendred learning, and it is so called, because in teaching and learning, there is a kinde of giving and receiving, Prov. 1. 3, 4. amu centing, there is a kinde of giving, and receiving, troy. 1, 3, 4, 8, 10, 8, 9, Vet lome of the Criticks would have it, properly, to fignific a pleasart, and delightful speech, that easily findes acceptance, becaule used of the harlot, (whole lips does like an hongemy, and the language is smoother then off, Prov. 5.3.) Prov. 7.22. where it is rendred, far speech. To which purpose they alledge al-fo, Prov. 16.21, 23. So it should be, that which the Apostle calleth an acceptable speech, or, a lesson worthy of all acceptation, 1 Tim. 1. 15.8t. 4.9. But the former reason seems the founder. See Luke 8. 13-19. Acts 2.41, 84 8. 14. & 11.1. & 17. 11.

CHAP. XXX.

Verf. I. VVO to the rebellious children, fault the Lord, that take but not of my Spirit, that they may add that cover with a covering but not of my Spirit, that they may add fin to fin] le was the usual manner of the Jewish State, and people, and that sometime, under the better fort of their Kings, when they were annoyed, or invaded, or expected fome fuch matter from fome neighbouring nation, or other, instead of staying themselves upon God, and his protection, as, by his Prophets, he advised them, to feek for fuccour and affiltance to fome foreign State, to the Syrians, against the Ilraclites, 2 Chr. 16, 2, 3, to the Affyrians against the Syrians, 2 King. 16. 7. Hol. 5. 13. & 7. 11. & 12. 1. to the Egyptians against the Asyrians, one while, Chap. 20, 5, 6, 2 Kings 18, 21, Hos. 12, 1. against the Chaldeans, another while, Jer. 2, 18336, 8, 37, 5, Ezek. 29, 6,7, In this kind they were faulty, as well in Efays, as in Jeremiestime, by fleeing either into, or unto Egypt, and feeking fletter there, or fuccour thence. Against those that were thus delinquent, doth the Prophet, principally, bend himself. were thus delinquent, doth the Prophet, principally, bend himfelf; both is this chapter, and in the next. In the former part of this chapter, he reproved them tharply, fift, for taking coirfes, of their own, to fecure themfelves, and confiding therein, without lecking to God; withal, fluewing what the fincefs and illue of furtheir courfes hould be, yet: 1, 7, And fecondly, for their opposing of Gods Prophets, that diffwaded the one, and forewarned them of the other, ver. 8.14, and flanding out willfully, against those advices, that, by them, God had given, for their indempinity and facety, verle 15, 1, 21, In the later part, he paths for the comfort of Gods people, to gracious promites. First or proceeding of initial ones, in those troubleforme times, verle 18, 19, Secondly, of future favours, upon their telemation and amendment, 1: 16, and the deflution of the advertary, by whom they had been after they are the path of the total control of Gods and the deflution of the advertary, by whom they had been after the proceeding the control of Gods and the deflution of the advertary, by whom they had been after the process of the control of Gods and the deflution of the advertary, by whom they had been after the process of the control of Gods and the deflution of the advertary, by whom they had been after the process of the control of Gods and the deflution of the advertary, by whom they had been after the control of the deflution of the advertary, by whom they had been after the control of the control of the deflution of the advertary, by whom they had been after the control of the advertary, by whom they had been after the control of the advertary than the control of the advertage that the control of the advertary that the control of the advertage that the control of the control of the advertage that the control of and the destruction of the adversary, by whom they had been afflicted, and ftreightned, ver. 27-33. 10 to] As chap. 29.15.

the rebellious children | children, because of the Jewish nation , of their own, Deut. 32.5, 15. chap. 1,2. and 63, 10. and 66.3. Jer. 3. 14. and \$.22.

that take counsel, but not of me] Heb. to make counsel, or in making counfel: that is, holding a confultation: as noting that wherein they shewed themselves to be such: as chap. 3. 8. Heb. and not of

they inewed themlelves to be fuch: as Chap. 3. 8. Heb., and not of me: and foi in the next branch, and chap. 2. 13, that confult, but will not have God of their counfel, John 9. 14. refule to confult with him, as their duty was to do, chap. 8. 19, that cover with a covering, but not of my Spirit J Heb., to ecover or, in covering, (as before) with a covering; a drap. 2.17, 18. The lame word, shap 3.7, and 8.8.0. that take couries to Genue themfelves, other then I, by my Spirit, direct them unto. See ch.4.5. 8! 28.15. & 29.15.

that they may add fin to fin Heb. fin upon fin : as 2 Chron. 28. 13. Ezra 10,10. That is, thereby adding fin to lin. Of which manner of speech, see on chap. 3.8. and Jev. 7.18. adding fin to fin, that is, proceeding, and going on fill in finful courfes: as chap 29.14, or proceeding from one finful courfe to another: as that paying up excelles one upon another: as chap 29.19. Numbers 32.14. Whereas by their wicked ways, they had before provoked me unto wrath, in-flead of feeking to me, by repentance for the fame, they add to their former evil carriage, a new finful course, by ways of their own, contrary to mine admonition and advice, endeavouring to shift off, or flielter themselves against myjudgements, ready to sieze on them, for their former sins. See somewhat the like, I Samuel 12.19. Luke 3.19,20. Those that refer this to the times of Zedekiah, expound it, adding to their treachery and per jury, in rebelling againft the King of Babel (in regard whereof, allo, they would have them here termed rebellious) Ezck. 17, 13, 15, by diffruit of God, and confidence in humane helps. But whether the word translated rebellious, will fo wellfort with this exposition, I am somewhat doubtful: of the application of the Prophecy, to those times, more anon Mean while if we shal descend to particulars, we may as well expound the adding of finto fing their adding of fin, in feeking aid now from Egypt, a gainst the Asyrians, to their former fin, in feeking the like from Asyria, against the Is aclites, and the Syrians, 2 Chr. 28.16, But I conceive the words to be more general : as the like, Deut. 29.19.

V. 2. That walk togo down into Egypt, and have not asked at my menth) to fiventher themselves in the Egypt, and have not asked at my menth) to fiventher themselves in the fiventh of Pharao, and to trust in the shadow of Egypt] In these words, the Prophet more particularly declared, where the consistent of the constant of the constan larly, declareth what the counsel and course was, that he condemned in them, and for which he denounced a wo against them verse I, to wit, their running into Egypt, and relying on that State for fluter and fafegard. Now this, many of our Interpreters turn over to Zedekishs time. And it is true, that in those daies both before the sur-przial of Jerusalem, they fought to Egypt for succour, Jerem. 37.7. Ezek. 17.15. as also after it, upon the death of Geduliah, they fled thither for shelter, Ier. 43.4-7. But the Prophet seems rather to

Annotations on the Book of the Prophet Isaiah. Chap. xxx: bend his speech against those of his own times, who under Eze- as the Asyrian then was, having surprized, and carried captive bend his speech againg those of his own times, who under the other ten Tribes before; or if he made any attempt, it kish, also were faulty in this kinde, to wit, in having recourse unto the other ten Tribes before; or if he made any attempt, it is the other ten Tribes before; or if he made any attempt, it is the other ten Tribes before; or if he made any attempt, it is the other ten Tribes before; or if he made any attempt, it is the other ten Tribes before; or if he made any attempt, it is the other ten Tribes before; or if he made any attempt, it is the other ten Tribes before; or if he made any attempt, it is the other ten Tribes before; or if he made any attempt, it is the other ten Tribes before; or if he made any attempt, it is the other ten Tribes before; or if he made any attempt, it is the other ten Tribes before; or if he made any attempt, it is the other ten Tribes before; or if he made any attempt, it is the other ten Tribes before; or if he made any attempt, it is the other ten Tribes before; or if he made any attempt, it is the other ten Tribes before; or if he made any attempt, it is the other ten Tribes before; or if he made any attempt, it is the other ten Tribes before; or if he made any attempt, it is the other ten Tribes before; or if he made any attempt, it is the other ten Tribes before; or if he made any attempt, it is the other ten Tribes before; or if he made any attempt, it is the other ten Tribes before; or if he made any attempt, it is the other ten Tribes before; or if he made any attempt, it is the other ten Tribes before; or if he made any attempt, it is the other ten Tribes before; or if he made any attempt, it is the other ten Tribes before; or if he made any attempt, it is the other ten Tribes before; or if he made any attempt, it is the other ten Tribes before; or if he made any attempt, it is the other ten Tribes before and the other ten Tribes before and the other ten Tribes before any attempt, it is the other ten Tribes before any attempt, it is the other ten Tribes before Egypt, and selying on it for fafety and affiltance, against the Affyrian forces; as appears plainly, ch. 20, 5,6, fee there. Nor doth ought appear to me, in this whole Sermon, concluding with the fall of Severfe 7 nacherib, as all grant and agree in, that may not very fely, accord

walk to go down into Egypt] That is, journey,or, travel (out of their own land) to go into Egypt; as 2 Sam. 19.10. Am come down to meet the King. The word walking, applyed ulusly to travellers, Gen. 32. 1. and that of defeending, or going down; as here; so Gen. 26. 2. chap. 52. 4. of passing from place to place, without any special reference to the fituation of places, or any peculiar notion of defent included, Judg. 15, 8, 2 Sam. 19, 26. See Chap. 38.8. And there is ne necessary implication therefore (which the Kabbins would have)
of their land, being higher than the land of Egypt, Into Egypt it is not unlikely, that many fled out of divers parts of Judea, upon Sennacheribs irruption; and no less probable, that from some of the principal in the Sate, if not not from Ezckiah himfelf, some message allo, was sent thicher, and motion made for aids from thence, ver.

and, was tent triller, and motion made to also min thefee, when it appeared, that the Affyrian, by the prefents fent him, would not be appeared, 2 King. 18.13-17.

and have not night my mouth J Or. but (aver. 1.) and not counfel of me, or, confull so twith me, what they should do; as Josh, 9. 14. either by Prioft ; as I Sam, 23.9, 10, or by Prophet ; as I Kin, 22.7

See 2 King. 1.3.
to firengihen themselves in the firength of Pharaoh] Or, by the firength; as Pfal. 78.26. A defect of the Pronoun; as chap. 13

the [hadow] That is, the covest. Of which ver. 1. Shadow, for protellion; as Judg. 9. 15. Ecclef. 7. 12. Cant. 2. 3. Ametaphor, taken either from hens, or other fowl that fecure their young, by over-fhadowing them with their wings, Pfal. 17.8. & 91. 1,4. Mar. 23. 37. or f. om goodly fair trees, that afford thelter against heat and storm, unto man and beaft, that come under their spreadings, Lam. 4. 20 Ezck.31.6 Dan.4.12,14.

V. 3. Therefore shall the strength of Pharao be your shame, and the V. 3. Threefore final the firenging Pharab to your fount, and the triff in the fination of Egypt your configural O., And your truft (a decked of the promoun; as Pial 4, 3.) in the fination of Egypt your is mainly, or, different; as Pial 4, 3.) in the fination of Pharaba, Sec. as Jer. 1. 17. & 6.1.1. O., For the firength, Sec. as chap, 13. 16.3. rendring a realism of we demounced, ver. 1. to with, The ill coccess of their their counties and counters: which threuded urn all to their confusion and shame, when they should by experience, finde to their grief and smart, that they were altogether unable to do them any good, verse 5. See Chap. 20. 5, 6. & 36. 6. Jer. 37. 7.

V. 4. For his Princes were at Zoan; and his Embaffadours came to Hanes | Or, as fome render it, when (as Joel 2. 20.) hu Princes bad been at Zoan , and his Embaffadours had arrived at Hanes ; his Princes, and bu Embasadoms: That is, say the Jewish Commen-ters, either the Kings, or the peoples. Some of the chief about the King, sent in exhasting to the King of Egypt, to cave his affitance against the Allyrian; as they before had sent to the Assyrian, to obtain peace, 2 king 8.14, but with as forry success in the one, as in the other ch.33.7. See the like of Holhea, 2. King. 17.4. See also ch. 57. 9. & Hof. 12.1.

Zonn J A famous City in Egypt. See chap. 19. 11.

came to J theb, toubled at, Ot, resteled men y as Pfal, 32. 7.
Hast] Another City of Egypt, called also, Tahapants, Jet. 1.6.
Seemace of it there. And Tahapants, Jet. 3.0, 8 ns profit them we keen help, no profit but shown also, and a reprosed J When

they came into Egypt, they fped foill, that they returned with nothing but firme and difgrace; and fo was fulfilled what was forerold, v. 3. Spoken here in the wonted prophetical strain, as a thing already past and done.

They were all ashamed] Heb. Each, or every one, (to wit, of those that went, or were fent, faith the Rabbin; but we may well adde both of them, that were fent, and of those also, that fent them) was ashamed. So the word is most frequently used, in an immanent, or flanding notion, Jer. 2.26. & 8 9,12. & 10. 14. & 48. 20. & 50. 2. Ezck. 9 12. Joel 1. 10, 12. Zach. 9. 5. & 10. 11. Ner fee I therefore, why fome late learned Interpreters fould render it here In a transitive, or passing sense; He (that is, the King, saythey,) fad spanne them all; that is, all his people, or all those of Jerusalem.

Though the verbibe samtime found in an active use; but then mostly, if not wholly, in a notion, not of shaming, but of drying up, as Pfal.74.15. Ezck: 17.24.

that could not profit them] A defect of the relative, aschap. 10.2, 3. Heb. will not, cr. frall not profit. But the future is oft ulcd potentially, So I Sam. 12,21. Jer. 2.11, Yet some render it , would not profit them. Planmeticus then King of Egypt, say they, would not break with the King of Allyria, whom he had formerly made peace with; and refused therefore to afford them any succour, or affiffance against it. But thefe are meer conjectures, having no ground from flory facred, or other. More likely it is, that the Egyptian King, who ever he were, that then was, either durft not, by feeking to fuccour them, provoke so potent and prevalent a King parts, fent to the support and succour of Zedekiah , Jer. 37. 7. See

nor be an help, nor profit] Heb, nor for help, nor to profit, Begin-ning a new branch, not coupled to the former; as if he had faid more fully, with fupply from the former; of a people, I fay, nei-ther fitted for help, nor able to be any way useful to them: and not that alone; but that would be a foul shame, and difgrace unto them, in not answering their expectation, Chap. 20, 6, So Jerem.

V.6. The burden of the beafts of the South : Into the land of trouble and anguish, from whence come the young and old lion, the Viper, and fiery flying Serpent, they will carry their riches upon the shoulders of young affes, and their treasures upon the bunches of camels, to a people that thall not profit them. I The Prophet proceeds to tax their extream folly, in taking so much pains, and undertaking such toil-som and dangerous journeys, through the desarts of Arabia; to transport their goods and treasure into Egypt, either there to fe-cure them; or thence to procute, and hire aids, from those, that should not be able to fland them in any stead.

The burden | Some, at these words, would begin a new Sermon, because the several prophecies, many of them, so begin: as chap 21,1,11,13, but the continuation of the subject matter : and the fequel of the context, is fuch, as affordeth no probability for any fuch conceit. By the word, some would have understood, a burdenfome prophecy: aschap. 13.1. and fo the Greek, rendring it, a vision. But others rather take it in its proper lenfe, for a burden : as chap.

46.1. a place parrallel to this.

of the beafts of the South | Some, for the beafts of the South : that is, a burdensome prediction, for those brutish persons that toil and moil like beafts, to convey their goods to them, from whom there is nothing, but mischief and miscry to be expected. And there is another word indeed, frequently used for brutilh men, that fignifies a beaft, Psalm 73.62. & 92. 6. Prov. 12. I. & 30. 2. Jer. 10. 10, 14, but that here is used very seldom to, if ever, for those two places, Job 18.3. Ecclef 3.18. duly weighed, come not home here, By beafts of the South, therefore others understand, the beasts hereafter mentioned, that carryed their chattels and treasure into Egypr, which lay South from the land of Judah, Jer. 13.19. faid here to be a burden to them, as the Babylonian Idols were to the Beafts that bare them away, chap, 46.1. Some would have the word bur-den, taken here absolutely, reading the text as for the burden of the beafft of the South: or, that travel Southward : and the like conftruction is found, Pfalm 18,30. & 104. 17, Hof.g. 11. But the text may be read, admitting a trajection, not unufual, and joyning it with the carriages afterward specified, a bipter for bealis, tra-velling fouthward, or bound for the South, shall they carry, to wit, their riches, &c. See the like trajections, Job 23.9, & 35. 12. Pfal, 17. 7, 13. & 89. 50. & 90. 11, & 140. 11. chap. 29. 22. & 41,27.

into the land of trouble and anguish] Heb, into a land of affliction or, diffres and anguish, Prov. 1.27, that is, as some, into Egypt, alluding in the former word to the name thereof, wherewith it fome affinity in the Hebrew: and minding them of what hard u-fage they had there formerly found, Exod. 1.71,13,14. Deut. 4. 20. But others read the words, by, or through a land of affiction and an-guiff: for fo also is that particle oft used, as Gen, 22.6. & 13. 17. Eggs, a plain 1, 4, chap 37, 29, 34, 64 24, 24 that is, through that vaft Wildemeffe, that lay between the land of Judah and Eggst, which they palfed thorow before, when they came thither from Eggst, and which they then found to be fuch, as is here related; for Dutter, 81, 68 23, 10, 1 Jerem. 2, 26, 2 Yet four conceive, that in thefe terms, is described that narrow passage, or neck of land, lying between the red Sea, and the midland, by which they were to pair, ere they could enter into Egypt: but hereof there is no great probability, that neck of land being not so narrow, as should cause any such difficult passage, as the prophets words here

from whence come the young and old Lion, the viper, and fiery figing ferpent] Heb. the Lion, and Lion from them, that is , from those parts : or from which parts : the politive for the relative, as Job 3. Now all this divers interpreters apply also to Egypt, expounding the words, some of the beafts, that were there adored, some of the wild Beatls and Serpents that abounded in Africa, and those parts of it, that neighboured upon Egypt. Others, again, not of any beafts, but of the Egyptians themselves, people, in condition, like to such beafts, and that should unto them prove such. See chap.II. 6. 8. But to run to allegories, where a plain and proper fense, even offereth it felf, is unfafe: that fuch creatures as these were very rife, as well in the deferts of Arabia, as of Africa, cannot be doubted much less denied. See Deut. 3. 15. Of their way to Egypt, I conceive all this to be spoken, as not onely tedious and difficult for want of needful accommodations, but as dangerous also, in regard of fuch harmful creatures as these, abounding in those parts, and from thence alfo, infesting the countries neer to them.

Chap. xxx. both fignific a lion; but with fome difference, as is supposed; whether the one, a young ; the other, an old one, as our version rendreth them, isuncercain. But of the feveral terms, wherewith li-

ens are in Scripture deligned, fee the notes on Job.4.10. the viper] Or, as fome, the Bafilish; a Serpent fo called, from word that fignifics, as fome fay, to hifs, Chap. 42. 14, but the word there fignifies, rather, to ery out, as a woman in travel; and another thence derived, the Rabbines are faid to use, not for the histing of Serpents; but for the bleating of theep; it is found alfo, Job 20, 16, chap 19.5. See there.

the fiery figing fergent] Such as were in the Wilderness, that the lifacilities pasted thorow, in their way to Canaan, Num. 21, 16, Deut,

8,15, fce Chap. 14.29. they will carry their riches] Or, chattels, fo termed ; because mens firength feems to ly in their wealth. These they carryed into E-gypt, some in likelyhood, that fled their Country upon the Allytians approach, there to lecure them: fee Chap. 15, 7, as tho fallo, no doubt did, that fled into Egypt, upon the dispersion of the people, after the marder of Gedaliah, for fear of the Chaldeans, Jet. 43.5-7. Others, fent by the State, to procure help and aids a gainst the Enemics invasion.

upon the shoulders of young asses] Heb, shoulder : as Chap. 46. 7 the place that burdens beat most upon, Gen.49.14, 15, ch. 10, 27, of young affer; of much use in these parts, as well for burden, as for saddle, Gen.32.15, & 49.11. Judg.10.4, & 12.14. Ch. 32, 24. fee chap. a. I.7.

and their treasures] Which some would distinguish from their Chattels, and reftrain to their Coin or Bullion; but the one term is of as large extent, as the other : fee Chap. 2. 7, & 23. 18. &

upon the bunches of camels] Hab, bunch: the word is no where elfe found in Scripture; and those Jewish Criticks do but dally with us, that would have it fo termed, because when galled with burdens, it was healed with honey; in regard that the words that fignifie either, arise from one root : the word is rather, by some ignific either, arile from one root; the word is rather, by some other of them, deemed to be an Arabick term, for that camels, with the Arabians, were of more use ordinarily, then with any other people, Chap. 60, 67. Jer. 49.20, 32. they had, some kinds of them, one; come, two bunches apiece, and were very useful for earriage, in regard of the great weight they were able to bear; but shows the weather than the state of the state o earnage, in regard or the great weight they were able to beat; but especially with those that were to travel through watte places, because they would continue long without watel; fee Chap, 3.7 from this their bunched body, arose that proverbial speech, of driving. or drawing a camel thorow a needles eye, Matth. 19. 24. in-flead whereof, the Jewish Rabbines have another not unlike it, to thred needles with Elephants.

threa needlet with Elephants.

10] Heb, upon: but to alfo used, Chap. 29. 12. See ver. 1.

a people that shall not prosit them] Or, cannot: as verse 5. a defect of the relative; as verse 5. of the pronoun; as Chapter

V. 7. For the Egyptions [hall help in vain, and to no purpofe] Heb. And; as verse 3. in vain, and to no purpose. Heb, in vanity, and And; as verife 3, is usis, and to no propole. Heb, it wantly, and inantity: vanily, crust last which teanest profit; Er. 16. 19, and a sufficie finantity, or empireff; Jer. \$1. 34, that hath nothing but wind in it; both there conjoined, to thew what manner of relief, or faccour, it was like to be, that the Egyxtians should afford them. Yet hence it appeared that fonewhat they attempted; as that from them, somewhat was expected, from chap. 29.5,6. So as that from them, somewhat was expected, from chap. 29.5,6. So

Therefore have I cryed, concerning this, Their Strength is to fit Still Or, Therefore do I cry unto her. Bither I the Lord (the Prophet now speaking in the person of God, as verse 8.) Or, I Esay, give them warning, and foretell them, with as much earnestnesse, God, and by command from him; that it is their wifelt course. and will prove their fureft strength, quietly and patiently to rest, and to depend upon God, his protection and affistance, and not run to and fro, hunting after forein helps, either from Egypt, or any other, v. 15. Chap. 28.12. Jer. 2. 18,36. Hol. 5.13.

concerning tou That is, concerning Egypt, and seeking to her for aid; as some of the Jewish Commenters: so is the particle used Chap. 29.16. or, as other of them, to her, to this City Jerufalem ; or, to the daughter of my people, as the Prophets use to speak, cha.

22.4. Jer. 16.14. Strength] Heb. Rahab: a name given to Egypt, as is commonly Supposed, from her power and pride: see Chap. 119 which term, the Prophet, is by some, deemed here the rather touse; as implying, that this course, which he here adviseth them unto, would be a better and furer means of strength to them, than any that Egypt was able to afford. Yet can I not eafily affent to the learned Anno tator, who would have the text thus rendred; Therefore have I called here (that is, Egypt) Rabah hem shabeth. I have given Egypt this name, which significth, Rabab is a cessation; the Egyptian power is cealed.

to fit fill] Not neglecting any lawful means of defence, which they are no where forbidden to do (fave where God determined to give deliverance by miracle, and to manifest his might the more, enjoyned a waving of them, Judg. 7, 2, 8, 16, 17.) nor condemned

the you az and old lies] There are two words here used, which | for so doing, I Kings 20.22, 2 Chro. 14.6.8. & 26.9-15. & 32. 2-6. but not feeking affiltance from other strange people, contrary to the charge herein given them by God; but relying upon him, as able, trange nerem gwen tnem by Osa, put retying upon him, atable, by fich meani, tufficiently to fective, as it pleated him; to allign, or alford hiem, a Chr. 3.2.7, 3. Some think that there is an allufion here, either to the words of Mofes, Exod, 14, 14, or of Plenzisl, a Chro, 20.1.7; fland fill; the word fill, being not in the text hare

is added, to make the fense, to us, more plain. Howsoever, hence it feems to me, to appear, that this Prophecy hath not reference to Zedekiahs rime, for there, albeit, they were admonished, that Egypt should not relieve them : yet were they not advised, as hero to fit ftill, but to go out, and yield themselves unto the enemy, Jer. 38.2.17.18.

38.3.17.10.
V. 8. Now go, write it before them in a table, and note it is a book, that it may be for time to come, for ever, and core, I the words of God to the Prophet, by whorn, having fortewarned them of the evil, that they would bring upon themselves, by looking, abroad, and advaced them of the furest course, that they could take for their own security and safegard, he now willesh him, to put in writing, what he had delivered unrothem, that it might remain, as upon record, for a restimony against them, of their disobedience and

go] See chap.20.2. fo Gen. 11.3. Jer. 35.11. & 50. 5. for there is, no neverflity, as forme would have this term intimate, that the Prophet should be abroad, when God fet him this task, and that he was willed to get him home to accomplish it.

write it | This Prophecy, or that which followeth, ver. 8, but the former rather: fee chap.8.1.

before them] Heb, with them. This forme conceive, as if God commanded the Prophet to go out of his house, and committo writing openly, in some publike place, in the view of the peogle, what he had before by word of mouth delivered: which conceit, croffeth that, which was by fome others, over curioufly picked out of the term before going, of Gods fending the Prophet home to do it there. Others, that God enjoyned him to write is, having nor yet published it, to be read with them, in their presence. I conceive, that it may well be rendred write it on a table to be with them : that is, that it may abide among them, to mind them, when thefe things now foretold them, do accordingly fall out, what they had been warned of before. For I cannot concur with those, who suppose it meant, not of the people : but of other his prophecies, that this should be written together with them, as Jeremy was enjoined to write all his former prophecies, or the substance of them at lenst together : and after, to add fome other thereunto, Jer. 36. 2, 32. However, both in the former, it : and in this them, the pronoun is

put for the noun, as chap. 17.10.
in a table | Or, on a table : as Exod. 32.15, 16. to be hung up, or failined to the wall, or to a post, or pillar, as Laws and Decrees were anciently, in some publike place, where every one might take notice of it: so Hab, 2, 2.

note it in a book] Heb, delinente, or describe it on a book, as ch. 49.16. Ezek, 4.1. engrofs it in a book, that it may remain upon record, for a monument to posterity, as on a table before, for them at present: so Deut. 31.19. Job. 19 23,24.

for time to com: Heb. for an after day. So Prov. 31.25.

yo, that his is a rebelines People, jim and Children that with no the Law of the Lard Or, For it as a rebelinus People, the chief ceither declaring the fubic matter, that was to be recorded; or, the reason, rather, why God would have it to be recorded, as Dea. 31,19,20,21,27. the pronoun, for the verb fubstantive, as ch.43.

a rebellious people] Heb. a People of rebellion: as, Children of rebellion, Num. 17. 10. and, as house of rebellion, Ezek. 12.2. See Deu. 31.27. chap.48.8.

lying children] Either faithless and dissembling, or falle and counthe expectation of him; by whom they have been adopted, Deut. 32. 5,20. chap. 1.4. & 57.4. & 63.8,10. thar] Adefect of the relative : as ver. 5,6.

mill not hear] Endure to hear, Pfalm 58. 4, 5. Jer. 6: 10. or, hearken to and obey, chap. 28. 12. Jer. 6. 16, 17. & 44. 16. Zach. 7

the Law of the Lord] The Commandement of God, delivered by Moles, as some, forbidding them to return into Egypt, Deu 17. 16. & 18.68. ch. 31.1. or rather, the infirmctions and admonitions of Elay, and other Gods mestengers fent unto them, v. 10. see chap. . 10. 8 5. 24.

V. 10. Which fay to the Seers, fee not , and to the Prophets, prohecie not unto us right things, Speak unto us fmooth things, prophecy descits.] That forbid Gods mellengers to preach unto them, unleffe they will preach such things to them, as please them, and foods them up in their fins, by promifing peace and prosperity to them, though they go on in their finful courses. See Mic. 2.6.11, a place parallel to this : and Jer. 17.21.
the Seers, fee not] The fame with the next branch, only the terms

livers, in found, and letters : but in fenle and notion the fame: fee hap. 1.1. & 2.1.

right things | Heb. strait, agreeable to equity, Amos 3. 10 chap. 19, 14, they defired not to have the truth of God, or their duty to

God, taught, or told them ! fuch teaching was too harsh for their | that is broken in pieces, he shall not space, so that there shall not be found tender cars; it croffed their corruptions: nor could they endure to have those comses contradicted, which themselves had pitched upon, or were addicted unto ; nor to hear Go.'s Judgements denounced against them, for their persisting in the same, Jeremy 43. 2. hence that fcoffing demand, what is the burden of the Lord . Jerem.

[mooth things] Heb, [moothneffer; as Pfal. 12. 1, 2, that is, flatteres; Sermons of peace, prosperity and pleasure; and that strain the falle Prophets therefore wholly addressed themselves unto; because they saw it pleased the people, chap. \$6.10.12. Jer. 4.10. & 6.14. & 8. 10. & 23.17. Ezek.13.10,18,22. hence that [mosthing, or flicking of their tongues, Jer. 23.31.

prophecie] Heb .fee, as before. deceits] Or illusions, Job 16.3. not that they so termed them, but that they were fo indeed, Jer. 5. 31. & 23. 16, 25, 26, 32. Ezek,

13.7,8.
V. 11. Get ye out of the way, turn afide out of the path] Take another courfe, then that ye now do; be not fo frieft, and precife in your preachings, Mich. 2.6. the fame thing in divers terms.

cause the holy one of Israel to cease from before us] Or, from us ; as chap. 21:15. & 31.8. & 37. 6. talk not so much to us of the holy one of Ifrael, (a term then very rife in the mouth of Gods mellengers; chap. 1. 4. & 5.19, 24. & 10.20. & 12.6. & 17.7. & 29.19, 23.)
moleft us no more, with so many messages from him: see Job 21. 14. Some render the words, make the holy one of Ifract turn out of the way, that he may cease from before us; that he and we may not meet, to trouble us in our way, but we may walk as we lift : but this feems a little too much strained.

V. 12. Wherfore thus faith the holy one of Ifrael] He proceedeth to foretel what for this their extream impiety should befall them; and he maketh his introduction unto the denunciation of it, with that title that fcoft at, and defired not to hear, ver. I t.

Because ye defpise this word Ye set light, by the word of warning. admonition, and advice now given you, from God, by the mouth of his mellenger , v.7,15.

and trust in opposition, and perverseness, and stay thereupou] Ye trust to your shifts, and your means, compassed by wrong dealing, thereby making account to fecure your felves. See Chap, 28. 15.

oppression] Or, as some, fraud : see Psalm 62.10. and chap 33.15.

Howbeit, some learned Criticks suppose the word here used, by a transpontion of letters, to be put for another word, that fignifieth perversens, the rather, because this, and the next, are found both joined, as here, together, Prov. 2.15. and the like transposition is found in many other words ; as in that for a fleep, Lev. 14.21.& 17. 3. in that, for a garment, Exod. 22.9,23. and others.

perverfeness Heb. a perverted, or cross way, or course, it is rendred froward, Prov. 2.15. & 3.32. & 14.2. a defect of the fubject; as vile, for, viir grapes, chap. 5.24. burning, for burning fire, Jer. 36. 22. untempered, for untempered Morter, Ezek, 13.11. fuch crofs courfes, by which they departed from God, (as the word importeth, from whence it cometh, u'ed Prov. 3. 21.) leaving him, and his advice, to cleave to comfes of their own, ver. I !-

flay thereupon] Trust thereunto, as of strength sufficient to support you; a metaphor taken from a staff, wherewith a man slayeth himlelf up: fee chap. 3.1. & 10.20. & 50. 10.

V. 13. Therefore this iniquity shall be unto you, as a breach ready to fall, welling out in an high wall, whose breaking cometh suddenty at an inflant.] The ground of the denunciation was in verfe before-go ing; the subject matter of it solloweth in this, and the next. The fhifes and devices that you trust to, shall all fall to pieces, and you felves perish irrecoverably together with them.

this iniquity] This your vain confidence, and the wealth fo gotten (Luke 16.9.) which you trust to, ver. 12. Pfal. 52. 7.
as a breach reddy to fall] Heb. as a rupture (Neh. 6.1. Job. 16. 14.)

falling, fo periffing, for ready to periff, chap.27.13, but here rather, threatning a fall, as some render it ; because the rupture, or breach, cannot be faid properly to fall : or, as others, a rupture of a falling wall, or a wall ready to fall, supplying the word used, Pfal 62.3. another then that which hereafter tolloweth, as the flower of a fading plant, Chap. 28.4. a defect of the subject : fee v. 12. This your infolency, and arrogancy, is but a fore-runner of your fall. Pro. 16.18.

fivelling out] As blains, or blisters, do on mens bodies, which are bence so termed, Exod. 9. 9, 20, the latine termeth it bellying wall, whence the proverb, take heed of overcharging a wall with a belly because such are prone to burst.

in on high wall | The less able to fland for the weight it beareth and the more dangerous in its fall, Mar. 7.27. I suppose they fit here beside the cushion, who conceive in these words, an allusion to be unto men crutht to pieces, by the fall of a wall; as I Kings 20. 30 Luke 13.4. Sec Pfal.62.3.

whose breaking] Or, breach : that is, rendring afunder in the fall. for the former rupture within, and the giving out therupon, before mentioned, go both of them, before the fall, and foreshew what

fuddenly at an inflant] Chap. 29.5.

in the burfling of it, a sheard to take fire from the hearth, or take water withall from the pit] All your plots and projects; and all the flaves ye truft to, shall be so quasht and dasht to pieces, that nothing shall come of them, that may do you any fervice, or be in the leaft manner useful to you, much less yield you that security that you expect

he finall break it] He, that is, God, fay fome ; the enemy, fay others, true of both, but neither here needful, the word being taken indefinitely : he fhall break it, that is, it fhall be broken : and that is enough to express the Prophets mind : fo ch. 9.6. Jer. 23.6. Amos 4.2. Mic. 2.

it] That is, the iniquity, v. 13, that ye trust to, and all the designs that ye build thereupon, chap. 29.16. howbeir, some refer it to the wall before mentioned v. 13. which when it falleth, is with the fall of it fo shattered and battered, that it is with it, as with an earthen bortle that is burft all to shivers.

as the breaking of a potters veffel] Heb. according to the breaking as chap. 13.19. or, as with the break (as chap. 12.19, 18.) of a battle of the potters: as Jer. 19.1. as an earthen bottel, when it falleth to the ground, or is thrown upon the pavement, is wont to break all to shivers, so as it cannot be pierced together, or made up again fcc Jer. 19. 11. broken in pieces] Or, to Shivers, Mich. 1. 7. with Chapter 27.

he shall not share Or, which one spareth not : to make the con-

nexion the clearer, a defect of the relative, as v. 5,6,9, which a man the owner of it, or other, hath no regard to, what becomes of it, or throweth away, on purpole, to break it : or, that is not frared . no regard being had to it, as before.

fo that] Heb. and, as chap. 10.19. Jer. 14.19. there [hall not be found] Or, there remaineth not; as Chap.

in the burfling of it] Or, among the shivers, or broken pieces of it, to wit, of the bottle.

a [heard] Job 2.8. to take fire] As Prov. 6.27. & 25. 22. whence the name of tenes. to take fire with Exod.35.3.

The hearth] for which another word, Plal. 102. 3. Both from burning, chap.33.14. To take up] This word is used, of liquor, (as the former of fire) Haggai 2, 16, to draw out, in this notion no where elle

the pit] Made of purpose for receit of water. Jer. 14. 3. from an Ethiopick term, faith one, that fignificth to gather together, Mat. 13. 2. & 18.20.

V. 15. For thus faith the Lord God, the hely one of Ifrael Or, Thus faid, This is the advice, that God, whom ye lik not to hear named, gave you : fec ver.11,12.

named, gave you! te ver. 11.12.

In returning, and rell finally to be found; in quintingle and confidence
final be your livenith! Your onely means of thrength and sieve is be
rething quietly on God, and truthing to his protection, and not for
king for fhelter, or relying upon reliefs from abroad, v.y.

"nethaning JC v.p. yetterming, to wir, unto God, by repentance,
Jer. 3, 1, 1, 2, 1, 4, 8, 4.1. Or, as some rather, by quintrol; for it is a
noun, not a verb: and however the verb of returning, became
monly ulcd of repenting: yet doth no noun, or verbal thence definition. duced, fignific repentance, in Scripture, as by almost a general mistake, is commonly imagined: the one, to wit, tespubah, is used of other returns, of the times of the year, 2 Sam. 11.1. 1 Kings 20.22. of speech, in way of answer, Job 21.34.& 34.36. from journey home I Sam. 7.17. of return by repentance, in Scripture no where: how-foever, the Rabbines do commonly foule it, as where they fay, that it was one of those feven things, that were made before the world began: the other, to wit, Melhubah, in which the mem is no prepo-fition, but a meer ministerial, or formative letter, is never uled, as the Hebrew Criticks, but in way of reproof, and is fo far from figfying repentance or conversion to God, that it ever importeth autifion from, or rebellion against God, Jer. 2.18. & 3.22. & 5.6. & 8.5. & 14.5. Hol. 11.7. & 14.5. and the reason is, because the verb whereof both come, fignifies, as well to turn from, as to turn to, yea in one form it is no otherwife used then to turn amay, and revolt, cha. 57.17. Jer. 3.14,22. & 8,5. & 31.22. & 49.4. or, to turn away, and make to revolt, chap. 47.10. one place only is ambiguous, Pro. 1.32. where some render this word, aversion: others, and so the most of the lewish, ease, or rest: and this, the rather, because tranquility followeth: from whence also, some forender the word shubah (no where else found) here, where it is joined with two other words of the felf-fame notion, and cometh very neer home to the term of fitting still, ver. 7. to which also the use of the verb, whence it cometh, is by good Writers deemed in many places to incline as acometn, is by good writers actined in many practice interfel God, Num. 10.95 at the firing down of the Ak, Canfe to reft, O Lord, the mony thousand of Ifrat | And Film 23, I be quitted by Only maketo me to reft, and lea3.01.0. & 46.3.7 | Jacob Balt vil, and wait and well, where it is placed in both placed; with the fame and the Ak, Canfe to reft, and lea3.01.0 & 46.3.7 | Jacob Balt vil, and we have a superior and well off, where it is placed in both placed; with the fame word , that this is knit unto here. Yet fome other interpret it, of fuedderly at an inflam] Chap. 29.5.

V. 14. And he shall treak it, as the breaking of a potters welfel But that of rest, and keeping quiet, feems best to fort with

Chap.xxx. the context. See Chapter 7, verfe 4. the contest. See Chapter 7, vent 4.

Shall ye be faved] Or, may ye be faved; in a potential notion, this is the onely way of fafety for you, if ye be content to embrace

is quietness See chap. 7.4.
cosfidence In trufting to God, and depending upon him, t Cht. 1, 20, 2 Chr. 13, 18. & 16.8,9. Pfalm 34.22. & 37.40. & 115.1. ch. this place. 26.3,4. See the contrary chap.7.9. [frength] As verte 7 . though another word here used.

and ye would not] Or, jet ye would not; as ch. 29. 2. Ye would not accept of Gods gracious offer, nor follow his advice: fee Pro.

1.25. Mat. 23.37. V.16. But ye faid, No; for we will flee upon barfes; therefore shall ye flee ; and we will ride upon the fruit ; therefore fhall they that putfue you be fwift.] Ye make account to fecure your felves better paryons profit to make account to fective your leves outer another way, to wit, by polling apace upon fwift beats, if any-enmy appear, out towards Egypt; but this fhift of yours will not fland you inflead; for your Enemies will be too fwitt for you, they will purfue you, and overtake you, before you get

thicker.

But Heb. And; as chap 29.13.

Te Jand Or, ye Jay: Ye think with your selves: as Psalm

No: 7 We will not fo do, Jer.6.16, 17. & 44. 16.

for] Or, but: as chap. 39.23.

swill flee upon boy/c3 | Heb. horfe; as afterward, a fwift one, escape by help of them: fee Hof. 14.13, yet some render in you will dear the force to a most of the skills. flee to horfes, as to a people, verf. 6. to the help of horfes, which E. gypt was flored with cap. 31, 1, fo Pfa. 20 7, but the branch followgype was noted with cap 3(1), to Fine 207, but the draint inflowing, carries it rather, the former way, fireft beafts, as he former time faid, being for fireft, tather than to fight.

fleeye fhall J his tome refer to Zedekiahs flight, Jer. 39. 4. O-

thers, to the flight of Captain John with his Complices afterward into Egypt, Jer. 43.5.7. But it is not unlikely, but that many of them allo, lo endeavored to do upon Scanacheribs approach; though ano, to endeavored to do upon semanterins approach; though fome expound it, ye fhall flee indeed, that is, ye thall be charried cap-tive, and exited: and it is true, that in Greek and Latine, flight is used, for exilement enforced; but not fold impole, in Hebrew; and

the next branch goeth the other way.

the next branch goeth the other way.

of swift ones Heb. on a light, that is, fruit one; as chap. 19.1.

fwift, for swift beaft, or swift heric, as some, to make the gender. agree, a detect of the subject, as verla 23,13. and fruift one, for fruift ones; as before, herfe, for herfes; and heast, for beafts, as

they that purfue you shall be spift] The enemy shall make after you, and march you, if not exceed you in fwittness: fo that the fwittness of your horses, he they never to swift, shall not stand you in any ficad, chap. 5.26. Jer. 4.13. Lam. 4.19. Hab. 1. 8. Pfalm 33.

16,17. Amos 2, 14,16. V. 17. One thouf and shall flee at the rebule of one; at the rebule of five [ball ye fice] A finall company of the enemy shall be able to put you all to slight; see Deut. 32.30.

thall flee | Supplyed out of the following branch: fee the like , chap 13-13. K 18.7.

the rebuke] Not verbal, but actual, the affault, or onfet : as Pla; 76.6. yet feldom in this notion uled, but of God : but here made choice of, to thew what a final matter should then diffmay them, and capie them to turn the back to the foes, notwithstanding all

their confident conceits at prefent.

five] A finall and inconfiderable number, Lev. 26.8. Shall ye flee | Or, Shall ye all flee : for that feems to be fupplyed : a

1 Sam 20 8.

untilize be left, as a beacon upon the top of a mountain, and as an enfign on a hill.] That is, as most understand it, untill a very small remann of you be left, being, through Gods mercy, referved, after that the main bulk and body of you, hath, through Gody just judgment, been cut off and deflroyed, chap. 1.9. & 6.13. & 10. 12. & 17.6.9.8 37.32. But I suppose rather (for he speach not here of killing and destroying, but of chasing and putting to flight) the manning to be, that they should be so dispersed, that they should not be able to ralley, or bring their troops into a body again, or to be any confiderable company of them, in any one place together; but that they should, being scattered one from another, be found stragling, here one, and there another, as a begeon, or the like, that flandeth alone on fome hill by it felf. Hither belongeth that of coming out against an enemy one way, and fleeing feven ways before him, Dent. 28.7,25.

hinh, bein 1.8.7.3.5. (1872) Ether left alive, escaping: as Chap. 17. 9, and so Luke 17. 35.36. or so so so so without company: as cha. 1.8. & 6. 12. each one shifting, as in such slight, and slighting, for himlest.

as a beacon] Heb. a maft, chap. 33. 23. Ezek. 27. 5. but here uled for such a tall pole, as our may-poles, resembling a mast, erected on an hill, or jet up in some eminent place, for some special publike use, as from thence to give warning of the approach of some holl le troops or the like : for it feems but weak, that fome here have, of letting up the mill of a flip on some foreland, where | lest For, O thou that the fifty bit is bose ange, so lit the Land the flip shall fest mill-carryed; nor is it so probable, that here-for the so lest; and here, People in Zion shall dwell, or, addets, by thould be understood, a tree bereft of branches or boughts: or, a in Jerufalem: Thou fall not meeping, meep; for, O thou people of

when all the rest of the wood about it, hath been felled,

on the rop] Heb, head; as chap.2, 2, & 17.6.
as an enligh on a hill] Of which, see on chapter 13.2. But in this place it feens to intend no other, then fuch as was in the former pranch intimated 1 to it is used, Num. 21.8. of the pole, on which Mofes pitched the Scrpent of brafs : an embleme of folitariness in

V. 18. And therefore will the Lord wait, that be may be gracious unto you; and therefore will be be exalted, that be may have more upon you! Here beginneth the later part of this Sermon, containing matter of comfort, for the constant, and convert faithfull, laid down in gracious promifes, referred to two heads; the one, concerning the deliverance and restitution of Gods people, v. 18-26. the other, concerning the destruction of the Allyrian, their enemy, veric 27-33.

And therefore | Or, Yet therefore ; as chap 29.2. or, And yet, or

Not with landing : as chap 51.21. Jer. 16.14. & 30.16. for all this , it it have reterence to what went before : or, therefore; for this end if it have reference to what followeth; in all that God doth in this kind, he intendesh nothing but grace and mercy unto those that be his, either that continue ftill faithfull to him, or are reclaimed and amended by thefo judgements upon them : fee a Chro. 15.

will the Lord wait] That is, as fome, he respites, and suspends the execution of judgement, as prefent, expecting your reformation and repentance, that he may not proceed in rigour against you, Gen. 6.3, Jer. 3. 12. & 8. 4-6. & 26. 2,3. Ezek. 18,31,32 & 33. 11. \$ Pet. 3, 20. 2 Pet. 3.9. or, as others rather, he will flay and delay the putting an end to these troubles, for some time, expecting a seasonable time to thew mercy, when men being humbled and amended by them, are fitted for the receit of it, chap. 10.20. & 17.7,8. & 27. 8,9. verso 22. This the rather, because the mailing afterward commended, hath relation hereunto. For as for those that take it tranficively, as some of the Jewith Doctors do, the Lord will make to wait, that is, will cause you to wait and depend upon him , they will be be exalted That is as fome he will keep sloof, for a time,

until the featon of thewing mercy come, Plalm 10.1, but I find not where the word is to used, rather God, who seemed to fit still, and not regard what was done, while the enemy prevailed, will at length raife up himfelf, and advance his own name, both in the defiruction of the enemy, and the deliverance of his people, Pfalm 46.10. Chap. 33. 10.

upon you That have kept constantly with him, or have sincere-

property and I like like a specific consistency of the Lord we specific specific property for the Lord we specific specific property. It is in Scripture taken, fonctine, for a first, levere, and waste execution of judice on Delinqueut, aschap. 28.17, And 16 is God, a God of judicement, in regard of oblinate wicked ones, Exod, 34.7, Falm 18-6, cta. 5. 16, and fo fome would have it here. Sometime, again, it is put for mederation and diferetion; as Pfalm 112. 5, fuch as God uleth in the chafusement of his children, opposed to wrath, or rage, 1ather, and rigour of Julice, chap. 27.8. Jer. 10. 24. and 30. 11. and so it is here to be merstood. He is a God, that doth all things with wildom, moderation and diffrretion, especially in his carriage to-

wards, and d'alings with his children, See chap. 28. 24,29.

Bleffed are all they that want for him] While he waiteth to show himself gracious unto them: That are content to wait quietly, depending upon him for deliverance, not running out, this way, and that way; and lecking by indirect courses, to relieve, or secure themselves; but expecting it from him, when to him, it shall seem seatonable to send it, Psalm 33. 20, 21, and 40.1. I Che. 8. 17. and 28. 16. and 49.23. Daniel 12. 12. Hab. 2. 3. Zeph.

V. 19. For the people (hall dwell in Zion at ferufalem ; thon Shall weep no more] He proceedeth to thew wherein God would be gracious, and mercifull to them, to wit, in making Jerusalem a place of refuge, and lafegard for them; and upon their supplications to him, in returning fuch gracious answer, not by verbal promifes onely, but by actuall performances, as mould put an end to all their, both feats and tears. See chapter 37. The words may be read, For a People in Zon fhall fit Will , (as verfe 7, or fit quielly, and fately (as Pfal 23.6. See verfe 15.) and in ferufalem; as ignee render it. See chapter 10.12. A Company of Gods people, that either before, were abiding in Jerusalem, or repaired higher our of other persons of Indon. thither out of other parts of Judea, upon the Allyrian invation, for thelter and luccour, shall through Gods gracious protection , fit there in latety, chapter 37.35. Or, which I conceive to be the genuine fenfe ; For thou the people (I mean) of Zion, that abide, or dwell in Jerufalem, Shalt weep no more. Of which Change of the person, see I Kings 22. 28 Job 17. 10. and 18.4. Which last is a fit parallel to this, thus read; and showeth that such interchanges are found, as well in the Indicative mood, as in the Imperative, to which some Grammarians would restrain them. It is word for word there, Tearing his foul in anger, shall the land for thee be tree, or two, left for masts, or standars, or standars, or way-marks, Zion, that divelish, or, abudest in fernfalm, then so the no more

Chap.xxx.

weep. People in Zinn, for people in Zinn: As mountains in Gilbun, garded, a Kings 3, 14. Others laftly, they shall not slee from thee, for mountains of Gilbun, a Sam, a. 21. The detect, of the relabulity of the garden shall not be on the pring, either drive h, or for mountains of Gilboa, 2 Sam. 2. 21. The defect of the relative, heresupplyed, is so common, as nothing more. See ch. 28. 12, 26, 29, ver. 536, 9, 14. That of the copulative, ulusil allo, (as Chap. 17, 14 de 27, 4) is not here material; because it varieth not in this regard, either the sense, or the syntax. See Chap.

thou shall weep no more] Heb. thou shall not, weeping weep, as Jer. 22.20. As formerly thou didft, Chap. 33.7. See Chap. 25, 8, &

be will be very gracious unto thee, at the voice of thy cry, when he shall hear it he [bal anfiver thee] See the complement hereof, 2 Chr. 32.20,

Ltch.33.407, 15.2, 13.2,35,36.

ke will be every gracious unto the Hestic Lord; as v. 2, 3. Heb. will dealing graciously, deal graciously with thee. The word, so repeated, hath an emphasis in it, as before.

at the voice of thy cry] Heb. of thy crying; as ch. 57. 13.

when he heareth it] Heb. as (that is, to foon as) he heareth it. Or,

fo foon as he heareth : for the Hebrew Criticks Suppose the pronoun to refer to the person hearing, not to the thing heard ! but then there must be a detect of the word is, to be supplyed, as ch. 28. 20,28, and oft elfewhere.

he will answer thee Heb.he bath answered thee. The present tense for the future; as ch. 20,16. Mic. 7.8. he will grant thy request : do what thou requireft, for thec: as Pf. 118.5.& 143.1. See ch. 58.9. &65.

V. 10. And though the Lord give you the bread of adversity, and water of affliction, yet fhall not thy teachers be removed into a corner any more, but thine eyes shall fee thy teachers] The effect followeth, both of the distress that God had brought them into, and of his gracious deliverance of them, out of it again: (as Pf.66.11,12.) to wit, that they should then look after, and attend to their teachers, who should treely admonish them, which they had formerly refuled to do, ver. 20, 21, and furcease their former idolatrous courses, abandoning, and abolishing what soever had any relation thereunto,

And though the Lord give you] A defect of the discretive; as, Joh 19.26. Though others render it, The Lord indeed will give you. And fome of the Rabbines. And when, or after that the Lord hath given you; and thy teachers shall not be removed. See the like con-firuction, Ruth 2.9. Howbeit, because the words are, by some, deemed to contain matter of promile, rather then menace; they read them far otherwife then our verfion, and the moft, exhibite: the Belgick vertion thus, And the Lord will give you bread in advertity, and gick verlon thus, And the Lova will give you bread in adverlys, and water in affiliation. The particle gas of s, wanting 500-fac. § 1, 18. Jer. 5, 7, and 11.75. That is, he will in your greatest freights, supply on with some competency of necessaries, 18 figs 17, 6. Pland 33, 19. and 34, 10. and chap 33, 16. And this I should rather incline to, the syntax being samiliar, and suiting well with the concext, then that which another learned wither exhibitests. I will made your adversity bread, and your affliction water : I will make you afflictions to be as food to you. But the frequent use of the proverbial form, feems much to ffrengthen the received read-

bread of advertity, and water of affliction 1 Or, bread of flyaights. and water of affliction; for opposition, which our margent hath, forteth not fo well here, It feems to have bin a proverbial form of speech, importing short and forry fare, or diet. Such as those use to have allowed them, that are thut up in prilon; and fuch as those are put to, in time of a fiege, that are mured up in some city, especially when all the country about them hath been plundered, and cially when all the constry about them hatth been plundered, and fopied by the enemy; the cafe of Samatria, 2. Kings. 6.37, and of Jetuslaem, as in the Chaldean fixes, Jer. 38, 9.88 52.6. Albeit, not fo extream in the Afflyrian invasion, Chap. 3.17, and 36, 12. Of the plus fee, fee Desit. 16.31 Kings. 3.27. 2. Chr. 18.26. Mean while play feem to run far beyond the mark, that put this off to the Maccabect stimes; and those that would alter the preciered. construction, because the word water, is not in a contract, but in an entire soun, might have observed, that so it is also, in those places of the facred flory pointed to, where the fyntax is, without contradiction, the fame,

jet] Heb. and. But fo Chapter 29. 20. verfe 18. How beit, in this place, it may feem to be more fitly (if at all here expressed) rendred, then, as Chap. 24. 3. See the beginning of the

shall not thy teachers be removed into a corner any more] The word, here used, and no where else found, (as many other in this Prophet, which maketh his writings the more difficult) is derived from one that fignificth, sometime the wing of a fowl, ch. 10.14. Sometime the skirt of a garment, Num. 15.38 fometime, the corner, or border, the utmost part of a land, ch. z t. 12. Hence divers expositions of the word in this place, fome rendring it, as our version, driven into corners. But such kinde of corners, or hidden and secret places, into control. Due then stude on corners or manera and texts precess, the word feetures not to figures. Others, driven away, or run away into remote parts; which they understand of feeking after force in people for relief, Proverb. 17, 24. Others, by teachers fiall not hide their faces with the skirt of their garment; as men are wont to do, that they may not fee them, or be seen of them, whom they regard not, or by whom they are not re-

called away, and removed far from thee, Pfal. 55. 6,7. Andthis most follow, as implying, that though God kept them in streights, and held them to hard meat, for some space of time, yet during that time they should not want of his Prophets, Efay, and others, to instruct them. This is true, but I conceive it not to be the Prophets meaning in this place, wherein he feems rather to relate how it flould be with them, when by this hand of God that had been up. on them, they were now reclaimed, to wit, that their teachers should not be inhibited,& thrust away by them, as formerly they had been, v.10,11. for those words, any more, do evidently relate to what had before time been with them. And I shall crave leave to add a further notion, which I suppose may have place here. I took away, saith the Allyrian, the wealth of the world, like eggs out of a birds. neft, and none durft move the wing against me, ch. 10.14 in allusion whereunto, to wit, to the manner of towls, which with the wing are wont to firike at, and put by the hand, that offereth to take eggs, wont to time as, and put by the main, that different course eggs, or eitekins from under them, the Prouber there making use of an unufual word, might fay, Tour teacher shall not be winged, as advers, but in another senie, render in that is, wing-beates, as cudedly for beaten with a cudgel) thrust aide, and put away, by such as distallo what they deliver. But this I submit to the judgment of o

thy teachers] That is, fay some, Ezekiah, and his godly Princes, by teachers 1 1 max is, say tome, executing, and mis goary rinner, that for them, at first, into the good way of God, 2 Kings 29,5-12, & 30.2,5-9,12. Others, Efay, and the other religious Priests and Prophets. But because there is an ambiguity in the word; and it is used, sometime, for rain, that is, cast forth and shed abroad, Joel 2,23, sometime, for an archer, that sendeth out shafts, 2 Sam. 11,24. fometime, for a teacher, that poureth out, and distilleth doctrine like rain, Deut. 31.2. Chap. 9, 14. Prov. 5.13. Same of the Hebrew Commenters, (nor want there that concur with them) would have the meaning to be, that their rain should not be restrained, or kept from them, that the ground being watered, they might then again have plenty, instead of that scarcity, which they were afflicted with before. And because it might be objected that the word is plural: before. And because it might be objected that the word is plant; whereas neither this, not another of the faum linage, are in this notion ever found, but singular. This, to put by, they observe that the veit which it is ipyned widh, is fingular; and that there must be an irregularity in the form of the word. But the words next following years. Lacry it the former way. And as for the inconguisty of the number, it is a thing so common, as nothing more, in a diffitibutive way, to joyn a nound plaral, with a verb lingular; the teachers, for any one of them So Exod. 17, 12, Ett. 9, 23, Pl. 73, 7, Tole 1, 2-A and the Societ is embatical, not any of thy exactors. [Rachers, tot any one of them. 30 Exod. 17.12.Ett. 9.25.12.73.7.1001.]
20. And the (Feech is emphatical, not any of thy teachers, be he never fo mean, that be flightted, rejected, or difregarded by thee, Befides, that the blefling of riin, and leasonable showers, comes after apart,

ver. 23. but | Heb. and: 25 ch. 28.7.

thinceyes shall fee thy teachers] Thy rain, fay some; but of that, before: and thy rain, is a phrase unusual in Scripture. This most expound, of having with them, and enjoying their teachers. And the word, feeing, in Scripture, is not feldom fouled, Pfal. 34.12.ch.29.23. & 33.17. Jer. 17.6. fo that they should not complain of a want of them, as in some ages they have done, Pfal. 74, 9, 4mos 811,112. Howbeir, I conceive the meaning here to be seldivered, in wayed opposition, to their wonted earning better that they should look after their teachers, with due respect and regard, whom they had looked their executes, wan our respect and regard, whom they mad looked away from, and rejected before. Your eyes fee, is an emphatical phrase in Scripture, Gen. 45 12. John. 24.7. But it is here yet more emphatical; Thine eyes shall be feeing; thou shalt be frequently, yea, continually ening of them, & looking after them, as those on whom ye depend for instruction, and direction, as 2 Chr. 20.21. Pf. 123.13. So Solomon admonishesh his son, never to have his eyes off his precepts, Prov. 3.21.& 4.21.

V.21. And thine cars shall hear a word behind thee, saying, This is the way : walk ye in it, when ye turn to the right hand, and when ye turn to the left] These words also, as the former, are, by most, under-strong of a promise of direction, that God would afford them, by his Word and Spirit, in the time of their afflictions, before mentioned, ve. 20. And they fuit well with that direction, whereby God is wont, in all estates, so to guide his, that they may walk evenly, and uprightly, in those waies, that tend to heaven and happiness, Pl. 25.9312,14. Chap.35.8. & 59.21. Joh. 16.13. Yet I adhere rather to those who conceive this to be spoken of the new disposition, and demeanure of Gods people; who as they should have their eyesnow set upon their teachers, whom they expected instruction from, Luk, 4.20. fo their ears should be ready to hearken to, and follow such directions, for the ordering of their lives, as from them they should receive See ch. 29.18,

thine ears] Now opened, ch. 51.5. [hall hear] Hearken to: which before they refused to do,ch. 18,12.

a word behind thee] Alluding to a Pedagogue, faith one that following the children, whom he hath charge of, calleth to them, and mindeth them of the way, when he feeth them going out of it, To a Shepherd faith another, that driving his theep

this is the way | The right way. The way that ye should go, Pfal, 25.

9. Jer. 6. 16.
when ye turn to the right hand, and when ye turn to the left Heb. when yevight hand it, and when ye left hand it. But, and, is here for, or ; as Job 31.5,7,9. It seems to have been a proverbial form of speech, as job 31.57.9. It wents to have been a proverious torin of speech, by the common of of it, Gen. 13.9, and 2.4.9.1, 5 and, 6.1.2. 5 and, 5.1.2. 5 and, 5.1.2 but keep precifely to it, because if they go out of it, over hedg or ditch, they trespass upon, upon those, into whose lands they break, or on whose ground they tread; if they thinke into any lane, or by path, on either fide, they call themselves behind hand in their journey; and unless they get timely into it again, are not like to attain the place they intend, Numb, 20,17. Deut, 2,27. It is, both here, arrain the piacethey micrin, sunno, 20,17, Dent. 2,27,11 s,00th here, and ellewhere, applyed to the firait way of Gods precepts, which laid down in his law, in general, or delivered in fpecial, by the mouth of his mellengers; which is precifely to be observed, with out declining any way from it, Deut. 5.32, & 17.11, 20. & 28. 14. out decining any way tion it, Dettis, 32, & 17,11, 10, & 28, 14, John, 17, & 23, 62, Kings 22, 22, Chr. 34, 2, Prov. 4, 27. They feem to werve from the genuine fense of the phiade, who, by right haad, here understand properity, by the less hand, advertity: for prosperity and advertity, are not the waies that men turn aside into, in leaving Gods way, but companions rather with them in their way, be it good or bad; or affections indifferent in themselves, neither morally good nor bad, of the way that they walk in, chap. 26.8. The meaning is plain, that we ought not to swerve any way, from any course, that God directeth us to, by his word. See Job 23.10.12. Plal. 18.21,22.8: 119.1,33-37,101,102,118.
V. 12. Thou shalt desile also the covering of thy graven images of

filver, and the ornament of thy molten images of gold] Another effect of their change, and argument of their amendment; the defacing of their idols, with all their appurtenances, Deut. 7.5.2 Kings

delile | Not onely convert them to a prophane, or common use, as some would have it; (there is another word for that, Deut, 20, 6,

as tome women nave is; there is, among women women and Detail, 50, 45 am., 31, 43, but take it in a diffurential manner are Detail, 52 at 12 Mings 18, 4, 50 a Kings 23, 8, 13 at ... to leaves of gold, or the like, the rewind their images were overlaid, being not all of mally interesting to Exod, 38, 17, 30, Minn, 16, 38, 39. See Chapter 40. 19. Jecum you have the control of the

of thy graven images of filver or, thy filver graven images. See Chapter 2,20, both for this and the next. Graven images, and motten ones, put here for images of all forts; as Dent. 27. 17. chapter

the ornament] Or, coat: Vestment garment; as Exod. 28.5.& 39.
5. Which was oft-times of very rich and costly matter, as was that made all of beaten gold, which Denyse, the Sicilian tyrant, took off from an image of Iupiter, and gave him a cotton coat intlead of it; affirming that the other was too heavy for Summer, and too cold for winter, this more futeable for either feason. Cicero de natur. Dear lib, 3, and Valer, Maximus, l.b 1 .c. 1.

thou shalt cast them away, as a menstruous cloth, thou shalt fay unto it, Get thee heace] Thou thalt hate and abhor, not onely thine idols themselves, but what locver had any relation to them, and testific the fincerity of thy conversion to God, by the abandoning and abolishing of them, See ch. 27.9.

nig or tuem, see cn. 27.9.

caft tiers amy Heb, differ/e, or featter them; being broken
and torn to pieces. See Ier. 21.28. Exod. 32. 20. x Kings 21.45/c.12.

at a meetlimous total) Heb, one felo for infigury 1, Ever. 121. 2. &
14.33. There is, therefore, a deiect of the fubliantive in regiment: as chap.17.5.8 41.24 Supplyed, chap. 64. 6, and to be supplyed here, that it may answer to the word co.tt, or, vestiment, before. Thou it also reckon it, as a most abominable thing, and accordingly dispose of it,

or deal with it. unto it] them, before ; it, now ; that is, to each of them. None for rich, or specious, that thou shalt defire to retain, Deut. 7.25. For the fyntax,fec the like, lob. 12.7.

Get thee hence] Go aut or , Be gon. A speech of indignation, and deteflation, Mat. 4.10. & 16.23. Get ye gon, I have nothing further to do with you; there is a divorce between you and me, an allufion it may well be to fomewhat of that kind, wherein the word is used Deut, 24.2, ler, 3.1, Sec Hol. 14.8.

V. 23 Then Shall be give the rain of thy feed that thou shalt fow thy ground withall; and bread of the enercife of the earth, and it shall be fat and plenteous] As they thall manifest the sincerity of their return to God, by the destruction of their Idols: so thall God declare his reconcilement unto them, by blefting their tillage, with a rich and plentiful return of encrease: see ch. 37.30.2 Chr. 31,10. see also, Ezek, 34.26,17.10cl 2.23,24.

Then] Heb. And: as ch. 24.23, when they do the one, then will God do the other, Hoft, 2, 17,21,22.

[hall be] Or, will be; the Lord: the pronoun, for the noun: as v. 19.

Exod. 34 28.2 Kings 25.4.
give the rain Or, give rain, Deut. 28.3, 4, 11, 12.

of thy feed Or for thy feed, or to thy feed; to water it, and bring it up:

before him, whiftleth them in, when he feeth them ready to the rain of thy feed, for rain for thy feed: as the rain of your land, too

rain for your land, Deut, 11.14. and bread | Or, and he will give bread; supplying a from the for-mer branch; as Prov. 9, 7, see 2 Cor. 9, 10, or, and for thy bread; re-ferring this also to rain; rain for thy bread, that is, for thy bread-

corn : as lob 28.5,ch,28,28.2 Cor. 9.10.and this, the rather to carry on the tenour of the context the more eavenly; thy bread, as thy feed ! the pronoun thence supplyed:as Pialm 45:3.

of the energale of the earth Or, from the revenew of the ground a for to is the word rendred, chap. 23.3, and fignifies whatfo, ver comes out of the ground.

and it finall be fat and plenteous] Or, that it may be, to make it for as chap 8.21. Mal. 1.9. Heb. fat, and fat: for both words have a fignification of fatuefs, that is, exceeding fut: which applyed to coin; or grain, doth intimate the richnels, fulnels, fairnels, and weightinels of it; and configuratly, argueth it the fater for food, and able to give the fironger nourithment : fo Gen. 27.28.39. Deut. 32. 14, the fat of the kidneys of corn, and fat pallure, 1 Chr. 4.40 & Ezck, 34.14. thus, fat, through Gods footfleps dropping down fainefs, Pfalm

in that day shall thy cattel feed in large passures | God will afford plenty of food, and of all necellaries, not for man alone, but for beaffs also: nor for your selves onely, but for your cattel, Plalm 36. longeth unto the next verfe; as being jointly with it, concerning provition for their cattle.

in that day] At the fame time, as chap 28.5.

finall thy cattle feed That is, each of them : for the noun is plural, the verb fingular, as chap. 26.19.
in large palines] Heb. in a pallure enlarged: being not pent up;

and straightned, as, in the time of the siege, they had formerly bine the word lignifies, fometime, a lamb, or yan rather, fee chap, 16.1. (where taken collectively, as here) Plahn 37, 20. lo called of finking and skipping, 2 Sam. 6. 14, 16. as lambs, or rams, are wont to do, Plalm 114. 4, 6. femetisme a paffure, wherein cattle use foto play and sport themselves, Plalm 65, 13, especially, when having bin pent up before, they come now to be enlarged, in pasture where running at large, they may range freely, and disport them-felves at pleasure, and having scope enough, they may feed the more plentifully and battle the better See ch. 15.17.

premaining and datuse the better (Sec (1), 15, 17).

V. 14. The over this higher, and the young affer, that car the ground fluid eat clean provider, which hat his winneyed with the flued, and with the fan.] As their grain thall be view, for it thall be view plential, which both feldom concur: there thall be for great abundance. dance of it, and fuch plenty of provisions, that the labouring teast thall cat, as pure corn, as men are usually wont to feed on themselves or such, faith one, as at other times they used to reserve for their Steeds: fee Pfalm 72.16.

likewife] Heb. and ; or alfo:as v.zz.or even:as ch.z. 6.or, yea : as ch.29.23.for there is an emphasis in it.

oxen, and young affer]Both these they used in earing their grounds ch. 32.20.though they might not draw both together, Deut. 22.10.

alluded to,2. Cor. 6, 14.

clean provender] So some of the Jewish Writers on this place, affirming the word, in Arabick, to fign fie coin, good and purce though others fay, that in that language it is used for a small kind of peafe, which the Latines call cieer, whereof cieero had his name; We Chich peafe, or Chiches Others render it, favoury, or well relished, because it cometh very neer to that word, that fignifies, serven, or seavened. Others again, sharp, because the word hath some affinity with that which we call v acgar. The word being no where elfe found, becometh, here, therefore, the more ambiguous : but what corn, or grain should have to do with leaven, or vinegar, 1 am not able to conceive; let me add whar, peradventure, may with fome be deemed, as likely as either of thefe the root from whence it cometh, fignifieth fometime, to ufe buffly, or to apprefs : whence an appreffor or one that dealeth harthly, Pl.71.4. and one opprefied, or harthly dealt with ch. 1.17, which word, and this, differ but in one letter; and that letter, in either, wherein they differ admitteth a mutual interchange. I suppose therefore, it may well tignific corn, beaten and threshed our for threshing is oft used in a notion of oppression or harsh Hage ch. 25.10. Amos 1.3 Hab. 3.11 and threshing, or bening out of grain, is called a chaffifing of t,ch. 28 26. By the word then here used, understand com the flied out from the ear, or the straw : for of the cleannels of it, from the chaff, or other traditionised with it cometh atter in the winnowing; fo the meaning thould be, that their beaffs thould cat, not chaff, or flraw, as they used to do, chap 11.7.8 65.25, nor corn in the ear, or busk with the ftraw, or beaten eur, but mixed full with baser seed, that had grown among it, or other like trath, as when they tred the mow, they might do Deut, 25, 4, but grain threthed out from the car, and fraw, and winnowed from the chair and dust, accurately dielled, as if it were for themselves to cat at their own boards: which way foever it be taken, there is a defect of the fubject, elem or favoury or flarp or threshed, for such grain, or grain, so used; as standing for standing corn.ch. 17.5 provender] Or, as some render it for provender : or, instead of pro-

vender: the word belit here uled is fo taken allo, Job 6. 5. & 24. 6; (though they have another word belides, for provender, more ficquently ufed, Gen, 24, 25, 32, & 42, 27. & 43, 24. Jud, 19. 19 /8 hath in

commonly of divers forts of corn, or palle, mingled together, as in no possibility of escapealee ch.17.14.8 37.3, v.29. light is commonly our horse bread of the grain, not severed as yet from the chaft in regard whereof, our Prophet, who is wont to be very accurate in the choice of his words, may feem the rather here to have used it.

that bath bin winnewed] The word fignificth primarily to differ fe. or scatter, Lev. 26.33. Job 18.15. Prov. 15.7. and then to winnow, Ruth. 3.2. Jer. 21.2. because in winnowing, and the chaff is dispersed, whence that proverbiall form of speech, as chaff before the wind,

with the shovel, and with the fan] The former word is no where else uted in regard whereof the signification is the lette certain: but our Jewith mafters tell us, that it fignifieth a fovel : fo called, beour Jewin maiers terrus, that it inguineth a jovet : 10 cared, because by it, the corn it lift, or cast up against the wind, to sever the chaff from it : and seme of them suppose a two-fold manner of clenting com intimated, either both severally used about the same grain, as passing through two drealings, the one, first by the shovel, and the second after by the fan: or the one used at sometimes, & the other, at some other times, as occasion and opportunity was : and then the text should be rendred, by way of disjunction, with the shoul, or with the fan; either with the one, or the other; as Chap.

17. 8. Others make but one fort of drefling implied, performed, 17. 8. Others make but one lost or dreiting implied, performed, partly, by the fhovel, wherewith the grain is cast up; and partly by the fas, or ferces, that receiveth it from the shovel: the latter word derived from the verb here used, is found, also, Jer.

V.25. And there shall be upon every high mountain, and upon every high hill, vivers and fireams of waters, in the day of the great flanghter, when the towers fall A production of the tormer promife, of a plentiful measure of seasonable showers, for the watering of their Land to make it the more fertile and fruitful, ver, 23. the want of it/not the abundance of it, as with us oft)being the ordinary cause of dearth in those parts, Deut, 28.12, 13, 14.2 Sam, 21.1, 10.1 Kings 17. 1.8 18.5. Jer. 3.3.8 5.24.8 14.2.3. Amos 4.7, 8. The meaning then is, that God would fend them fuch a rain of liberalties, as it is Pfalm 68.9. fuch a large and liberal quantity of it, that the higher grounds shall run down with flouds and streams of it, wherewith both themselves, that are wont to be dryest, and the lands below them, should be abundantly watered, Judg. 1. 1 5. Pl. 104. 10. & 133. 3. for, I suppose them to be wide here, who following a Jewish Commenter, understand all this of storms and tempeds, that should fall upon the Allyrian forces, quartering upon the hils neer to Jerusalem:

fee v.30. high Oc, lofty as ch.2.15. mountain]Of Judah, Ezck. 36.8-12. high hill]Heb. I fied up:as ch.2.12.

rivers and freams of waters Or rivers with freams of water, (For though the word be in a plural form, yet the notion of it is fingular, as Chapter 1. 30, 39.) flouds divers ways (fo the word properly fignifieth, Gen. 10.25. (ftreaming down with water: fee Chapter

in the day] At, or after that time, as ch. 4.1,3. the time more particularly defigned; when it should thus be, to wit, after the overthrow

given to Sennachei ib, Ch.37.30.

of the great flughter That God shall make of the enemies of his people, that had put them to such straights before in the Camp of Sennacherib, Chap.37.37. See the like, chap.34.5-7. Ezek.39. 17-20. Rev. 19.17,18.

when the towers fall Towers, properly great ones: for thence have they this name; and from thence ariseth some variety of reading, 2 Sam. 22 51. & Pfalm 18.50, put here for great ones in State and place: as Chap. 2.15. Sennacheribs great Princes, that fell, no doubt, many of them, among the rest of his forces, ch. 10.8,33. See v.31. Though many refer all this to the flaughter of the Babylonians, by the Medes and Perfians, Chap, 13.15.18.& 14.21. and the fall of Babels flately Towers, Icr. 50.27, 30. & 51.25, 40.53, 18. But the following discourse from vers. 27. carrieth it strongly the other

way, V. 26. Moreover the light of the moon shall be as the light of the fun, and the light of the sun shalle feverafold, as the light of seven days.] This passage most of the lewish Interpreters expound of the days of Mcflias, after the flaughter of Gog and Magog, Ezck. 39, And many of ours herein five ve not much from them, understanding it, fome, of the great glory of the Church here upon carth, in the times fome, of the great play of the Chirch nere upon carry, in the lines of the Gofpel, being mightly enlaged, and with fpiritual endowments abundantly enriched, h.11-0, Joel 2, 28,29, Mat. 28,28, 29, Mar. 16,15,16, 10h 7,38,32, Acis 2, 17,18, 23, the luftre whereof flould be fieth, that it flouds far exceed the brightness of the celeftial luminaries, ch. 24.23, or thould far turpals that, which in fore-going times it had, 2 Cor. 3.7-18. See chap 32.15. & 60.17. others, of the glorious condition of the Church triumphant in heaven, chap, 63.19,20. Mat. 13.43.1 Cor. 1 5.40,43. Rev. 21.10.23. But I rather concur with one of those lewish Commenters, and some others of ours, who conceive it to be meant of the great joy and pladnesse, that the people of God, coming out of thole flraights, that before they were held in, and freed from those fears that formerly enthralled them, should now be surprized with and possessed of, upon their fudden and unexpected deliverance, out of those their grievous

it a notion of commission, or confusion; as Babel coming from the diffrelles, by the defluction, in an inflant of those forces, that lay fame root hath; and provender is to termed, because it considers for every many prefixed to hard upon them, that there seemed put for joy and gladneffe, 1:11.8.16,17. Pl. 9.11,12.8 112.4.darknefs, put for Joy and grading critics, 105,17, 11,911,311,52, 112,7, analogniz, for grief, beaving Je, and dread, ch. 8, 22, 8, 9, 13, 28, 50, 10, Amos 5, 18, 10, and as when men are in much grief and feat; the heavens themselves are faid to be darkned, and the fun to be fet with them, c. 13. 10. Ezck. 32.7. Amos 8.9. fo ar e the heavens, and those heavenly bodies faid to thine forth, more then ordinarily, bright upon perfons and people, when they are taken with extraordinary joy, which then commonly most exceeds, when their dangers and distresses have bin extraordinary great, and their deliverance out of them, very fudden, ch, 58.10.

Moreover] Heb. And, as ch. 29.5.

the light of the moon] There is another word more commonly used for the moon this here, and ch. 14.23. given to her from her whiteneffe, that is, brightnoss and beauty, Cant. 6, 10, and fave in thele pla-

as the light of the fun] That is, as some, constant, not variable, with full and wane; but rather, for splendor, equall to it, which it otherwise cometh far short of I Cor. 15, 41. nor is the word, for the fun, here, the common name of it; but a term given it from its heat, accompanied with light & luftre, Job 30.26, 18. Pf. 19. Cant. 6, 10, ch. 24, 23. no oftner found, lave in that of Job, then the

as the light of feven days] Wherein the World was made, and man flood, fay fome, as being now reflored to its original excellency, much celipfed by mans fall. But neither was there any fun the three first of those seven days, Gen. 1.16,19. Nor is the time of mans fall certain, and the Prophet plainly expounds himfelf, and sheweth his meaning to be, that the day-light flould, through their excess of joy, feem fuch unto them as if feven days of bright fun-thine, were put all into one;a certain number for an uncertain:as Gen, 4, 15. Job 5.19.Pf.79.12.ch.4 1.

in the day that the Lord bindeth up the breach of his people, and healeth the flroke of their wound] When God repaireth again those breaches that the Allyrian had made in the State of the Jewish peoplc,ch. 37 30.31.& 38 6.

in the day that]Or, when:as Gen. 3.17. Ruth 4,5.

bindeth up the breach of his people] As a wound is wound up, to close it, Luk. 10.34 or bones that have bin broken, or disjoynted, being (et again, are bound up, that they may fasten the better, chap. 3.7. Hos. 6.1.

breach] As v. 1 3. c. 7.6.

health]A metaphor; from the curing of a discase or wounded body, to the restoring and setting of a distracted and distrassed States for

ch. 19.22 & 57 19.ler. 33.6, the flight of their wound Or rather, the wound of their flight, or their wound of stroke, that is, the wound made in them, that is, in their state, by a froke-ifor the latter word, of frequent use, figurefics a froke, Ch. 14.7.& 27.7. rendred a fore, chap. 1.6. the former a wound, though no where elfe found, yet the verb, whence it is derived, fignifying to wound, Job 5.18.11.68.21. and the affix, though annexed to the latter ; yet in construction, ordinarily hath reference to, and goeth with the former: of which, see on chap.2.20. Two words, much of the fame fenfe, or notion, are oft joyned together, as

V.17. Behold, the name of the Lard cometh from far, burning with his anger, and the burden thereof is beavy] At this verfe beginneth the last part of this Chapter, concerning the destruction of Sennacherib, and his forces, and the great joy that Gods people should have thereupon. With the fame, are divers Chapters and Sernave encreupon. With the lame, are divers chapters and sermons concluded as chap 10.33,34.8. 14.24, 27.8. 17. 12-14.8. 31. 8 9.8. 33,13,14, In this verfe, and the next, is God deferibed, as coming I ke fome Potentate, in State and Pomp, but withall, in much fu-1y, and indignation, furnished with instruments of torture and torment, to execute an heavy doom, either upon some rebellious people of his own, or upon fome robbers, that from other parts, breaking in upon his people, have made much havock of them, and spoiled a great part of their countrey.

Behold] See the like entrance into the same subject, Chapter

the name of the Lord] That is, the Lord himfelf, as we use to fay, the Kings Majesty, for the King himself. So Pfalm 20. 1. & 116. 13. chap. 18. 7. & 50. 10. or, as some, God worthy of all renown, and praise; name, for renown; as Gen. 6.4. & 11.4. or his power to be showed in the execution of justice and vengeance, Pi.99.3. chap. 59.19. Mal. 1.14. or, so cometh, that the very name, or fame, of his coming, daunteth his soes, Jer. 6.24. but the first is the plainest and the beat : nor was there any fame of his coming, before he

cometh from far] That is, as some, cometh suddenly, unexpected, while he is deemed yet to be far off, Pl. 10. 1. Amos 6.3. as men olt that have bin travelling return from remote parts, when they are thought to be far off, and are leaft of all looked for, Mat. 24.44. Mar. 13.34,35.or, as others, from heaven, whence he fent his Angel to destroy the Asyrians,ch.37.36,a place remote from the earth, Pf. 103.11.Seech,19.5.

burning with his anger]Or, at the nofe: fo the word fignifics pre

anger, burneth. Heb. burning. and the burden thereof is heavy] Heb. heaviaesse, as Prov. 27. 3. his anger, whereforver it lighteth, will prove heavy, that is, grievous, as Gen, 50.10,or henvineffe, that is, grievenfnefs it felf, as chap. 21.15. & 42,25, most grievous; and there is then a defect of the pronoun, as chap. 27.9. or, as our margent, following therein, the Hebrew Commenters, and fome others, and with grievoulneffe of fame : for commenters, and some ounces, and some grecomparite of pamer tor fo the word is formetime used, for a lifting up of fire, by flame and moak, Judg. 20, 38, 40, and, as some, also, Jor. 6. 1. he cometh fuming at the nole with fire and smoak, See Pial. 18, 8, or knitting this to the latter version of the former, his nofe, or face, burneth, or burning,

and (as Jer. 17.4, 10, 11.) with a grievous flame.

but ups are full of indignation, and his tongue as a devouring fire] Orais as a devenying fire, Exod, 24.17. fire from his mouth. Plat 18.8 fcc Pfal. 10.3.& 97.3.

V.28. And his breath as an overflowing stream] Or, is as a stream. or floud over flowing, Heb his fprit : Spirit, for breath: either of fire to configure, as Dan. 7.10. or, of waters to drown, as ch. 28.15, 17, 18. Rev. 12.15, for the Prophet patieth from one similitude to another, as ch.

128.17 and again afterward in this verse.

(Dall reach to the middle of the neck] Or, that reacheth to the middle of the neck, a defect of the relative; as v. 14. Heb. that divideth need in merce, a current of the reserver, as vi. 14, rice, some unique mental the need, or by the need, is as the fame particle is uted, Ezr. 10.

17. that reaching must the need, divideth by it, the upper part, to wit, the head, yet above water, from the reft of the body remaining under water; a type of a dangerous, and almost defperate continuous. dition, chap.8.8. In which place, yet because the King of Assyria is said to to over-slow the land of Judah; some, therefore, conceive the words to be spoken of by him, reading the words, as a floud, or Bream, over-flowing him, that divided to the neck, that is, over flowing him, totally, over head and ears, as we fay, who did lately, with his forces, overflow the whole land and State of Judah, even to the neck, fo as no part of it, fave Jeiusalem, the head City, seemed to be

to lift the Nations with a live of vanity] Heb. to shake to and fro, as chap. 11.15. & 13. 2. here more specially, as corn is shaken and toffed to and fro in a five, Luk. 22.31 but the use of a five, ordinarito and to and to ma arry, some 223, not the use of a lwe, rortinate, hy, in fuch cafe, is to flake out the drois, or lefter and lighter feed, and retain the full and weighty grain, Amos 9-9, but this fitting, the Propher telleth us, thould be another manner of fitting, a fifting with a five of vanity, such a fitting, as did shake to and fro, what swith a five of vanity Jucha afting, as did thake to and fro, what was fifted in it, till came even to nothing; to drive them to no-hingly that, whereby he only purgeth his own people, ch. 27, 8, 9, or to fit them in fuch a five, as retaineth nothings, but letteth all unthorow, no make an utter tiddance of them. See fomewhas the like in allufion to Januing, Jer. 4.11, the word treated a for; it and where elle found in Scripture; a ir regard whereof, fome of the Jewith Criticks quelifon the fignification of it, and would have it to fignific rather, fome part of hord-harmels, because of the bride that followeth: but they produce no proof for fuch ule of it; and befile what we before policyted of the Prophetes suiting from one roose where we before policyted or the Prophetes arthing from one roose what we before observed, of the Prophets patting from one trope to another, the word is oft found, thus used, in the Jewish Doctors as in that of one of them, concerning four fores of Scholars, or hearers; some like to a spunge, that sucketh all in alike, some like an hourglaffe, or water-glafs (fuch as anciently they were) that taketh in at the one end, and putteth out at the other (alluded to, Heb. 2, 1,) some, like a wine bag, that letteth go the wine, and keepeth only the dregs (he might as well have faid, a bolter, that bolteth out the flour, and keeps in the bran fome, to a five, that letterh go the trafh, and keep-

eth in the corn the Nations] I hofe of feveral Countries, that ferved under Sennacherib,

and there shall be a bridle in the Faws of the people, causing then to trye]. Or, and to be a bridle, or a juaffle; that it may run in the rence to the former words, as a floud, or a fiream over-flowing to the nech ; and as a bridle, caufing to erre, or wander in the Jams of the peoplesto wit, before-mentioned, turning the remainder of them this way and that way, as he pleafeth, Jam. 3.3. or forcing them out of the way, that they defired and intended to go, (their purpose being to lerufalem) and enforcing them in a feattered manner, wandring some one way, some another, to make what haste they could home to their own country again, ch. 37.7, 19,33,34,37. See a King. 6.19.10b 12.19,24.Pfal.107.40.

"a bridle, 3 or a finffle as some: there are two words used, Pfal. 32.

9 this here, and that other, chap. 17.29. where our translators ren der this bridle : as alfo, lob 3, 11.& 4.13 that bit, which feems most probable : because faid to be put, between the lips, into the mouth : is a fruffle, or bit : but this used here, as that there, to comprehend

V. 29. To fball have a fang, as in the night, when an holy folemnity is kept, and gladuefs of heart, as when one gorth with a pipe, to com: in to the mountain of the Lord, to the mighty one of Ifract] In the midth of the relation, of the destruction of Sennacherib and his forces, is this pullinge inlested, foretelling the great joy, that Gods people, oftufed, Job 17.16. Prov. 29.9. Eccl. 4.6. & 6.5. Nor do I fee, why

ptrly, Pfal, 115, 6. Ezck. 8. 17. applyed to God, by a figurative speech thereby, delivered from their former sears and afflictions, should con-Pkily, Pial. 135, 0.1256. 6. 17-mpyreta to 2004/by a ngurature special turboy, neurotrea trom treat rounter tears and attitude neuron tears from man, whom anger partent into an hear, and fuch hear clever, and expects thereuponly on wifeture as the of thave at their different in fell, fullally, in that part. Sec ch. 13-13, Or, his note, or following the much mitch and mofick, they repaired to the Temple, and spent the night also, in singing and chanting

ye fhall have a fong] Heb, the fong fhall be to you. That is, as forme, ye junu nawe a jong ji neo, iwe jong junu oe so yon, i har is, as iome; Then shall ye have a jong; i jupplyed for the better connexion; as Job 9.35, Or, as other, This shall be a long unto you; conceiving the article to be put for the pronoun. But I suppose it is never so used; with reference to any other thing, fave that which the word, whereunto it is joyned, importerh. I should therefore thus render ir, Such fongs, or , finging , then Shall ye have. Song, for fongs : as I Kings 4. 321 or, finging : as 1 Chr.6.31.

as in the night, when an holy folemaily is kept] Heb. as a night, or, according to a night, otherwise a factifing a feltival. That is, according to the finging that is wont, in such a night, to be used. For the word of linging is to be supplyed, here, from the former branch : as thap, 10. . (fee the note there) and in the next member the like. By night ome understand here the night, before the festival day, because their festivals began at even, Exod. 12. 18,42. Lev. 23. 32. Others, the retrivate tegan at event, Baoth 2, 1943, 164 1942. Online, with inspire following the feftwalday: in which they made merty, with junkess after fupper, and part the night with all manner of mirth. Of fome folemn night-wake that they fued to have in their feltivatis, fee on chap, 12, 3. The Jewith Doctors hence gather, that it was a Pafehal night, wherein Sennacheribs forces were defeated and deftroyed. Which that it was done in the night time, is certain; a Kings 19.35, but that it was tone in the arget time, is certainly a Kings 19.35, but that it was the Palchal night, is their groundless affection. Nor is it likely that that night, wherein the deed was done, was so merry a night with them, being not as yet informed

gladnefs of heart | That is, heavy gladnefs ; as Cant. 3. 11. Jer. 15. genants of neur 1 mars, rentz gennts; 32 Cent. 3, 11, fet. 1/1.

When a man is glad, as we lay, at the heart, Our heart shall rejoyer, Plal. 33, 21, & 10, 13. Such joy doth God require of us in his fervice, Deut. 16.12, 14. & 28.47. Neh. 8. 10-12. chap. 58. 13. See Plal.

as when one goeth with a pipe] Heb. as, or, according to one going, or, travelling, (as ver. a. lude, 5, 10.) or, journying with a pipe. That is, like the gladness of one that is going with musick to Gods house which they used to cheer up themselves with by the way, the journal of the state of ney, fometime, being long, 1 Sam. 10. 3, 5. Pfal. 41, 4. &

a pipe] The word fignifies any fort of wind-instrument, pierced, or, bored, thorow, whereof it hath its name) as these made of wood, o metal, or hollow, fo as it may be blown thorow, as those of cane, and the like, Put here for any fort of mufical instruments; because such they used in the way, as being lightest for carriage, and readiest at hand, for use. See ch. 5.12.

to come into the mountain of the Lord Or, to go unto the mountain of the Lord, as the particle, (for change the rather here made use of) suled,Gen. 11.4.ch.9.8.fo ch. 2.3. unte,not,into,to mount Sion. Pf.

84.7.

the mighty one of Ifrael] Heb. to the rock of Ifrael, So is God frequently filled, Deut. 3.3.3, 31.2 Sam. 23.3, Pl. 78.38. Howbeit, by the rock of Ifrael, some understand Sion, the rock, on which the Temple flood 1 and it should then be, as oft the fame thing, in other terms, But the former may well ftand : for they went to meet with God there, Exod. 23.14, 17. Pf. 41.1, 2. & 63.1, 2.

V.30. And the Lord Shall cause his glorious voice to be heard] The Prophet returns to profecute the relation of the overthrow of the Aflyrians, in a rhetorical description of the manner, how it was

hu glorious voice] Heb.his voice of might, or magnificence, or majefticalness. That is, his mighty, or his magnificent, and majessical voice.
For the word feems to be used in either of those notions, Job 37.22. Pfal, 21.5. & 96.6 & 104.1. And by it is the thunder fignified calrim. 21.1, 6.8 yo. 6. 6. 1.24.1. rims by it is the immere inguinted called the Lord united Palas, 33,7.9. and this ingishyl? [al. 2.9. and 68. 33.8. psyc. fill Job 26.14. and Itacly voice, Job 36.4. From hence also, as also from the pathages entiting, it may be deemed, that though the judgment inflicted upon the Allyrian Camp, was put though the judgment intificted upon the Allyrian Camp, was put in execution by the minificty of an Angel, Chap 37, 36. Yet it was necesscuted in a fecret and filent way, as that defituding of many thoulands, in Davidstime, by the petilience, 1 Chr., 41-41-6. on, s start flaughter made of the first-born, throughout all Egypt, Exod 1.1.1.3,3,3,9,140-1.1.8. but by raffing a mighty from and tempeth, accompanied with dreadult thunder and lightning wherein fo many thoulands of Semacheribs fouldiers milease for the control of the co ried. See the like, Pf. 18. 12-14. & 77.17-18. ch. 29. 6. Zach. 9. 14, 15. This feems rather to be here intended, then as fome, an allusion to the voice of a Commander, enciting, and encouraging his forces to fight; Joel 2. 11.

and shall show the lighting down of his arm, with the indignahee there to that this feems to signific properly, a bridle, or reint that lion of his anger, and with the same of a devouring fire; with is a swift, or his: but this used here, as that there, to comprehend scattering, and tempels, and millione? A surface description of that horrible and hideous tempeft, wherewith the Aflyrians were fur-

and Shall flew the lighting down of his arm] The word rendred, l'ghting down, is supposed to signifie, sometime, descension, though there be no clear place produced for it : sometime, rest, and so it is Chap.xxxi.

it may not well be fo taken here; as Damascus is faid to be the rest, 1 or resting place of Gods wrath, Zach. 9. 1. God will in a most confpicuous manner, cause his revenging power (that is, his arm, here ; as chap 48.14.8 52.10.) to light on, and to reft upon them. See

Ver.32. with the indignation of his anger] Heb. in indignation of anger Two words, much of the fame notion, joyned together, as before, ver. 26. Ch. 7. 4 & 13. 13. Lant. 2. 3, 6. to express an excesse of weath, manifested in this their destruction. God will do it, as in a most conspicuous, so in a most fierce, and wrathful manner; that is may be feen, borh who doth it, and in what manner it is done. See chap.

and with the stame of devouring fire] As chap.29.6.
feattering] Or, as some, lightning: so termed, because it
pietecth into, and violently rendeth, and breaketh assumeth
for the word terms to have in it a notion, not so much of dipersion, as of diffination, or breaking to pieces; as chap. 27.9. And hence comes the word, for an hammer, that breaketh things to pie-

ces, ier; 31.20. hailfones f hail]; Stone, for, flones; as Hab. 2.11. See Joth. 10.11. chap. 28. 2. Plal, 18. 12. Thus also it is, by some, deemed, that God disturbed the Egyptian as the red-sea, with a florm of the like condition, with that here described, Exod

Sec eh. 31.8.8.33.3.

which /mste with the rad] Whom God used as a rod, to chastise

his children, chap. to. 5,6,20,2 defect of the relative; as ver. 14.28. Or, as others, with the vod will be finite him; that is, God will finite him; or, be but be finiten: as ter. 14. 23. See chap to 24 with the rad b fron that that beak him to pieces like a patters welled, Plal 2. 9. The text will bear either : and this latter fitteth well with what followeth, ver. 3 2.

V. 32. And in overy place where the grountled flaff fhall pass, which V. 3.2. Mak in curp place where the generated left flook pair, which the Lord floot lie upon him. it has the with the tast; and stape, which Every pullage of the femnical floof, which God floot make 40 rift on him, fail the with theories, or distangent theory, grounded floof. The root spoken of, verifies, which that no expanding floor, grounded floor, giving of them a wipe enterly by the way; but that like fixed and counted; which, a very low that the fixed way for the state of the counter of the state of t

them, as a rod, or fcourge, that enters into the floth, and makes therea a deep impression.

frell fay upon him] Or, make to rest on them. The word being col-lective, ver. 3x, it shall not be, as with Gods own people, on whom the red dorh not reft, Pfal. 135. 3. but it shall flick by them, and rest on them, till it make an end of them, Zach.9.1.ver, 31. Yet there want nor that expound this of the rod, wherewith, by Gods appointment the Miyrian had fmitten them, that in all fuch places, there frould now be much joy, ver. 29. See more on the next

mith tabrets, and harps] This passage is exceedingly pessened with tabrets of expositions: some by the tabrets and harps, understand those sarifices, which were offered with some load of solemn mufick, Namb. 10.10. Pfal. 81, 1,2. to that purpole, drawing in hither from the rest branch, the word of Indians, which they apply to the Indians, there is a superior in the state of the Indians, which they apply to the Indians, I can also a superior in the Indians of the er, 3 Cm/32, 20, 21. Others that we ranges man executingly to jobecamd natic usefully, that they were fectivelyon inch an employ-ment; and hither they firain his foliage, after ententioned, a stim-plying the siglation of the hand, in the tile of thind-influments. Others, of Godscoming to battle sgainfit the Aliyrian, I ha trium-flant way, a being fure of victory before hand, and, going forth pnam way, as being tire of victory bettor hand, and going forth for fight in fuch mainer, as conquerers use to be entertained, when they'come home from fight, as conquerers. Judg. 11.34. 1 Sam. 18. 6. Others, of the public joy and triumph, that should be in-all plaees, where this miraculous overthrow had been wrought, as was After the overthrow of the Hayptians in the red fea, Exed, 15, 1,20, thould I'm eline to but that this whole verse stems to run still upon the defeat, and the overthrow it felf. Others, therefore, of those that by mulick and meriments frould feck to avert the rod of God and either the dread, or the fmart of it, as Kings affay oft to do, that God will fet, in a furious manner, upon fuch. Others, laftly, suppose that as we now use drum and fife, to the Jews, and other Eaftern pedthat 5 we now the earlier area of recommendation to the Propher friend by the earlier place of this page of this page of this page, as prease, page of the Propher friend by the earlier place of this page, as prease, page of the Propher friend by the earlier place of this page, as prease, page of the Propher friend by the earlier place of this page, as prease, page of the Propher friend by the earlier place of this page, as prease, page of the page, as prease, page of the Propher friend by the earlier place of the page, as prease, page of the page, as prease, page of the page, as prease of the page, as prease of the page, as prease, page of the page, as prease of the page, as page of the page, as prease of the page, as page of the page, as page of the page, as prease, page of the page, as prease, page of the page, as page of the page o 'lightning, and florm and tempett, and hailftones, inflead of fuch, would God come to war against them, ver, 30, and the very noise of This Warlikedrums, and military mulick alone, thrould be fufficient, Both to duittund to doftrey them, v. 31.

and in battels of flacking will be fight with it] Or, againft than batand in battel to flowing with the fight with it J Or, of still thereine, tet of flowings. That is, I yield ment you kind of investion, registrating war: thereby understanding the enemy, who had destroyed Gods people, and whom God would now destroy. Or, as other states, butter, wherein God will then his power, by flowing the states, butter, wherein God will then his jower, by flowing the first of warmy before spons of creek. I which show the given the g and floating of his hand over them, ch. 11.15. & 19. 16. (in another manner against the Allyrian, then he formerly shook his hand, at lerufalem, chap. 10.31. which may here be glanced at, as another of them intimates) with the fight with it, that is, as fours, with the rod, before spoken of, yer. 31. Or, as one of the Rabbines, with the Allycian camp. Or, with her, that is, with Albur, or, Alfria : torthe names of countries, are commonly feminine in Hebrew : See th. 15. 31.39. The whole verte may well be renared, as one of the lewith. Commenters well observeth; And it shall be, that in every pagings of the shalf, (chat is, in every place, whereby it passes) which God shall canse to vest on them, with tabrets and barps, and wartise shadings, with he fight against them.

V. 33. For Tophet is ordained of old yen for the King it is prepared. v. 3.3. For Topics to oranies of oneyre-gorine August a proposal, to both made in deep and lege; I he Prophic coloctin up this prediction of the Affrian overthrow, with a ractorical relation of what manner of place God had prepared for the exception of them, and in what manner, therein, they were to be deale with. That which fome understand, only of their destruction, here; where, of their torment, only, hereafter, in hell. A middle fort of the fourier, but not without reference also, to the latter ; with whom I conour.

Tophel] Heb. Topthic: With addition of a letter; which is mad therefore alwaies, a note of honour, or respect, as some have fail. But it is, ordinarily, elsewhere served, Tophar. And it is the manne of a place, in the valley, lying on the South-fide of lerufalem, 1 at. 18.16. Sometime belonging to one Hinnow, then owner of it, and after him to a son of his, and his posterity, in regard whereof it is rabled ometime, the valley of Hinnows, Hebrew, Gelimmon: whence the Greek, I'throw, and the Latine, Gelimm. Sometime, the salley one offects, 1 times, and the seattle, overland, sometimes, we sainly the for if it imone, 2 ch. 13,2.6 & [cr. 7, 2], both loth, 15, 3.6 & ts. 16. And founctime, the valley of his fast, a Kings 13, 2 o. In this valle, 16 and founctime, the valley of his fast, a Kings 13, 2 o. In this valle, Mood Tophy, wherein the Hollarous fewariled to burn their thild-dren, in facrifice to an Idol, called Molor, Lawa, 10,0. 2 Chr. 18, 3, & 33.6. And it had that mame from the dismissor, taketts, altertifier ideletrous Priefs and to boat upon, on the time of their dene fable fervices, to drown the finishs and cryosof the poor facrificel shill dren. For it feems but a fancy, which one of she Rabbines dece heth, that it should be certised Toples from a word lightlying so us-size, or fedent's decunevery one that is milled by his some con-cupificance, Jam. 3.14.) goeth down thinker. But this place, was by Joshe, in detellation of the horid afts therein committed, not doftroyed onely, but defiled, a Kings 23, 10. Made a common layflat for the city, where dung and filth lay continually reaking ; and ir became afterward, a common place of burial, for the mountriort, especially, of the people; and persons (as some say) executed by the hand of justice, which were not, ordinarily, suffered to bye waburled, Deut. 21, 22, 23. Alfoit is, by fome affirmed, that there fuch were burnt, who by the law, we re to fuffer that kindle of death, Levit 21.9. And further, what in some noterious crimes, the bodies of the perions executed were thither thrown out as to the feale, Grmonie, at Rome; and there day without burial; auto Jehojakim was threasticd, Jer. 22. 9 until the flesh being rotted and wasted, the bones remaining of them, were there burne : allufied unto, as they suppose, in the Giberna of five, (for 6 the wordsore) as single-er-degree of judgmont or penalty, in capital crimes, Mar. y. 23, 3, 4. And it is used, as in the writings of the Rabbines, so in the Serie-ture of the New Testament for Hell; Whereof it is a type, nor unfic, Mat. 18.8,9.00 23.15 Mark 9143,144. But what is specially meant by, Taphet, here, is questionable; among those of pocially, that understand it of some place, wherein this execution was done hereupon earth. Of those some are of opinion, that in the vale of Booking. non, this execution was done; the Affyrian camp, a great parcof in lying thereabout or that there the lews buried, or sournethe careaks of them, as Ezek, 39:11, 75; But this is of no certainty, nor great pro-bability. See on ch. 37, 36. Others therefore understand it of a tropi-cal Topher, a place that should be as a Topher to them; that wherefoever they should lye encamped, when Gods executioner should come to do his office with them, and to execute his mafters down upon them, that place fould prove fuch a Topher to them, as the Prophet here describeth, See ch: 66, 24, and see of Ariel, Somewhat the liko.ch.29:2.

ordained] Fitted and furnished, as ch. a 1,5

of old] Heb. from yesterday ! which phrase isused, sometime, for time pattior before time : and fothere. Howbeit, that fancy of the lewish Doctor is too nice, who breasse the phrase, in Hebrew, of a thing past, runnerh commonly in those words, yesterday, and the third day, patt, Gen. 1.3,15 Erod. 4.10. 5:7,14. Joh. 4. 18, would have here by yellerden, mean; the second day of the Creation, on is most commonly used in the Hebrew, though the other way, in the which they hold that bell was made, which had an yesterday, indeed Syriackies Ps. 6. 5, 13, & 69,5, & 139,17, ter. 5,7,8,13, 8,8,25. before it, but no third day. But to let pass the groundlesines of the conceit, he might have found the phrase used tingle, as here, fo elsewhere, in the places above recited, & Mic. 2. 8. So allo, Heb.

it is prepared] So of hell-fire, Mar. a 5.41. as a proparea 35 to teach accession 2, 2, 2, which being underflood of hell fire, for the King J Fort the King; which being underflood of hell fire, there is no fecuple of it; or, if of some place of defluedion here on earthing energed, then his Temple proved his Tophet, then 37, 38. But he clasping that remper, that swept wave for many itselfiests of this tarmy, the question 15, how it is faid, to have been propored for him. To evade, rather then to affoil this, some would have the num. 10 cvaux; rather them to shout the some womas mare the words read, not pripared for the King; have properly by the King; and the old Latine to tenders itifome, by the King, undershanding God, that great King, Mal 1.14, the King of the tobek world, 1/414-97. Others, King Erzekiah, who, lay they, ind purged than place, and would it of those furnel than an all polar point influments and more statements. numents, that it was packed and peftered with beisge, among those other trash and abominations of the like kind, which he is said to have taken away, 1 King. 18.4, and fo made it a fit place to receive mave taxen away, a mig. 10 that he intended any fuch thing, in fo doing; but that, by that work of his, it was made as for fur han afe, as if it had bin of purpose thereunto designed. See the like, Mat 26.12. But of fuch use of the particle, there is no example. Others herefore, restaining the received, and right reading, underthand it, for the Alag, that is, for the forecas he bringeth with thins, and have men in latins 106, being thereby, both daippointed of his particular the latins 106, and make weaked in his power, as David infered deeply in the latinstrum of his people, and it is find, therefore, no be closer to him, 2 Samuel, 24. 12-15. or, as others, underftanding the word collectively, King, for Kings, as Proverbs 25. 3, 4, 5. for those Kings that serve under him, and those his Comman. helps and supports; yes, both them, and their aidstogether, v.3. ders, whom he counteth as Kings, Chap. 10.3.33. foe Chap.31

he hath made is deep and large Hob, be hath desprea, he hath broad med: that is made it deep, and bread; capacious enough to receive as many as are defigued to it,a defect of the person agent berein, Ezekish, fay fome; Others, God. It may be understood indefinite-ly, it is made deep and brond enough, as veif. 14. a defect of the pronoun, as Chap. 28. 20. 18. of the copulative, as chap

she pile theroof is fire and much wood Hich the jule thereof fine and wood abundance See the like, Ezek, 249-10.lie cems to allude to those piles of woods has were used and bear there, in their cruel and inhumane lacrifices, or in the burning of bodies, and other abominable things there, when it came to be for either purpoles employ-

the breath of the Lord, as a firenm of brimflose, doch hindle it] Sec v. 28. be feeme to allude to that flower of brimffanc, wherewith Sodome was deftroyed Gen. 19:24. fo Pf. 11. 6 belide that all lightning is of a fulphury favour; any fudden deftruction is compared to a great fire, that in an instant consumeth any combustible matter. In conswhat the like manner is the destruction of Sennacheribs Army, described, ch. 10.16-18.

hindle it Hob, burnesh, or firsth it: foe of the Levisthan, Job 41.

CHAP. KXXI.

Verf.s. V V.Oile shem that go down to Egypt for help] This Chap ter rentaineth another Semon, or Prophecy, of the Same Subject with the former; and confifteth, partly, of a lovere de-sunciation of deftruction to those that were still obstinately bent to feek fuccour from abroad, from Egypt especially, and relied upon hususmeholie, var. 1-3 and partly, of a gracious promife of protection from God, unto all their for their confort and encouragement, that Acuted confiencly reft on him, or fincerely return to him, v. 4. 7. tograther with a prediction of the Affyrians overthrow, verf.

go down to Egypt] Whither Godhad forbidden them to return, Date a 7.116.82.28.68.Hall. 1.15. partly, that they might not feem to flight; or forger the benefit of their deliverance thence; and partly, allowes, principally, that they might keep free from the superficions, andidolatries, of that place and people, Jor. 2.17, 18.50c thap 30.

for inth] Against the Allyrians, 2 King. 18.21. Chapgo.6, 11. and 36.8. as after, also, in process of time, for success, Jer. 87. 52. and for Belter against the Chaldeans, Joreniah 43.

and stall slay on horses, and trust in Charlots shooms they are ma-my and in then semen shooms they are very strong.] See Chap 30, 16.

An |Sec.ch.30, La;

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the use many Hich in multitude, as ch. 1. 13 towit, there; in Egypt where was both flore and choice of them, Deut, 17, 18, 1 King ro

they are meny floor] Quarather, very many as before : fo the word

but they look not to the holy one of Mixel, nor feek ib Lord]

Without whom, all help of man, or horfe, is vain and helpleis, Plalin gt. 16,17, & 60.11,11. & 108.14. Prov. 21.31. Sec chap 30.

lead not lip to God, as ch. 17.7. Sec ch. 22.11.

fire the Lard | Bither by asking advice of him, t Chr. 10.13,14.ch.; 18.4.Or by craving help and a diffance, by prayer and implication. rom him chap, \$5. 6.

V. 2. T'e he alfo is mife, and will bring with, and will not call back his word;] Gad is too wife, for them to go beyoud with their prois the wherewish they shall not be able to prevent, or good that evil, which be is peremporily purposed and resolved to bring upon them, as hash already bin foretold: see ch. 28. 15. 17, 18.8. 29.

7et] lieb. And : as ch. 8, 10, & 29, 2.

[w] The Lord, v. t.

alfo mife } Yea, enely wife : 1 Tim. 1. 17. Jude 25. and all heir wildome is folly to his, I Cor. 1.25.86 3.19. Job 5.19. and 13.

bring evill ? Affliction and defirtition upon the obstinate wicked, for the evill of their ways, chap. 45. 7. Jer. 11. 11. and

call back his words] Heb. remove, as chap. 48.9. or with hold, or withdraw, Prov. 4.26, or revole, and fruffrate, leave undone, as Josh. 11. 14. bis swords, whathe hath fooken, as Eft. 1. 5. Pfal. 103.20. but will arife against the house of cuilt doers, and against the help of them that work iniquity] He will raise up himself though he now seems not to look after them, and destroy the wicked, for all their

but Heb. and : asch. 30.00. arife In hoftile manner will I ratie up my felf;Pfal 9.19.86 12.5. See ch. 28.21

against she bonse of evill doers. That is, against Egypt, say some; but that is the help, in the next branch ragainst stract, the ten Tibes, say others; but this Prophecy concerneth not them. Rather, therefore, that Family, athere he meant, fome one special Family, that had a principal hand in this project; or those Families that had r or that malignant and esbellious people, considered as a body, or a family: a whom, chap, 30. 1.9. 50 Ezeka, 5,8.5cc

the help Egypt, from whom they fought help, and that should asiay to succent them ch. 30.7.

morters of inspirity] Or, wrong-doers, the common de-feription of the wicked ones in Scripture, Job 34.5,22. Pfalm 5.5, and 6.8.and 14.4.and 18.3.and 36.12.8 64.s. and 92.7, 9.8 94.4,16, ch.59.4.

N.3. Now the Aegptians are men, and not God] And unable therefole to help, or prevail again R. God, Pl. 9.20. & 60.11 fee Pl. 82.9.7 Ezek,

New Wieb and

and their borfes fielh, and not Spirit Flelh, in Scripture, is weed, as a note of infirmity and frallty, Plat 79.394 Chr. 32.8, Jer. 17.5. Heb.

1977 into [pixit] Nothing like, in regard of power, to a pirityone of whom, is able to do more, then many millions or horfe, or men, can do; how many thousands did one. Angel deftroy fuddenly in the Affirin CampyCh, 13,7,36, how many millions did one in an instant of time.

dispatch in the Land of Egypt? Exod. 11.29,30.

when the Love shall stretch out his hand, both he that beleeth shall whose the Love peak preces on the name, who he can expect upone the fall, and the bise is solpton peak I fall downs and they all find it logethers. Or, And wheathe Lovel find the wheether worth the house of peak to this hand, the thirty fhall flumble, and the haden hall fall and they find all fall to guilty Hab, And the Lovel fhall five the out his hand, and the the Lovel fhall when the hand, and the better shall Stumble, Sec. That is, by a common Hebraifm, when the one is done,

the other thall be 50 or Sam. 17-34.

firsth out his hand The bare putting out of Gods hand, shall be fushioned to overthrow, both all your own forces, and theirs also, that offer to affitt youto Jer. 13.6. Zeph. 2.v. 13.

both Heb. And. So 17.26. but here rather (if it be needful to exprefe it then:as ch. 6.1.

pcess 1,1987.28 cm. 9, 1.

te that beforeh shall full. [Heb. shumble, Pfal. 2, 7, 2. See Chapter 3, 8.

full flow, peelfb, Job 4, 9. Pf. 17, 1, 8, 8, 7, 1, 3.

V.A. For thus hath the Lord flow'r unto me [Or, Howbitt, or Netwithshading sch. 9, 3, 1, 0, 5]. See cause here beginneth the comformation of the c

table part of this Prophecy; the gracious promile of protection. Albeit, that God intendeth thus to destroy both the Egyptian aids, and those that feek to them, for fuccour, against the Allyrian; yet will he nor fuffer the Affyrian to furprise ferulatem; but he will protect it, against him, and deftroy him. The like introduction, fee chapter bī 16.

Like as the lion, and the young lion, voaring or his prey, when a multi-tade of shepherds is called forth against him, he will not be a fraid of their voice, nor abase himself for the noise of them: so shall the Lord of hosts come down to fight for mount Zion, and for the hill thereof] God will protect Jerufalem, no more regarding the multitude of the Affyrian forces, then fome tierce lion, in the prime of his firength, wil

otherifee Eft 2.20ch, 64.2. Jers, 26.

a lion, and a young lion] Or, a lion, even a young lion: as chap. 1.6.
or a lion, or a young lion: as Exod. 21.15.1 Sam. 17.34-See ch. 30.6. or a longer a young tion; as Exod. 21.15.1 Sam. 17.34.3ee cn. 30.6. roaring over his prey] Heb. Shall roar, or rather murmur, mutter, grumble, or gruntle. The lion roareth nor, when he hath his pley; as of the Oxe, and the wilde Atie, Job 6.5. but when pinched with of the Uxe, and the wide Aile, 100 6.5; but when pinched with hugger, for want of it, he is ranging after it, ppl. Loq. 11. or hath it now, hashing to seize on it, in his cyc, Amos 3.4, Chap, 7.3.9, but being polkished of it, he is in another, a new note, in a grumbling, or guntling tone, over it, especially upon the approach of any that attempt to get it away from him : for fuch a kind of voice doth the word, here uled, imply, ch. 3 8.14. & 59.11. See ch. 8.20. Jer. 2.15. & 25.30.

on his prey Or, over it:as t Chr. 21.16.

when a multitude of flepherds is called forth against him TOr, agains! whom a full company of shepherds is called out. Heb. whom a fulnesse of shepherds is called against him: a fulnesse, for a multitude: as Gen. 48. 19. or, a full company: all that the Town or Village is able to make out: as the fulneffe of the world, for all that is in it, Pfal. 24.1. whom against him, for against whom: a common redundancy, Gen.1.21.11.1.4 Jer.1. 2.

is called forth against him] Or, as some read it, and so the old Latine, Shall met with him : and so the word is used, Deuter. 22. 6. and it may well fland here; which if we admit, the text would be rendred, with whom a multitude, or ful company of Shephirds, Shal

not be afraid Or, daunted: as Ahaz was, at the rumour of the Syrians confederacy with Ephraim, ch 7.7. and as the Alfyrians shall be with Gods voice, chapter 30,31. where the same word is used. nor avafe himfelf]As those of Jerusalem, even the King himfelf, did to the Affyrians, 2 King. 1. 8, 14, 26. chapter 10.4 & 36. 11. Heb. be bumbled, Plal. 116, 10. & 119, 67, Eccl. 1.13, Zach. 10.2.

for that noise | Or, the multitude : lo called, of the noise, that multitudesare wone to make, Chapter 13. 4. See Chapter 33. ver. 3. the Lord of hofts] So ver. 5. able without any force in aids, fufficiently to defend his, and to discomfit any forces, that thall come a gainst them. See ch. 1.9.

come down] From heaven, as Pfal. 18.9.8 144.5.ch.64.1. by his Angel, ch. 37. 36. or go forth to war, as the word isufed, 1 Sam. 23 11. & 29.4. because fights were most in the plain, Exod. 17.9, 10. Judg.

to fight for mount Zon] That is, for Jerusalem, ver. s. Zion, the principal part of it, the place of Gods special residence in his Temple, and the Kings in his Palace, both there fituate put for the whole City,ch.1.8,& 37.35.Some read the words,against Zion;asch. 29. 3 Hof. 8.1. and the initiall particle fo taken, as our English renders it would carry it that way, as rendring a reason of what was said, v.3. of the Egyptians helping, and the Jews holpen by them, both salling of the Egyptians helping, and the Jews holpen by them, both falling bin deep and great; to let your return be proportionable thereunted together: but the verience tollowing the weth evidently, that the meaning is not against, but for, or in the behalt of it; as the preposition is out used alacy, s. and elfe where, I Chr. 6.49. & 29.21, Lam. 5. 17,18 Ezck.27 30. where ag will the, is against the sense and drift of the place,

for the bill thereof i The hill, or knole on which that city then floed: the words here used, tendical mountain, and bill, are of theil ame fignification, faith a Jewith Critickediffering onely in quantity; the latter, the less. For menatain, and hit, with us, though in common use it may feem also to to betyet if we regard the originall, they differ, but as a Latine term, and a Saxon only, both importing the fame thing; and that therefore, which is rendred a mountain here, is, elfewhere, rendred an hill, Pi, 1.6 & 15.1 & 68.15.16. but what is here termed anhill, may wel be rendred, a knole For though Si n be termed a monniain, or an hill, in regard, either of the lower part of the city, flanding on the side of it, P. 148.2.0 in regard of the valley that lay beneath it, yet the rifing, or higher ground, on which both the reft of the city, and Sion it felf flood, may well be termed, rather, a unole, then an hill, in regard of those for higher hils that encircled it, Pf.115,2 See Jer.17.3.

V. 5. As birds flying; fo will the Lord of hosts defend Terufalem Another similitude, whereby the Propher illustrateth Gods work ing for the protection of his people; the farmer int mated his power and ability to do it, this, as some his speed and alacrity, to the doing; or, as others, rather, his effection and fedulity in the doing

As birds flying 3As Fowl are wont to flie, either to their nefts with all speed, when they perceive their young ones to be in some danger, or desery any making towards them, so will God come swittly and fuddenly to refeue and deliver his, Pfalm 18.10. (the flight of Fowl being an embleme of fwiftness, Deut, 28, 49, Hol. 8.1.) or, about their nefts, fluttering over their young ones, to fuccour and flicker them, when any offer to feize on them; and flying to and fio on every fide, to keep those off, what they can, that come to annoy them: fo will God hover over those of his, that truft in him, and depend upon, to fave and !coure them; and over Jerufalem, in particular, to protect it in such manner bestirring himself, that the enc-

Citigand a company of thepherds, that thall aflay to refere his prey from him. See Mrs. 5.8.

sand it may well be deemed, that the Propher herein alludeth, to from him. See Mrs. 5.8.

tier an JOT. Life as whem for the one is frequently included in the different from the mine and the size of upon the King doms of the carth, as a basis mill, and non educit way, the wing at him. Act of 14. but he should find it otherwise tow, when he came

to lettuslant, (1,7-3).

visit alfond fernifation] The word properly fignifieth, 19

visit alfond fernifation] The word properly fignifieth, 19

visit, and 10 to defend, by fencing a place round about, as a vincyund, (1,5-1), or a grantin, Canta, 1-12, which, from thence, both

cannot be fellow 34, 76 x 153, 2 ach. 1, 5 2 ce chap 37, 37, 2 ach. 15.8 11.8.

defending, alfo he will deliver it] Heb defending, and he will deliver, a defective speech; for in defending, he will defend and deliver; of which form of speech see further, on ch 19.13, he wil affordly defend, and by defending, deliver it; a defect of the pronoun, as ch. 28.

18.6. 30.33. and palling over, he will preferoe it] Or, rather, (transplacing the copulative, thrust out of his right place, and supplyed needlessy, in a wrong one) palling over, he will pals over, and defirer it, or easy it to escape. For the word is of the very tame noticn with the somer; that is, he will affuredly fo pais over, as to fave, and deliver the cithat is, ne win anuccus 10 pass over, as to lare, and activer in e-ci-vy, and withall, to deleast and deftroy those that eneamp against it, or intend evil to it, as he did sometime in Egypt, when he slew their first born, Exod. 12.12, for thereunto, the word used here, seems to allude though some would have it import no more, then suddenly, as in a pallage. But the former, is the rather juilly deemed here to be intimated, because the word is no where else found in Scripture, used in that notion; but concerning that act of the Angel, in Egypt, of which it is thrice used there, ver. 12, 22, 26, it is used. allo, but once only of an affault, 1 Kings 18, 26. which not unfiely, allo, may be applied to Gods dealing with the Affyrian Camp; by affault whereof, he faved the city, ch 37,36,

V.6 Turn ye unto him, from robom the children of Ifrael have deeply revolted] The Prophet having propounded to them, Gods gracious promise of preservation and protection, doth now flow them, what course those that had revoked from God, and failed in their loyall carriage to him, must now take, if they defire to have a share in the promifed protection to wir by returning to him, from whom they had withdrawn themfelves; which he, therefore, here exhorteth them

Turn ye |Or, Returnias |cr. 2, 1, &: 4,1, that it may answer to Revolte fome read it, They shall returnito wit, moved by the miraculous, both overthrow, and delivery; and fo verf. 7. but the form of the verb will

nate him from whom Heb. unto whom, or unite which fome expound with fuch supply, as our text hath; as defigning the person, whom they were to return to: a defect of the antecedent: as Ruth, 2.9.2 Chr. 1.4. and of the preposition: as ch. 18.7. & 32.2. & 52.2. Others, rendring it according to that which, or according as underland it, of the manner, or measure of their return : as your revole hath

the children of Ifrael Not the ten Tribes; though true of them, Hofi. 9 9 as if they were, by their example, warned, and admonified to do better, Hoth. 4. 15, 16 but the people of the lews, as v. 5. 11, 16, many, if nor the main of them, and too many of the chief among them, had herein bin faulty, fee v.1,2.ch.30.1. and fone, therefore, read this, as in the vocative, Return, according as you have deeply revolted, O ye children of Ifrael; which term, he giveth them, not to grace them, but to mind them, what they boafted to be, and to tax. and shame them, for not answering the honour and worth of that title, but disgracing the Stock they came of, by degenerating from him, whole name they bare. So Chap. 7.13. &

have deeply revolted] Heb, have deepned revolt; and there is the like phrase, th. 7.11.as also, not unlike, used in the same argument, Hol 5.2.8 9.9. This they had done, as by other enormities, so by heli fecking to Egyer, and estying on an imo fish, v1, 3, which is a revolving from Goal, 3 Chr.16.7, Jer.17.5. In the word of 4th/s in a revolving from Goal, 3 Chr.16.7, Jer.17.5. In the word of 4th/s frome think there is an allufine not the 4th/s of their plets and prejects; and degring 4th/s, as imagining to conceal them, even from Goods, 1-3, 17. I may well have 4 free glance that way, but with lift, which is the second of the s it is not unlikely, that the Prophet had a purpose to mind them, both of the grievoulness of their desc dien and delinquency, and of the greatness, also, of the danger, that thereby they had plunged them-felves into; as being sunk so deep in revolt, that unless they did tile, and get up again the fooner, by speedy and hearty repentance, returning unto God, from whom they had revolted, they were like Suddenly to perifh, without hope of recovery. See Pru 9.18.8 22. 14. & 23.27 of the change of the perion, they have revolted, for ye have revolted, Sec ch. 29.15 & 30.19. v.7

V,7 For in that day every man shall cast away his Idols of silver, and his Idols of gold, which your own hands have made unto you, for a fin] Many Interpreters under Rand this of the serious, and fince: repentance, and return of idolations persons unto God, testified by the breaking and abandoning of their Idols, as chap 27.9. & 30.22. Some,upon the Affyrian invation, and before his overthrow, and of my flat, on no fige, find opportunity to affault it, Deu, 32,12, Pf. 91.1, them, fome conceive a reason to be here rendred, of what was for-

Chip.xxxi. mery and my pau retuen, s.o. Others of themse caung the words, a sepond it; becau'e to it is molt extended by the form that day. Wherein men flail do thus, a 2011 John 6.10.8 17.13. Lant. 11. And this expolution to make then will God flay his hand from proceeding further in judgment good, found by the found from proceeding further in judgment good, found synthetisme of them purfaced, and telescoon, were under good from the grant his people, and turn it against the Allyrian, v. 8.chap. 10.112. and fo it should come in, as an argument, to induce to repentance, in hope of such an issue. Others after his overthrow, being by that thrange work of God, convinced; as of his power and providence; lo of their own former fin and folly, & returning now from their Idols, to their only true and living God, ch. 10.20, & 17.7. But others, rather, whom I herein concur with, expound it, as fore-telling, what would befull all those, that perlisted in their Idol-worship, and restwoute to that at more, or has perinteen in truer (not-worning) and refting on any other helps, fave Gods, and his alone; that then they would call away their folds, when by world! experience, they should find, to their colt and finart, that neither their Idols, nor their fluorance helps, were able to fland them in any flead. So underflood, it is the fame, with whathe had before, ch. 2, 20, produced here, as there alfo, to perswade to return speedily to God, and to give over resting on fuch forry shores, as are not able to support them, ch. 1.3 1.& 2.10.

every man] Heb. a man; but lo, chap. 9 20. here, the rather, because the verb is plural : whereas, chap. 2, 20. it is singular; but there is another word for man, and that, also, there col-

(ball cast away) fo ch. 2 20. but the fame thing, here intimated by a word, that lignified properly, to diffif, or fet tight by: lo its rendred, ch. 33.8 mms 5.21, and because things of no account, are usually reluted, rejected, thrown a ways and the like; hence it comes, that it is rendred sometime, efuje, chap. 8.6. sometime, rejell, 1 Sam. 15.23 fometime, caft offias ch.5.24 fo here, & fo fpermer in Latine, afe Spernit procul.

bus idols | Sec chap. 2. 20.

which your own hands made for you] See ch. 2 8 and of the change of the person, v.6.

for a fin Or for fin. To commit that most hanious fin of idola for a fix [UT, 50 fin. 10 commut unter more manious in or adoat-ity. For for its section 2.0.10 swifting, inflead of the true God. So of the golden cell, Mofes, I took your fin, that is, the idol, wherein you had fo gievoully transferelded, Deut, 2.2.1. Or, as a learned writer of ours, and the rather, because there is no perportion in the texts, of fin, with reference to the word hands of link pands of fin, that is, the conditional bands, that make for you. Of Which the manner of your most finfull hands, bad made for you. Of which manner of fyntax, that author produceth divers examples, Exod. 26.21. Levit, 6.10.2 Sam. 22. 32. Pfalm. 35.19. & 71.9. Lam 4.17. Ezek. 16.

V.8. Then shall the Assyrian fall with the sword, not of a mighty man, and the sword, not of a mean man, shall devour him As God will man, and the favord, not of more in a first process, and in a composition of the favord, and the favord, not of more in a count find Sto God will be defined the favord, not of the favord for the favord King, for fear, to retire to his own country, with such scattered ones

as are leithing, ch. 36 1,1.8c 37.36, 37.

Its allyina litch, albur, as ch. 1.0.5, the name, both of the country and people; here put for the King of Allyria, who is laid to fall, and yet to fleesto fall in his forces; to flee in his own person. See ch. 30.3 1,32. & 37.36:37.
fall J Be flain; as 1 Kings 22, 20, Pfalm 63, 10. Luke 21

with the sword]Or, by the sword; as Pl.63 to. not of a mighty man, or a mean man. (See of the terms, chap. 24.) Not of any man, ones or other; (which of Sennacher ib himfelf cannot be faid, who was flain by his own fons, chap, 37, 38,) but by an Angel, to whom a five d is here given, as 1 Chr. 21, 16, 30. Not that he used any such material weapon, but to express his commission, and power to do execution; as the Magistrate is said to bear the fivord, Rom. 13.4. And Gods power put in practice, by taking vengeance on his enemies, is called his favord, Chapter 34. 4,5. and a month to devour with, is given to this fword, as to the material one, Deut. 32, 42. ch. 1.20. Jer.

21.7.
but he shall see from the sword or four of the sword. Heb from
before, or from the sace of the showed as chap. 21.14. Jer. 35.11. seeing
his forces deseated and destroyed he shall, for fear of the like, likenistories acteace and occuroyed in mail, for tear of the ince, incelly to betal him, if he flay by it, betake himleft to flight or, as fome render it, supplying the note of smilitude, which they suppose to be wanting, both here, and ver. 9 he shall sice, as from the fword:as if men with fwords drawn, were purlying him. There is a redundancy in the Hebrewsthat hath some emphasis in it, which our English cannot well express : He shall flee himself, or for himself. Which though in fo.ne other like forms, it may feem to have no fuch weight; as Exod. 18. 27. Yet here feems to be, as if it had been faid, Hefhall flee for his life; as of Elias it is faid, I Kings

19.3. bul Heb, and 35 ch. 19.13. and bis young mea [ball be discomfitted]. Those of his forces that remain, and eleope that hideous from, wherein to many least the continue has the continue has been continued in the force. were flaughtered. For of those that fell in it before.

bis young men] His choice young men; properly, as Chap.

[hall be discomsited] The Hebrew word, here used, is ambigu ous. It may fignific, they shall be unto tribute: or they shall become tributary. And to some here, according therein with the old Latine,

mirly (aid, they flad) return, v.6. Others of them, reading the words, expound it; becau'e to it is most commonly used, Gen. 43.15. Dette. deny this to be spoken of Sennacherib and the Assyrians, in Ezekiahs reign, and would turn it, wholly, to the Kingdom of Chrift, But the Prophecy is too clear to be fo thitted off. And as for those, that would have it understood of the Allyrians becoming tributary, fometime after first, to the Chaldeans, and then to the Medes and Persians, they firay too far from the flory, here intended. Others, therefore, render it. They fhall be unto melting; for that is the proper notion, and common ufe of the root, and the fignification of another word fpringing from it, Pf. 58.8.So the meaning is, either their multitude bull melt away; as 1 Sam, 14.16, or their hearts fall melt within them; as Joth, 2.11.& 5.1.& 7.5. and they shall faint for fear; as chap.

> V.9. And be [halt pafe over to his firong hold, for fear] The word, here used, fignifieth, properly a rock, c. 32.2. and in the next places any strong hold, or fort : because such were usually built upon rocks, and from their fuch fituation, receive much firength. See on chap. 16.1. And for that to fuch places, in time of trouble and danger, men are wont to retire, and therein much to confide: (Prov. 18.10, 11.) Hence by a metaphor, that is called a mans rock, wherein his frength confifteth, and whereunto he truffeth, Pfalm. 18.2 & 31. 3. and 42. 9. Some therefore, here, tender the words, his rock, that is, his strength, faith one; his forces which he confided in, faith another, thall pals away, that is, shall fail, for fear shall periff; as lob 3,4.20, & 36.11. But others taking the words in a fenf energer to the native afe of its taking the texts, tome, His vote for fear he shall pass by york, a frong hold, fluate in the frontiers of his countrey, or as some, bis strong holds, collectively, and indefinitely, which for tear he should not dare to stay in, but pass by, to arrive at some surer place of retreat, as to Niniveh. Of which others understand the words, and read them, as our English hath them, To bu Broag hold, for fear he shall pass over that is, to Niniveh, his chief city, and of greatest thrength never thinking himself in fafety, until he gat thither, ch. 37.37. Thus the wicked fleeth, where none purfueth, Prov. 28.1.

and his Princes shall be asvaid of the Ensign] Some read the words, his Princes shall be asvaid of flight: That is, as some with the old Latine, Shall flee with fear: or, as others, Shall be terrified with the flight of their King. And it is true, that the word here used, hath in sound some affinity with that of flight; whence some ambithat if they espied but an ensign on some watch-tower, by the that it they elipted but an enting no some water-tower, by the way, (as ch. 3.0. iv.) shough within their own country, they flould be afraid, as if some troops of fouldiers were purfuing them: or, that they should be afraid, as men are wont to be, when they do indeed see an enfign, with some hostile forces making towards them: Supposing the note of similitude to be here wanting, as before, ver. 8. Others, that they should be stricken with sear, at the fight of those wonderous signs, and miraculous works, that God had wrought for his people. Or rather, (for I finde not this word any where so used) of the Ensign, or Standard, that God, by his Angel; had lifted up, in the flaughter of their fellows: for this is spoken of fuch of them, as had escaped and survived the bitter brunt of that battle, in which the Angel came down, as with Gods Standerd, a-

gainst them. S.e Exod. 17.15-16.8 ch. 59.19.
[aith the Lord, whose free uin Zion, and his furnace in Jerufalem] Whose residence is at Jerusalem, where his house is, and hire continually kept burning on his altar, in it, Levit. 6.13. which he allo therefore will protect, ch.37.35.or, who there hath his furnace and his fire, to burn up his enemies , and the enemies of it, Lev. 1c. 2., Num. 16.25. Pial 21.9. Zach.2. 5.

fire Or, hearth; as fome under it, Ezek, 5, 2. Or, flame; as others, ch.

furnace Or, oven; as it is rendred, Lev. 2.4. Hof. 7.6,7. or chimney, as fome render it. Lam. 5.10. and fo may not unfitly be here expressed, if the allufion be to house-keeping.

CHAP. XXXII,

Verl. 1. B Ebold a King Shall reign in right confines, and Princes Shall rule in judament] Whether this Chapter be a new Sermon, or Prophecy, diffinet from the next before, or belong to it, and have dependance upon it, as well it may, yet is not lo clear. That the former part of it, contained a deferition of the righteous and religious Covernment of Gods people, under Ezzkiah, mot concur. In the latter part of it, is a denunciation of judgments to be inflicted on Gods people, for some space of time, v. 9.14, with a promise of a removal thereof, after that time expired, and reflitution of them to their wonted effate, ver. 14.19. suppose, the Prophecy to have been delivered in Ahaz his dayes, foretelling the happy entrance of Ezekiah, his pious ion, after the decease of his ungodly fathers. Others, in the time of Edekians reggi, to reterining what manner or government mouth of in judge, with what followeth in the next branch. But whether was not the State, now better purged, and feeled then even before, after the carefulny spectrum of semachards, and the deliverance of them likely intology, but that his invalion had put them to, with repara land, and fancilified to them, were refuned and reformed, Changa tion of the damage, that had thereby accused unto them. See

a King] That is, Chrift, fay fome, the King of his Church, Pfalm 2.6. Or, Ezekiah, as the Jews generally, and most of ours fo Chap.33.17. Yet a type of Christ, as before him, David, Ezek

in rightconfuelle lAs Hof to, 12. Or according to justice; that is, just ly, rightcoufly; as the like, Lev. 19.15. Pf. 9. 8. fee Joel 2.23, where the fame is: ver fome render it, to juffice; that is, to do juffice; and after to judgment, or to right: that is to execute judgment, or to do right; but the former feems the plainer.

Princes [hall rule] There is a particle in the text, which the Jewith Criticks deem redundant here; as it is, questionless, in some places elfe-where, 2 Sam. 3.30.1 Chr. 3.2. & 26,17. Pfalm 9.17. & 12.6. Yet fome Interpreters thus express it, as for Princes, they fhat rule, as Eccl.

9 4 chap 59, 11. See verle 2.

Princes | Those under Ezekiah, the inseriour Magistracy being now purged, and well ordered; and fuch as Shebna was, ch. 22.15. being either removed, or reformed. See ch. 1.26.

in judgment Or, according to judgment, or right. See ch. 1. 27 not un juftly, by oppression, extortion, bribery, and iniquity, as tormerly, ch.1.23 & 60.18.

V.z. And a man [hall be,&cc.] The great benefit that thall hereby redound to the people, to wit, the righting and relieving of all those that have hin wronged or oppressed, set forth by divers elegant and pregnant fimilitudes.

amin] This some restrain to Christ. Others, to Ezekiah, the King before mentioned, v. t. and the like is said of Solomon, Pialm 72.2,4,12-14. a type, allo, of Christ: and they read the words, And that man, as conceiving a defect of the arcicle, according to the like, Acts 17.3 1.1 Tim 2.5. But that feemeth, both a groundless, and a needlefs (hipply in this place. The word mam, being here put indefinitely or difficiently as Chap. 13, 14, & 31.7, and hath reference to the Princes before [poken of, as the Jewith Writers well oblere : and so the particle in the former verse, if the course of the contract be well weighed, is not wholly without weight, the text being thus rendred, as for Princes (to wit, governing under the King, 1 Pet, 2, 13, 14.) they fhall rule according to right; and not the King alone hunfelt but)each one of them (alfo under him shall be, fuch as is here defer, bed; a man, for each one, or any one, is most frequent in Scripture, ch.z. 20,8 3,5,6,8 9,20.8 19.2.

as an biding place from the wind Heb, of the wind: that is, fuch a

the plural, 1 Sam. 23. 23. where it is rendred, lurking places, and a covert from the tempel Heb, a covert of a tempel a defect of

as rivers of mater in a dry place Or, as fireams, (Heb. divisions, as alfo, of much refreshing to the thirsty pattenger, ch. 41.17-19. & 43. 19,20. See Joh. 4.10. 14.8. 7.37-39.
as the shadow of a great rock in a weavy land] Shadow, for

a great rock Heb beauy, as ch. 36.2.

in a weary land] As pf. 143.6. Prov 25.25. where it is rendred thirfly:fee ch.20.12.& 29.8. where men are weary of travelling through heat and drought, John 4.6. Mat. 11.28.

V. 3. And the eyes of them that fee fball not be dim] Or, elofed, as chap. 29. 10. be hath elofed their eyes. Which fome understand, of spiritual fight reflored by the pure, and clear preaching of the other than light rettored by the pure, and clear presenting of the Cofpel, in the Kingdom of Christ, chap. 29.18, and 35.5. Acts 26.18.
2 Cor. 4.6. Eph. 1.18. opposed to the judgment threathed, Chap 69.
& 19.10. and that complaint of the condition of his people, chap. 42. 19,20. or, as some rather render it, shall not look another way: as, look away from me, lob 7,19, chap, 22,4, and look away from him, Job 14. 6. they shall not look another way, when holy things are tendered to them, and wholesome admonitions, are pressed upon them, as their manner formerly had bin and as those are wont to do, who have that prefented to their view, which they lift not to look upon. See Pfalm 18,22,& 119.37,117,or,they shall not now look afide after their idols, and other trivolous flays, which they then relyed and refled on, refuting to look after their only true flay, Chapter 31 1. but they shall now lock into God, and rely upon him, and wicked ones (of whom, also, it is in the Proverbs of Solomon, Ch pter 10.20. & 17.7,8 and this latter reading feems to fuit, very

klabs reign, forerelling what manner or government thould be in fully, with what followeth in the next branch. But whether way we land, and fanctified to them, were refined and reformed, Chap.49.

10. See chap.30.20.8 35.5. The meaning is, that his people (for those, here, are they, that Sec, or, as the word is, the Secratas ch. 42. 20, not the Prophets, as ch. 30, 10.) who had the light of Gods Word thining brightly among them, and his judgments confpicuoufly manifefted to them, should not now wiltully turn their eyes afide from hem, or that them wilfully against either, as those, Chap, 26.

and the ears of them that hear, shall hearken] Heb. attendias chart 7.& 28.13.& 48.18. they that before refused to hear any Word of God, or mellage from God, or to hearken to any advice given them by his Prophets from him,ch.28.9-12. shall then attentively hear-ken to what is, from God, spoken to them, and readily yeeld obedi-ence thereunto,ch.29.18. See ch.30.21.8. 35.5. They seem to carry it too far, and to narrow it no less that reflrain it to the peoples attentive hearing of Christ, Mat 7.28. Luke 4.22.

those that hear] As before, Gods people, that had Gods Word among them, and continually founding in their ears, ch. 42.

V.4. The heart alfo of the raft shall understand knowledge] Heb. hally: fo allo, ch. 35.4. fuch as were heady and incontiderate, as fond and foolish persons usually are, thall then be better advised, and by attending to the Word of God, come to understand aright the Will of God. Sec Prov. 1.2-7.8 2.2-5. Heb. underfland to know, or unto knowledg: When men to hearthat they understand what is spoken; and by understanding attain to found knowledg, Neh. 8.3, 8, 12, not like thofe, ch. 6.9, Mar. 13, 19.2 Tim. 3.7.

and the tong ue of the flammerers flratt be ready to fleath plainty?

Men, by their religious speech, and communication, at which they did but flammer, when they allayed ought before, thall now manifeft the inward alteration and change of their hearts, Mat. 12.34.35. or their language, that was before rude, hardhayage, bathoun, unfa-vory, unpleafant, thal I now be pure, pious, like the language of Gods people, leafoned with grace, and pleafing in Gods car, Prov.15.a6, th. 9.18.Zeph.3.9 Eph.4.19.Col.4.6. See th. 35.66.

flammerers | See chap. 28 11. for this word, no where elfe found. and that there used, differing but in a letter, have neer affinity in notion, alfo, the one with the other; and there is in the word, here, an allufion, either unto those, that out of a naturall defect, cannot speak without flammering; or to those, that speaking in some barbarous language from o fto do unto those that understand them not, I Cor. 14. 11.

be ready Heb hasten, make haftens ch. \$ 1.14.a good haste, or freed, place of covere, as may protect man, or beaft, from, or against the "far differing from the hashiers, or headines, of inconsiderate per-violence and injury of wind and weather. See the next brancher the "fone; axased in the branch before going," and implying an inwal rea-word is no where less found, fave here, in the fingular form, and in dinies of heart to vertix lies, in facts farticities do communication, as is here imported.

the principal same, 3, 15, where is a Strategy principal and a cover of printh ethneff filed, a cover of a strong fix defect of the preportion, either from, as Chap, 18, 7, & 12, 10, cashoff, as a metaphor taken from the cleaneds of the ayr, in dry and tair filed in thomes, or delinges, ch., 4, 8, 8, 15, 4, See Pf. 32, 7, & 119, 114, 2, 2, 2, 4, 2, 2, 4, 2, 4, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4,

V.5. The vile perfor [hall be no more called liberal, nor the charl faid ch.30.25,96 water in a place of drought. Fleb.in drought.go dia: fs: to be bount[int] The Prophet, in these words, further described the a defect of the noun regent, as chap.25,5 Ph.63.1.as (reams of wa-happy and well-fetted condition of the lewith State in those times, to be bountiful The Prophet, in thele words, further describeth the ter in fuch a place, which not onely moiften the parched ground, & Some understand the words, as if the meaning were, that men has make the place more pleafant and fertile, ch. 44.3.4. but are a mean, lying, in those dayes, the spirit of differenting, should be able to diflinguith between good and evil; yea, between good and bad men, Rom 2.18 Phil. 1.10.1 Cor. 12.10.1 John 4.1. A.is 8. 23. Others, of the fincerity and ingenuity of the times, that neither the falle whit, fuctory of fielder, Chap. 4.6. & 25.4. becaufe, against the Prophets should footh men up, any more in their fins; nor others, feorebing heat of the Sun, the shade affordeth much refreshing, whe. for iver or favour, flatter these that were in power and authority, foorching heat of the Sun, the thade attordeut muon reaccompanies ther from trees, and plants, where fuch are, 1 Kings 13.14, Jon. 4.6, or where they want, from fome high hill, or tock, overlooking the billied, by Ezekish, after his delivery from the Allyrian Invasion, but the most and belt, that in the State reformed, and effather the state of the state and the recovery of his health, from that deadly Discase that soon afand the recovery of this result of the deady. Disease that food after furprifed him, chap-38 5,6 having affurance given him from God, both of the continuance of his life, and of his reign in peace; bale minded, and evil affected perfons should not be now raised, and advanced unto places of honour and dienity, as in his Father Ahaz his time, too many had bin; whereof, alfo, fome had continued their places, in the former part of his rei, nithe State being as yet, unfetled; nor he able, by reason of wars with his neighboring adverfaries, to do as otherwife he would : fee Pfalm 12.8.Piov 28.22,

> vile perfor The word is, in Scripture, commonly used for a fool : as Dent. 32.6, where wife, and it, are opposed : as also, in that speech of Abigail, excufing her husbands uncivil and churlith behaviour towards Davids mellengers; Nabal is his name, and fully is with him, 1 Sam. 25, 25 his name the weeth what he is, and fo fome render is here. Howbeit, in the native figuilication fit, it may feem to import, as our English well renderth it, a vile perfon, a man of no worth. like a withered flower, or leaf, or branch, or plant, of no reckoning or effect, 18.1,4.8 64.6.5ce ch. 14.19. & 27.11. and both fooligh especially used, and they may well go for the same) are persons

Chap, xxxii. word, that hath a notion of librality in it, it feems rather to in-port teastity and niggardlines; and our ancienter versions therefore render it, one of them, a niggard; another, a foolif niggard; and it may well be, that the Prophet had a glance at the flory of Nabal, t Sain. 25. and that the very name of Nabal, was among them, in thole daies, as with us, to this day, used as a by-word, or a nick-name, for a miggard: and that the Prophet, the rather, made choice of it here; because this, and the other its opposite here, found fontewhat alike, as they lie together in the text; as if he had faid, alluding to the names of men, in the formerly; Nabal shall not be Nadab, or Nadio: for such allusions to names are found in Scripture: as Pla. 144.4. Adam is like Abel; and all Adam is all Abel, Pla. 39. 5,

to be : as chap. 61.3. & 62.11. Mat. 5.9. Luk. 1.32, 33. fuch shall no more get up, and creep into fuch places, as those titles belong to. Heb, it fhall not be called to him liberal; or liberal fhall not be called to him; for be fhall not be called See the like Prov. 16. 21, chap. 1.26. liberal | The word, indeed importeth freeneffe, liberality, ingenuity as appears by Exud 25.1. & 35.5. Pfalm 68.9. & 110. 3. and is used commonly in Scripture, for a Prince or a Lord, Mal. 1.8. Prov. 17.7. & 25.7. Pfalm. 118.9.& 146. 3. because fuch persons flould fo be. Prov. 19.6 as the word, Lord, with us, alfo in its first original, is faid to import; and the term among the Greeks, commonly given to great Potentaces, implyeth as much, Luk.22.15. And lo, liuppoch, the intent of the Prophet here is, that no NAM flatt is a Nadio; that is, no miggard, or base minded sellow, a audie man, or a Prince. Our ancienter translations render it, gentle ; A Niggard Shall not be called gentle. Had they faid, Noniggard fhall be called, or shall be agentleman, they had come well meer home to the mark.

a gentiuman, they had come well neer nome to the mark, nor the Churl Jaid to be bountiful. Heb, and to the Churl in flall not be faid bountiful: fuch a word, or term, shall not be given him: it shall not be his title, or his file. So chap. 19. 18. & 61.6.

& 61. 4. See also Job 34. 18.

Churl] The word here used, and not else-where found, seems to be much, if not altogether the fame, in fense with the former the original of it, is uncertain; one of the Jewish Criticks faith, it comes of a word, that fignifieth, to contain, as a measure doth, and confequently to measure, ch. 40.12. 1 Kings 7.26, and would have it import one that doth all things, as by weight and measure, taking and keeping account of every trifle, and not parting with a grain. or a crum, above weight or measure, such an one, as with the Greeks is termed, μικρολόχ . & Κυμινοπρίευς, one, as we say, that will cleave an hair. Another of them, though not unwilling to derive it from the fame root, but in another notion, as it fignificth, to contain, that is, keep in, Jer. 2. 13. & 6.11. Yet, rather, fercheth it from another of no unlike notion, that fignificth, to restrain, and that up in prison, which is thence, also, so termed, ch. 42.7. Jer. 32 7. & 37.4. and fo it should have, in it, a notion of tenachy, and de note one that hordeth up his treasure, and keepeth it with him, as imprisoned. A third faith, it fignifieth one that hath those words imprifoned. A third latth, it ignificts one that hath those words rife in hismouth, mine own to my felf: alluding therein, to a faying they have among them, four Elau's words, to his brother Jacob, Gen. 33.9. of four fores of men: the first, of those that fay, hime thine, and thine mine : and that is, the way of the world. or the way of tride, and time mine and that say, Mine mine, and thine thine thine and that is the middle fort, Efan's way. The thind, that say, Mine thine, and that is the middle fort, Efan's way. The thind, that say, Mine thin, and thine thine own and that is the Chasses (they might have said the Nadibe the bountiful mans way. The fourth that (av. Thine mine, and mine mine own : and that is the wicked mans way. Now either he meant it of the second, and then the Citay should not be so bad, as the Nabal, as his fellow Rabbi holdeth; or of the fourth, and then the one may well be as bad as the other, as, in likelihood, there is little difference between them the Prophetsmanner being very frequently to deliver the fame thing in divers terms. See chap.

bountiful] Or, magnificent, as fome; who with the Jewith Critick Supposing this to go a step beyond the former, render that manifi-cent, this manificant, it is no where else found, fave Job 34.19 where fone would have it rended wealthy, because they find mely there opposed to it, and the abstract form of it, Job 36.19 wealth. But they flould confider, that it is there coupled with Princes, and the needy mound contain, that it is there coupling with Prints, and the needy opposed to either. And I flippose it, therefore, to be as well as the former, a title of bonor; and concar with those, who in their verificons, exhibite the no le, in the one place, and thy mobility, in the other. The words of the Propher, I conceive flouid be rendred, to expects his mind a right, nor fhall any Churt have the title of a Lard, or the like; the Hebrailin, being adjoyned in the margent; and to a Churl it that I not be faid, Lord; for fo it is pointed in the text : he thall not be faluted by, or graced with any fuch title of honor. Fer how the word flould come to fignific bountiful; or, as fome would have it, but in the better part, prodigal : to have it a degree aboue liberal, I fee not : nor do I well understand , what should move some Tranflators of great n te, to render it noble, in Job; and liberal

V.6. For the sile person will if each will say] In this verse, and the next, Leonecive a reason rendred, why such thould not, not incontribute; as Chap. 23. 8. He will always be contriving dealership to the same of the

of no worth, Prov. 10. 10. But in this place, being opposed to a | because persons so affected, would but grofly abuse their places, and the power that should be conferred on them, by vertue of their places, to their own difgrace, and the wrong of others. Yet fome road the word, as a continuation of the former Sentence, But he faall be called (upplied from the fore-going verile, as Job 14, 5, & 24, 19.) vile, or Joal, that Speaketh villary, or Jolly, Chap. 9, 17, men shall be accounted such as their words and dealings declare them to be, Mat. 12. 33. 37. Joh. 8. 39, 44. 1 Joh. 3 7, 10. But the former better agreeth with the genuine fenfe of the fore-going sentence; and the text yeeldeth it of it felf.

will speak villary] His communication will be correspondent to his inward bale disposition. See Chap. 9. 17. but here more specially applied to the words and speech of persons, in place of authority, and in exercise of their power, Prov. 30. 15. Hof. 4.18. Mic. 7.3. whom fuch manner of speech worst beseemeth, Prov. 16.10. [hall no more be called] That is, shall no more be, to be called; for

and his beart will work iniquity] That is, will device and contrive it; for that is properly the work of the heart, Pla. 64. 6. So Mic 2.1. the work is afcribed to the heart, because there it is forgeed. and from thence it proceedeth, Mat. 15.9. Some read it, and whose heart worketh iniquity, as before.

iniquity] Which in all men is inexcusable, but in Judges, and place of Judicature, most abominable, Plalm 58. 1. 2. & 82. 1, 2.

Prov. 17.15. & 24.23,24. & 28.21.

Prov. 17.15. & 24.23,24. & 28.21.

to practife hypocrife? Or, in practifung (as Chap 3.8. & 10. 2.)

prophaneness, or abominable wickedness, as the word commonly, yea, univerfally fignifies. (See Chap 9.17. & 33.14.) and as the next branch intimates.

and to utter error against the Lord] Or , and in uttering error, as fonce, of, or concerning the Lord; which they expound of delivering and teaching falle doctrine: and the particle here is fometime for ifed, as Job 42.7. but the Prophet speaketh not here of Ministers, but of Magistrates, and their giving unjust sentence, and passing erroncous dooms against the Word and charge of God. See Chap. 18. 2. the particle is used for against, as here, so Chap. 23.11. Thus, rather, I take it; then as some of the Rabbines, of impious speeches, concerning God and his providence; such as, Psalm 14.1.8 53.1. & 10.11.13. & 94.7. for these are usually in their hearts, not in their tongues, in their minds, not in their mouths.

to make compute fould of the hungry, and he will caufe the drink of the thirty to fail of, in making empty the foul of the hungry, and in making the drink of the thirty to fail, as before, or, and in that he makelb, &c. by unjust courses bereaving them of those means that should maintain them, and so causing them to starve, Chap. 3.

make empty] A metaphor from emptying of vessels: as if they pluckt their bread out of their bodies, and their meat out of their pinest inter oreas one of their bones, and their mea consoft memory, as 160 not 15, 10, 21, 15, ers. 1.4. or, texpet them from being fatisfied, by withdrawing that from them, wherewith they should have been filled: as a fiver, or pool, it empired, by deriving or diverting the streams that should feed it, Chap. 19. 5, 6.

ing the areams that insolid teed it, Chap. 19.5, 5.6.
make empty the hungry] For by emptying to make hungry, or to
starve. See the like, Chap. 24. 10.
hungry [out] That is, perfon, Pelan 107. 9. but this phrase
that the fourth breams are application.

managy joint j that is, perjon, trains 107, 9, but this prime maketh the fiverth here more emphatical, the divide jet thinky! Not which he hath, but which he needeth, and would have which he wanteth and defireth.

he can be can by a fail 1 By withdrawing that from him, which frould procure it him when he thirteeth on, by fuch means, bringing him, set to hung., fo to thirft, and to perim by either, Chap. 5, 13. Amos 8.13. See the contrary, Chap 33.16.
V. 7. The literanents also of the Charl are coil. Heb. And the

churl, or, 1: c churl alfo, (as Chap. 29.19.) his instruments are evil. Where by is Aruments, some of the Jewish Commenters understand, weights and measures, as if the meaning were, that such would use light we ghts, and fcant measures, Amos 8.5. (though there the shekel is heavy, because, by it, they took their money) Mic. 6. 10, 11. Supposing that thence also, such had that name; and the meaning to be, that fuch an one would forbear no evil course to enrich himfelf, But the Prophet speaketh not here of merchants, or tradefmen, but of Princes, and men in place of authority and judicature. Others, therefore, rather by intiruments, conceive to be meant, fuch nets, theretore, rather by minimum, conceive to be meant, then under-officers, or adherents, as corrupt Judges and great ones, do, or dinarily make use of by them, a influments to negotiate with those, that have causes below them, or fuits to them, or to help to bring about, and put in execution their wicked and unjust defigns, Prov. 13, 12. & 19, 12. Anios 4 2. Zeph. 1.9. Or, as some of the Jewith Doctors, fuch tlights, and artifices, as persons fo affected, are w. nt to the, for the pervetting of judgment and either bringing about or limothering, and letting fome fair and colourable pretence; upon their unjust and wrongful courses Mic. 1.1,3. & 7.3. Yet some would have it, he mall be called, or accounted, a churt, or, a niggard, whose instruments, that is, courses, are evil. See before, on v. 5.6. There is an elegancy of speech in the original, which our English cannot express as it it were faid, The telemans touls are evil, or the like, The churl his inflruments, as a Ruler his fervants, Prov. 29.12. See ver. 1.

deed ought to be, admitted into place of office, or honor; to wir, I fome milehite or other, Plalm 36.4. The latter word, in its

Chap. xxxii:

original fignifies a thought, or defign, in general, but is for the most and above a year; that is fome space of time more then a year a few part, used for some wicked thought delign, or device and that not projected, or plotted only, but pradified any vile, and abominable, two years as 2 Chr. 22.15,19. But the main doubt here is, whether either project, or practice, Levit, 18.17. 19.29.8 20.14. And there was finall reason for the Jewish Critick, hence to collect, that the Cildy, here mentioned, is not so bad as the Nabal; because the one is faid to devife, and contrive, whereas the other is faid to de, and to ut -

to defirey the poor]Or, the offlitted; as the word properly lignifies; but uled for poor; because such more expected to affliction and oppre-

Bionchen others, Pf. 102, title, ch. 3, 44, 2004. Signature of the with lying werd; likely word of flagboods, as Jec. 23, 32, or matters of injustice, word of injustice, for matters of injustice, 11, 12, 52, 3, and at word, or matter of fallboods, or a full matter, 25, 250, 4, 257, 25 falls suggestions, or worship with one, to overchow them in judgments,

suggentions, or wrongtut dooms, to overtition them they ought to right and relieve, ch. 3, 12-15.

even when the needy if stadeth right 1 Heb. judgment; as v.t. Or, and by fleshing against the needy in judgment. A defect of the partireason y gracing, against no see ay in pungaria. The necessit of the particles against 32 see, 2. of in, as \$1,9.16. Orac forne, lupplying the verb from the former member, and to deftroy, or spoil judgment, when the poor speaketh, not regarding what he saith; so some, nor improbable.

V.8. But the liberal deviseth liberal things; and by liberal things shall be fland So the most render it, and it is opposed to what was said, v. liberal, or munificent, that taketh liberal, or munificent courfes and perfiffeth in the fame. I conceive rather, that they ought thus to be read : But the Prince Shall take ingenuous courfes, and by ingenuous cour fes Shall he be established, Prov. 12.7.or and for Such courfes Shall he fland; as Dan 11.31. The Prince, or the Lord, or the honorable man in shole times (in disposition of heart & minde, answering his name) shall carry himself ingenuously, & honourably, forbearing, and abhoring fuch base and dithonourable courses, as the persons before de-feribed, usually take & follow, and he shall not only take ingenuous and honourable courses, himself, but uphold and maintain others, allo, in the like.

V. 9. Rife up personen, that are is cafeshear my voice, ye carelefs doughters, give car unto my speech The Prophet in these words, maketh entrance into his entuing discourse, in the latter part of this Chapter, concerning those troubles that were to come, before the schablishment of the State, in manner before described; with an ear-mest exhoration unto those, whom it specially concerned; wherein, seen communication unor more me receiving concernes; wherein, sor, by he encated them, touting up the subjects from, and thaking off that fronty, shart prefers polleded them, to are adding any thereunto. See the like, in the like cafe, ch. 28.23.

wift my 3 filler analyze me of your flow of fecunity: as Eph. 5.14. My right from pour bods, on which ye lye are not, repoint your follows. Samul 11. o. 1, without fresh relye to any fuch prefer politics or difficult, feeting other materia side, filter facioulty to what I hy a sa Numb. 33. 18, for or right or give reverence to Gods word, as Judg. 3, 20. feems not lo well to fit

ye women] and daughters. Thefe two terms, fome understand Instruction of the weaker (ex; as Chap, 3, 16, 17. The Propher directing his speech to them more specially, because they had not access, and seemed, at present, most secure, as wanting away as case, and reemed, as present, most secure, as wanting that fore-fighty, that the other fex employed in State-affairs, of things haltings affin, for that being as deeply faulty in leme things, as the men, they were to suffer alike with them, in the troubles of the times, and were Jeffe able to endure hardfhip, Deut. 28.30,32.41. 2 Chr. 36.17.Ch. 3.16,17.Others think, that the men of that State, are on 36-17...13.10-17. Omers tunis, that the men of that state, and women-like dipo-fition. See Chap. 3.12. & 19.16. Others, Jully, Suppose that there-by is meant, the Towns and Cities of Judah, (for this Prophecy forms nor to deal with Samaria ; though fome carry it over thither) which are commonly, in Scripture, compared to women, and were as daughters to legulalem, the mother city, and at prefent, enspaceprints to plantacit. (the mounter city, min as process; enjoyed much tranquality and peace, regelies with hrt, who neither allo is here excluded. See the common thinks, both is, 15-15,644, 44, 43,1.am. 3,11..., And I take them both for the landars; 15-15,644, that they con nice, which them both may be common would have the connect which the connect would be considered to the connection of the connect pose it, as was in the first place, propounded, to be directed to the women, the court-Ladies especially; and by them to the men. See Ch.

careless] Heb. confident. Alluding to their vain confidence, for which they are fo frequently taxed, Chap. 30. 12. and

36.1. Wile. Many days and years finall ye be troubled ye carelefs women a. 1.0. many may men the tribute of the tribute of the states which was to left for many years, [ct.as.1.1. The words are in the Hebrew, Days above a y.m., as [bb 2.3. or, Days upon, or unit a form; a chapa.9.1.or, (fo some of the Jewish Criticks would have it) Days ou th, or beside a year; as Chap. 7.2. that is, as some, two years ; a year upon a year dayes, for a year: as Exod. 13.10. Numb. 9.22. but days, and a year, are here put a stilling things, which in those places is not. Some therefore would have it read. A year of days above a 11,60° and 20° are the formers, as 1 Sam. 27. 7. which yet would amount to no more then the formers, as 2 Samuel 33. 23. & 14. 28. Others, days over expects.

the term of time, here described, concern the cutrance into the calamities,here foretold, or the continuance thereof with them Some suppose the former, and hence gather, that this prophecy was delivered about the twelft year of Ezckiahs reign, lone two year before the Affyrian invafion, when all feemed quiet, and well grounded for future firm peace, the neighbouring adversaries subdued, and both Church and State setled, 2 Kings 18.7, 8. 2 Chr. 32.1. Others suppose, rather, the meaning to be, that this calamity, caused by the Assyrian incursion, under Sennacherib, should continue for note then a year, very neer two; but should within that compass, be circumscribed. And indeed that so it was, may appear by conjustion of the times for in the sourcenth year of Ezekiah, Sennaputation of the timestroi in the fourterin year of useam, sensa-cherib invaried the land of Judah, a Kings 18.1; and not long at-ter his departure, Ezekish being at deaths door, I adwith promife of recovery, and of fecurity against the Allyrian, or any otheral-verlay, a leafe-part of his life, made him from Cod, for fiften years, then we ensure a superior to the configuration of the property years, then we ensure a superior to the configuration of the property of the configuration of the property of th unheard of miracle, chap. 38, 1,5,6,8. Now Ezekiah reigning but twenty and nine year in all,2 Kings 18.2. there cannot well be two entire years, between the thirteen years before the accesse of Sennacherib, and the other fifteen after his departure. And I concur therefore with those, who conceive, in thele words, to be contained,a just limitation of that calamitous time, that lasted during the abode of the enemy in their land. See the like ambiguity, Chap.

for the vintage fall fail, the gathering fhall not come] The efor the suntage paid fail; the gathering posts on tome 1 line convenent acting your land, find make havood of all, and so overforced the whole country, Chap., 7, 19, 8, 8, 8 that ye shall have, not their opportunity, nor ability to get ought in, of the fruits of the earth; as no doubt, while the Allyrian forces continued among them, little vintage or fruit-gathering could be had with them. See Ch. 1.7.
the vintage shall fail] The vineyards shall, either be spoiled by the enemies, ere the time of cutting the grapes; or then fiezed upon

the galbering] Of other fruits, Mic.7.1. whence the fealt of ga. thering, when their fruits were all gathered in, Exod.23.16. and

V. 11. Tremble ye women that are at eafe, be troubled ye carelefs ones: firip ye, and make ye bare, and gird fackcloth upon your loyne Break off your fecure, and retehlels courses, and betake your selves to lamentation and humiliation. See ch. 22.12.

women that are at ease] See v. 9. But women is not here in the text.
yet not unfiely inserted, as supplyed from v. 10 sbefore; the adjedite is here also feminine.

frip ye Of your better rayment, and ordinary apparel, as in time

of mourning they were wont to do, Exod 33.5.

mile ye bare 3 see ch. 20.2.3.
gird fackcloth An emblem of mourning, being the ordinary mourning weed. See Ch. 15.3, and though wanting here, yet well supplied from ch. 22.12. It is made a badge alio of a mean condition Chap. 3.
24. Howbeit, I concur not with those that suppose here intimated, a fitting of themselves for service employments, as being to be taken captive by the enemy, and made drudges. Who also therefore renteaptive by the thempsants made alonges. Who allo therefore tender the words without supply, gird up your loint; a 1.bit. 1.2, 5.5.ec. Chap. 47.1. But the particle, upon, which they observe not, intimateth a desect to be supplyed, of that wherewith they were to be

V.12 They shall mourn for the teats, for the pleasant fields, for the spuilful vine] The cause and ground of the Lamentation before prescribed them, the spoil, and solle of their pleasant and fertile lands and grounds; the pleasure they had wont to take in them, and the fruit and benefit that they received from them.

They fall mourn Or, Men shall mourn; or Lamentation shall be made. Heb. mourning they shall be, that is, mourning shall be: the participle put indefinitely. The word is used for mourners, at folemn buri. als, Eccl. 12.5. See further on the next word.

for the teats That is, as most, for their fertile fields and vineyards which as teats, yeelding abundance of milk, nourified and fed them whence their land was faid to flow with milk, Ezck, 20.6. as others, for want of milk in their teats to nuise their poor infants with, Lam. 2, 1 1 & 4 3, 4. But one of the Jewith Doctors, whom I rather here concur with, reads the words, Beating upon their breaffs: teal's, for breaffs: as we use the word breaffs, for teals; and fo render is, Chap. 28. 9. the usual manner being in foleum mournings, and much heavinesse, to beat upon their breafts. See Mic. 2. 7. Like 18.13, and the word here rendred mourning, is most commonly in the Latine version, expressed by a term, that properly so signifies. So the text would be rendred, There shall be bearing upon the breasts. So rather, then with a learned Writer, as an epithet of the word teats or breasts, for the mournful breasts, as, dry breasts, Hosh. 9.14. Of the

word test, see on ch. 28.9.

for the pleafast field 1 Heb, fields of defire, or delight, See Ch. 2.16.

Jer. 2.15 for them, that is, for the spoil, want & Jose of them: as c. 24. 11. for wine, see Lam. 4.9. there is a pleasant affinity of sound here, between the words rendred teats & fields: which our English cannot

Chap.xxxii.

V.13. upon the land of my people shall come up thorns and briars, yea, uponall the houses of joy, in the joyous city At these words the Prophet seemeth, closely, and (as we may so say) abruptly to palle from the relation of that spoil of the Country, that for some short time fould be very flortly made of it, by the Affyrian invalion; unto the prediction of a far greater and more general devastation, and of far longer continuance, that in future times should further befall their land, in the Chaldean invafion ; under Nebuchadnezzar, described land, in the Chaldean invakon, under Nebuchadnezzar, edecibed in this verfe, and the next. So that it is, as if the Prophet had faid, I told you before of fome trouble that would befall you for a year and a day, cas we ufter 0 fay) or for days, not a few after the years and a but I am now further to acquaint you with a far greater claimly that hereafter will befall your whole country, and thall longer, by much, then that. See the like paffage from the defixed that we have a derefacies, the Kings of I fixed and Syria, to the properties of the second of the defixed that the control to the defixed that the control to the defixed that the control to the defixed that the defixed tha expresse connexion, so much as a copulative, as in this place chap.

7. 16,17. land \ As chap.1.7. my people] As ch.22.4.

thorns and briars] As ch. 7.23,24. & 34.13. Hof. 9.6.
yea] Or, allo: as a lewith Critick here expounds it: and so most take it; as also some of our stender it, chap 15.9 & 16.8 Nor your land only they our pleafant houses, and Palaces, as well in the city, as the country, shall undergo the like fad and rueful condition, being both alike wasted, and with the like overgrown. Howbeit, fome render it, burning: as it is taken, ch. 3. 24. understanding it, of the burning of the houses and Palaces of Ierusalem by the Chaldeans, 2 King 25,9.2 Chron. 36.19. Neh.1.3.8t 2.3. Some take it for a caulual particle, as relating the procuring cause of this misshiet, be-cause over all the houses of mere ment the city revelleth, or rejoyeth, because the is so full of nothing but revelling and excelle, ch. 5.11-13

houses of joy] Or, pleafant, or merry-houses : fo termed, either beeause they took much delight in them; as Sion is said to be the jay of the whole land, Plal. 48. Whence some would have Temple and Palace, both fituate on that mount, here to be meant; or, because they were at present full of mirth, and merriment in them, as mil doubting no trouble neer. See ch. 13.12. Amos 3.15. Briars and bram-bles shall grow in the waste places, where such houses had before flood, but were now by the enemy either burnt down, or defaced and demolifhed ;asch.13.22.

acmonunca (assn. 13, 22). the revelling city. For the words feems to import here, as elfewhere, fome excelle as ch. 5, 15, he that revells it and, chap. 24, 8, the mile of the reveller is a and. By the city thus termed here, Some understand Samaria; and of that land, fome of the lewish Commenters understand all this. But that seems not so probable. Others, even of them also, understand Ierusalem; unto whom the fame term is given, and her inhabitants taxed for their whom the laint cein agrees, sha are minabhanas taged no dien flathinelle herein, chap. 2. a. 2. 13. Others take it more generally, in a collective fenfe, city, for cities: as chapter 24; 2. and understand by it, in general, the feveral cities throughout the whole land of ludah. See the fame term also used. Zephan.

V.14. Because the palaces shall be for saken the multitude of the City shall be left As is the should say, no marvel is those places be with fuch trails overgrown, when they are wholly abandoned by those people, that did formerly therein abide.

Palaces Heb, Palace, The Kings house burnt down by the Chaldeans, 2 Kings 25.9, or if taken collectively, for Palaces, fuch goodly and flately buildings, as were more like Princes Palaces, then private mens dwellings, ch. 13.22.

forfaken] Or, as the Tygurine, and some other, disjetted, disjipa-ted, d. froyed, as they suppose also the word to be taken, Ezek. 31.

12. See ch. 33.23.
the multitude Or, noife: fuch as a multitude makes, ch. 31.4. See ch. 22.2. Lam. 1.1.

[hall be left] See ch.6. 11,12 but there feems here an inversion of the words : the multitude of the city (hall be left, for, the city shall be left of its multitude : for that is sure the meaning, not, that a multi-

vs. of as maturance, for tracts time the meaning, not, that a multi-tude fluid be left in the city. See the like, ch. 57.10.
the forst and towers fluid be for dens for ever.] As the fairest buil-dings, shall be demolished, so the highest towers and strongest forts shall be difmantled, and Iye waste, as well the one, as the other.

the forts] Or, as some render it here, the elife. For the word is singular, (which our translators deemed to be taken collectively, as the Tewith Commenters also take it,) and is elsewhere rendred a lower, 2 Kings 5.24. and, a firon, hold, Mic. 4. 8. it sceneth to have been the proper name of a place within J. rusalem, about Mount Sion, in which many dwelt, and was encompatted with a wall. See 2 Chron. 27. 3. & 33.14. Neh. 3. 26, 27. & 11. 21 in all which places, the name Ophel, is in our version retained; and to I conceive it may well be here, and then it must be meant of lerufalem; though the fame term be used of a tower or fort about Samaria, 2 King, 5, 24.
Howbeit, there want not fome learned Criticks, who suppose the word Ophel, to signifie dwelling houses, cut out of the rocky ground, uch, as much about Jerusalem was, and so called of a word, that

for the fruitful vist? viste, collectively, for viste: as ch. 24.7. See the like use of the particle, Sam 11.26. Zach. 13.10. because it reached to the clouds; but because they were object? and dark, But this I suppose to be a very groundless and improbable conjecture : besides that the word that significs mill, or darkness, ch.29.18.is of another root. This Ophel, and ophel a mift, differ as

much, as Ab, a father, and Ab, a cloud.

lowers Heb, tower, or watch tower. See ch. 23.13. & Jer. 6, 27, Yet the word there used, coming near to our Beacon, differeth in a vowel from that here used & no where elfe so read that it may seem to have been, as the former, the name of some other, place thereabout that which Jerome, from some Jewish Doctors, avoweth; but on what ground; I wot not ; for in their Commentaries we now commonly have, I find it not.

for dens | Or, caves : as chap. 2. 19.1 Sam. 13. 6. but here dens; because such intended, as wild beasts use to lurk and lodge in; and those that conceive the word ophel to fignific such houses, as was be-fore said, suppose that the wild beasts now took up their lodgings in those stony caves, so cut out, which men had before inhabited. But of that before.

a joy of wild offes That running at large, Job 39.5. Jer. 2. 24. thall there play and disport themselves, where people used to take their pleasure, and make merry together before; for thereto he alludeth here, See ver. 13.

for ever] That is, for a long time: for about feventy yeers; if the Prophecy be of the Babylonian captivity, Jer. 25.11,12.Dan. 9.2 for the word here used, doth not alwaies import an everlasting perpetuity, but fome long space of time onely. See chap. 14. 20. & 25. 2.
And the Doctors critical observation, as well here, as elsewhere, saileth, that would have the word here used, where it is full written, as here it is, to fignific eternity.

A passure of flocks] Places for theep and goats to graze on. See

chap. 17.2.

V. 15 untill the Spirit be poured upon us from on high] This Sermon as others, both before and after, the Prophet conclude th with gra-cious promifes of the reflicution of Gods people, being purged, by their foregoing afflictions, and Gods ample benediction upon them. See chap.30.4.

untill the fpirit be poured upon us] Untill God be pleafed to fend forth a gracious gale of his spirit, that breathing mildly and gent-ly upon us, may restore all to a flourishing estate and condition again with us, Sec. Pfal, 104.30. chap.44.3. Some refer it unto the gam wan us, 5cc, 17al.104,30, unapara, 5 own ceter in mine reflitution of them, from their long thrialdome in Babylon. See Ezek, 37,5,6,9,10.14, Others, famong whom allo fome of the Jewish Mafters) to the times of the Meffins, and the plentful effusion of Oods Spirit in those dayer. See Joel 2.28. Zach, 12.10. Act. 2.17,18; 33. I will not deny, but that it may comprehend either. Yet I suppose, it withal includeth, and was in part sulfilled in Ezeklahs time alfo, and the restitution of the Jewith State after the defeat of Sennacherib; and the words following imply as well a temporal change, as a fpiritual; though this typified by the former. And there may feem also some allusion, by way of opposition, to another kind of spirit before poured upon them in judgment, Chap. 29. 10. or to fuch as that rather, Hag. 1.9, as for those that expound it of the Spirit of judgment and burning, Chap. 4.4. I cannot accord with them, because that seems to imply a fore-going work in the purging of the people; and fitting of them for what is promised in this

be poured] So the word is used, Gen. 24.20. Ch. 53.12. Howbeir, because the word fignifieth form time, and most commonly to make bare, ch. 3. 17. ver. 1 . lome render it Shall be made bare, that is, revealed,or in a conspicuous manner poured out, as ch. 30.30.& 52.10.& 53.1. But this feems fomewhat over nice.

from on high | From God above, Pfalm. 18.16.& 102.19.& 144. 7.or from Chrift, reliding now in heaven, Act. 2.33. & 3.21. Eph.

and the wilderneffe be a fruitful field, and the fruitful field be count ted for a forrell) Or, and then the wilderness shall be a fraitful field, &c.as ch. 30, 19. This fome expound of the equality that should be a mong them, after their return from the Babylonian captivity, the greater and wealthier fort being then brought low, and the meaner fort made eaven with them ; to which putpole, also they apply that, chap. 40. 4. But the words feem rather to import a general fertility, that should be in all places throughout the land; of which, as also of other expolitions of this pallage, ice on chap. 19, 17. fee also Ezck. 34.26.27.

the wilderacfs] Or waste: such as divers were in the Land of Judah, 1 Sam. 17. 28. & 23. 15, 25. & 24. 2. Chap. 35. 1.

& 40.3.Mat.3.1. be counted for a forrest] That is, be as a forest : as chapter

V. 16, Then judgment Shall dwell in the wildernesse, and righteou

nefferemain in the fraitful field] Heb. And judgement. There shall be pright dealing, and due execution of justice, wi hour partiality, it all parts of the land : fee v. 1,2. Jer. 31,23.ch. 60.21. The whole land being described by a distribution of it into two parts, the wilderneffe (confifting of Woods and Plains, on which their cattel, great and fmal, were kept, 1 Sam. 25.15, 21. Luk. 15. 4. & many towns & habitations were neer to them, & upon them, as Zacharies, Lu. 1.39,40 80.) & the Carmel, confifting of fuch grounds, as were either eared

Chap.xxxiii.

2.Gen.40.15.lob 19, 26. But here may a doubt be made : for did Sennacherib, when he rebelled also against him > 2 Kings 18.7. 1 answer, Zedekiah indeed did so, because he was set up by Nebuchadnezzar, and had Iworn allegeance to him, a Chr. 36.13. Exck. 17. 15-19. and hence it may be gathered, that Nebuchaduzzar is not here intended. But of Ezekizh, it cannot be folaid : for neither was he, by the Affyrian, advanced to the Crown, nor doth it appear, and Ifract, to continue amity with him, had agreed, for some yeerly contribution to be made him, which Ezekiah, at his coming to the Crown, refused to make good; and is therefore faid to have rebelled against him, b cause he refuled to be under that heavy yeke him; and which, though by Sennacher ib accepted, yet perfidiously he proceeded fill in hoftile manner against him, 2 King, 18, 14-

once expired, thou that be bereit of thy power, and others thall (poil thee, So of the Babylonian, Jer. 25, 12, 14, Hab. 2, 8, as thou had?t tormerly dealt with others, to thall others deal with thee, Judg. 1.5. Jer.

5,016.Mart,21.Rev.13,108.816.6. [Joil deal treather out; 1 with the That is, fay fome, the Chaldean fall deal treather only with the That is, fay fome, the Chaldean fall deal treather only with the Allytiansand the Medes and Per finns afterward with the Chaldean, For the former branch of

be thou their arm every morning Thus read, it should be a passige

their arm | Their mighty and powerful support succour, and fairguard, Pf. 89.21. & 136.12. Jer. 17.5. an arm to them, that is, to our fore-fathers, to thy people in times paft, Pfal. 18.4,5.8 44.1, the pro-

noun for the nountas tien. 15.13.Exod. 34.28. every morning] Heb, by morning s, that is, speedily or con lantly: as

[alvation | See ch. 1 1.2. V. 3. At the norte of the tumult the people fled, at the liftingup of

first be featured: as a prediction of the overthrow to be given to the Affyrian forces, confifting of fundry nations that ferved under Sennacherib,in way of answer to the peoples Prayer, 2 Chr. 32.20,21. But the manner of the Prophers is to speak of things future, as past. at]Heb. from : as noting the cause, or ground of their flight and

dispersion.So Pf. 18, 13, 15. the noise of the tumult | That was in the Affyrian Camp,upon the descent of the Angel,ch. 30.30, 31 & 31.8, 9. & 37.36, 37. of the

word hereused, See ch. 29.5 & 20.4.

the listing up of thy felf | As a Judge, say some, to sit on the bench; of ratherias a warrier in fight, rouzing up himfelf, and lifting up arm & hand to finite his for, Pi. 118, 16, See v. to. In both branches, is implyed how eafily God is able to overthrow his adverfaries; his bure voice, or hand lift up, is enough to do it, without firking any froke,

Annotations on the Book of the Prophet Isaiahs 5, 8. or, as others rather, the Affyrian, Sennacherib. Sec. V.4. And your floids first be gathered, like the gathering of caterand thou wast not spoiled] Or, when thou wast not spoiled: as chap.

30. 20. when others did not spoil thee, ler. 34. 1. Zach. and dealest treacherousty] Heb. art dealing treacherousty. So did

and acases reactions of the Section of the Advance of the Section not Zedekiah deal treacheroully with Nebuchadnezzar, when he rebelled againft him, 2 Kint 524, 20 ? and Ezekiah the like with that he ever engaged himself to him, though his Father it feems, upon the afterance by the Affyrian afforded him against the Syrian of contribution any longer; which how great it had bin may appear by that vail fum that Ezekiah fent to make his peace ogain with

when thou [halt ceafe to spail] When thy time, by God prefixed, is

man attervata with the Chandrain. For the former braint by floiding, it may well be granted, that at the Alfyrians ipoled Gods people, to the Chaldrain ipoled the Alfyriant; and the Mecks and Perlians in like manner (poled the Chaldrain. Buttor treathrous dealing, thoughthe Chaldrains, before fubject to the Affrians, (Ico a Chron. 33.11.) might in fuch kind be faulty, yet it appears nos, how the Medes and Perfians should come to be charged with disloyalty toward the Chaldeans. It feems rather meant of Sennacherib against bonds of Allegiance, as well civil as natural, flain by his own fons.ch. 37.38

V.2.O Lord be gracious unto us, we have waited for thee; be thou their arm every morning, our falvation alfo in the time of trouble A Prayer conceived, in the person of Gods taishful people, intreating him, that since that they did by saith and patience depend upon him, expecting what illine he would be pleased to give, in the time of those present troubles, he would vouchiase such succour and deliverance, as 18.4.5.& 44.1,2.Sec ch. 26.16.

we have watted for thee | Sec ch 8.17. & 25.9.8 26.8.8 30.18.Pf.

from person to person : asch. 1.29. See ver. 4. or, as some would his protection; but it may better be read, be thou, who wast the reposition noting the efficient; as Chap. 26.9. So in the next every morning, our falvation alfora defect of the relative, as ch. 30.5,

Iob 7.18 Pf 73.14.8 101.8.8 143.7. Lam. 3.22.

thy fill the nat not were [cattered] O., as Source, conceeving it chap 3.4.18 and 5.715. But the words may, according to the two be a continuation of the former proyer; Let the people fire, let the because will thus read; For he the dwellock the between which the theorem is a continuation of the former proyer; Let the people fire, let the because will thus read; For he the dwellock the between which the former proyers that the proper fire the dwellock that is advertised; and the former proper first the proper

ollars as the running to and fo of locults, that he run upon them One effect of the overthrow by the Angel given the Affyrians to wit the spoiling of their camp, deferted by them, falling into the hand of the

Jewith people. So v.23.

1001 [Pools Heb. Spoil: as Dent. 22.14. that is, as most, the spoils of the Allyrians, that left and loft them, unto whom the Prophet now bends his speech; as ch. 8. 4. Zach, 1 4. 1. Yet some, Tour Spoil, that is, of you the Jews, because they became owners of it : as Davids Ibul; or prey, I Sam 30.10. though they feem to go out of the way, that understand it of the spoils taken by the Allyrians, from the Jews, th.

thatt be gathered] As is utual after a defear, a Chron. 20.

like the gathering of Caterpillars] The word is faid to fignific a kind of worm, in thape like a locult but without wings; joyned ther-tore with the locult is it. King. 8.37. Pfal. 78.46 and is to called of a word, that fignificth to devour, or confume, Deur. 28.38. because they make spoil and haveck of all that is green, where they come, Exod. 10.15 Pfal. 105.55 Joel 1.4.& 2.25 Some therefore expound it, Your spoils shall be as easily gathered, as the caterpillar devoureth herbs and grafs. Scewer, 28, 24. Others, Ye thall be pillaged, and left as bare, as locults and caterpillars use to leave the places where they have been, lock 2.5. Others, Ye that as locults and caterpillars, have deftroyed and pillaged others, finall now be deftroyed, and laid on heaps your felves, and your fpoils gathered together, as such vermine are wont to be. See Exod 8.13,14. chap. 17.11. Howbeit, some suppose an allusion to those holes, wherein such vermine lodge themicives, and lay their eggs, in winter, where they may cafily be taken up together, and to delitroyed; and to eggs taken in a neft, are spoils compared, ch. 10, 13,14. Yet this feems not to be o probable in this place.

like the gathering As fuch use to be gathered: a defect of the note of similatuler as ch. 28.1. expectled, Mic 7.1. or, with the gathering: as ch. 24. 22. either comes in sense to the same.

as the running to and fro of locusts, shall be run upon them] The word rendred locults is used generally, elsewhere, for ditches made to receive water, 2 Kings 3.16. Jer. 14. 3. And so both some of the Jewish Writers, and the old Latine, here, also, render it. The Rabbine expounding it of the noise that the Jews should make, going ont to fpoil the Allyrian Camp, like the noise of water, running down into Aithrs, ch. 17,42,13. Others of the Allyrians gathered together into the vally of Tophet, as locustor caterpillars swept into ther into the vally of Topher, as locuttor caterpillars fweep time difful, there to be covered with earth, and deflroyed, ch. 19, 13, 1 blur the most decen it, a Syrian term, fignifying locally, and with little alteration, fo allo tied, Mons 7 - 1. Nah, 3, 17, And fo taking it, fome expound it, of the Allyrians, like locally, over-running the land, and laying it all wathe, before the defeat given them, Joel 2, 3, Others, of the Angel falling in upon the Allyrian Camp, and Country it and Country and Countr routing it as a company of locufts do upon a ground, which they fuddenly depaffure, Pl. 105.34.35. Others laftly, of the people pillaging the Aflyrian Camp; and running to and fro in it, and among to other of his, he hadformedy in the like cases afforded, Pl. 9, 10. & the spoil they there meet with, as men, say some, that run up and down, to gather up the locults; or, as others more probably, as the locusts themselves run to and fro in the corn, loel 2.7. So the words would be read, as they are in the Hebrew; According to the running to and fro of locusts running among ivor, by those that after the manner of locusts running to and fro, shall run to and fro have it relating to the perion of the Church, as a mother preferring among it; to wir, the pref, or floid, in the foregoing branch member children in her arms unto God their Father, to be taken into tioned. See the like please, Chapter 1.7, and 13.19. a defect of

verfe V.5. The Lord is exalted Or, will be exalted, ver. 10. He will in glorious manner manifest his might, and gain much honour to himself, not onely by the overthrow of his enemies, Ch.2.11,17. & 12.4.& 59.19 but yet turther, also by the reflictation of his people, and fetling them in a well-ordered, and firmly grounded State again, ver.

for he dwelleth on high] In the highest heavens: from whence he is able to pour down evilsunavoidable, on the heads of those whom he hateth, Mal 2.4,5.& 11.4, 6. & 33.10,11,13 & 93.4.& 115.3.

be hab filled Zion with judgment, and right confus fe]Or, he will fill Zion, that is, terufalemias Ch. 30 19. ver. 15. with judgment, fay fome, executed upon the enemy, and righteoufnefs, that is, goodnefs; as Pf. extented upon the enemy, and representation of the promises; as 1 John 1. 9. this people, Chapter 1-17. Or, rather, with due extention of justice and judgment, in the State now refined, and reflored to its ancient purity, ch. 1.21,25,26, Sec ch. 32.1,16.

V.6. And wifdome, and knowleds flutt be the flability of thy times; and strength of falvation | Or, The flat day of thy times, and flrong fafeguard alfufficient, shall thy wildow and knowledg b. the pronoun supplied from the former words, as ch. 58.13.) O Ezekiah: for to him the Prophet here directeth his speech; as forestelling by what

and tilled for corn and grain, or planted with vines olives, and other fruitful plants; opposed here, to the wilderness: of which, see more, on chap. 29.17. For those seems to stray far from the Prophets mind, who by judgment understand here, Gods vengeance executed upon the Aflyrians, by justice his goodness, and mercy to the Jews.

See ch. 1.17. & 33. 5. V.17. And the work of right confucts final be peace, and the effect of righteoufnefs, quietneffe, and affurance for ever] The fruit and benefit that shall redound to the State and People, by this due execution & observation of justice, to wit, that they shall enjoy a constant tenour of peace, prosperity, quietness, and assured safety. See Pf. 72.2;3. Rom 14.17. Jam 3.18. The same thing, in effect, is in both branches im-

peace That is prosperity: whereof peace is both a procuring cause, Pf. 122.7-& 133.3. and a principal part, Pf. 119.165. Ch 26 3.8 48. 18.8 14.13.8 66.12.

quietness and all mance Oc confidence, See ch. 26,4.8 28.26, which may well be referred, not onely to the fetled tranquility, that they shall, then enjoy, living both free from fear of war, and hostile incurfions from abroad, and from jars and broils at home amongst themfelves but a religious composure of mind also, resting quietly now upon God alone, and depending on him, with confident assurance of protection from him, Chap. 10.20. & 17.7. See chap. 30.

for ever]ch. 26.4. See ver. 14. as long as Ezekiah lives, fay fome, ch.

33.6.8. 39.8.
V.18. And my people shall dwell in a peaceable habitation, and in fure dwillings, and in quiet refling places A further description of that security and safety, that God shall in those times assord his peo ple, in the several places of their abode, Lev. 26.5,6.ch. 4.5. & 26.1,

3.& 33.20. Ezek. 34. 25-28. a peaceable habitation] Heb. an habitation (as Exod. 15, 13.) or, a fold a peacetion and attending free dantification as Exoa. 15.13. for a fold
of righteouffulf, fee 31.23.

fure dwelliage Heb. dwellings of affire ances, or confidences, that is,

of most assured confidence such as wherein a man is, or may be fully

fure of fafety, and reft fecure. See Prov. 1.33. V.19 When it Shall bail coming down on the forest, and the city fhall be low m a low place Those that thus render the text, knit this passage to the end of the verse before going; and indeed if it be thus read, it makes out no entire fenfe;as it it were faid, they fiell fit fafe, when it baileth on the forefleor; as Some; howfoever, it hait, when the foreff goes down, and the cities abroad are ruined. Others to make the fenle entire, render it, But it fhall heil, when it falleth upon the foreft; or when it doth bail; it first come down upon the forest, and the city shal on wound and consist post come agond apost une foreign and the cuty find be brough? very low, or be utterly absiged. They that read the text thus, either way, expound it, fonce, of the miniferry of the Goffel dundering upon the conficiences of wicked cafe aways, and throwing them, at length, down into hells, Cor. 10.4 e f. lebr. 4. 12. & 6.4.8.8 10. 26.29. Matthew 11. 23. Others, of Gods judg-nients, that should now be bent against, and spent upon the wicked of the world, poured forth upon those that live without the pale of the Church, and should ruinate their cities: or, as some, dividing the Church, and thous tunnae their criev or, as some, avviaing their whole country into Forth, or Woods, not peopled, and city, places replenithed with Inhabitants (as the land of Judah before into land, wild and titled, yet, 15) if hall (as that Plain where Sodom flood, Gen. 19.14,) be all utterly deftroyed or, as some other again, their country, that is as ful of towns and cities as a forest is of trees, shall be totally mined See Joth 10,11 Pfal. 11.6.chap. 10.33, 34.8: 18.2,17.8: 30.30. There is yet another reading with those, that apply this to Jerusalem; then, fay they, shall Gods people enjoy this peace and fafety, when God hath bailed upon the foreft (that is, this peace and facety, where you man have a upon the furth that is, upon the land of Judah, wherein much woody ground was and laid therity very low, that is, pulled down the pride of Jerusalem, this being the end for which God bought in the enemy upon them, not to destroy, but to humble them, Chapter 2. 12-17. & 3.16.& 5.15.& 29.4. And thefe be the chief expeficions, that most Writers of note do give of this verfe; from all whom, I must crave leave to diffent; and taking the text afunder, to deliver mine own thoughts of either branch a part, according to fome hints given by two of the Jewish Commenters; the one, concerning the former; the

when it (hall hail coming down on the forest] Heb, And it shall hail, or he shall hail in descending on the forestor as others, in the descent of the forest. Which, whether way we read, will come all to one. But fome suppose the word rendred, in defeending, or in defeent; to be, not some suppore the word remarks, any compassion and a noun femine, fignifying bail: of which form, they give divers inflance, and the form it will be for the form they give divers inflance, and the form they give divers inflance, and the form the form of the maning whereof, one of them very fiely given, That God will preferve the fruits of the earth for them, that they shall not with storm and tempest be spoyled; and will there-fore, in his providence, so dispose occurrents of that kind that when florms of hail come, they shall light on the wilde waste or forest. where it can do little hurt, and not on their corn grounds, or vine-yards, or the like, where it might do much michief, 11,78.47.8.105. 32, 33. and the Prophet might well allude unto the division that God made with that hideous judgment between the land of Gof-hen, and the rest of Egypt, Exod 9,22-26.

other, in the latter.

and the city shall be low in a low place That is, as most here take the Hebrew phrase, with abasing be abased: as chap 22.18 or utterly abased, chap. 26.5. But they that thus render it, observe not the article prefixed to the word here used, and only cut thorter by the mid vowel here, then else-where, which as it sorteth not so well with the word abasing, for which it is no where used (though the verb it cometh of, be commonly fo taken) fo it is always joyned with it, when it fignifies (as it always doth) the low ground, or the vale, diftinct both from the hill, Deut. 1.7. Joth. 9.1.& Jer. 17.16. and from the plain too, 2 Chr. 26. 19. whence the cities of the lower grounds, or the vale, opposed to those situate on the upper grounds, or the bils, Jer. 32.44.8 33.13. I render the words, therefore, after one of the Jewith Sholiafts, the city (that is, cities, as chap. 25.23.) Shall be low, or beneath in the low grounds, or in the vale, that is, as the Jew rightly understands it; Such shall be the tranquility and the Jew rightly undertlands 11; Such that to the tranquitty and the fecurity of those times; and through alliamance of Gods procedit, on, for fate and to teatlefs fluil they be, that they find I neither meed, not define to build upon the hils and higher ground only, that were places of greater ftrength, and better able to hold our against an enemy, ludg. 1, 44, 35. but should build Towns and Cities in the low grounds and the vale, where they might feem to be more exposed to peril and damage, by the irruption of any adver fary, and indeed should be, if any such should invade the country, 2 Chr. 28.18. See 2 Chr. 20, 29, 30. & 32.22. lo that in this passage, isa

V.20. Bleffed are ye that fow befide all waters that fend fortbthither the feet of the oxe and the affe] The last benefit here fore-told and promifed, is Gods bleffing upon their labours, in earing and tilling their land, in causing it to return them a large and liberal encrease, chap. 30.23,24. See ver. 15. And this is well subjoyned to what went before : for the cities fituate in the lower grounds (men, in times of peace, regarding wealth, more then ftrength; and revenue, then defence) were much better watered, and the grounds about them commonly more fertile, as we fee it with us alfo, then those above upon the higher parts of the hill. God therefore promifeth, that as they should have opportunity, to till those rich and well watered grounds, so by his bleiling upon their labours therein, they should receive rich crops from them, that should make them happy men, Lev. 26.3-6. Deut. 28.3, 4.8. Pf. 144.13;15. If any further, fup pose hereby to be typified, Gods spiritual husbandry in the ministely of the Gospel, accompanied with his blesting, to the great joy and comfort of his Ministersthat labour therein, Mat. 13.8,23. Luk. 8. 8. 15. 1 Cor. 1.6 ______ 9. & 9.9,10.1 The[1.19,10.8 3;8,9. of which opinion, I find most to be; I oppose them not. Yet deem this to be the first, proper, and genuine sense; which, those that

note of the fecurity foretold and promifed, v. 18.

befide all waters] So the particle isufed, Exod. 14.9. Pfal, 106.7.& 137.1. Eccl. 11.1. where that is, at least, alluded, that is here intended, to wir, that grounds well watered, yeeld much encrease, ch. 35.6, 7. Howbeit, I (uppose none, either necessity, or probability, of that which some imagine, that the Prophet should have any special eye here to the waters of Egypt, and the sertility of that Soil, ch. 19.7. &

wave, decline the purpole and intention of the Prophet in this

fending thither the feet of the oxe and the affe] Putting in these labouring beafts to ear the ground, and fit it for receit of feed, Pf. 144. 14.Sec c.30.24.or,as fome, to feed on the corn grown up, but green ftil, as an ordinary herbage, in regard of the great plenty of it, not turning them out into the common or waste, but fending them also turning titen out into the common of warryon common into the field. See ch. 7, 25, 8, 30, 24, or to keep it down, when it begins to grow too rank; as in marth grounds, new broken up, elpically, is with us, not unultial: Either of thefe, better then that of the affe, to bring in the corn, and the over to thresh it out, Deut, 25, 4. What dreams the lewith Dotards fetch out of these words, concerning their two Messiasses; the one, of the heuse of Joseph, the oxe, Deut. 33. 17. the other, of the house of ludah, the affe, Zach. 9.9 themselves, for the same, well deferving the title, that Jacob gives Ifachar, Gen. 49. 14. See on ch. 11.

CHAP, XXXIII.

V. 1. V do to thee that spoileft, and thou walle not spoiled; and walle not veacherouffy with theetwhen thou flat teed to spoil thou flat to for it and when thou flat to make and when thou flat to make and when thou flat make an end to deal treacherouffy shey flat deal treacherouffy with thee] This Chapter of the same nature and subject with the next before-going, confifteth of three heads, artificially enterwoven, one within another; the diffress of Gods People, their delivery out of it, and the destruction and overthrow of the adverse party. In the entrance, the Prophet directeth his speech to the enemy, foretelling & forewarning him, of what should befal him to wit, that as he had made a spoil of others, and dealt perfidiously with them, when he had no just cause given him, to deal in that manner with them; so when the time set him for power and liberty so to do, shall expire, he frould in like manner, as with others he had dealt, by others also be dealt with himfelf.

we to thee] Or, O thou: as chap. 10. 5. & 18.1. Thou the Chaldean, Nebuchadnezzar, as fome, Chap. 14.4. & 21.2. Hab.s.

graces in him, and his exercile thereof, the State should, in settled (forced forto do, finn the common roads commonly, as the most danpeace and latery, be chablished, during his days.

wijedome and knowledg | See ch. 11.2.2 Chr. 1. 10, the A.belity | So the word is used, Exed. 17.12. of thy times As Pf. 31.15. The time of thy reign,ch. 39.8.

grength of falvation] That is, faving firength, or throng safeguard.

Heb. falvations: that is, all manner of, or alfufficient falvation; as 2 Sam. 22.51.Pl. 28. 8. The words may well thus be rendred, Thy wifedom and knewledg (that is, thy wife, and prudent carriage) fhall be, (that is, shall procure to thee; as John 12.50.& 17.3. Rom. 7.7.) for thytimes, (during thy days, chap. 39.8.) firmnefs of firength of fal various, that is, firm, ftrong, and allufficient fafeguard. See the like continuation of regency, ch 10.12.825.12. See also of this fettlement of the State, under Ezekiah, ch. 32.17, 18.
the fear of the Lord is his treasure Or, shall be. Heb. it. The pro-

noun for the verb fubfrairvie, as Pf. 44, 4, Eccl. 1, 5, 10, Eft. 7, 5, ch. 43.
10.2, The true fervice, and worthip of God, Hof. 3, 5, Heb. 12.28, fhall be as dear unto him as any treasure, Pfal. 19.9, 10.8 119.72. fhall be asdear unto nin as any treaunte, rela.1-99, 10.8. 119,72.
or fhall bring wealth to him, and enrich him, Pf. 112.13,8.15,6. Prov. 14.16.8. 15.6. See Ezekiahszeal in fetling, and advancing the true worthip of God, 2 kings 18.3-6.2 Cht. 29.8. 30.8. 31. and the great wealth that God endowed him with, 2 Cht. 32.2.2.3327.

V.7. Behold their valiant ones final cry without; the Embaffadors of peace shall weep bitterly] The Prophet, the more to amplific and ple, which he comes afterward to relate, v.20, and to flew the op portunity and scasonableness of it, maketh way thereunto, by declar ing the great difficulties, and deep difficed they were in, until it pleafed him to fend it; which is here two waits laid forth, Firlf, by the untificultial fillier of all means used, to pacifie the over-powerful enraged advertary, v.7. And Econolly, the fool and walthe hehd made of the whole I and, none being able to make head nor place to fland out seainft him.ver.8.9.

ous sgaint tim, vci. o.9.

Bibbl JSc ch. 39.1.4.8.30.17.8.32.1.

the valiant out;] the word Excl, liere only nfed, and not elfewhere,
in Scriprure, cometh neer to the word Airl, chap. 19.1. and accordingly, many here diverfly expound it. For firth, because the altar is foretime termed Ariel, Ezek. 43.15. therefore to forme take Erel heregreading the words, Behold their Erel, shall they cry without: that is, the Allyrians, in mockery, Behold their altar; intimating, that their facritices thereon offered, should now stand them in no flead. Others, because Ariel is sometime put for Jerusalem, and the Temple, wherein the altar flood, Chap 29.1,2. do by Erel, underfand that city, and Temple alto, reading the words thus, They fhat ery for their Erel, that is, for their city, and for their Temple, and altar there, to see them so distressed, or destroyed. See ch. 29.1.2. O. thers again, because Ariel fignifieth a mighty Lion, or a Lion of God, and is put sometime for a mighty, or a Lion-like man, 2 Sam, 23, 20, thus render it, each most valuant among them shall cry out: the noun thus render it, each melt valuant among them float cry out: the noun fingular taken collectively, or distributively, and joyned with a verb plural; as Chap. 26, 19. But the most, (and that most probable) say, the word fignifies an breadt, that utelt to cry dawd like a lion, Chap. 21. 8. Dan. 3.4. and whose speech carrieth power with it, as speaking in the perion of his Sovereign, whose mellinger the is, and delivering his minde and mellinger, Prov. 19.12. 8. 20. 2. Eccl. 8.4. And hence the word is used among the Talmudifts, for an Angel, whom that name is given to, both in Hebrew the very word used in the next clause) and in Greek because they are Gods mellioners, Plal.103.20.& 104.4.Heb.1.7, 14. So that the words heere, may well be read and rendred, their mellioners, understanding thereby, either thole that Ezekiah, and the State, fent with presents, unto Sennacherib, at first to stay him, if it might be, with prefents, unto Sennacuerio, at mix to may mm, n. e might be, from proceeding further, as mildoubting that he had not power fufficient to oppole him, Luke 14, 31, 32. See 2. King 18, 14. or those other, that afterward he sent to parley with Rabshakeh, when the Affyrian forces were now come neerer the city, Chap,

cry] cry out. Through extremity of grief, as a woman in travel, Chapter 26.17, because they could not obtain that for which they were fent, to wit, any terms of peace without rendition, ch. 36, 15,16.

mit bout] Either without the city, whither they were fent to meet with Rabihakeh, Ckapter 36.3. or, abroad openly in the firests, not able to conceal their heaviness; but coming into, and paffing a long the city, with their garments rent, in mournful manner ch.26 2.2.

the Embaffadors of peace Not that brought tidings of peace; as ch. 2.7. (ferthey could not speed in their Treaty) nor, as some would have it, that labouted to have peace, upon any terms, made with the Affyrian, complotting, and complying under-hand with him; as of Shebna, some surmise; (see on ch. 22, 15.) but those which were sent with commission to entreat of peace if, on any terms reasonable, it might have bin compassed.

weep bi terly Heb. with bitterneffe, A defect of the prepolition; as v

V.8 The high-ways lye mafle; the wayfaving man ceafeth As in dangerous times, in a land peftered with fouldiers, forrein forces especially few dare travel to and fro; and those that are, by necessity, en-

gerous and betake themselves to blind & lesse beaten by ways, Judg.

the way faring man Or, paffenger. Heb passing by the way, as Job 21, 29.Lam.1.11.8 2.15.

ceafeth]Heb.refleth:for thence the Sabboth; because those that rest, ceafe from work, Gen. 2.2, 3. So ch. 14.5. & 24 8.

he hath broken the covenant]He, that is, the people of Judah, fay fome, have broken their covenant with God, and now fuffer for it, God, by the enemies fword, revenging the breach of his covenant, Lev. 26.15, 25. Others, God himself, of whom the people complain as not keeping the covenant he had made with Abraham and David Pfalm 89.28, 34, 39. But it is rather, the enemy Sennacherib, that he speaketh of, who had received from Ezekiah, in way of composition, the sum by himself assigned him, and yet still proceeded

36.1,19,20.So Hab.1.10.

he regardeth no man] Neither any man, high or low; nor God neither, ch. 10.8,14.8c 36.8,9.So Hab. 1.10, he regardeth none, cither to keep faith to them, or to make fpare of them; but breaketh faith with them, and maketh havock of them, ch. 10.7.v. 1.

V.9. The earth mourneth and languisheth |Ot, The land mourneth. it languisheth : being over-run by the Affyrian forces. See chap.

Lebanon is ashamed, and hereen down] Or, Lebanon is ashamed. as bereaved of her trees, cut down for the fervice of Nebuchadnezzar, to make warlike engines for his fieges: fee ch. 14.8.& 37.24.# 15 hence down; which of the trees is proper, of Lebanon it felt, not for Or, as some, it is withered away: which being spoken of trees cut down, is not fo fittor, as others, it languishes it but that we had in another word before. I suppose, we may well render it, it is detagled. The word is no where sound, but here, and chap, 19.6. where it is rendred withereth; but may as well there also be, it decay-

Sharon is like a wilderneß] Sharon, the name of a fertile and pleasant region, lying in the tribe of Gad, beneath mount Lebanon, and adjoyning unto Bashan, as appeareth by, 1 Chr. 5.16. (howsoever fome would place it in Ephraims portion, and some in Zebulons) there had David his herds of cattel fed, 1 Chr. 27.29. which argueth the fatness of the Soil, and the roses of sharon were in request, Cant. 2. 1. which argues the pleasantness of the place. See ch. 3.2. It is supposed to be the same with Lassbaron, mentioned, Josh, 12.

Bashan and Carmel shake off their (ruits) They have the fruit and leaves of the trees growing on them, fliaken off, and beaten down by the enemies rude fouldiery: the word is uled afterward, v.15, or they are as wafte, as a tree that hath flied fruit and leaves, ch. 1.20. despoiled of all the finit that the rich foil with them yeeldeth, like a fig-tree that cafteth his untimely figs, when it is shaken with a stiff wind Rev. 6.13. Yet some render the word bray, or roar, because of the lions roaring; it is used, Jer. 51. 38. and the Talmidifisule it, for the braying of an affe. or a camel: of a walle bowling wilderness; but in another fense Moses Speaketh, Deut. 3 2.10. The former feems

Bafban and Carnel] Two other places, not unlike the former: of the former; see chap. 2.13.1 Chr. 5.12,16.Psal.22.8.Of the latter, see ch.10.18.& 29.17.ler.4. 26. Now because Sharon and Bashan were not in the land of Judah, but in some of the other tribes: Some would have them here to be put figuratively, not for those parti-cular places, but as Carmel is oftuled, for places in Judah, like unto, and of the fame condition with them; which though it be not improbable; yet it is not unlikely, that those places suffered much from that vastarmy of the Assyrians in their passage. Howfoever, the Prophets scope is to shew, that the land was generally laid waste, as chap. 1.7, 8. & 10.18. For as for those, that suppose the whole land, by the four boundaries of it, here described, Libanus on the North, Sharen on the West, Bafhan on the East, Caimel on the South; I doubt whether their Geography can be made good or no. I thould concur rather with those, who suppose, that by the places, Sennacher ib made his way into Judeasfor Carmel, faith Tacius in his history, lib. z. stood between Iudea and Syria, See. Pliny I, 5.c.

V.10. Now will I rife, faith the Lord: now will I be exalted: now will I lift up my felf Now will I arife, to help and deliver my peo-ple, when they are in these inextricable streights, see v. 2. Then it is most seasonable for God to strike in, when all seems given up for lost and gone, when all humane helps and hopes utterly fail; mans extremity, being his opportunity, Pl. 11.3,4.& 12.5.& 78.65. & 119.126.

this, and it is officer that it is a second of the second whereof you promise to your selves great matters, shall all be frufirate, and unable to produce ought : it shall be as if ye had fown chaff inftead of grain, and flubble had come up of it inftead of consifee fomewhat the like expressions, Job 4.8. Pial. 7.14. Prov. 22.8. ch. 59.4. thaff and stable, for light fluff of no worth, or combustible matterifuch as any puff of wind may foon blow away; any spark of Chap.xxxiii. fire fuddenly fer on a light flame, ch. 5.24. & 41.2, 15, 16.

fire inddenty ter on a lught tiame, ch. 15.48. 44.13, 15.16.
Your orath, at fire fluid decours you (Papit us a fire, that
fluid decour you in imply of the note of similitude in the one, as v. 4.
of the relative in the other, as v. 4.
your breath [Oryfinit as Job 15, 13, the fire that you have blown]

and kindled, to burn others with, shall confume your selves, as Dan. 3.22.or, your wrath and rage against God and his people, breath ing out reproaches and blasphemies against either; or, the haughtiness of your hearts, or floutnesse of your stomacks, shall prove your nets of your neares, or notificine of your informaces man prove your and your nearest own own rules and confulfongand shall be, not a base first a downing for \(\) fine the different many information for the different hand only, to blow away a 19 our vain projects, but as fire to it. The negative list intercrogations is of times implyed, and cd devour your felvers, \(\) fers, \(\) (3.3) i.e., \(\) by incessing the weath of \(\) or \(\) be furnished; \(\) as a bod is a case of \(\) and \(\) is the context would most \(\) clearly, and \(\) caves if \(\) against you and procuring from his hand, your urce defluction, the againt you, and process migrition in the nation, but utter defluction, ch. 10.11, 12, 16, 17, & 17, 3, 4, 23, 2, 9, 36, 17, 76, 10, 11. The levish Doctors, found of them, reading the text, in your first the fire shall devour you, thence gather, that the Alfyrians had their inward witals burnt up with the stroke of the Angel, their bodies still standing bolt upright. But that is one of their groundless figurents.

V.12. And the people shall be as the burning of lime] Heb burnings of lime, that is, as chalk that is burnt to make limetiec chap, 27.9. Some read it, as if they were caft into lime kils, as 2 Sam, 12. 31, but fo large a supply needs not; that of the note of similitude is sufficient, as v. 11. fo here, and in the next claufe.

as thorns cut up fhall they be burnt in the fire]O:, with fire, as Jer. 37.8. as there not growing or green, that are not fo easily kindled, but cut up, and fear, that will foon take fire, and are burnt oft times in the fame place, where they lye, or if not there, elfe-where: fee 2 Sam 23,6,7.Pf.80,16.ch,27.4,11. By thele funilitudes, he deferibeth that fatal blaft, where with fo many thousands were suddenly smitten in the Assyrian Camp, and destroyed, as if they had bin

inisten in the Hillyshe Camp, and entroying 8,300, incl. padability the property of the Hillyshe Camp, 16,47,82,302,71,83,33, incl. padability 19, 18, Hear ye ishai are fair of fig. sphail I brot dost; and get leha are fare adopted any might look, by the Prophical got considering the c neer, ch. 59. 19.
acknowledg]Or, take notice of Heb. knowlee ch. 1. 3. Ici. 3

V.14. The finners in Zion are afraid fearfulneffe hath furprized the bypocrites] What the ground of this fear should be, or who they be that should be thus surprized with it, is much questioned. Some, and fo the most, understand the words of the wicked inhabiting Jerusalem thus furprized and pollefled with fears and frights; either upon the accelle of the Allyrian, miltrufting Gods promifes, and mildoubeing his power, as not able to protect them against so potent an adverfary, that by fire and fivord carried all away before him as Chap. 7. 2, 9. or being terrified with apprehention of that 88.1.8.9, 7, 2, 9. or oeing certifier with apprehension or that dreadful execution done upon the Allystan; (a 8) Film 119, 119,110-Hab, 3,16.) and complaining of Gods rigor and feverity with Cain, Gen. 4. 13, and defeating left the like verigeance thould light allo upon them. So Num. 16.3,1. Sam, 3.10,11.16. 6.19,2.3. Others would have in ploken of these wicked ones; whe Allystans, that lay neer to Jerufalem, fuch of them, as had escaped, and furviyed the great overthrow of their country men and complices, encitingone another in all hast to be done, as there being no staying by it, or standing our against such a God. So the Egyptians; Exod. 14.25. But this feems not to fair well, either with the words of the text, or with that which after entueth. I rather therefore take the words the other way, and concur with the first.

in Zion | In Jerusalem: as ver. 5.by, or about Zion, is too harsh

ere afraid Oct, hall be afraid as v. 5, 6, 7.
fearfulnelle harb furprized As Pf. 48.6.or shall furprize them, a

hypatrites Oc, prophane, or flat itions ones, See ch.9.17 & 24.5. Those prophane, that decided and jeered Gods Prophets formerly when these judgments were by them foretold and denounced, ch. 22 13. shall now, when they perceive the enemies approach, and fee that which before they would not believe, much of it fulfilled, shall then be clean out of heart, and at their wits end.

who among us shall dwell with devouring fire who among it its shall dwell with everlalling burn ngs That is, as fome, with God, who is a confuming fire, when he is once meenfed; and whose wrath once kindled burns without flint or end, Deur. 4.24.84 9.3.82 29.23.84 32. 12.Pf. 85.5. & 89.46.Heb. 12.29.or rather, as others, with the Affyrian forces which like a confuming fire wafted and devoured all before them, as those locusts, Joel 2.3.

who among mo I he words, or thoughts, at leaft, of those diffrufful wicked wretches, and in the text therefore Jay they, or the like, would as a supply, be inferted : as Job 8, 18. Neh. 13.25, ch. 22.13, & 26.

who among us fhall dwell] So the particle is used, Ezra. 1. 65. for among, or of. But more commonly, yea, most usually, it hath another notion with it, and is rendred, for no, Pf. 124, 1, 2. with Rom. 8. 31.chap.6 8.ver. 21. and fo the best of the Jewish Commenters here take it reading the words who will gather for unifor fo the word rendred, dwell, fometinte fignificthias Pfalm. 56.6, and 59.3, and 104.2. from.

In this Prophecy, thrice together in one verte Chap, \$4.15 and that there, as also in the Islams, used of warlike preparations. They diece-fore conceive the meaning to be this, Who is able to fland for us, and to gather forces together fufficient to make head, and to protect us against so great an army, as the Assyrian bringeth with him, that hath akendy over-run, and laid waste the whole land chap, 36.1. I shall add one other reading, and so leave it. The word, here used significations times, also to fear, as Job 19.29. Pf. 22.23. & 33.8. Hof. 10,5. So I conceive it may be here taken, and the words thus rendred,

with devouring fire] The word with, is not in the text and against, may be supplied, as well, as with, as Pl, 3.5, ch 32.2.4 devouring fire, is attituted to the enemy here, as to the locally, local 2.3. Yet I doubt whether any allufion be here, (as lone conceive) to that facied fire, doord, anciently, by many people, in thole parts, as having fone kinde of deity) that was carried before their Kings. Of the Persan Kings, see Xenophon, in the life of Crist, lib. 8, and of the latter Roman Emperors, Herodian, in Commodus, and in Persan Charles and the Commodus, and in Persan Commodus, and in Persan

cortafing burnings.] This thofe that understand the passage of God, expound of those vertasting burnings in hell-fire, Match. 3, 1.8, 2.5, 4.1 Mark. 9, 44. Yet with form eathborn unto that the gradual burning its and day upon the altar, Chap 3, 1.9, Levit, 6, 2. in which place another word of very neer affinity to this, isufed. Howbeit, the word it felf, properly feems to fignific an hearth, on which fire is made, fo it is rendred, Plal, 102.3. no where elfe found, fave Here and there and fome therefore here to render it, hearths of perpetuity, that have fire ever on them, or never lin burning. And this others understand, also, of the Allyrians sury and rage, that was never satisfied, but as the fire that bath never enough, Prov. 30.16. Was incessantly spoiling, and making havock, of countries and people, Ch. 10.7. See ch. 14.6. 30 hatred of antiquity or perpetuity; for inveterate hatred, or hatred long continued, Ezek 25. 15. See chiap. 32.14. Yet neither do I conceive any allufion here to any fuch eternal fie, as they termed it, which, at first, kindled from heaven, was continually kept burning on their evertasting hearths (fo they flyled them) among the Magi in the Eastern parts, some small portlon whereof was born andency, before the Asian Kings, as Ammust reported, j.b. 23, which way foever the words be ren-dred, whether, who among us can abide, or dwell, (so with in facery) with a decouring fire, with continual brainings or with can gather for-ces for us againft lack) or with can but feer fuch? they may well be ces jor as against unit for 1990 and wicked persons distrusting Gods providence, and power to defend and protect them against the Assyriants as if they should say, The Prophets tell us, that God will protect this city, and deliver it out of the hands of the Affyrians, and we need not therefore to look after any aids from abroad : but who is there among us, that is able to raife forces sufficient to withstand thempor who is there of us, that can do other then fear; or that can promile himself safety; when he seeth all the land on a light fire aout him, against one that continually burnsup all before him? A learned late Writer, would have the context thus cut out, who of us But thide; the fire devowerly, who of its final addictibe burning are curtifiting, but i suppose, he walketh herein by hindels.

V. 1, He that walkely righten fly and the suppose that destroyed the suppose of the sup

bribes that Hoppith his cars from hearing of blood, and flutteth his eyes from feeing evill] The Prophets answer to those distrustful persons quellion; declaring who they are, that need not on such o casions be difmayed, but may confidently reft on God, with hopeful expectarion of affured protection, and undoubted fafety; nor fuch indeed as they were, but such as were truly religious, and made conscience of their wavestof whom he giveth a large description and portraiture to life in this place. See somewhat the like, Pf. 15. & 24.4.

walketh rightenufly]l.iveth locas Pf. 26.11. & 119.1 mans life and convertation being in Scripture compared to a may, and a walk, Pf. 1 6. Eplr. 2. 10. & 4.1. 17. & 5.3 Heb, in rightent fuffe, in a continued courfe of righteoufrieste, and just dealing of all forts, Pf. 106.3.ch. 56.

speaketh upright by Heb eavenneffes, or uprightneffes. See ch. 26.10.80

defifeth As 1 Sam. 15.23.ch. 30. 12. or, refufeth: as ch. 7. 15,16. (ce

gain of oppressions Or decits: but that rather, as P10, 28.16. gain, by fuch courses gotten:as Logo 6,9 the mammon, or wealth of unrighteouf-

neft by unjuff means procured, and compated. See et. 3.0.12.

that flooteth his hands from holding of brides] That is, at fome, if a bribe chance to come into his hand, he flooketh it off, as Paul did the viper, Acts 28.3,5,00 rather, he hadeth his hands from receiving, (2) it is rendred, Prov. 4.4.) or taking hold of (2) Prov. 5.5, & 28 17.) of agife, or a briberas Deut. 16. 19 when it is offered and tendred to him for it is not fo much the holding or keeping of it, (which Judas himfelf durft not do, Mat, 27, 3,5, it burnt like a spark of hell fire in his hand) but the taking of it, that the godly keeptth his hands free

floppeth his cars]Pf. 58. 4. from hearing of blood] Heb. bloods; that is, murther, cruelty, or any courses, or counsels tending thereunto; any the least motion to such from the text, purpole, he endureth not to hear, See ch. 1.15.

[butteth his eyes]ch.29.10. from feeing of voill] The very fight of evilin others is an eye-fore to him Pf. 119.138. Hab. 1.3, 13.2 Pet. 27, 8. or, he carefully flumment fuch objects, by the first whereof, he may be enticed, or induced to any evil, Job 31.1.Pfal. 119.3.7.Mat 5.28.

V.16.He [ball dwell on bigh, bis place of defence hall be the muni-

tions of rocky bread fhall be given him; his staters shall be fure] The man described, as before, shall be as safe, as if he were in a fort impregnable, not to be taken by any force; and fufficiently furnished with flore of provisions to hold out any fiege,

with there or provincing to make a significant on high Jacks; thap, 58,14, fuch as are commonly deemed moft fafe, Pfal. 18, 33, he fhall be as fafe, where foever he be abiding, though his dwelling place be in the vale, as if he were feated on the highest rock, or hill, that is, See ch. 32.

his place of defence shall be the munitions of the rocks] Or, his high place, or high fort, (as the word properly fignifies. See Pfal 9.9. chap. 25.12.) shall be rocky holds; either founded on a rock, Mar. 7.24. or cut out of a rock, chap. 22.16. See both joyned together, Pf. 18.2.8 31.3. impregnable, not for height only, but for ftrength too, such as rocks are, Judg. 15.8.8. 20.45. Job 39. 28. Prov. 30.26.
bread shall be given him] Heb. his bread shall he given. Such bread;

that is, such provision (see 1 Kings 4.22 Neh. 5.14.) as he shall defire, or shall have need of, (as ch. 32.6.) shall be afforded him, 1 King. 17. 6.Jer.37.21.

bu maters shall be fure Or, hu mater, (for the word is in notion, fingular, though in form plural. See Chap. 3. x.) that is, his drink; (for that was in those parts, the usual ordinary drink, Gen. 24. 13,14,18,19. Joh. 4.7,9,11.) such as he shall have need of, shall not fail him See the contrary; Job 6, 15.20. Jer, 14.3.8 15.18. Chap

32. 9. 17. Thine eyes [hall fee the King in his beauty, they shall be not de land that is very far off.] A further benefit and blellings, that fuch foodled noj wite fight of their King, and State, feeled in profperity and glory, and labort you cravel abroad unto the removed parts of the land, without danger or diffurbance, in feeter,

fee the King That is, God, fay fome, in beatting with footnotes the King That is, God, fay fome, in beatting with footnotes with combined and joy, Mat. 16.27, 28.8.24.30. ACs 1.11. Rev. 1.7. But the courte of the context carrieth it to King Ezekjah, whom after the defeat of Sennacheribs forces, the persons above described, v. 15. (unto whom the Prophet now turned) his speech) should be hold, not dejected, and in a submiss and low manner stooping and feeding to an infolent tyrant, 8 king 18.14 ch. 10.4 ver. 7,8, nor in fack loth, and mounting weeds, as before in time of their difficille, Chap. 37, a, 3, but reflored to his former flare and dignity yea, railed up to a far greater degree of honour and magnificence, then he ever in any former time enjoyed, 2 Chr. 32. 22, 23,

they [hall hehold] They, that is, thine eyes it is no change of the person, for the word is seminine) [hall behold, or see, that is, visit; 25 2 Sam. 13.6. behold, would do better in the former branch; fee,

the land that is very far off Heb, the land off far distances Jer. 8.19. that which some understand of Embassadors repairing to Jerusalem out of countries far remote, 2 King. 20. 12, 14.2 Chion. 32. 22. 23.ch. 18. depths, or profundities of lip, for speech or language, deep, pro-39.1,3.but that the text will not well bear. But the meaning is, ye shall not now remain mured up in Jerusalem, or in any other place of defence, as formerly, not daring to flir out for fear of being Inapped up and furprifed by the enemy, ver. 8, Lam. 5, 9. but ye shall be at full liberty to look abroad, and to travel fafely and quietly be at this merey to once worsage, must traver sorry and query all over your land, to the remove there of it, Palm 3.1.8. and 119. 45. Vet three want not those who understand all this ploten, not to the jud, before definited, but to fome great ungodly one, and in particular to Schena, so telling him, that the day hould come, when he hould see his overaign, whom he now (comed and vilified, as a petty Prince, in regard of Sennacherib, (fee ch. 8.6.) in great flate and magnificence, when as himfelf flould be either exi-led, or carried captive into a strange country, as was also foretold of him, chap. 12. 18. But the former fuiteth much better with the tenour of the Prophets speech.

V.18. Thine heart fhall meditate terrour: There is the Scribe pubere is the receiver? where is he that counted the towers? This fome understand of their terrours and affrightments that they were in, while Sennacheribs forces were mafters of the field, and they were now p sparing to fortific the city against his approaches; as foretelling in what distractions they should then be, for the present, chap. 22.7 It & 37.1.2. Others, of their calling to mind, afterward, and with fome dd ight now confidering, what fears they had formerly been possibled with, and what pocaches among thole diffractions had fallen from them; or infulting, as fome think, over the enemy, now overthrown and dispersed, and demanding of Sennacherib, what is now become of his great officers, that he made use of in his camp; and this seemeth to be not improbable. Though I do not concur with those, who suppose this, and that of the Apostle,

Chap. xxxiii, 1 Cor. 1.20. to be of one and the same sense; which to make good, the old Latine Translation hath most unreasonably strayed here

where is the Scribe The words, as some, of people full of distra-ction, asking where is this officer, and that officer, to look after his charge. See ch. 22.7-11.0r, as other, demanding where the enemics officers now are. See ch. 51. 13. and thus far it is not unlike to that, 1 Cor.1.20. See somewhat the like also, ch. 19.12.

The Scribe of the Scribes office among the Jews, See chap. 36.3.

the old Latine renders it, the lettered, or learned man : as the word is used of Ezra, Ezra 7. 6. But it seems to have bin the title of some Officer in the Camp: some would have it to be one of the Councel of War . Others, one that kept a record, and took account of the captives. I conceive it rather to be such an Officer, as the Muster-maller is with us.

the receiver] Heb. the weigher: nor, as the old Latine; he that weightth the words of the Law. But the tribute-gatherer, or the paymafter, to called, because theyboth received money by weight, Gen, 22.16.Jer. 32. 9.

he that counted the towers] Or, counteth, or fur veyeth, or furveyed: he that surveyed the towers, or other parts about the city, as some how to make the city most defensible, by slighting some of them, and ftrengthning the rest, ch. 22. 10. or, as others, rather, such artists and engineers; or others, in the Allyrian Camp, as took notice of fuch forts, as were to be affaulted, to confider what courics were to be taken for the more casie and speedy surprisal of them: as alfo, of what towers and galleries were to be railed and used for the taking of any forc or city : fee on ch. 26.1.v. 20. For the old Latine translator is here most ridiculous, rendring it, the teacher of betle ones; whereas the word fignificth, a great tower, or fort, a tower, or fort, from its greatness fo termed : whence the diversity of reading, 2 Sam, 22.51. & Pfal, 18.50. Howbeir, some understand all this. as the words of discontented persons, despairing of any likelyhood or possibility, of maintaining a siege against Sennacheribs torces there is neither order taken, nor provision made, for the defence of the city; nor fouldiers to mufter, nor money to pay them, nor forts wherein to lodge them. But I concur rather with those, that under-fland them of the Assyrian Officers.

V. 19. Thou Shalt not fee a fierce people, a people of a deeper speech then thou canst perceive; of a flammering tongue, that thou canst not understand.] Or, as some, Look not upon such a people; consider not the Allyrians, what a fierce and rude people they are, as Shebna, and some others, tell you, whereby to affright you, as if you could not but fall into the hands of such, and be at their mercy, if ye flood out against them. But the received reading agreeth better with the sequel of the context; as promising deliverance from the Assyrians, and giving them assurance, that they should not return to moleft them again. see ch. 38.6.

not fee Within the walls of Jerusalem, ch. 37. 33. or, not fee them again within thy land, after thou art once rid of them, 18 Exod, 14. 13. thou shalt no more be vexed with such cruel strange people, they finall have no more access to thee, ch. 16.4.

firee] As of a firee countenance, Deut. 28,50, Dan. 8.23. yet fome of the Jewish Criticks render it, a barbarous people, Pl. 114.1. by the change of a letter, the like whereunto they give inflance of in a word used for a chamber; and others of them deem it, a forrein term, of no family in their language.

of a deeper speech then thou canst perceive] Heb. of depths of lip from hearing, or more then to hear: depths or profundities: as Prov., found, or not intelligible, as Ezck 3.5,6 lip, for language, as Gen. 11. 1. Zeph. 3.9 from hearing, that they cannot be heard or understood: of the phrase, see on chap. 23. 1. & 28. 20. to bear, for to understand: as ch. 36.11. whence also it appeareth, that the lewish people did not commonly understand the Syrian tongue, which both the Assyrians and the Chaldeans ordinarily used, Dan. 2.4 the pronoun, though not amiss supplyed, yet is not in the originall; so, Job 15,

of a Hammering tongue:]or, ridiculous, or barbarous, rather: fuch, say the Jewish Doctors here, as all languages are, besides the Hebrew; as the Greeks had the like efteem of all languages, fave their own, Rom. 1. 14. yea, fuch as any language feems to be unto him, that understandeth it not, 1 Cor. 14. 11. See ch. 28. 11. Deut. 28.

that thou canst not understand] Heb, whereof understanding is not for there is a want, not of the pronoun only, as before, but of the re lative alfo, as v. 1.11,20.

V.10. Look upon Zion, the city of our folemnities] See how fafe, and whole, Jerufalem is still, notwithstanding all the vain and presump tuous vaunts and menaces of the infolent enemy, that he would do thous wants and mentaces of the motion enterty, that he would be thus, and they, and they, that, they, they for 1,6 Pfal 48, 12, 13, well read about Zioa, and tell her towers; mark well her bulwarks, and her palacers and fee if any one of them be wanting, or any breach, or flaw, made in any one of them, for all the enemies might, multitude, and boaftings,ch.37.33. See ver.16.

Zion] Jerusalem, as ver. 5. the city of our solemnities] Or, solemn assemblies, or meetings, which were there held. See chap. 1.14.8 14.13. thin eyes shall fee Jerufalem a quiet habitation] Free from those

a tabernacle that fhall not be taken down] Or, removed, as some ren der it : the word is no where elfe found. But a learned Writer referre th it to an Ethiopick root, that fignifie th to bear, as a beaft doth man or burden, Mat. 21.7. Mark 11.2,7. The city is compared to a Tabernacle, as ch. 54. 2. yet not like to that Tabernacle made by Moles, which was from time to time taken down, and removed from place to place, as they journied in the Wildernes, Numb. of from place to place; as they journiced in the Wilderneffs, Number, and its 1.7. but as the Trumple built by 500 olomon, that flood, and its 1.7. but as the Trumple built by 500 olomon, that flood is 1.7. but as the Trumple built by 500 olomon, that flood is 1.7. but 1.7

lufion to those cords, where with the curtains of the tent, or pavili-

lufion to those cords, wherewith the cuttains of the tent, of paviling, fuporced with a pole, pictode in the middle of it, being faitened unto plus, or flakes, divien into the ground, do keep them tight, and do help to wholed it, ch. 14, 14, 14 removed. Hot flakes thereal flad to the move of the flakes thereal flad to removed. Hot the flakes thereal flad to go, the mount is, that, the verb plut als, or go, the mount is, that, the verb plut als, which is justifies, and we, in our vection. See Ch. int, the relative, as v. 21. Exod. 18. 22. Job 3.3. Pf. 11.14.

fishe Or, pinne: the word properly fignifies a nail, or a pin, fuch as we use to hang things on, chap 22.23, 25. Ezck. 15.3, then such

as we use to hang tuning on, suns, 28.23, 35. Lock of the pills, of fleder, or what matter lovers, as were tight about near pills, of fleder, 19. July 4.31.

Exod, 7, 19. July 4.31.

For ever 3 h. A. ch. 13, 2.0, 8.25, 3.

no fluid any of the cords thereof be broken JOr, and whose conds flost mad all the cords thereof fluid not be broken. The hand all the cords thereof fluid not be broken. Bent all net, for not any : as Ezck. 18.22,24. Scc v. 14.

V 21. But there the glorious Lord will be unto us a place of broad rivers, and fireams; where is shall go no Galley with ours, neither shall gallant fhip pafe thereby | In this verfe and the next, the Prophet hiewer h by whose powerful support and laseguard, the city should attain and enjoy this constant and assured safety, by God alone, and his protection of it, Chap. 26.1,3. Pfal. 46.5. & 48.8. Zach. 2.5. compared here to a broad river, that is of much use and frength to a city; but withall, of io fift and ftrong a current : that neither thip or galler, of any enemy, shall be able, with help of wind, or dars, or both, to get up thereby to it, to moleft or annoyit; and the Prophet feems to allude to, and meet with the conceit of those, that mought meanly of Jerusalem, because it had no such great river neer it, as Niniveh and Babylon had, which the Assyri-an boasted of, and to which he is compared, ch. 8.7. or such an one as Beyrk had of Nilus, wherein they io much confided, Ezek. a. 3, a but a final fluviler, o cwo only which though they might afford waterfulficient for the city, Pfal. 46.3, 4. Yet they had no gicar breadth of channel, to bear any great vessel, or rain with any frong stream, no round assort much threight or defence to the city. See Chap. 8,6. But God, faith the Prophete, shall instead of eith a stever, as Burphrates, or Nilus, assort more feeturity and fastey unto us, their any such in view of did, or could do unto them; he will imited be such a tweet or by some did not for storage and the state of the state as Boypt had of Nilus, wherein they to much confided, Ezek. 29.3. pals. See Ezek. 47.5. or, as some expound it, he will make this city and land as Mesopotomia, that was environed with the branches of the one, as Egypt that was fenced and fed, and enriched with the

there the glorious Lord will be unto us] Or, as some render it, the Lord will be, (or, will appear, will shew himself) glorious, or magnificent for me, because the Epither is not wont to go before his master, or owner, in the Hebrew : or, will do gallantly for us; for so the word is afterward here rendred, to wit, in the overthrow of our e-

memics.

a place of broad rivers and fireams of Or, as some, in place, that is, instead of such rivers and fireams, as Eccl. 3.17. a defect of the copulative, as Ch. 3.17, Heb. broad, of bands, or spaces, as the word is u-

feld, cit.as.: 15. D. 104.25.

wherein that go no valley with dars] Heb. no flip of oar shall go in M. Ot the sprax, see on v.o. flip or oar, for, bark, velicl, or galley, rowed with oars. See Exek. 27.5, 6, 26, 29, 10 all go, that is, posse: as Pl. 164.26, there go the (hips.

my galland hip] The term given before to God. God, as he hath done gallandy for us, in our prefent delivery; so he will for the fatter, so thigage himself for our latery, that no enemy of what power fewer; shall he be able to approach us, to disturb our peace, Pl, 91.4.

9; 16. V. 22. For the Lord is our Judge, the Lord is our Law-giver, the Lived is our Ring, he will fave us I God alone bath interest in us; to him alone we belong; and so long as we continue loyal to him, our Soveraign, and walk according to the Laws, by him preferibed us, we finall be fure of his protection and fafeguard, Deut. 26, 17-19.

830.19,20.8 33.12,26.29. Pl.81.8,9,13-15.ch.48.17-19.
our Judge] To right us against those that wrong us, Pfal.7.6,8

diffurbances, wherewith the was formerly disquieted, Chap. 30. 17, 18. | people out of the hands of their oppressors, Judg. 2. 16. Acts

our Law-giver] Heb, ftatute-maher, Gen. 49.10. a title given to God more especially, in regard of his people, unto whom he had pre-feribed such fatures and ordinances, as he had not to any other, Pf 147. 19. 20. See Deut. 33.2, 21. Jam. 4. 12. of the term, fee chap

our King] He, and not the Affyrian, who yet hath formerly tyran-nized over us.ch.26.13. and would fill fo do. See Pf. 44.4.8. 74.12.

he will favelus] As a Soveraign protecteth his subjects, that continue loyal to him, and live according to his Laws, 19.7. 8.8. 72.4, 12-14.See ch.25.9.

V. 23. Thy tacklings are loofed; they could not well firengthen their mast; they could not spread the fail] The Prophet here returneth again, to forestel the defeat given to the Assyrian forces; whereof somewhat before, v. 3. addressi ing his speech unto them, or to Sennacherib their chief Commander, and he compares his vast army, here, to a great gallioun, in distress at sea, and so incessantly pursued and driven with furious blafts of boifterous winds, that the is not able to bear fail, or keep up her maft, and cannot therefore but mif-carry: and this relemblance he may the rather feem to have made carry: and this retembance ite may the father teem to have made choice of, because the had flowen before of goodly great flips, with top and top gallant, v.1. Sec ch. 1.16. So that it is as if he had fa'd, Your thipping, O Affyrians, is, or thall be, wrecked; ye have milearried, or shall milearry, as by shipwrack. See Pfalm

Thy tacklings are loofed So the old Latine, and divers other later versions; but that fignification of the verb here used, is questioned; retirents that manipulmentation or the vero nere used, is questioned; in or is there any place produced, where it is to used. The margent hath it; They have for shear they take ingst, and so some other, they sheat leaves they take large or they acking sheat be left; they shall be let go, and give over, by those that thould manage them; an argument of and give over, by those that include in large them; a marginum to covident danger, and great likelyhood of wrace, approaching, when the marriners, as despairing of safety, give over the managing of their tackle, and leave the ship, to shift, as it may, for this safety, and the word here used, doth not unusually fignific to to lease, or give over, Exod. 23.11. Judg. 6.13.1 Sam. 10. the ancient Greek, Thy tacklings are this or broken; or, that which followen thereupon, they are d flipated, driven to and fro with the wind, or thrown about aboard the thip, as they conceive the word to be used. Chan 32.14. Ezek 31.12. See ch. 16.8. which way for ver we take it, it seemeth opposed to that which he had said before of the city, compared to a tent, that no stake, or cord of it, should be ftirred, verse 20. whereas of the enemies army, compared to a ship on the other fide, he faith, that no maft or tackle of it fhould hold. For I cannot accord with those, that of atent, or pavilion, expound this whole passage: by mass, in the next branch, understanding the wast picked in the mids, to bear it up. See ch. 30.17, and much less with that, which a learned Annotator exhibiteth, who rendersit, as spoken to Sion, Thy forrows are least: thou hast no longer cause to be forry: that the word fignifies as well pains, as cords, Job 21.17.Pf. 18.4.& 116.3. is undoubted ; but how that fuiteth here, appeareth

they could not well firengthen their mafts] They, that is, the tacklings, which failing, the mast cannot stand.

lings, which taking, the mark cannot take,
well] Heb, lay lone, the freightness of the mast that is, they could
not keep the mast upright: supposing the word here used, to be a
noun substantive; but it is hard to find a place where it is souled. Others make it not a noun, but an adjective and render it, they could not hold, or keep the maft straight, or upright and the word indeed icems fo to be taken, Gen. 42.11, '9 Prev. 15.7. Eccl. 8. 10. nor do they mils of the true sense of the place, that here so understand it. Yer, because (as was intimated on ver. 21.) the adject ve is feldonie fet before its substantive, in Hebrew : it is conceived rather to be an adverb, here, as our English Translators took it, when they cendred it, well: as also, it oftelle-where fignifies well or aright, Exod. 10.19.2 Kings 7.9. ler. 8.6. & 23. 10. for, as for those, that would have it a note of similitude, though i be commonly souled, Gen. 9. 7,9.11 Pf. 1.4. Yet that hath no place here; as little in mine apprehention that, which the forementioned learned Writer fug effeth, the basis of the mass, that is, saith he, of the standard, whereon the banner was to be displayed in the field, which God would not suffer to be fixed, much less the banner to be upon it displayed: nutrer to be used, much test the banner to be upon it displayed but the Prophet feemeth to be here in a diverte "celemblance could not fleengthen Heb. they finall notifier, they could not, or they finall not be able to fireighten, or hold fall, or keep from the indicative form, in a potential notion as Num. 3, 10 Deut. 4.28. Nch. 6.6, Job 9.3.8 14.4, Eft.5.14.ch,10.19.8 26.18, Dan.3.15, with 17. fo also in the next branch.

they could not spread their fail Meb the fign, or flag, or enfign, as the word most commonly signifies, and so divers Interpreters, after the old Latine, here render it; understanding the word, some, of a stag, set on the top of a tent, or pavilion, to shew whom it belongeth to: Others, of the the banner displayed in fight in the field: Others, of the flag on the top of the mast of a ship, which none of them, seem to 11.8, 9.4.8. 16.1.8, 75.7.8. 94. 2. he feems to have some efference fit well here. And others, therefore, lathy, after the Chaldee to those indees, that God rasifed up for the rescuing of his Paraphrash, with the Jewish Commenters, render it, as ours, here, the fail : the meaning of the words being, that their tackle | boileth upon the fire, ch. 64. 2. was all fo fpilt, and torn, and diffipated, as well those that should keep the maft upright and fleady, as those also, that should hold and guide the fail; that neither maft nor fail could do them any fervice; and their thip therefore deflitute of all fuch necessary furniture, must needs

be swallowed up of the Sea. Then u the prey of the great spoyl divided Or, then shall the pre (as Gen. 49.27.) of a great spoyl be divided. The spoil of the Allytian Camp, after the defeat given them, and their fuden flight thereupon, ch. 3.8.9, divided among the Jewith people, as the Syrians, 2 King 7.16, and of those of Moab and Ammon, 2 Chr. 20.25, and, as after a wrack of fome great carvel, or carick, laden with abundance of rich commodities, the coafting people are wont to feize on such of them: as on drift, some floating to the thore: fee

prey of a great spoil]Or, as some of the Jewish Criticks, prey, and much shoil, or spoil in abundance: see ch. 9.7. a defect of the copulative:as ch.3 2.13.Sec 2 Chro. 28.8.

the lam: take the prey [Or, fhall take the prey. Heb. prey, or prey on the prey, as ch. 10.6. Exck. 38.12, 13, the lame shall do as the lepers did, 2 Kings 7, 8. The weakest and most impotent shall be able enough to make spoil of them; as the Jebustes bragged that they could do with David and his, 2 Sam. 5.6, 8. or, shall among the rest, feize on the prey, when the enemy is fled and gone, Pf. 68,12, ch. 37 v.36,37.

V.24. And the Inhabitant shall not say, I am sick No one Inhabi tant of lerufalem, thall have cause to complain of any infirmity contracted by the fiege or invation of Sennacherib; their health, or ability of body, shall not (as by long and streight fieges is usual) or abusty or body, that not, as by song anature and tieges is titual) be in the leaft degree impaired, See Plal. 10,373. Others, the weak flalltoke heart, or, they shall have incolumity, health and strength, reflored to them, Plalm 103.3, chap. 35.6. But the former is, I take it, more agreeable to the scope and drift of the Prophets difcourfe.

the inhabitant To wit of Jerusalem, v. 20. inhabitant, for inhabi tants: as Chap. 5. 3. Yet here rather distributively, then colle-cively, as there the inhabitant shall not jay, for no inhabitant shall fagt

I am fick As 1 Sam 30.13.or feel pain: as Prov. 23.35.or am which:

as jueg. 10-7; 11.

The People that dwell therein shall be forgiven their iniquity Or, the
People dwelling therein, being discharged of inquity: for so it runneth
word for word in the Hebrew. Discharged, or disburdened of iniquity: as Pfalm 32.t.or, as it may well be rendred, having iniquity taken off them; or, from them, 2 Sam, 12.13. Pfalm 103.12. being by the hand of God upon them, refined and reformed; and God, upon their repentance, now reconciled unto them, Chap. 1. 25.27. and his wrath, by their finnes formerly incenfed, remitted wholly, and removed,ch. 38,27.& 43.25.& 54.7-10.& 57.17,18.Jcr.31.34.a defect of the pronoun : as ch. 13.15.22.

CHAP. XXXIV.

Verf. 1. Come neer ye nations, to heave, and havken, ye people; let things, that come forth of it] Whether this Chapter, and the next, belong to the Prophecy or Semion, recorded in the foregoing Chapter; as joint would have it, or contain another feveral one, in oral longerthe focustion. Yet the former Reas not improbable. However, this Chapter, for the fubject matter of it, agreeth much with Chap. 34, and the next, with Chap. 35, its being a prophecy in the fubject of the fubject matter of its prophecy in the fubject matter of its prophecy of the defruction of the enemies of Gods people; the next, of the refliction of the Church. And this he maketh entrance into, by a fummons of all Nations, yea, of all creatures : as Chap, 1, 2. to take notice of, and confider, what he was about to do as with one. Nation before, ch. 33.13. so now to all of them that had bin cnemics to his people; implying thereby, that what was here denounced, did neerly concern them all, and the feveral places of their a-

all that is therein] Heb. the fulness thereof : as chap.42.10.Pfal.

the world] The habitable world: as Mar. 16.15, or, the world that in translation were as the first state. The first source world that weekledth ought, as the world uporphy importes this for the Good, and the of man or beaft, opposed to the waste that is altogether barren, and devoid of ought, sluch as that, Jer. 17.6.

all things that come forth of it Heb, all the off-livings, or proceeds of

it,ch,22.24.& 42.5.

V.2. For the indignation of the Lord is upon all nations, and his fury upon all their armies | Or, will be againfl: as Gen. 40.2. & 41.10. God intendeth to proceed in wrath and vengeance against all those Nations, that had bin enemics to his people: or, as fome, all the wicked of the world, in generall. But thefe feems to enlarge it overmuch; as well, as those on the other fide to over-narrow it, that refirain it to the King of Allyria, and his subjects or affociates, See ch. 24.1.& 26.21. Juch 3.2.v.8.

indignation] Or, boyling wrath; for the word properly fignifieth a bubble. Hof. 10.7. (where it feems not fo well rendred feum: froth, were better there, then feum for which another word is, Ezek, 24.

fury J Or, fervent wrath, from a word, that fignifieth heat. Pf. to. 5.& 39.3. whence the fun is fo termedichap. 24. 24.

all their armies] Heb. each army of them, that have waged or do

wage war against his people. See ch. 24.21.

be hath utterly destroyed them, and hath delivered them to the saughter] ot, be will utterly delive them, cond on the condition of them, John, 617, 11. See vers,) and will deliver them (thebgive them, of them, 17, 11. See vers,) and will deliver them (thebgive them, 18, 17, 11. See vers,) and will deliver them (thebgive them, as Jers, 9) unto Brughter, He hath patied fuch a doon of defluction upon them, as fire to be put in Execution, as if it were executed always the seed of the seed o eady.ch. 14.26,27. Joh. 3.18.

V.3. Their flain alfo shall be cast out To be devoured by birds and beasts, (the multitude of the slain being such, that they shall want either person to bury them, or places to bury them in; or, people in deteftation of them, cafting their corps out to lye and rot aboveground, Jer. 7.33,34.822.19.) as themselves had formerly dealt with

Gods people, 11, 79, 2, 3. Jer. 34.20.

and their flink shall come up out of their careasses] Heb. and their carcaffes, the flink of them shall aftend, or go up : a nominative put absolutely: as Pfal, 18, 31.8 104.17. See Exod 8,14.ch.66.24. Amos 4.10. Joel 2. 20.

and the mountains shall be melted with their blood] They shall run down with streams of blood, as with water, chap. 30.25. as if they were even dillolved into blood. See chap. 64.2.3, nor need we, with some Interpreters, by mountains, understand here heaps of carcalles, piled up like hills, as those that Sampson made of the Philitines, Judg 15, 16. It is an hyperbolical form of specch, and in like manner of great plenty, of anything coming from the meaning, and the plants there growing, or the beadts there grazing, So, the bilts shall flow with milk, Joel 3, 18, and, the bilt shall meta units

V.4. And all the holl of heaven shall be dissolved, and the heavens Shall be rolled together as a feroll, and all their host Shall fall down; as a leafe falleth from the vine, and as a falling fig from the fig tree] So great thall their fear and terrour be, and to firange and dreadful the judgments of God inflicted upon them, that the whole frame of the creature shall feem to be dissolved, and the world to be at an end. See the like, ch. 13.10,13.8c 24.21 Rev. 6.13,14. Yer neither do I concur with those, that understand these words of the general dooms-day, though such things then shall be, a Pet.3.20,11, no more then those in the Revelations are to be so understood; many things, in the course of the context, both there, and here, thewing, that they cannot so be meant, and much less with those, who Suppose no more to be meant, then the thickning and darkning of the ayr, by fuch abundance of foggy vapours and exhalations, afcending from the gore-blood and putrified carcalles, and theproduction of divers meteors, confilling of luch, that facot to and fro, like stars, and fall at length to the ground. The one go to far, and the other fall far too short. It is the manner of Gods Prophets, in une ouner tailitar too mort. It is the manner of Gods Prophets, in their deletiptions of forme extraordinary judgment, to fet it forthin fuch colours, as if they were deciphering the face of that laftunities judgment, whereof, lud, are, in foune forts, refemblances and fore-undert, See Dan, 79, 10, Del 3, 11-16, 35, on the other fide, the reflimition of Gods people after foune girevous calamity, and long affiction, is wont to be fluidowed and fet forth in fuch terms, the second property of the second as have caused many to be mistaken in them, conceiving no other, then the general refurrection, at the last day, to be therein described. See Chap. 26. 19. Ezek. 37.2, 13. Dan. 12.

hoft]See Gen, 2.1, ch, 24.21, & 40.26,

Ball be difforved Heb.pine, or mafte away, Lev. 26. 39. Ezek. 24. 23. 8. 33. 10. Zach. 14. 12. See ch. 3. 24. & 5. 24. the verb is plural, because the noun is collective, See 2 Pet. 3. 10.

volled up as a fcrole] Heb, as a book, and fo Rev. 6.14. alluding to fuch books, as were then in use, called rolles, or volums. See Chap. 8. 1. fo that as it could not be feen what was written in thole books, when they were fo rolled up; no more should the stars now, as they might formerly, when the heaven was spread abroad, Plalm

104.2. ther boft] The Stars, Rev. 6.13.

**a tot falleth) Or, as there's falling fall it as ch. 64.6. Jet. 8.13. for for he word properly importent, as the leaves of a vine, when they are withered tall. See ch. 1.3.08. 28.1

**a falling fig. The like defect of the fub flastive, fee ch. 28.4, where a falling, is for, a falling plant; flich green figs a come flast the the dates a while, when others begin to put forth. See Roy. 6. 13. The old Latine, and some of our versions supply leafe; or leaves, from the former branch, but the gender is feminine, which help to ftrengthen (as also doth that of the Evangelift) the former, but some would have it taken neutrally, as is the feminine oft in He brew, and then it may include both.

V.s. For my [word shall be bathed in heaven] A description of the great flaughter that shall be made, ver. 2, and the persons that shall be flaughtered.

my [word] Spoken in the person of God his fword, for his power manifefted in the execution of juffice, Deut. 32.41 . Jer. 50.35-37 . Ezek

bathed Embrued in blood; as Ter. 46. 10. Heb. drunk: as Rev. 17. 6. 6,11.) fu. h as are wont to rife on the top of the water, when the pot or fosked, fee v.7. or fatuftedias Pf. 36. 8. Bro. 7. 19. Jer. 31.14,23. V.6. Chap.xxxiv. in besures] According to a decree past concerning it in heaven, | cover horses; are well known to be the horns, not of land beasts. P1, 119.89.500 V. 10. Inougations of the Jovan Commencer air, my fword in heaven, or, that is its breaven, find be made drunk, which is yet more probable, then what another of them hath, of flaying the great Potentates first, that sit aloft, as in heaven, chap. Haying the great Potentates with that it appr, as in neaven, chap, 14, 13, 14, and after that, the inferiour ones, that fit are below them, as on the ground, Plal. 113.7,8. See chap.24. 21. or, what fome of our, following the old Latine, that readeth the words in the sine past, My sword hath begun to rage, as drunken men use to do, time pan, my mora manabagunto 1 age, as a mineri men nie o do, Prov. 10. 1 in heaven, that is, in my Church, among mine own people, Ezek, 9, 6.1 Pet. 4, 17. flyled heaves in Scripture, Rev. 4. 1. & 1.2. 1. and thence shall defeend to those without the Church, called the

1, and thence man decrease to constant to constant and a constant seek. It is a fact that the seek of ther with them, fuch other nations, as were deftinated to deftru-

bihold]As ch. 10.33.
come down] From heaven; as ch. 30.30. Rom. 1.18.

upon come down upon, for, coming down light upon: 15 Exod. 19,20. The Lord descended upon the Mount, for descending, abode on it. Of

which manner of speech, see ch. 13, 12. & 38.17.

Idumea h Heb. Edom, that is, Efau. See Gen 25.30. & 36.8 here aumen pares. Leam, tinatis, Linu, See Gen. 25, 30.6, 30.6, after put for his pofferity, and their country. See ch. 2, 1.1, as the Mostics, Ch. 2, 10, fo herezand Chap. 63, 1, the Edomites are marked, out, as two of the principal enemies of Gods people. See Pl. 137.7 I am. 4 21.

and upon Or, even upon t as Ezra 1.8, if the Edomites be in this latter branch also intended See v.6.

the people of my curse Heb. Cherem, Josh. 6.17. Greek, anathema, 1 Cor. 16.22, it lignifies a thing devoted to destruction, Deut, 7.26,27.

V.6. The fword of the Lord is filled with blood, it is made fat with faineffe] An intimation of a very great flaughter. fword of the Lord] As Jer. 47.6. See ver 5.

is filled Or, Shall be filled with blood; shall drink its fill of blood.

4.5.ch.15.9. it it made fat with fatteffe Or, it shall be fatted with fat; it shall eat abundance of fatta resemblance taken from some greedy glutton or other ryacnous creature, that hath gotten, and caten his, or its

and with the blood of lambs and goats, with the fat of the hidneys of rams Or, even with, &c. for he relateth more particularly what blood, and fat, before, he meant.

of lambs, goats, and rams] Men of all estates and ranks: but these seem here mentioned, as of the meaner fort, for the greater fort followeth, ver. 7. and it feems formewhat overnice, that fome have of the common people, Priefts, and wealthy ones. Howbeit; it may well be queftioned, whether the word carim, translated lambs, might not rather be rendred, bell-witherstasit is by some, not amisse rendred. dred, leaders of the flock, or fleep, 1 Sam. 15.9. to the fouldiery efpecially, the words feem to have reference : as Ezck. 39. 18. & Rev. 19.18 and to those, that had some command among them. Sec on

fat of the hidneys] Which they lye enwrapt in, Levit. 3.8. Deut

32.14. for the Lord bath a facrifice in Bozyab, and a great flaughter in the land of Idum:a] What he called a flaughter before, ver. 2 and hereafter again, he now calleth a facrifice. For the word fignifieth as wel to flay, as to facrifice, Gen 31.54.1 Sam. 28.24.1 King. 1.9, 19. How-belt, there feems an allufion here, to the beafts offered in facrifice, whose blood, and tat, was reserved, as for God, unto whom the were facrificed, Levit. 7.23-27. See ch. 1.11. Deut. 32. 38. & to those folemnities, in which fo great abundance of them was flain, t Kings 8.63.2 Chr 29.31-35.8 30.24.to which some also add, as implying that Gods vengeance executed on his enemies, and on the enemies of his people, is as pleafing to him, as any facrifice whatforver, ch.1 24. Icr. 46. 10.

Bograhl The Edomites chief city, chap. 63. 1.ler. 49.19.13. fe termed, not, as the Greeks, who by an invertion of the letters, cal it, Byrfa, as if it had its name, from an ox bide, that thould encom-11, 19/18, as a tena as name, from an or mer, and thomes chopped the ground it flood on, being cut out into thongs; (for the word is the fame, with the name of that place, of which they tell us such a tale,) but from the fortilications and firength of it, bearing that name, as the word importeth, chap. 20. 15.8 25.2.8 27.

Idumea] As v.5.

V.7. And the Unicorns Shall come down with them, and the bullocks mit the but! The great Potentates, and mighty Commanders, by the greater eartle, and wilde beafts, relembled, shall be pulled down, and slain, as well as the rest, Plalm 22.21. Jer. 50.27. Rev. 12 8

unicorns Not fuch horned creatures like horfes, as our Painter usually portray; or wilde after, which fome tell us of, with one straighton in the fore-head. Whereof, see Aristotle, in his history of living ercatures, 1.2.c. r Elian, 1.4.c.52.& 1.16. c.20.& Pliny, 1.8.c.21 & 1. 11. c. 37. for fuch in these days, no where found, are deforvedly deemed figurents : and the horns we have, called this-

in menors I measures to the fewith Commenters read but of fea creatures; one, the principal of thems keep, as a PL119.89.5ce v.16. Though some of the sewith Commenters read but of sea creatures; one, the principal of thems keep, as a plant of the sea of the sea of a vall-bodied to creature, found dead, and floring in the Sea; another of lefs riote, broken of from the head of the like fea-creature, that had run it thorow the ships timber, and there left it behind her; but as some guels the thinectros, a valt beaft, for thape, not unlike to the Elephant, whom he is reported to fight with, but instead of histrunks furnished and armed with an horn, of no great length, rising from his note, as engrasted on it, (whence he is so termed) and flanting somewhat back toward the head of the beast; whereof cuts are made, and fet in filver of no great fize, nor fightly sefteened only mane, and it is in interest on e-great title, nor injury Jettern 20 mly for rarity 1 and this way most of our Interpreters go 5 from whom our margent here rendicth it, binaccrote: But other flick acta; for two reasons especially: First, because this beach is not obtained, but in India, and in the remorth parts thereoffine is it likely, then it was commently known among the Jews, as this rectainet approach to have been, by the fireq but mention of it, Num. 3, 3, 3, Deur. 33.17. Job 39.9, 10. Pfalm 22.21.& 29.6.& 92.10. and that bred also with them, as may feem by Pialm 29, 6, and again because, (to let paffe what is faid of its, not horn, but horns, Deut. 33.17.), the beaft here mentioned; is elfewhere spoken of, as having goodly, losty, and stately horns, Deut. 33.17. Plalm 92.10. which of the Rhinoserds cannot be well faid. Some therefore of the Jewith Writers, suppose it to be that, which the Latines term Bubalus, the Italians, Eufalas: with us, some a bufale, some a buffe; from whom; again, some of ours, somewhat difference suppose it rather to be that kind find this in Seripture joyned commonly with ozen, and bulls, whereby they conceive it to be some beast of that kind, Deur 33.17. Pfals 22.12,21.& 29.6. and partly, because that, as this is of special note for strength, Num 23.22. for horns, Psal. 92.10, and for untameable fiercenefle, Job 39.9, to, fo thele; are all reported also to be in the wherein some of them are reported. not to come much short of ehephants; his horns are faid to be fo large, that chinking cups, or viellels rather, of great capacity are made of them; and withal, his untameable fireeness to be such that being taken in pits, they will be flain foones, then maftered and though coming into men hand very young, they will, eather be flave, then taused. See Celiar of the French way, 16,8 Pliny, 8,2-1,3 cl. 3.1. c. p. but this of the true, and that former of the Bubblery, may well be reconciled, if we final observe what Plany intoring, may well be reconciled, and the former of the Bubblery into the man Bubble yet. among the common fort of people, given to the arm, even in his dayes. See on ch. 51. 20.
come down] An allufion to beafts firuck down, and laid along by

the hand of the huntiman or the butcher.

with them] Together with the meaner fort, mentioned vis. See pfi

bulls The word is used for such as are of most execulency and eminency in their kind, whether of horfe, fireds, as we term them: & fo ludg. 5 22. Ier. 8.16. & 47.3.or, neat, bulls, and fo here:as alfo,

Plalm 22.12 & 59.13. & 68.30. Jer. 50. 11.

and their land shall be sourced with blood; and the dust thereof made sat with stains:

That which was before said of the sword, enployed in the flaughtering of them, verfe 5,6. is here faid of the ground, receiving the blood, and the fat of the flaughtered. See

their land The Edomit. s Country, verse 6.

inter cana 1 in exacomic. s. Country, vente 6. foaked] Heb. dranken, faith our margent; but the word is used for watering, in a pleitiful manner, Plalm 65.10. Prov. 11.25, Chap. 55.10, and 58.11. watered with abundance thereof, at with

the duft thereof Heb their dust: as, their land; made fat with fatneffe] Cloyed, and thickned with fat, See

V. 8. For it is the day of the Lords vengeance, and the feer of recompences for the controversie of Zion] It is the time that God hath appointed for the righting and avenging of wrongs done by them,to

the day of the Lords neugante] So ch. 63.4 for they firain the words exceeding far, or pervert it rather to a clean contrary fenfe, that would have it found, nothing but marter of love, and kind affection and retribution of good in liew of evilsand afflictions, formerly fufteined, fee ch.6162.

the yeer of recompences Or, veributions, as, the days of retribution, Hol. 9.7. taken in the worle fenle for retribution of penalty, for wrong done is chap. 35.4 & 59.18. ler. 51.56.
for the contraver fic of Zion The controver fie that the hath against

you for the wrongs that ye have done her, as, the quaret of my couryou for the wrongs that yethere done, has, as, in plants, y my enact, next, Levit, 26.25, for the quarel that I have againly you, for the breach of Covenauts. Zion, for Jeufalem; at ch. 1.8. and Jerufalem; for the whole State of Judah, ch. 33.20, whire runto the Edomite had from time to time been very injurious, and done them much milchief, Plalm 137.12. Lam. 4.12 Ezek. 25.13, Amost, 11, Obad. 10;

See ch. 42. 4, 24 & 47.3,6, Mic. 7. 3, 10.
V. 9, And the freams thereof final be turned into pitch; and the dult thereof, into brimstone, and the land thereof final become burning pitch? A rhetorical description of extream devastations in way of

allusion to the destruction of Sodom and Gomorrah, Gen. 19. 24. Deut.29.23. Rcv.19.20,8 20.10.

V.10.11 Shall not be quenched night nor day, the smooth of it Shall go up for ever] This devastation of idumea shall last long, as of cities burned down, the imoke, embers, and athes, do a long time continue. See Jer. 7.20. Rev. 14.11. & 18.18. & 19. 3.

from generation to generation, shall it the wastel That is, for many

generations Sec v. 17

it [hall lye wafte] Heb.be wafted : as chap. 60, 11. | hall be opened, for, finall fland open; and Nch. 1.3. u broken, and are burnt, for, continue broken and burnt.

none shall pass through it, for, ever and ever ? Heb.ever of evers. See the like note of extream desolation, Chapter 60, 15. Jerem.

V.11. The cormorant and the bittern shall possesse it; the owl also, and the raves [hall dwell in it] Such creatures, only, as haunt waite places, shall be, and abide there, See the like, ch. 13, 18-22, & 14,23. Zeph. 2.13,14. Rev. 16 2.

cormorant]Or, as some, the Pellicane; it is reckoned among the unclean birds, Deut. 14. 17. Levit. 11. 18. and noted for one, that keepeth in waste places, Pf. 102. 6. Zeph. 2. 14. It seems, to be a Water-fowl, and is supposed to be so termed, for swallowing down fish, shell fish especially, till by the heat of his gullet, or stomack, being in a manner concocted and made to open, he then casts up again, and so picks the fish out of the shell. Aristotle, history of living creatures.1. 9.c.10. Pliny,1,10.c.40. Tully, of the Deity,1.1.

bitters)Sec on ch. 14.3.2.
pijijie 1] So, he will imskeit a pijijiim, ch. 14.3.2.
pijijie 1] So, he will imskeit a pijijiim, ch. 14.3.2.
bit onij lah undetan Joul, Levit, 11.17, Deut. 14.16. (o called, because in thimseth the Caser day vijaht, and flyeth attroad, in the constant, and the case in the cathest code, j. Do 4.17.5. is it a rendered, the great owl,in Levit.& Deut. Sec v. 12.

raven | An unclean fewl alfo, Lev. 11. 15. Deut. 14.14, that feedeth upon carcaffes and carrion, Prov. 30.17 Rev. 19.17, 18.
dwell linkead of the former Inhabitants, ch. #13.21.

and he shall stretch our upon it, the line of confusion, and the stone of emptiness steel by line and level, be designed and laid out, to be an horrible defolation, and a waste wildernes; and in vain therefore for them, to attempt the reftoring of it again, Mal. 1.4. a metaphor taken from the manner of Masons and Workmen, who when they are to take down some part of a bailding, are wont, by line and level, to mark out how far, or how much of it, is to be pulled down, See the like, 1 King. 21, 13, Lam. 2.8.

he shall God shall, or, taking the word indefinitely, such a line

fhall be ftretched out upon it:as ch.22.8.8 33. 1.

flones Or, plummet, or, level, as we call it, from the Latine, Libel. la, a stone, plummet, or other weighty thing, hanging on the line or cord, to keep it tight and strait, Zach. 4.10. See also, ch. 28, 17. &

confusion and emptiness. The words are the same, used of that contusted and formless shape of the lower part of the world, in its first

p. oduction, Gen. 1,2. See ch. 24.10. Jer. 4.23. V. 12. They fhall call the Nobles thereof to the Kingdom, but they fhall not be there, and all their Princes shall be nothing] There shall be none of their Nobles or Princes left, to take the Government upon

them, if it were offered unto them, See ch. 3.6.

They Shall call, the Nobles thereof to the Kingdom | The particle to. is not in the text, and some therefore read it, The Kingdom shall cal the Nables thereofe to wir, to afford conduct, or defence to them; but the noun, and the verb, so joyned, agree neither in number, nor person, and that particle is oft wanting, ch. 23.5. Ps. 45.7. Howbeit, the like irregular syntax is in the next verse. And a learned Writer renders it, The Nobles thereof shall call for a Kingdom, when there is none there; that they might, under a King, enjoy their honours and places: fo is the copulative used, Jer. 34. 1.Nch.2.13.Job 21, 22

nobles 3 The word properly fignifies white ones, Eccl. 10, 17, Jer. 27, 20, so called, because such are wont to go in white, that is, fair, goodly, and gorgeous apparel, Eccl. 9 8. Luk. 7.25. Rev. 3.4.

and] Or, as fome, according to that latter reading, but: as ch

nothing] As chap. 40.17. & 41.12.01, nonc:as Amos 6,10.2 Sam.

9.3.
V. 13. And thorns shall come up in her Palaces, brievs and brambles in the fortreffes thereof] As in the places where such buildings formerly stood, when they ly ruined, is wont to be, chap. 32. 13,

And thorns [hall come up] Or, thorns alfo:as ch. 32.7. Some render it a multitude of thorns, because the noun is plural and masculine; the verb fingular and feminine.

in her palaces] The particle in, is wanting: as chap. 26.8. and

And it shall be an habitation of dragons Ch. 13.22. & 35.7. ler.9.
10.22. & 49.33. & 51.37. noted for abode in wastes, Job 30.29. Mal. 1.3. of the word, fee ch. 27.1.

and a court for owls] As if he had faid, owls shall keep court there. alluding to the courts, that were ufually before great mens houses, z King.20.4.Seech.35.7.

owls] Or, offiches, as some would have it, see Lam. 4. 3. Heb, daughters of the owl, as it is commonly almost, generally flylcd: as Levit, 11, 16, Deut, 14, 15, and elsewhere: it may be, because less then those other kinds, mentioned, ver, 19, 14, 15. This, and the Tanain, in the branch next before, are found joyned to gether, ch. 43.20. as creatures, both abiding ordinarily in the Wil-

Chap. xxxiv.

V. 14. The wild beafts of the defact, shall also meet with the wild beafts of the Iland] Heb. Zijim, and Ijim: of which, see chap. 13.

and the fatyre shall cry to his fellow]Or, his mate, v. 15.0ac to another:as Gen. 1 1.3,7. See ch. 13.21.

the ferich-owl alfo shall rest there, and shall find for her felf a place of rest] There being no body to diffurb her, chap. 17. 2. ler,

ferith-owl] Or, night-reven: our margeat, night mension: some of the lewish Doctors would have it to be a Camelion, that liveth by the ayr : Others of them, an evil spirit, that haunteth waste places(Mat.12. 43.) and our old Latine rendreth it Lamia, fomewhat to that purpose; but the doting Talmudists rell us, that it is the name of Adam's first wife, made of the same mould with him; before Eva, Gen. 1.27. who because the would not be ruled by him, ran away from him, and became an evil spirit; whereupon also they write on a parchitent, which they faften over the door of the new married couple, Adam Evil, out Lilis. The word is no where ele found in Scripture it feems, by the name, to be fome night bird for as another of the like kind, ver. 11. was fo called of the evening to is this, as being a night -haunter, of the night,
reft Or, reft her. Heb. make to reft; or, place her rest; the word is in

like manner ufed, ch. 51 4. ler. 31.4.

aplace of reft Heb. reft, finsply: as Gen. 8.9.

V. 15. There [hall the great owl make her nest, and lay, and hatch, and eather under her [hadow] What creature this should be f the word being no where elfe read) the Jewish Doctors agree not: some of them would have it the same with that rendred a bittern, ver. 11. (concerning which, fee on chap. 14. 23.) because the names differ but in a letter; and that fuch, as enterchangeth in Chaldee forms, effocially of with the other, But other of them, deny that, and fay it is another kind of bird : nor is it probable, that the Prophet flould mention the same twice. Our old Lating following the Greek rendreth it, an ledge-hog: fome other, an swifel, or her follrarinels, supposed, by some, to be in Latine, called merula. The word having no known flem, or flock, it is hard given any certain, femence of its for whereas fune would have it fo termed, of shipping, or hoping, Cant 2, 8, the radical letters agree not, they differ as much, as at, bally, and az then: Howbeit, in the Arabick, the word of leaping, or shipping, is faid to be fo written, as this here, with ag : whence, in Avicenna, is found the name of a ferpent, fo called, because it is wont to spring up from the ground, to tasten upon man or beast, which some therefore suppose to be here meant. That which might feem very probable, the words coming so neer, the one to the other, kippoz, and kippazah, but that the text seems not so willing to admir it, ranking this among Fowls ; and describing the manner to admit it, tanking inismong rows ; and decribing the manner of her breeding, and brooding her young, in terms particular to that kind. I should suppose, therefore, if I may be so bold, to deliver my conjecture in so doubtful a business, that the Serpent mentioned by Avicen, had its name from the Fowl here spoken of, and the manner of its motion.

lay Heb. deliver; fo ch. 66.7.

hatch | Jer. 17.11. gather Brood, her young ones, Mat. 23.37.

under her Shadow Her wings that shade and protect them, Pf. . . I

there shall the vultures also be gathered] Meet and flock together, as about a carcals fuch are wont to do, Matth. 24. 28, Luke 21.

vultures] It is found among the unclean Fowl. Deut. 14.13. and and with the name a little altered, Lev. 11, 14, where the old Latine rendreth it, the kite : fome other, the faulcon, fo called of its fwift flight, Deut, 28. 49 Jer. 48. 40. & 49. 22, but the ancient Greek, as our here, and there, a vulture: fo called of its colour, because black asinb Ter. 26 18.

each one with her mate] Heb a woman and, or with, her friend, or Tamiliar, Exod, 11 2. Jer. 9.20, a defect of the particle: as Pf. 5. 4. See ver. 14,16.

V.16. Seek ye out of the book of the Lord, and read Look into the book of the Law, fay fome, wherein thele courses are recorded, or, as others, when the day cometh, of the execution of this judgment, take the book of this Prophecy into your hands, and read over this passage; and see if any of these be found wanting there : or, these pallage; and ice is any or time we round wanting tiere; on, inco-thall a setrainly be found all there, as if they were, by name, en-tred each of them into a roll of record; and there you might be fure to find them, could ye but have the fight of that book. Such like phrases, alluding to rolls and registers, are frequent in Scripture, Exod. 32.32, 33. Pf. 56.8.& 69.28 ch. 4.3. Mal 2.16.

no one of these shall fail | Lither of the several kinds as Mat. 4. 23. Luk. 11.42 or of the whole number, and tale of each kind, entred into Gods lift;as ch. 40,26.

none [hall mant her mate] There shall none of them be alone; but

Chap.xxxv. flore of each kind, ver. 14. or, none shall be without her mate, ! that they may there breed, and replenith the Country with fuch kind of wild creaturest as Gen. 7. 2. Heb. a woman, or each one, and her familiar, they shall not visit: that is, misse, or mant, as the and ort jamman, jary jount on wyn: anna un mije, or want, as the word of wiftings istuied, Num, 31, 49, 15 Sant, 32, 15, in regard whereof, some render is, a woman, and ber mate, they flatt an affet that is, eniber the one, now the other, flatt be found and fing either in Gods roll, by those that can eome to the sight of is, or in the countrey deligned unto them; and fo it flould, in effect, be the fame with the forther.

for my mouth it hath commanded, and his Shwit it hath gathered them An empliatical redundancy of the pronoun added to the noun: as Chap. 8. 13. & 48. 6. Or, my month, it is, that hath com-manded (or given order to have this done) and his spirit it is (whole mouth commanded it) that will gather them together, there to inhabit : the pronoun, for the verb fubftanrive; as Eccl. 1,5,10. Chap. 43. 10, 13. a dofect of the relative, as Chap. 33. 1, 11, 19. and a patione from person to person, as ver. 5, 6. Chap. 33. 4, 6, 17, he hard given out a committion for it; and as by a secret inflinct will bring them together, as he did fometime to Noah, Ocn.

7. 9. Sec Chap. 10. 6. Joel 2. 11.
V. 17. And he hath cafe the lot for them, and his hand hath divided it, unto them, by line] Or, he will cast the los for them, and his hand will divide it to them by line. He will thate it out to them, and divide it among them, as an inheritance, whereof many are coheirst of a poflufiion , wherein many are joynt purchafers , is wont to be divided by line and lor, Plal. 16. 5, 6. Mic. 2, 5. the line being first used for the meeting out of the parts; and the lot, for affigning of each one, our of the parts fo fet our and bounded. his share : 10 was the land of promise shared, Num 26.53-56. Josh. 13.7. & 14. 1, 2. & 18. 4. 6. which the Prophet may feem to all lide unto, to wit, that as God had by line and lot, divided the Canamines country to his people: fo he had, in like manner, divided the Edomites land unto these wild and savage creatures, to inherit and policis is for ever, or for many descents; for fo it followeth.

they shall poffes it for ever , from generation to generation shall they dwell therein.] Heb. to generation and generation, that is, for many generations: as chap. 60, 15. See ver. 10,

CHAP. XXXV.

Vers. I. The wilderness, and the foliary place, shall be glad for them, and the defart shall rejoyce, and blossome as a rose. This Chapter, and the former, are, questionsless, two parts of ore, and the fames, are, questionsless, two parts of ore, and the fames Sermon, and have coherence evident enough, the cone, with the other; that being of the dreadful defluction of the enemies of Gods people, and the utter defolation of their lands: this, of the joylul and glorious reflixution, exultation, and

ranger, time, or time of Gods people, thereupon cultular, and appoint there-uate, So chap. 14, 1, 2, & 25, 1.19.
wilderness J. The land of Judah, that had before, by the enemy over-running it, been made like a wilderness, Chap. 1, 7, & 8, 2, 23,

24. & 14. 17. & 31. 12-14. folitary place] Or, wast. Heb. deines, that is, land of deines or drought; as Pial, 63, 1. chap, 32, 2, & 14, 18, and there may be in the word, an allufion to the name of Sion, thence derived. See

fhall be glad for them For the judgments of God, executed up-on her multifous exemies, and her deliverance from their cruel op-

preffions. Pfalm 48, 11. & 58, 10. the defart (bull rejoyce) Shall revive, recovering of her former devastations, and look as with a cheerful and pleasant surface again, Pfalm 96, 12, & 98. 8. chap, 51, 3, & 52. 9.

bloffame] Or, flourish : for the land or ground is not fo properly faid to blottom, nor the role neither, Pfal. 72. 7. chap. 27. 6. Hof.

as a rofe] Cant. 2. 1. fo as a lilly, Hol. 14. 5. where the fame

V. 2. It shall hiessom abundantly, and rejoyce cutn with joy and saging. As the land, so the State also (for by the recovery of sattility and pleasantness to the land, is shadowed out also the slowrishing condition of the State, See Chap. 4. 2.) shall have a new face, thall put on a new habit. Whereas it was penfive and mournful before, it shall now abound with joy, Plal. 126. 1, 2. ver. 10. Chap. 61. 16, whereas formerly it was in a dejected and rucful condition, it shall now flourish exceedingly, and be more glorious, ther before these calamities befell it. See on Chap. 33. 17.

bloffom abundantly] Heb. flourishing, flourish: as Levit. 13.12. but to another purpose there.

rejoyee even with joy Heb. exult, even with exultation; or, as

fome render it, even with exultation, shall it exult : a defeat of the particle: as Chap. 33. 7.

and finging] Or, and finging it shall fing; for the verb is an infinitive, and implicit, frequently, a defect of the indicative, or, imperative, or rather includeth either of them in it, Exod. 20. 8, where the word is, Remembring, for, Remembring remember, Eccles. 9. 11. I returned, and feeing, for, feeing faw again. So Ezek. 1. 14. Jer. 14. 5. finging fing, for fing abundantly. So Pfal, 132, 16. See Jer. 31, 12, 80 (1, 48,

the glory of Lebanon (hall be given unto it the exectioney of Ears mel, and Sharon] It shall now be, for stateliness, like Lebanon, a mountain full of Jofty Cedars, for wealth and beauty like Carmel and Sharon, two places of special note, to fereility and pleafant-nefs. See Clispity. 6, & 29.17. & 32.13. & 33.9. they fhall fee the glory of the Lord, and the excellency of our God]

Fither His people thall fee it : is Chitp. \$3! 17, & 528, & 66. 18. or men thall fee it, others also thall fee it, and take notice of it, as well as they t'as Plal, 98 3. Chap, 40,7, or taking the word in lef-nitely, the glorious majety and power of God, than be most consist-cuously shown and leen, as in the destruction of the consists of his people, and the overthrow of their lands and flates; fo in vindication of his people, delivery of them from their former diffrefles, and

and the product curricy of neutral following effects, that ware railing them to leach a flourishing and a foreign effects, that ware in for great contempt before, Chapt, 35, 37, a. 24 ft. 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 14 7. 1 interacting of mice of the property of an amount of the fact of the following to still up the popels the recipion he existed this into hearten and encourage one aportion. Godd Ministrus expectably, the weak and techle-injuded pores, with frill and patience; to expect the fulfilling of their gradients Promities (406), 1s. 1s. sook [histia]. I Handwittenting down, July 4, 3, 58 echaps 1, 7.

feeble kates |Knees, for feeblenels, ready to fall. So the word importeth, Job 4.4.

V.4. Say to them that are of a fearful heart, Be firing, fear not] Be not out of heart, or difmayed, in regard of your prefent pref-

fures, Chap. 40, 1. & 43, r.

[enful] Heb. haff): as Chap. 32, 4, prone to fear; opposed to confidence, Chap 28 16.

behold, your God will came with vengrance, even God with a recompence; he will come, and fave you] God will, erd long, come to execute judgment on your enemies, and to work your delive-

behold] as Chap. 30.27. your God] Whom your enemies jeer you with; demanding where he is or what is become of him, Deut 32.37. Plal.42.3. & 115.2.

will come] Though it feem long before he come, as the Phylitian to the Patient, that lieth in pain; and relief to those that are in diffiels, Plal.6.3. & to.1. & 13.1. and the wicked think he will never come, Chap. 5.39. Zeph. 1.72. yet he will furely come, and that ere long, Chap. 30.27. & 40.10. & 66. 15. Hab. 2.3. Heb. 10.

with vengeance] To take vengeance on your enemies and op-

with vorgenice To take vengeance on your enemine and op-pediors, Chap 34.8. 8.8 59 157,133. a defect of the particle with, bottl-here, and in the next : as Chap 34.15. its will come, and fave you! Or, when he cometh, he will fave you! as Chap 35.00. Ruth 1.9.5 6c. Chap 34.28. 8.50.1. pyrformed, and made good, in part, in many gracious deliverances, at fundry times, from divers gricvous calamities, from the Aflyrian yoke, and from

the Babylonian bondage, Chap.37.3, 8, 38.6, 197, 50.8,10, but perfectly fulfilled in Chrift, Chap. 5,5,6 Mar., 31. V. 5, Thus the yes of the blind B. title operated.] The great and manifold benefits, comforts, and bleftings, that by those deliverances, should accrue to Gods people, as well spiritual, as corpo-

Then When by the foregoing affilitions, Gods people being now fitted for mercy, God shall be pleafed to afford it, Chap. 1. 15.

& 4.2,4. & 48.10.

the eyes of the blind [ball be opened] They that were before most are yet of the mean point to especial 1 incy that were better most fupid and brutth, full now evidently kee what affection God bearesh to his people, what care and regard he hath of them, Pfal, 1600, being illightened, lee, conceive, and understand, both the mytery of point incovers the property of th goodness manifested in Itis works , Pfal 34 5. & 107.43. & 119.18. see Chap 19.18. & 32.3. & 42.7. & 43.8 fulfilled, corporally, in cures wrought by Chrift , Mat 9, 27, & 11,5, & 12,22, & 20,30, & 21.14. Joh 9.6.7. spiritually, in the Ministery of the Gospel, by the efficacy of Iris Spirit, Act. 26.18. 2 Cor. 4.6. Eph. 1.18. Rev.

and the tark of the deaf [hall be unflopped] They shall now listen to the Wood of God speaking in his book, and by his sucflongers that had no lift to heatken unto either, before, Chap. 19, 18, 8, 30.50 21.8, 32, 38, 50.5, 1914, 43.6, Job 33.16, sallshild in Christs time, both corporally, Mat. 11.5. Mar. 7.32. and spiritually, Act. 2. 37,41. & 86,14. & 13, 42,48. & 16 14.

opened] There is a pleafant confonancy between this term and

the former; which our English cannot express,

V. 6. Then fhall the lame manlesp as an Hart] Even those that are lame shall get up, and go forth, to fee the overthrow given the fare time than get up, and go told, to lee the observations given the enemy, and gather fome part of the spoils, Ch 33.23 14. Or men stall be cured of such spiritual defects, in their fouls, whereby they were disabled unto fincere, upright, conftant, and cheerful walking in Gods wayes, Jer. 6.16 fulfilled in Christstime , both corporally, Mat. 11.5. & 15.30. & 21. 14. Joh. 5 8.9. Act. 2. & 8.7. & 14. 8. and spiritually, Rom. 6.4. & 8.1. Gal. 5.25. Eph. 2.8.

as all hart] As men are wont to leap and fpring up', upon fud lest

and the tongue of the dumb fing] Those that have least tongue and in tongue of the name fine 1 inner that now that tongue; or had not ongue at all, to cought that is good, Mat.1.3.4, yet thall then, for joy, fing, and chant out the praities of him, that had done for great things for them, Chap. £6.1. 8 2.4.4 ver. a. fulfilled in the times of the Goipel, both copperally, Mat. 9, 31,33. & 12.22. & 15. 30. Luke 1.64. and spiritually, Mat. 21.16. Luke 2.20. & 19.37. & but; aschap 29.13. or, and, sor for; aschap 29.14. and so some 24.50, Acts 3.8.9, Rom. 15.11, Col.3.16.

[art.] One main ground of their joy, and their finging for joy, the great alteration that shall be, for the better, in the Jewish land and their travelling to Canaan, Exod. 13.21, 21.22. & 33.14 17. that they State. That which was a walt wilderness before, shall now be a may neither mils their way, nor milcarry in it, Plalm 23,3,4, & 26. State. This which was a wait wilderine's before, shall now be a well-watered, and configurative, a furtiful and pleafant place. See ever. 13, 5. Chap. 30.33.55, & 33.15. A type of the spiritual watering, whereby sitch persons and place become fertile and futuite, that were barrein of all grace and goodnes before, John 7,18,29. Con. 34.68. See the like promise to another purpole, chapay, 31.95. Ball break wai? Heb. shall be cloven, that is, shall show out from the earth, being down, So Plain 7,415. The way shall be partied ground shall be cloven, that is, shall show out from the earth, being down, So Plain 7,415. The way shall be partied ground shall be cloven, that is, shall show out from the carth, being down, So Plain 7,415. The way shall be grass with treats and rushes:] The same thing in other thanks of the state of the

ternis.

serms. packedground] Heb heat, chap.4.9.10. or, fewching heat, for it hath affinity with two words, that fignific to fewch, or, bown: a through wound of skill, flexy from its, effect shiring flext in first flow the property of the packed state of

chap,41.18.

springs] As Chap.49.10.

the habitation of dragons] Whose abode is in wast places. See Chap.34.13.

where each lay] Heb. her couch, or resting place: as it is rendred. Prov. 24.15. Jer. 50.6. where they, or each of them, lay. See the like form of speech, chap 2.20, 2 Kings 5.13.

like torm of speech, chap 2.10. 2 Kings 5,13;
graf with recta and rulps? 3 on the particle is used, Ezza 1.5 Jer.
19.13, or rather, acoust for read, or, case, and rulp? so either
word, though collective, yet is singular. The word here used, doth
signific, most commonly, graff, chap 1.5, 11.8 40.6, 7, but some.
time, also, a count. or, large open place, wherein grafs usually
groweth. So in another som very trequently, but in this also, th. 34.13. and fo here.

reed] Or, came: for fo the word is; and as yet remaineth is Greek, Latine, ours, and divers other languages. See ch. 19. 6. & 36.6. & 42.3.

rush That useth to grow in moist and miry places, neer to pool and plasses, Job 8.11.

N. 8. And an high way thall be there, and a way; and is shall be called hie way of balins b; the unclean ball was passever; but it believes the word of balins b; the unclean ball was passever; but it believes the three balls of the believes the ball and flate with Gods people, in the words before going; because all that were of high worth, uncles it might be quietly enjoy. ed, and were to continue such : he addeth here another benefit, that Gods people should be blessed with, to wit, prace and safety, chap. 32.18. & 33. 20, described here by seedome of passage from place to place, ch. 33.17, and the exclusion of such as might appear or difturb, chap. 29.20. & 32.5,6. & 33.19.

shall be there] In the lands of Gods people.

an high-way, and a way] A common road way, and a caufey the one for man, with beafts and carriages; the other, for foot paffen gers: or, a caufty, and a way; that is, a way caff up: for it the word here, and no where elfe found, importeth, a caufty, or, caff-way: as also another of the fame family doth, more commonly used, chap.7.3. & 40.3. & 49.10, both coming from a word that fignifies to call up, chap. 62.10. Jer. 18.15. in wayes used for firminetic and sureness. Of the form of speech, see chap. 4.5. Howbeit. 1 suppose the word, or words here used, to be taken collectively, for aways, or caufeys; as chap. 40. 3. the wayes shall not be neglected and lie wait, as formerly they did, chap 33.8. Lam. z. 4. but shall be kept in due repair, and fitted for the conveniency of passengers,

who shall travel freely and fafely by them.

it shall be called] Or, it shall be simply: See on chap. 32. 5. &

the way of holines Or, a way of holines, that is, an holy way, as hill of holines, for an holy hill, Pfalm 15, 1. and city of holines, for an holy city, chap. 48.2. or, the way of the Sanctuary, the way of the Temple: fo it is called, as a place of holines, Plalm 20, 2. Ezek, 42.14. See ver. 10. or, the may of men of holines, that is, of holy men: a way, for fuch alone, to walk or travel in, a type of the way to heaven, Mat 7.13,14, holinefs, for holy men; as peace, for peace, able men, Pfalm 120.7, charity, for charitable, Prov. 10. 12, righte-

o Incfs, for rightcours, as most, chap. 41.2.
the nuclean shall not pass over it] Or, by which the nuclean shall rot pafs: the politive, for the relative ; as chap 30.6. & 47.4. un clean people, that is, ftrangers, fuch as the Aflyrians, Syrians, Ethi-

Cation of joy, Luk. 1.41,44, Ad. 3.8, or, walking both nimbly and opians, and Egyptians, shall have no more access to the land of steadily, in the good wayes of God, Pfal. 18.33. & 119.3a. Heb. Judah, to pair to and fro in it, as formerly, Lam. 1.10. nor shall the palage to Gods house be pessed with uncleane personsely. their own, the State being now refined and reformed, chap, 1, 15,

26. & 60.21. & 62.12. Revel 27.27.
but it shall be for those To wit, for those Saints, or holyone, See ver 9. the pronoun, for the verb fubftantive, as Eccl. 1. 5, 10, Job 28.28, the pronoun, for the noun, as chap. 33.2. Heb. and, for here, but reading the words another way, thus, for he shall be with for in the wildernes fhall waters break out , and fiveams in the de- them (as ver. 7.) or shall be to them, to wit, a guide; he shall accompany them, conduct, and guide them, as he did the Ifraelites in

know not the way to the city, Eccl. 10.15.) shall not mile of it, or, through want of skill, stray from it, especially having such a guide

the wayfaring men] Heb, one going, or walking the way, or in the

though fools] Heb. and, which those that go the last way abovementioned retain : but fo, chap. 41.5. er, even fools, as chap. 1.6. therein] Wanting; as, thereof, chap. 27.9. So Deut. 8.12. Jer. 6.16.

V. 9. No tion shall be there, nor any ravenous beast go up thereup-on ; it shall not be sound there] The plainness of the way, and freedom from men ill-difpoled and ill affected, was before: here is now fecurity given, in regard of fierce or ravenous beafts, that might annoy pattengers, and either deftroy, or difturb them, in their paffage to and fro.

no lion | This passage some expound of men, for fierce and raveno 1001 | 1015 pairage 1001c expound of men, 101 increasing large-nous disposition, like to such wild creatures, as chap.11.6-9, but of such, he seems to have spoken before. Others, of the Devill, that roaning Lion, ravenous Woolf, and red dragon, 17 Per, 5.8, John 10. 12. Rev. 12. 3.9. but it feems rather, as the words found, and as Job 28.8, conceiving it to be underflood of the removal, or reftraint of fuch noisons and noxious creatures, as use to grow mumerous in those places, that through want of inhabitants lie walt, Exod. 23. 29, and had so done in many places of the land, in all likelihood, during the time of the forepaffed preflures, where the in-habitants had, by the enemy, been driven from their dwellings; but it is here faid, that now they should be rid of fuch, and no lon-

but it bleet laws that flow they mound be not more out, and move get infelted with them: I ce the like promise, Lev 1.6, 6.

nor varchous beaff J theb, ravious of beaffs; the word properly lignifient, a bruggler, one that breaketh into houses, to rob and spoil, or murder and mischief, Ezek. 7.22. & 18.1.0, HOM. 4.1.Mic. 2.13. more generally rendred, robbers, Jer.7.11. alluded to, John 10.1,8,10. here used, for any ravenous creature, such, among wild beafts, as thefe are among men: ravenous, or ravener (for the word is fubflantive) of beafts, that is, not one, that in a ravenous manner maketh haveck and spoil of other beasts; (though such commonly so do;) but one among beasts, that is so qualified, or that so practifeth; as, choice of firres and cedars, is not the choice that others make of cedars; but the choice ones among them, chapter 37, 24. Jeremiah 22, veise 7.

Shall go up thereon] Or, Shall pass along thereby : for so the word is oft used, without special notion of ascent, 2 Sam. 2. 1.8 5.19,20. chap. 36.10. See chap. 38.8. Howbeit, the word may seem to have somewhat more then so in it here; and to have some reference to iomewhat more time to in it there; and to have : onne reterence to the condition of the way before-mentioned, being faid to be a causely, or a way caft up, and for aifed to fome height, ver.8, as if he had faid, that though wilde beafts might lurk in fome by-places out of the way; yet none of them fhould be fo bold; as to come upon the causeys, to impeach travellers in their passage,

it Shall not be found there] Or, it Shall not be there : as chap. 13. 15.8 51.3, none of those ravenous creatures shall haunt the highvays,as Judg . 14.5. 1 Kings 13.24. Prov 26.13, alluded to, Jer.5.6, but the redeemed shall walk there] The wayes shall be free and fafe, for those that God hath reserved for himself, and delivered out of the fore-going streights and distreties. Sec v. 8.
but] Heb. and, as ver. 8.

redeemed] Or, referved, refeued, delivered; as Pfal. 107.2. chap.

securing 10.3 1970 was refuted, delivered; as Plal. 107.2. chap. 311.0. & 63.4.
width 10r. eq. (reav); as ver. 8.
there 10r, therein; as Deur. 8.12. wanting in both places: but here displied from the former branch.

V. 10. And the ranfomed of the Lord shall return, and come to Zion with fongs, and everlasting joy upon their heads] Those that God shall have delivered, either from the Affyrian Invasion, or the Babylonian bondage, both types of the spiritual deliverance of Gods people by Christ, shall with expressions of much joy, repair after their wonted manner, to the fet place of Gods folemn fervice, beof continued joy and fafety.

ranfomed | The word is in fignification the fame with that used,

ranfound] The word is in fignification the fante with that ufed, 19,9 as appeared plainly, both here, and chap, 5.1.0.1.1. the word fignifich thit, and properly, 10 orders, or enyout, as Exod 13,13.8. 54.0. Num. 18.15-17.]06 5.2.0. ha is commonly ufed, in a more eneral notion, for refeating, or delivering, our of danger or diffices, by any means or course whatforcer, Deut. 9.2.9. 2 Sam. 4. 9. Pfalm 18.2.8.2.3.8.2.3.8.4.3.8.2.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8.4.3.8 55.18. & 34.22. & 78.42, chap 19.22.

55.18. & 34.21. & 78.44. CHP 29.22.

Johl return, and conto to Zougl. Shall return from captivity, or come back from those places, whither they had fled formetly for fear of the enemy. See Chap.1.27. and 10.22. or Johl vition and come, that is, Johl again repur (after their wonted manner, as the phrase susual, Gen. 6.18. Plalm 78.41. Mal.1.4.) to Zion, that to Tertificate, where there was no free pallage before, as chap. 32.9.0 to the house of God, the Temple there fituates as Pfalm. 84.7. Chap. 2.2.

84.7. Chap. 2.2.
with foogs | Or, with a finging noife; or, with a noife of exultation: fo the word properly fignifies, Chap. 14.7. & 48.20.ver. 51.11.
See ver. 2: either with fuch mirth as they repaired with to their facred folemnities. See Chap. 30.29. or with folemn fongs, penned on purpole for their prefent deliverance, Pfalm 32.7. Chap. 26.1. & 38.9,20

and everlasting joy upon their heads] Or, and with everlasting joy

and excelaffing for upon their heads for, and with excelating for. See Jer. 2.37. or, and excelling, joy that be upon their heads; the verb warning, as Chap. 5.1.11. [upplyed, as Chap. 6.1.7. exertaling, joy] Or. aligning, joy, letch, joy of an age, or of perpetuity, as Chap. 6.7. joy of long continuance here, Chap. 3.1.7. and to all eternity hereafter, John 16.22. upon this heads] Heb. heads as Chap. 5.1.1. on the head of each of them, as a precious crown, a Tim. 4.8. James 1.12. Rev. 1.10. & Rev. 2.10. &

4.4. & 7.9. or a garland, ever green, and never fading, I Pet. 1.5.

& 5.4.

thy [hall obtain joy and gladaes] Abundance of joy, chap. 51.2, 11.

fulnols of joy, in the light of Gods favour, manifelled in these and
the like gracious works wrought for them; but much more complear,
a bit elanions weeknet hereafter the in the immediate enjoyment of his glorions presence hereafter the one being, as a type or fliadow, fo a fore-runner, and earnest of the other, Plalm 4.7. & 16.11. & 89.15,16.& 126.2. 1 Pet,1.8. 1 Joh.

and forrow and fighing shall sice away] The former griefs and groans, proceeding from their heavy foregoing preflures thall utterly vanish, and be clean forgotten , as if they never had been, Chap. 25.8. & 30.19. John 16.21. Rev. 21.4.

CHAP. XXXVI.

Vetl. 1. Now it came to peffe in the fourteenth year of King Expli-ab, that Semacherib the King of alffyria, came in grantin all the defenced cities of Judho, and now them? The relation of Sem-nacheribs Invation of the land of Judhi, together with the deli-verance of the city of Feutlahem, and the defunction of a great past of his army, and the frameful flight of himfelf with the refidue, and the murther of him, at home, by the hands of his own fons; is here inferted, out of the records, in the books of the Kings, and Chro nicles, in this Chapter and the next; both to clear some of the foregoing Prophecies, and to confirm, and feal up the truth, both of the predictions therein contained, of those evils that were to befal the Jewish Nation, for their fins ; as also of the promises delivered in them, concerning Gods protection and deliverance of his faithful people among them, and of the comminations of the defeat and overthrow therein denounced, against their adversaries, chap. 10.8 14.4,45, 8 17.11.2 14.8 24, 82.5, 83.93, 50.00 the like purpole, inferred in the Prophecies of Jeremy, Chap. 39, 82, 24 and this flory, fee 2 king, 18.13, 82.19, 82. Chap. 39, 82, 24. And this flory, fee 2 king, 18.13, 82.19, 82. Chay. 31. No.91 Heb., Jand, as 2 Chr. 36.22, chap. 37. 10.00 this the propheroism of the propheroism

tive, the Hebrew oft beginneth new narrations. So Ezr.1.1. Neh.1

1. Ton. 1, 1, it came to pafs, that Heb, it was : with a defect of the particle earrying on the relation : as Chap.7.1.

in the fourteenth year] About eight years after the futp ifal of Samaria by Salmaneier, and the deportation of the ten Tribes. See

2 Kings 18,10,13, of King Hexchinh] See Chap. 1.1. Sennach: rib] Heb. Sancherio, Herodotus, who maketh mention of him, lib. 2. calleth him, Sanatharib.

nmm, no.2. cancin imm. Sanatomine. King of Alphina | This Sermatherib feemeth to have fucceeded Salmanefer in the Allyrian Empire, either immediately, as most think, or mediately, as may well be deemed. Sargon coming between, See Chap.20.1. Herodows thich him, King of the Artabian, and Affrians; not of the Arabians only, as loleph the Jew milielates him, lib. 10, c, 1.

came up] A term used of military expeditions, See chap, 7, 1. against all the fenced cities of Judah | In pursuit of the Conquest that his prede effors had made, Salmaneser of Samaria; and Sar gon of Paleftina, (Chap 20.1.) he attempted now against Iudea, upon pretence of the contribution with-held by Ezekiah, which unto Tiglath-Pilefer had, in former times, been paid in yearly, by Ahaz his Father, 2 King 16,7-9.& 18.7.

and took them] That is, either took the most of them; not all fimmer women manner, or the tears and fears, and felled in an effate ply, (for some of them he had not yet taken: See Chap. 37.4,8.) but all in a manner, some sew only excepted, that seemed as nothing, in comparison of the rest: as those universals are frequently taken, see Chap. 64.6,7, ler. 6.28. and 9.1. or, he tame up against them all, and took them, for, he came up against them all, with a purthem all, and took them, too, he came the against them all, with a purpole to take them: as, Balah arofe, and warred against fat, for, yeff with a purpole to war required from 11.25, his purpole was to surprise them never actually warred, tudg, 11.25, his purpole was to surprise them all, whatfoever the iffue were : and this way that feems to look, and to lead, that we find, 2 Chr. 32, 1, where it is faid, that he encamped against the fenced cities, and thought to take them to himself. Howbeit, the former feems to fuit better, both with the matter of the ftory, and the drift of the relation. Otherwife, no mention should be of the taking of any. Belide, that his purpofe, there mentioned, may have a more special reference, not so much simply to the taking of them, as to the taking of them, to himfelf, that is, to have, and hold them, as his own; wherein he fell thort of what his intent and purpose was. And he nameth expressly, the fenced cities, both here ind there: as Chap.25.2, to intimate the general over-running, and fubduing of the whole country before him. For those of less frength must of necessity yeeld, when those of defence were unable to hold out. See chap. 33.8.

V.2. And the King of Affria fent Ralfhakeh from Lathifh, to Jerufalem, unto King Heachiah, with a great army: See 2 King. 18.17. Chr. 32.9.

the King of Affyria] Sennacherib, 2 Chr. 23.29.
Rabshakeb] 2 King. 18.19. mention is made of two others jpyned with them, to wit, Taxtan (of whom, fee also, chap.20.1.) and Rabsaris; (of which name, fee Ier.39.3.) but those other two are here omitted, and notice is only taken of Rabshakeh; either because the principal man, in the Commission, though last named, in caute the principal man, in the Communion, thought attended, the relation; or, as is most likely, because he was the principal speaker, and the best skilled of them, it may be, in the lews language, 1 King, 18.19, whether the term Rablankeb, be the proper mane of the man, or the citle of his place; (as of Rablank is deemnane of the man, or the citle of his place; (as of Rablank is deemnane of the man, or the citle of his place; (as of Rablank is deemnane of the man, or the citle of his place; (as of Rablank is deemnane). ed) importing the Chief-Buller, or Cup-brarer to the King, is not very certain. For as for the lewish tradition, that he should be an apostate lew, (which some of them gather, because he spake their anguage, ver. 13. and because they rent their garments, upon his blaipheming, v.22. whereof fee more there; weak grounds to build that conceit upon) and that he should be the Prophet Blays son, in relation to whole apollacy, the Propher thould name his other ton, that contained loyal and confianted loyal and confianted his fathers God, and in his faith, Schen-ighnis, Chapp, 3, it may jult by a deemed, as many other of the like, a fancy of their own framing from Lathfly A city of Juddh, of which, fee toth. 10, 3, 2, & 16.

39.) against which he lay encauped, 2 Chr. 32.9. and where Eze-kiahs messengers found him, when they came to him, and there made an agreement with him, 2 King. 18.14. contrary whereunto, he now fends Rabshakeh from thence with forces, either to feize on

him, or to be frege him.

to Terufalem] The head city of the kingdom, ((see chap.t.t.) which unless it should, upon the fight of his vast army, and his summons fent with it, furrender, he was refolved to befrege,

with a great army | Heb, heavy, So alfo, 2 King, 18.17. See Chap.

and he flood by the conduit of the upper pool, in the high-way of the [ullers field] Of this place, fee on chap.7.3. & 22.9.

V.3. Then came forth unto him] By the Kings appointment, ver. 21. whom they had funumoned to a parley, 2 King. 18.18, it being neither honorable, nor fafe, for him, to go out to them himfelf in

Then] Heb. And: as chap. 30. 19. Elishim Hilliabs (on, who was over the house,] Oc, high steward, ndvanced now to that office, which Shebna formerly held, as was

advanced now to that other, which shebra formerly held, as was by this our Proplec forecold flouid be, Chap; 32:3,23; and Shebra the Strike Jor, Streetary, who had been over the houfe, on high floward, before, Chap; 31; and this feems to be the fifth flip to his utter downs fall, forecold, and the attend, this, 19 of the office, lee a King 43: Befine, hence it is not unprobably conjecured, that this man Shebran, was either as flanger born, or of baffer and ginotic british, for that there is no mention at, 31 made of his parentage, when as of the other two, the one before, and the other after him, there is. See Chap.22.16.

and Joah Afaphs fon, the Recorder.] Or, Remembranter: it feemoth to have been an office, not unlike to our Mafter of Requests, See 2 Sam. 8, 16. alluded unto, ch. 62.6.

V. 4. And Rabshakeh faid unto them, Say ye now to Hezekiah, Thus faith the great King, the King of Affyria; what confidence is this wherein thou truffell.] He beginneth this melling, that he would have them deliver, from his Mafter, to Excital, with his Mafters lofty title, The Great King; which the Aflyrian Kings then arrogated, as having the largest extent of any known Monarch, and the ted., as having the Angelet Exerts or any snown inconstant, and the Chaldean kings took up, after then, having difforved their Empire, (but indeed is the fille both befeening him, who is abloitute Lord, and Kingdo Harveyt and earth, [74,7.2.8.43.2. Mall.1.14.) thereby to territise King Exchish, as afterward to affirith this people, yer. 13. And his main dirt throughouth is whole [speech, is to thew,

If ay (faist thou) (but they are but vain words) I have counsel and strength for mar I in these words, his intendment seems plain to be this, to upbraid him with vanity, and condemn him of folly, if he suppose himself able to match, much more, if to out go his Master, either in policy, or in power, being so descrive in either: but the manner of speaking, being very concile, maketh the sentence not so clear.

I fay (faift thou) These words, fails thou, must of necessity be supplied, if we retain the reading, which the text here exhibiteth. But in the Hiltory of the Kings, a King 18.20. it is, not, 1 fay, but, Thou faift; the letters the lame, and the points or vowels also, bilt, 1001 fails the reters the state, and the points and this if we follow, no supply at all will need.

Thou fails, that is, thou mayst say, peradventure; though it be folly for thee so to do: an indicative form in a potential lende: as Num.23.10. Nch.6.6. Eft. 5. 14. Job 37.23. Chap.26.9,18. Yet fome would have it spoken by Rabshakeh in his own person, or in the person of his king, I say, it is but a vain thing, for thee to say, or think thus, or thus : or, as some of our former versions ; I faid, furely, thou truftest in vain words : supplying that of trust, from vera. But I rather take it to run here, as in the flory whence it is

but they are but vain words Heb, a word of lips; that is, far fome, a word, that cometh from the lip only; that which he could not freak from the heart; as being confeious to himself, of his own deficiency in either: so it should be, not unlike that, ch. 29.13. of honouring God with the lip, and not with the heart : but it feetis rather to import vain and windy words, and the lip, to be opposed here, not so much to the heart, as to the hand; words without fruit, or effect; and may well be rendred, matter of lips, idle talk onely; for the word, word, in Hebrew, doth often lignific matter; as it is also rendred, Prov. 16.20. and 25.2. So Prov. 14.23. the word, or matter of the hand; and profit, or advantage, faid to come of the one; nothing but want to proceed advantage, laid to come of the one; nothing but ment to proceed from the other; and, a man of lips, fob triz, is just for, attalkative many; for one that talks much, but proved nothing. Not can I the accord, therefore, with thole, who by a wird of fur, per understand telephote; because lip feems to be plut, not for thirdles, lob 1: 20, yet to the General with the control of the lips, as Gent 1:1. Zeph. 3; but for hitchirdle of Volkagidae; fob 1: 20, yet to the General weeking the text, I lay, furely laws elaborated 2; sk polect in the perion of Eachth : the life of the laws elaborated as for the perion of Eachth : the life of the laws elaborated as for the perion of Eachth : the life of the laws elaborated as for phrase carries it the other way, rather,

I have counfel, and frength for war] The words thus read, are spoken as Ezeklahs, intimating a conceit, that he should have o his own fufficiency, for fuch requifites as were needful to wage, and nas own intriciency, ion incir required as were needlitt to wage, and maintain away with. But foome of our formet Venfusir riender the words, thus, but countell, and firmith are for war; as fooken by Rabinskeh, but to foolingly in way of addire to Excikin, not to e ly on vain words, that would fland him in no flead; but to confider ferioufly what want he had, as well of good counfel, as of forces and arms, being both alike necessary for war. See Prov. 20. 18, and 24.6, Luke 14.31. And there want not those, who read the whole passage in one continued tenour. Thou sayes (that is. thinkest, imaginest, with thy self) that counsel, and strength for are, or, as others, that first is in the same they in foorn, he termeth prayer) is counfel, and firength fufficient for war: as if inflead of thele, he relied upon prayer. So the Jewish Doctors. But these expolitions feem over-forced.

Now in whom doll thou truft, that thou rebellest against me?] If thou haft not a fond conceit of thine own fufficiency herein, what other ald or power from abroad, is it, that thou relieft upon? that thou dareft offer to withdraw thy felf from mine obedience, whose Predetesfors, thy father before thee acknowledged, 2 Kings 16.7. and 18.4.

10.7, and 18.7.

V. 6: Esthou truffes in the stoff of this broken reed, on Egypt;
whereon's aman lean it will go into his hand, and pierce it.] Having endeavoured to beat film, or fcoff him off, rather, from confiding in any policy or power of his own: he now labours to take him of invitotreign forces, it must be from Egypt ; but Egypt was more like to hurt, then to help; for that was her wonted guife. Which he fetteth forth, by a refemblance taken from a bruifed, or broken eane, which if a man lay hold on to fustain him, when he is in danearly which it aim a synchol to initial lini, which he had aanger of falling, will not onely fall him, but main him, with the harp toothed thivers of it, running into his hand.

In the flaff, of this broken reed] Thus he termeth Egypt, a flaff,

being an emblem of flay and support, (see chap. 3, 1.) because the professed and promised support and succour to other people. See on Chap. 18.1. and 30.2. and 31.1. And arrea, or cane, rather; (for the Hebrew word here used, is the very same with our English; whence also by the Greek and Latine, it descended unto us) in way of silusion, partly, to those pajer-caises, for which Egypt, abounding in them, and supplying other countries, for and neer, with them, was famous; (fee on this, 6,5,1) and partly, also, to such them, was time commonly used for walking staves; as we also do, at

Chap. XXXVI.

Exckish, could not have any ground of hope, to be able to fland this day, and the weaker fort, for fupport. See on ch.1.0.20, and our against fo great a Potentate, as his grand Mafter was, either from any power of his own, or from any other to be expected from aboroal, either from man, or from his God.

I far (faith thou) (but they are but vain words) I have completed where it is a learned late Writer would have rendred it, not broke, or bruifed, but frail; though, as we read it a reed, it may carry the better colour; yet if the word be a right rendred, not a reed, but a case; though the Hebrew word comprehend both, (because not a came; though the recover word comprehend noth; to occasile nor of veeds, but of cames, are flaves made) it will appear not for fince that the failing of it, as also the mainting of it, is here attributed, not to the matter of it; because a cake, which being firm and entire, would afford flay furficient; but to the attlefton of it, becaufe bruifed and battered, and fearce able, therefore, well to fuftain it felf, much less to support another.

fo is Pharao King of Egypt to all that trust in him,] Nor only, not helpful, but prejudicial and harmful. So had he been to Salharia 2 Kings 17. 4.5. and fo he proved to Gods people, Chap. 30.3. and 31.3. Sec Ezek, 29.6,7.

V.7. But if thou fay to me, We truft in the Lord our Ged : Is it nes be, whole his places, and whole Altars Heeftab hat he she away and faid to Judah and Jrufalem, "te fhall worthin before this Altary Having endeavoured to take him off from his confidence in man, and in Egypt by name; wherein, a party, at least, among them, had been very faulty, as appears, Chap 30, 1,6, and 31, 1,2. He now friveth to shake him off from his hold of, and trust in God, 45 one whom he had exceedingly wronged, in abridging his service, and tewhethin the the executing y mongourn an analysis in extreme the finding it to one place, which yet was no when thing then God himlelf had enjoyed, Deut. 13.11, 13, 14, no were shole high places and alters, that he took away, the most of them, dich that high places affigued to idol-to-vice, 1 Kings 18, and for these their in which the true God was fered, it is noted as a defet his fon Manaffes reformation, in his latter, and better daics, that they were not utterly removed, z Chr. 33.17,

But if thou [ay] Heb. And (which may here well fland) H (as

Dent. iz. 11.) thou finit fay: as Jer. 5. 19.
[aid to Judah and Terufalem] 2 Chron, 32. 11. commended Tu-

dah and Jerufalem, (that is, the Inhabitants of either) forbefore this altary 2 Chr. 32.12. hefore one altar, to wit, that in the

Temple at Jerufalem, Chap. 31.9.

1 empire at getriation, Sings, 31 of the Mills of the Ring V.8. Now therefore five pledges, I pray thee, to my Mafter the Ring of Mills of the Mills hope of help, either from God, or man; thy best course, is to tome to agreement with my Lord, and give him lecturity for thy future fidelity, and performance of what he shall surface require of thee; which if thou do, I will undertake he mall surnish thee with more which thou do, I was unacrease no man urrain race. was mobifer, then thou canft find men to mannage: Or, to let the know thine own weaknets, do but give me good fecutive, and I will deliver the two thousand horse, upon condition, that thou shalt furnish them with Riders, and do the best thou cansil with them jor, if thou canft not, that then thou re-deliver them, and thy felf togethan can't not, that then time the content, and my feet roge-ther with them; or laftly, as others, engage thy felf in fight withmy Mafters forces, and I will furnish thee with two thousand hotse, to come forth with into the field, if thou hast but as many Riders for them, as daring him to fight, and offering him, in fcoffing manner, fome helps, if he could, and durft undetrake it.

Now therefore] Heb. And nort; as Chap.30.3. Yet fome retains

give pledges] Or, hoffinges. Heb. mingle thy felf; as Ezr. 9.2. Pfalm 106.35. Prov. 20.19. & 24.21. and the word, in the original, is very general, and may as well fignific compound, or make agettvery general, and may as well injune compound, or mage agreement. Which some therefore understand or yelding himself into the hands of Sennacherib, on such terms, as he should propound to him, and engaging himself for the making of them good, as wer.

16. Others, of groing security, for the horses hereaster mentionthe others, of ground returns, to the torics becaute mentioned, or laying a wager upon them, because of undertaking by fureithing, the word is oft used. Prov. 6.5. and 11.15. and 19.18. and others, of joyning battel, wherein two adverse parties are mingled either with other; because another word of the same notion is very commonly fouled, Deut. 2.5, 19,24. 2 Kings 14. 10. Dan.

I pray thee] The word here used, as also that which answers it, the same with it, both in Greek and Latine, is a particle, either the lame with 1K, born in Greek and Latine, 18 particle, emission of affectation and affects, Gen. 18,21. or of increasion, and pusing on, Plalin 182,-4. or, of observation and entreasy, Gen. 18,3,22. and hereafter, ver. 11. for of this place controlleth those feeling Crickes, who afferm, that perpetually it fignifies now: it is here did, in the fecond notion, not in the third; of Rabhacks would forn to floop lo low, as to pray, or to entreat; and would rather therefore be rendred, go to, then I pray thee.

and I will give thee two thousand horses Either my Master will furnish thee with horse, for thy use and honor, if thou yeeld thy felf to him: or, I my felfe, will at prefent, out of my own troops, afford thee such a number of them, to do the best thou canst with

if thou be able on thy part to fet riders upon them] Implying, that he was not able to find fo many among all his fouldiery , that were Chap.xxxvi. expert and able riders. And the old Latine therefore rendrethit in I negative; and, or, but thou wilt not be able to fet riders on them. Which howfoever it is by most Interpreters deemed such a thing, as might probably be true; for that, fay they, their Kings were forbidden to multiply horfes, Deut, 17, 16, and the land of ludah was not fo fit, either for the breed of them ; for which cause, they fo red themselves much with horse, out of Egypt, and other lands, 2 Chron. 1.16. & 9.28. or for the use of them, being hilly, it war; and few therefore among them had any great skill in horfe manihip. Yet it feems rather to be an Aflyrian brag and jear, fet ting light by Ezekiahs forces, in regard of his Mafters, and with all, covertly nipping them, for their fending of supply to horses to Egppt, Chap. 31. 1. as if he had said, they should not need, if they would be ruled by him to send so far for horses, he would surnish them neerer at hand, with a greater number then they could well rell what to do with. See ver.9. for though Egypt might have the greater plenty of horfe, and be, in fone respects, the htter for breed of them; yet was the land of Canaan well flored also with them, as appears by the multitude of charets, there recorded to have been anciently, which could be of no use, without horses, See Josh. 11.4. Indg 4.3,13. as also by the number of them that Solomon kept, though he had many, also from other parts, as what King or Country hath not, though never fo well flored it felf, 2 Chr. 1.14. & 9. 25, yez, the Land in thefe very times, is faid exprefly to have been full of horfes, and of charets in abundance, chap. 2.7. nor were their Kings inhibited to keep store of horse, Sufficient for the defence of themlelves, and the State but that they should not give their mind wholly to multiply horfes, or heap up treasure (for the charge is, concerning both, the fame) as if their chief firength confifted in cither, Deut. 17 16, 17. Pfa. 20.7. & 33.16,17. Prov. 21.31.

to fet] Heb, give; but lo the word is commonly used, for to put, or fet, Exod.25.12,21,26.30. Jer. 6 27. and it is the rather uled here, in reference to the former branch , as if he had faid, if thou canst find Riders, I will find thee horses.

V.9. How then wilt thou turn away the face of one Captain of the least of my Masters servants?] How then, being to forrily turnithed, art thou able to defeat any one of my masters least and lowest commandets? much less to deal with all his forces.

How then I Heb. And home as Dan. 10, 17. wiltthou] Or, canff then: the future is oft potential; lee Jer. 2.23. or, dareft thou, to wit, offer once to attempt it; as ch. 10.14. Jer.2. 23. Zach. 1,21.

turn away the face] Ot, turn back the fac'; as, turn back the battel, chap, 28,6, and the phrase implieth a defeat, a causing to turne back without effect, as in fuit, 1 Kings 2.16. Pfalm 132. 10. fo in

of one] Or, of any one: one, for any one, as Job. 14.4. Matth. 18.

of the leaft of my Masters servants] As implying, that the least of them was able to command, and to furnish, far more then fo. See

and put thy truft on Egypt for charets and for horfemen?] While thou relieft on them that can do thee no good, but much harm. See

and put the trull 1 Some disjoyne this branch from the former. rendring it, but then puttell thy trult: but it runs better, as we have it, and would yet more smoothly, if it were, while thou trustest for so the particle is used and rendred, Ett.2.21, Pfalm 146. 2, and fo would be, 2 Kings 11.25, and he vexed Ifrael, while he reigned o-

charets Heb, charet; fee chap. 21.7. & 22.7.

V.10. And am I now come up without the Lord against this place to defleay it ? the Lord faid unto me, go up against this land and deflroy it. The more yet to difficarten Ezekiah and his people , by cutting off all hope of help from above, he pretendeth, that he came by command, and commission from God. And it is true, that such a bufiness was determined, and past, in Gods secret disposition, ch. 10.6. but that was more then he ever once dreamed of, or had any intent to execute, ch. 10.7.

come up] Com: up,Or,go up: as 1 Kings 22.12,15. military terms: Heb. afrend: fee ver. 1.

without the Lord | The name Jehovah, as we now read and render it, Exod. 6.3. Pfalm 83.18, or, that Son of four letters, that is, four lettered name, as the Jews flyle it, which that answers to, is here twice used; whereby it appears, that the same (notwithstanding the superficious con eit, and groundless affertions, of not Iews alone, but fome of ours also, to the contrary, concerning it) was in those times in use, and commonly known; and that, not unto Gods people only, but unro other nations also. Rabihakeh names it fix feveral times in his speech, ver. 7, here, and ver. 15, 16. see also, Gen. 24.50. Exod. 5 2,

and delivoy it] This concerning the city, God had not determined; much less ever figned him any such commission : see ch. 27.33,35. V. 11. Then faid Elialem and Shebna, and Foah unto Raefinakeh

Seed, I pray thet, note thy feverants in the Syrian language, for we understand it; and spead not, in the few language, in the reast of the people, that are on the wall.] In these words is related a piece of that Submisse and dejected carriage, foretold, chap. 10.4.

Then] Heb. And; as ver. 9.

faid The verb is fingular, because delivered but by one of them , though in the name of the rest also: See verle

1 pray thee | Of this particle (for fo only it is) fee on ver 8. and on chap, 28.2, it is rendred ob, Gen. 18.30,33, and fo would rathet be here, then, I pray thee; the rather, the speech running as in the perion of no one of them, but them all,

thy Servants] Too meane a phrase, for a Kings Mellengers : But to Ahaz himfelfe, before; I am thy Servint, 2 Kings 16.

the Syrain language] Heb. Aramite, Ezra.4.7. Dan.1.4. by all which places (this and those) put together, it appears, that this language was in ancient times most generally spoken, being in ordinary use under those three great Monarchies, the Allyrian, the Chaldean, and the Perfian : and it is that, wherein fome part of the old Testament was penned; which we commonly, but causely, now call chalder; when as the Scripture it telt , terms it Aramit, or Syrtany, nor was it indeed more the Chaldean, then the Perfian or Affyrian language, though termed, Dan.1.4, the tongue of the chalde-ans; because tpoken with them at Babylon, and in the Kings court especially; in regard whereof the Jewith children, being to attend the King there, were to be taught it.

we underfland it] Heb. hear it ; as Gen. 11.7. & 41 15. & 42.23. So chap. 33. 19. The Courtiers and States men underflood it, having for , and by negotiations learned it , and been acquainted with it, though the common fort of people then did not, chap 28.11. & 33.19, howfoever, in process of time, after their returne from the Babylonian captivity, and in the dayes of our Saviour, when it was more corrupt, and had further degenerated from the Hebrew, which it had more affinity with before, it grew common among them; and is in that regard called the Hebrew tongue, in the New Testament, because then commonly spoken with them, Joh. 19.13, 17. Act. 21.40

Speak not in the Fews language] The Hebrew, their native language, Nch. 13.24.

in the ears] For, in the hearing: as Ch. 5.9. & 22.14. Jor. 36.6. of the people | Herein they bewray overmuch timerousness, and diffidence; thereby occasioning the adversary to be more perempto y with them.

upen the walls] Where the Souldiers lay, and whither the peo-ple did, in likelihood, upon this occasion stock, many of them, to ricw the King of Allyria's Embassadors, and to hear (if they could)

alfo, what their meffage might be.
V.12. But Rahlhaheh faid, Hath my Mafter fent me to thy Mafter. and to thee, to fleak the [e words?] Upon the discovery of their diffi-dence, manifelled in the request they made to him, he carrieth himfelie the more arrogantly and infolently toward them; and endeavours to move the people to mutiny; whom he perceived them to be jealous of; partly by menacing them with a straight siege, and ne jeanous or; partly by menacing them with a traight thege, and putting them out of hope of being able to hold out; and partly, by promiting them very faire conditions; that the King his Master would afford them, if they yielded themselves up to him, v.16,17.

But | Heb, And; as Chap 31.2. to thee. Hence it appears, that the former request, though conof them only, as the foregoing speech was uttered by Rabihakeh aone, though two other were also joyned in commission with him ; fee ver. . And it may be furmifed, to have been a motion of Shebna's own contriving of purpole, suspected to comply with the enemy, thereby to give them some hint of the peoples disposition, and occasion, by these meanes, to work surther upon

Hath he not fent me to the men that fit upon the wall] Heb. not to the men? with the note of interrogation only; the supply is from the former branch; the like whereunto, see & Chr. 10.11. Iob 14.5.

80 22.24. Chap. 10.5. & 30.29.

that [ii] That is are, or abide upon the wall] expecting the iffue of the treaty: So Deut 9.9.2 Sant. 7.18. (for it is not to be imagined, that David conceived that so humble and solemne a prayer, firting) ler.39.14. & 40.5 6.

that they may cat their own dury, and drink their own piffe with This he speaks to affright the people with expediation of a no ne preuse to aurogut the people with expediation of a fletapht lenge; inch asthat hiteratind, Ezel, 49,13, 15, and as Sa-maria fullained, 2 King, 6.25. Nor that they were then in any fuch extremity; but that to they should be compelled to do, unless they yielded up the city.

dung and piffe The Jewes, because they account the words here used by Rabhakeh, no very cleanly termes, never read them, but two other in the roome of them; in like manner they deal, not with Rabshakehs onely, but with the Holy Ghosts language, 2 Kings 10.27, where they substitute another in the roome of one, derived from the former of these, importing a common draught . Instead of the latter, they read the water of the feet: of which form of speech, see on chap.6.2. & 7.20. from Deut. 28.56 57. and I find the very fame used by Pliny, 1. 30. c. 7. the water that runs by, or

b:tween the feet. V.13. Then Rabshakeh flood, and cryed with aloud voice in the Tens language Then: Heb. And, as ver. 11. Ral Bakeh flood: litted him-

felf, as much as he could (for he was flanding, before, v.z.) being | freech, See the like Gene. 3, 22. Deuter, 8, 12. Job 36, 18, Ier. not now to parley with them, that flood on even ground with him; \$1.46. but to freak unto them, that were aloft on the wall; and cryed a-loud, together with his body railing also his voice, that it might reach to the whole multitude of them, or to as many, at least, as

might be, Seech.33.7. and faid, Hear the words of the great King, the King of Affyria | Sec verfe 4.

V. 14. Thus fath the King, Let not itterchiah deceive you: for he shall not be able to deliver you! Ashe dealt before in his speech, addrested to the King, by his mellengers, so now in his parley, directed to the people, he laboureth to perswade them, that neither their King, northeir God, thould be able to deliver them, if they flood out against his Master.

to deliver you Out of his hand; As it is, more fully, 2 Kings 18

V.15. Nither let Hezekish make you trust in the Lord That which he both did himfelt, a Kings 18.5. and endeavoured to make his people alio io to do, 2 Chr.32.6. 8.

Jaying, the Lord will furely deliver us] Heb, will delivering deli verus ; as Exodus 5. 23. I Samuel 30. 8. So alfo, 2 Kings

the city shall not be delivered into the hand of the King of Assyria] This he might well affure them of ; for God, by his Prophet, had before promifed a s much, ch. 31.4, 5. & 33.20.

delivered into the hand] Heb. given into the hand : that is, the power; as 2 Kings 18, 29, 30. Jer. 15, 21. & 26, 24. and fo, delizer out of hand, that is, from the power, v. 19.1 Kings 18.29.Dan.3

V.16. Hearken not to Hezekiah ; for thus faith the King of Affyria, Make agreement with me, by a prefent, and come out to me, and eat ye every one of his own wine, and every one of his own figure, and drink ye every one the waters of his own ciflera] He would bear them in hand, that their condition should be no way impaired, but bet-tered, rather, by yeelding themselves up to his Maiter. For they should quietly enjoy what they were policiled of at present, (which unleffe they came out, and compounded with him, they could not do,) and when he should see good to remove any of them into some other place, he would feat them in a land, in all respects, as good as their own.

make an agreement with me by a present] Or, seek my favour by a prefent. Heb. make with me a bleffing; or deal with me, by a bleffing; a bleffing, for, a gift, or prefent:as Gen. 33. 11. John. 15. 19.1 Sam. 15. 27.1 Kings 5.15.

come out to me Yeild your felves up to me. So z Kings 24.12.ler 38.2,17,18.

38.2,17,18.
and eat J Oc, and ye shall, or may eat. For that is the use of the imperative, in such kind of speeches. So Gen,42, 18, Dothus, and live, that is, if ye do thus, ye shall sive : as Luke 10, a.8.
Romanes 10, 5. See the like, Pfalm 37, 25, dwell for enterly and quuetlyenjoy each one his own, if ye do, as Lawlie freely and quuetlyenjoy each one his own, if ye do, as Lawlie

everyone] Heb. a man: as ch.9 29.

of his vine, and of his fig-tree | That is, the fruit of his vine, and the fruit of his fig-tree : as ler. 5.17. these plants and fruits mentioned, because most common in those parts for food and refreshing. Sec 1 King.4.25. Mich. 4. 4. Zachary 3. 10. put here tor all commodities and conveniencies, as well for necessity, as for delight

deligit, and drink] Or, flottly or, may drink; 2x b: forc. the waters of his own citlera] Or, the water (fee chap 1.22.) of his own pit: as Leviticus 11, 36. Jeremiah 14, 3, fuch as they had ailually neer unto their houles, for receiv of water, that they might have it, upon all occasions, ready at hand, alluded unto, Prov. 5.15.

V. 17. Untill I come, and take you away to a land like your own land] Untill I fee good to remove you hence, as Salmanefer did your brethren of the other ten Tribes, 2 Kings 17. 6. and 18.12. This being the manner of Conquerors, in those times, to remove the natives of a land conquered, into fome other countrey, placing others in their flead, to keep them the quieter, and to put them out of hope, by rifing, to recover their own

take you away to a land Heb. take you to a land, for take you. and carry you unto a land: a detective, or comprehensive speech, including two several notions in one term. So Gen. 29. 9. take me for, take, and bring me) two kids, Num. 11.16. take them (for, take, and bring them) unto the Tahernaele, Prov. 25. 22. take coals (for, take, and heap coals) on his head, Ezek.
17. 5. he took (for, he took, and placed, or fet it) by great waters, Hol. 11.3. he took them (for, he took, and carried them) on his arms. So the words would there be rendred. See of the like, chap. 38.

a land of corn and wine, a land of bread, and vineyards] A land that both plenty of these commodities; as the land of Canaan had Deur. 8, 8, 9
wine } Heb. new wine, or, sweet wine, Chapter 24.7.

perswade you] Or, seduce you; or beguile you, as Jeremiah 38. 22. faying, the Lord will deliver us] Sec on v.15.

Hath any of the Gods of the Nations delivered his land out of the hand of the King of Affyria !] Either this King, or other his predecefors.ch. 37. 11,12, 19.

V. 19. Where are the Gods of Hamath, and Arphad ?] What is become of them? See Chapter 37.19.01, Where were they, to wit, when they should have faved those that served them? but indeed could not fave themselves, See Chap, 47.1.

Hamath and Arphad] Of these places, see ch. 10.9.

where are the gods of Sepharwinn? | Sec 2 Kings 17.24. whereby it appeareth, that this place (and fo in likelihood the other also here mentioned) was not subdued by Sennacherib, (though he vainly arrogate the subduing of them to himself, verse 20,) but before his time, by Salmanefer, or fome other of his an-

and have they delivered Samaria out of my hand?] Or, or have the gods of Samaria delivered it out of my hand ? or could they deliver it. Ac. the copulative in a disjunctive notion : as ch. 17.8. the indicative in a potential : as Job 37.23.v.9. and a supply from the former bianches, as ch. 10.5.

V. 20. VVho are they among ft all the Gods of thefe lands that have delivered their land out of my hand, that the Lord should deliver Jeru-falem out of my hand? I lie boasteth arrogantly of what had been done by others, (fee verfe 19.) and impioufly yoaketh the living God with dumb idols, as of no more power then they. So Chapter

have delivered Or, could deliver as ver. 19.
V. 11. But they held their peace, and answered not a word; for the Kings commandement was, fasing, Answer him not But. Heb. And: as v.7. they held their peace; both the Kings Mellengers, and the Peoplc alfo, 2 Kings 18.36.

not a word Or, ought: as Jer. 26.2. not that they faid, nothing at all to him; for to what end then went they out, but that they made no answer to these his vain glorious vaunts and blatphemous menaces : the king having before hand given them influtions to the contrary, as well worting that to debate, and argue thereabout with him, would but encite him to further outrage. See Prov. 9.7,8. & 26,4,Amos 5,13.

the Kings commandement was Heb. it, for was: the pronoun for the verb subftantive: as ch. 34.16. & 43.10,13.

V. 22. Then came Eliakim the fon of Hilkiah, that was over the houshold, and Shehna the Scribe, and Joah the fon of Afaph the Re-Rabshakh Heckitab, with their clother ren, and told him the words of Rabshakh Heb. And: as v. 12. See v. 3.

with their clother rent Heb. rent of clother: as 2 Sam. 13,31.815.

32. Jer. 41.5. See the like Syntax, Chap. 63.1. Either in the detellation of the blasphemics uttered by Rabihakeh; as the High-Priest on the like pretence. Mat. 26.65, or, out of perplexity of mind, and extremity of grief, arising as well from the consideration of their own diffress, as of the dithonour also done unto God : for this renting on fuch occasions was very usual, Gen. 37.34.2 Sam. 1.1.8.3, 31.8.13.19. Joel 2.13 sec ch.37.1. The Is with Doctors would hence gather, that Rabshakeh was a Jew by birth: because fay they, the Jews manner was not to rent their clothes, upon the hearing of any blasphemer, unlesse he were a Jew. But neither doth it by the text appear, that they tare their clothes at that very time, when he fo blafphemed, but rather afterward, when they were come away from him : nor is there any good ground brought to prove fuch a restraint of that their demeasure : and the Apossles practice may feem to control it, Acts 14.14. See of Rabshakeh, further before, on v. 2. and of the heavy plight of thefe mellengers, ch.

CHAP, XXXVII.

Verf. 1. AnD it came to passe, when King Heathiab heard it, that
he rent his clushes, and covered himstell with satellate,
and went into the house of the Lord] This Chapter is the same in fubftance, with 2 Kings 19. It relateth Ezekiah's carriage upon the report of Sennacheribs message, delivered by Rabshaken, ver. 1-5. Gods gracious answer returneth thereupon, verse 6, 7. A second mellage of Sennacherib fent in writing ver, 8-13, what Ezekiah did therewith, v. 14-20, Gods fecond answer thereupon, v. 21-35. The destruction of Sennacheribs hoast, by an Angel, v. 36, of himself, by his

it came to paß, that] Heb, it was, - and : as Chapter

heard it] A defect of the pronountas ch. 31.5.v.9. rent his cluthes] In token of extream grief: as his messengers before

him, ch. 36. 22. covered himfelf with fackcloth] Heb. fack : which God by the refent judgment, called for chap. 22.12. a further expression of in-V. 18 bewait let Bezehiah perfounde jon] A defective ward regrer, humiliation, and repentance, t King. 21.27, 29. lon 3.6. Chap.xxxvii.

15.3. went into the boufe of the Lord]Unto the Temple, to pray there where God hadpromifed to hear, I Kings 8,18,19,&9.3, 2 Chr.7.
15, 16, (as Heathen people and Princes used in such cases for 15, 16. (as reastien people and reinces used in turn careful fuch purpoles, to repair to the Temples of their gods, Chap. 15, 2. & 16, 11.) and to perform that office in perfon hinfelf, which he required in his behalf, and in the behalf of the whole efface, from the Prophet Efay and others, v. 4. So 2 Chr. 20.3, 5, 6, Eft. 4.16. lon.

V.2. And he fent Eliahim, who was over the houshold, and Shebman the Scribe, and the Elders of the Priests, covered with Sackeloth unto Istah, the Prophet, the son of Amon] He rested not in his own performances, but fends to request the affistance of others Gods Propher more especially, in prayer. See Jer. 11,1,2. So Paul himfelf, Rom. 15.30.2 Cor . 1.10,11. Eph. 6.18, 19. Col. 4.3.2 Theil.

3.1. Eliahim, and Shebna Two in chief place about him, See chapter

36.3.

the Elders of the Priefls] As those other two of the chief in the civil State; so those in the Ecclesiastical, called the Elders of the vill State; so those from the Elders of the People, Numb. 11. Priefle; to diffinguith them from the Elders of the People, Numb. 11. 16.1 Sam, 15.30, chapter 3.14 called allothe Elders of the Congregation, Levir. 4 15. and, of the land, 1 Kings 20.7. and, of Judah, or Ifrael, in general, 2 Chr. 5.4. & 34.29. So the Centurion procured the Elders of the Jews, to repair, in his behalf, to Christ, Luke

covered with fackcloth] In mourning appared, See

I flaich the fon of Amoz] See chapter. I. I.
V. 3. And they faid unto him, Thus faith Hezekiah, This day is a
day of trouble, and of rebuke, and of blasphemy] A day, for, a time:

of trouble]Or, diffreffe, or streights : as chapter 33.2

rebuke] Whereby God rebuketh us for our fins ; as Job 33,19.Pf 39.11. Hof. 5.9. or, taunting, and reviling, wherewith the enemy taunteth and revileth both God, and us, verfe 4. Hab, 2.1. and fo rather here.

blasshemy]Or, provocation, Ezckish 35.12.or contempt, or reproach, Neb. 9, 18, 26, See Chapter 5.24. for the children are come to the birth, and there is not firength

to bring forth] We are in great distresse and extream disticulties, out of which we are by no means able to wind our felves; refembled here by the condition of a woman that hath hard labour, hath been long in fore travel, but cannot be delivered, her own ftrength being quite fpent, and that the goeth with fo teeble, that it cannot work for it felf, to procure, or further its own delivery. See ch. 26,

birth Heb. breach, or breaking place : the mouth of the matrice; the neerer whereunto, the fruit of the womb approacheth, the ftronger and tharper the pains are. So the word I rather suppose to fignifie, with the most part of the Jewith Interpreters, then as some other of them, who would have it to be the floor, spoken of, Exod. 1. 16. See ch.66.9. Hof. 13.13.

V.4. It may be the Lord thy God will hear the words of Rabshakeh whom the King of Affyria his Mafter hath fent to reproach the living God, and will reprove the words which the Lord thy God hath heard] It may be God, though not in regard of us, who by our fins have defervedly brought thefe evils upon our felves, yet in tender regard to his own honour and Majesty, which these wicked wretches thus abuse and infult over, and will do so much more, if they prevail further against us, will beinduced to show mercy unto us, and vindicate his own honour, by delivering of us. I he argument that Gods own people were wont anciently to plead with, in the like cafes: See Num.14.13-16. Joh. 7.9, Pfalm 74.18,23. 89.50,51. 115.1,2. and God himfelt professeth of times to have thad special regard hereunto, in the sparing of his people, Deut, 32.26,27,36 38. verse

35.ch. 48.11. Ezck. 20.8,9,13,14.22. & 36.20,21,32.

the Lord thy God] Not only the God whom thou worth peft, or fervest, as his servant at large: as Dan.3.17.18, but the God whom thou in a more special manner belongest unto as his Prophet. So 1 Sam. 15.21.1 Kings 17.1.

will bear I Not that he doubted whether God had heard him; for he could not be ignorant (of what he also afterwards implies) that there is in every place, as an eye of God feeing, Prov. 15-3 fo an ear of God hearing, as well bad, as good, Pfalm 94.7,9.but to beare, is here to take notice of, and to make it by some special sign, or work, to apprear, that he fo doth, Pfalm 4, 1.8. 65.5, 8.86, 17 for when God forbears to right the wrongs offered to his people, and indignities done to himf. If, he feems, in the eyes of flesh and blood, not to hear, or to regard either, Plalm 22,2 & 44.23,24.8 94. 7.ch. 40.27.& 49.14.

the living God The true God So called Pialm 42.2 Jer. 10, 10, in way of opposition, to livelette, dumb, and dead igols, Plalm 116.4. 6.Jcr. 10.4.

and will reprove the words] Will convince them of folly and vanity, by thewing, that he can do, what they fay he cannot do, ch. 36.20. as he onvinced Nebuchadnezzars words, by delivering his three fervants, Dan. 3.15, 17. fo the word is used, Job 6.25, 26. he went back with that great Army, wherewith he came before Je-

this being the usual mourning weed in those times. See Chap. | And so the Chaldee here taketh it, and some of the Jewish Doctors But the words may be referred to the King of Affyria, and his meflengers, their language; and read, as thus knir, to the former, to reproach the living God, and to taunt us, or and to taunt, (fimply, to wit, the living God, as before,) with the words that the Lord hath beard. See verse 3, and this way, belides some of the Rabbines, go, the ancient Greek Interpreters, the old Latine, and diversothers, So some take the word, as lob 15. 3. and to there is a defect, of the particle instrumental; like that, Pfalm 17.13, 14. fo of the other before the verb infinitive, to taunt, but supplyed from the former branch. Which yet also will not need if with one of the Jewish Commenters, whom a learned late Writer therein secondeth, we render the text, and bath eviated, or demonstrated, (endeavoured at least to to do) by such words, as the Lord hath heard. So he supposeth the word to be taken, Gen. 24. 14, 44. and

wherefore lift up thy prayer for the remnant that is left] wherefore. Heb. Andrasch. 29. 13.

Lift up prayer | Because voice, heart, and hand, are wont

all to be lift up in carneft prayer, 2 Chron. 32, 20, Pfalm 141.2, Lam,

thy prayer | Not without good ground required of Gods Prophet, whole other it is as well to be the tongue of Gods people, by prayer to God for them, I Sam. 12,23, as to be Godsmouth to them, by delivering his word to them, ler. 15.19.Mal. 2.7.Acts 6. 4. a defect of the pronountas di. 30,23.

for the remnant] For a great part of the land was surprised and spoiled by the enemies torces already. See Ch. 33.8, and 36.1. over, and belides the ten Tribes, gone before into captivity, 2 Kings 17.6.& 18.11. which tome suppose also here respected; but see v 32. that is left |Heb, that is found; that is fill in being. So 2 kings

V.5. So the fervants of King Hezekiah came to Ifaiah] Heb. And, (as a Kings 3.9.) the fervants of the King, (as also v.t.) his courtier before mentioned, verle 2.

V. 6. And Ifatah faid anto them; Thus shall ye say, unto your Ma-slec; Thus sa the second, Be not a fraid of the words which thou half heard, who cruist to the second of the King of Affyria have blashem-ed me] Thus shall ye say, or Thus say: as the imperative for the stuter,

et me] Thus play p (ny, or Thus fp); as the imperative for the future, and in four error the interactive for any enterties of end, 24.1.5 mill. 1,0 of the words [Heb. fpon the face of the words. So a Chr. 20.15.c. 30.17. thou half heard] By the report of thy mell. agets, vs. 1 and I much more immediately by my [eft], verfe 4.: the five north of the word here used, is in his native feeling, a name of age, and fignitisch a boy, no a puth J. Gen. 37.1. & 41.13. Chap. 3.5. & 7.1.6. & 8.5. but because such as the usually under the government and the command of their Widers. home both is "and the such as ment, and the command of their Elders, hence both it, and the words in Greek and Latine, answering it, are used as terms of state & condition, for a servant, Judg. 7.11.1 Sam. 9.22. Est. 2.2. Acts 4.25. in both notions together, it is found used of one, and the same perfon, 2 Kings 9.4. the young man, the Prophets Servant, (fo the words would there be rendred!) one that attended upon Elifeus, as Elifeus did upon Elias, 2 Kings 3. 11. In the latter notion it is here taken; yet it may well be here, not without fome privy nip; when God ufeth this term of ambiguous notion, that might as well import his boys, as his fervants, inflead of that used else-where of them, 2 Chron

blasbhemed] Or, reproached as it is rendred, Numb. 15.30 ch. 43. 28.8 51.7.or reviled because this, and reproaching, are diffinelly ufed.verfe 2 2.

V.7. Behold, I will fend a blast upon him Or, Behold (fo he beginneth his doom likewife, ch. 10.33.) I will put a spirit into them. Heb. Behold I am giving (as Jer. 5.14.) a blaft on him, or spirit on him, which some understand of the report brought him, of the Ethiopian expedition. Others rather, because this, and the report, seem here diffinguished, of a fear or terrour that God would firike into him; for the word, sprin, is usually taken for any strong and efficacious affection and disposition, of what nature or kind foever. See Num, 5.14. Ch. 11.2. & 19.14 & 29.10. and fuch a fear or affrightment God is read to have fricken into persons and people, either for the restraint or diversion of them, from pursuit of evill intended against his people, or for his peoples more case prevailing against them, Gen. 35.5. Exod. 23. 27. & 3, 24.2 Chr. 14. 14 & 20. 29. Some conceive it to import only a mind to return, as if it were faid only, I will work in him, on such news brought him, a willingness to return : but that feems not fo full; though the Rabbines run, as with one confent, that way, and some of ours also after them. Yet of ours, fome other again suppose it to be meant of carrying him away headlong, as with a flift blaft, or guft of wind; as Zac. 4.6,7.& 7. 14. But this feems too forced.

and he (hall hear a rumour) Of this rumour, fee v.g. though fome would have it meant, of the tydings brought him of the flaughter made in his Army, verf. 36.

and he shall veturn to his own land] See ver 1,37. that which also he began to do, upon the former report, See v.8.

and he shall full by the sword in his own land] That is, be flain with it as chap 3.25. see the complement, v. 38.
V.8. So Rabshaleb returned Heb. And; as ver. 5. Whether

rufalem,

rufalem, chap. 36, 2, fome make it a question: there feems to me no likelihood, that he flould fo do, because it appears not, that he relikelihood, that he flouid to do, became a appears not, that he returned to his mafter, for any other end, fave to acquaint him, what fillie his parley had with them of Jerusalem, and to receive infludious how to proceed further with them; for which purpole, his own return, with some small retinue, was sufficient: nor was his Mafters second melfage likely to take any effect with Ezekiah, when the forces were withdrawn, that did formerly affright him.

and found the King of Affyria warring against Libnah] This Lib nah was a royal city, having a King of her own, before the Conquest of Canaan, Josh. 12. 15. after the conquest whereof, it fell by lot to the tribe of Judah, Joth. 15.42. & was one of those cities, which out of that tribe were affigned unto the Levites, Jofh. 21.13. It had fome time revoked nom Judah, under Joram, 2 Kings 8.22. 2 Chron. 21. 10. but was, it feens, after recovered again, though by what King of Judah, is uncertain. It feems to have been fituate not far from Lachith, Joth. 10.31.

for he had heard that he was departed from Lachilh J From whence he had before dispatched him, with two other Commanders, and a great part of his army, unto Jerusalem : though whether having first taken it (as most conceives, and seems not unlikely) or no. ving hift taken it (as nolt conceives, and teems not uniterly of no, in not expecifed, but concerning the occasion of his removal from themeto Libnah, divers conjectural reasons are rendered. Some flay, be caule Libnah stood more towards Egypt, thereby to flow the pallage of any aid from theme. Others, that he might make rewards Tirhakah, that was coming againt him. I fuppoie rather, to make his approaches necercity jeruslaem, with the refiduce of the forces which he retained full with him. So that as Johnaha, mowing from Ferufalem-ward, and clearing the coast before him, went from Libnah to Lachith, Josh. 10.29,31. So Sennacherib making onward toward Jetufalem, went from Lachish to Libnah. Mean while those of ours are very wide, who make Libnah here to be Pelusium, a city of Egypt, milled by Joseph the Jew, who in the tenth of his Antiquaties, Chap. I. mifrelateth this ftory, affirming, that Sennacherib having taken all the cities of Judah and Benjamin, fave Jerulalem only, fent Rabihakch, and fonce other with him, to cake in Jerulalem, but went himfelf, in person, into Egypt, where lying in fiege before Pelusium, news was brought him or the Ethio. sying in nege series relimin, to add the Egyptians: for fear of whom, breaking up his Campthere, and returning into Judea, he found his forces left in those parts, deft oyed by the plaque. Which relation varieth much from the facted flory, as that Author too ofe

V.v. And he heard fay concerning Tirhakah, King of Ethiopia, he is come forth to make war with the? To wit, Sennacherib lying before Libnah,had fuch tydings brought him, whether true indeed, as those that came to Saul, and diverted him from the pursuit of David, t Sam. 23. 27,28, or raifed upon fome vain and groundless furmife, as befull the Syrians fometime at the fiege of Samaria, 2 Kings 7.6. is not certain. Whether of the twain it were, certain it is, that it put him into thoughts of leaving Judea, and withdrawing of his forces thence, with what speed he might.

Tirhakah) The Greeks and Latines call him Tharaks, and Ta

rachus, and Eufebius telleth us, that he was an Ethiopian, but King of Egypt, which feems not fo well to a cord with the words of the Prophet in this place; he feems to have been the same with that Ethiopian King, of whom Strabo speaks in his Geography, lib. 2 and 15. by the name of Tearchon, or Tarchon : for that termination, the Greeks use much in proper names, whence Fefua, Jafon, 2 Mac. 2. 24. and Sarug, Sargon, Chap. 20.1. Joseph, more corruptly then a ny other, unless his copies be corrupted, calleth him Tharfices, or

King of Ethiopia] Not of Egypt, as Eusebius, and some other from him, Heb. of Chufb: whereof fee, on chap. 11.11.

be is come forth] Or, gone out: a term used commonly of warlike expeditions, as 2 Sam. 2.13.& 11.1.Pfalm 60.9.cha.42.14. ler.4.7 to make war with thee | Either by coming to affift the lewes, as chap. 20.5,6. or by invading the Affyrians own country in his abfence, while his principal forces were in forreign employment; which feems the more likely of the twain, because it put him into thoughts of looking home.

and when he heard it , he fent meffenzers to Hezek'ab , faying] Yet before he would withdraw his forces that lay before Ierufalem, or depart the country, as he was refolved to do, he thought good to make tryal whether Ezekiah, whom by the fomewhat over-base demeanour of some of his mellengers (see ch. 36.11.) and his own former fubmifs carriage(2 Kings 18 14.)he furmifed to be well neer utterly quailed, would, upon a fecond fummons, fuddenly give all

and when he heard it; he fent] Heb, and he heard, and fent. The like structure, see Ruth 2,9, chap, 30 30.8 35.4, and the like detect of the pronoun, ver. 1.

meffengers] Whether the fame, that before, or fome other, is not certain: the latter more likely; but the meffage the fame.

faying] Not by word of mouth, but by writing: fee ver. 14. as Zachary, yet speechles, wrote, Saying, Luke 1.63. whence an aneient Father, proveth writing to be speaking, against those of his times, who deemed their subscriptions no denial of their Christian profession.

V.10. Thus Shall ye Speak unto Hezekiah, King of Judah, Saying, The influctions given by him, to his mellengers, are related, as poken to them; but were indeed delivered to them in writing to be delivered by their hand to Erekiah, as a letter from him, though nor directed to him, as if he feorned to grace him, fo much as to write to him; but had fent him only a copy of the instructions, that he had given his meffengers, whereby he might fufficiently understand his

mind. See ver. 14.

Let not thy God, in whom thou trustest, deceive thee, faying, Jeru-[alem shall not be given into the hand of the King of Affyria] See cha.

thy God] As if he were the God of that nation alone, and had a finite and circumferibed power, exercifed only among that people. So the Syrians speak of God, I Kings 20, 23, and some such conceit, the Icwish Doctors suppose, that longs had, lon. 1.3.

V.11. Behold then haft heard what the Kings of Affyria have done unto all lands, by desiroying them utterly; and shale thou be delivered;] See Chap. 36. 19,20, & 10.13,14. destroying them utterly | See chap. 11.15, them, that is, their Inha-

bitants : fo ver 18: V.12. Have the Gods of the Nations delivered them, which my fathers have delivered: Or, could the Gods of the Nations, whom my fathers have delivered; Or, could the Gods of the Nations, whom my fathers delivered a deliver them? See on chap 36 10.

as Gozan] A City of the Medes, fo called of the river, belide

which it was feated, 2 Kings 17.6. & 18.11. by Ptolomy termed, Ganzania.

and Haraa] A City of Mcsopotamia, called also, Charran, Gen. 11.31, Act. 7.4. it is joyned with Eden and Affair, Ezek, 27.23. and by Lucan, is termed, an Affyrian city.

and Rezeph] A city of the fame region; In Prolomy, called Re-

and the children of Eden which were in Telaffar] Children, that is, Inhabitants, or Natives; as chap. 11.14. ler. 2.16, of Eden. a region in Mcsopotamia; or, os some, in Chaldea, but the former name, seems sometime to include also the latter. (See Acts 7.2. with Gen. 11. 21.) fo called from the delightfomness of it: for the word, it felf fignifies delicaty, or delight, Pfalm 36.8. Chap. 47.8. in the Easterne part thereof was that pleasant Garden, or Paradis seated, wherein our first parents at first were placed , Gen. 2. 8. See Ezekiel 17.

Telaffar] Some , with one of the Chaldee Paraphrafts, would have this to be Refen, a city mentioned, Gen. 10,12. Others, that Seleucia, of which Strabo, lib, 11. Some remains of the ancient name of it, feem to continue in the term, Thelda, found in Prolomy; and Thilutha, mentioned by Marcelline, 1.24. a place of great firength, fituate on an Ifland, in the midft of the river Euphrates: which yet, whether so called, as some would have it, as it is were Tell Alhar, that is, a bank, set to keep out the Asiyrian, may deservedly be doubted: nor want those, who suppose it to be the same with Elastine with Elast far, Gen. 14.1. Of the term Tell, in the name of this, and divers other towns and cities, fee on ler. 30.18.

ther towns and cause, see on iet, 50.10.

V.13. Where is the King of Hamath, and the King of Arphad, and the King of the City of Sheparwains, Henah, and teath?] Before he piake of their Gods, now of their Kings, whom their Gods, or Idols rather, could not fave: nor can I accord with that learned Critick, who would have Melec, here, to be the same with Moloc, not a King, but an Idol. See Chap. 36.19. and of Hamath, and Arphad:

Ning, out an 1601. See Chap. 56.19, and or Hamsto, and Alphase; See chap. 1.09. & T.1.1T. [Chr. 18.9. 16.74,9.23, Heash and to she Thele two, though omitted, chap. 36.19, yet were before mentioned also in the first mellage, x Kings 18.34, what places they were is very uncertaine; little mention being made of them, fave in this Affyrian Embaffie. Some refemblance of the one of them, to wit, of Hena, fome deem to be f und, in the term Ingiline (for the last letter of it, the Greeks express oft, by G. fee on chap. 1.9.) the name of a territory bordering upon McCopotamia, whence the Hereticks, called Angelici, are by fome deemed to have had their denomination. See Epiphanius, Herefie, 60, though some other suppose it to be Ange, a city of Arabia the sertile, mentioned by Prolomy. The other of them called Ivab here, feemes to be the same with that, which is termed Avab, 2 Kings 17.24, which some would have to be the land of the Avits, who dwelt fometimes in the Philiftines country, until driven from thence, they leated themfelves, as they think, in farbia, the defart, Sec Deut. 1.3, for for asthofe Avits, mentioned, John 13, 3, divers, both of Lewish Writers, and ours, deem them to be no other, then the Hivits, Exod. 33, 3, one letter being put there for another.

Exod. 33, 33, one exter being put uners for another.

V. 14. And Hexchalt rectived the letter from the hands of the m'ffungers, and read n': Hence it appears, that the meffage it felf, was
tent to him in writing; though it be not unlikely, that the meffengers, as occasion was, would, by words of mouth, be prefing the ame things, See ver. 9, 10.

letter] Heb. books, 2 Kings 5.5-7. Icr.29.1. in the plural, as here, Kings 21.8. 2 Kings 10.1. & 20.12.

and Hezekiah went up into the house of the Lord] See

went up]Because it stood on high, and they went to it by degrees, Chap. 2.3. Ezek. 40.6. or, simply went thither, as ver. 1. Sec Chap. 7. 1,6. So Chap. 28.22.

and spread it before the Lord] Not that God might read it , as

Chap xxxvii. himself had done; as if otherwise he could not have notice of it, or were not sufficiently acquainted with it already; but that by the tender of it thus, as before Gods face, he might express the earneliness of his defire, that God would be pleased to take special no-tice of it, and to induce him the rather so to do. A learned interpreter tendreth it, and he read it before the Lord: and a word, al most the same with that here used, differing onely in the diverse most the same with that nere uses a saftering oney in the elected placing of a point (as sibboleth, and Shibboleth, Judg. 12.6.) fignifies formerime, to expand, Neh. 8.8. whence some have thought, that the Phasises had their names but neither is that here used, nor is either of them found used for to read.

V.15. And Hezekiah prayed unto the Lord, faying] Heb before the

Lord: as Plaim 4 3.2. V.16. O Lord of Hosts, God of Israel] See Chap. 1.9. & 17. 6.

that dwelleft between the Cherubins] Who dost in a conspicuous manner, exhibite and manifest thy felie, in thy Temple, as in thy Palace, the place of thy residence among thy people, and in it, more specially, upon thine Ack, therein placed, as on thy Throne, or Seat of Effate, where thou wilt be convened, and fought unto; and from whence thou hast promifed to hear, and ro help, Exed. 25. 22. Num. 7. 89. 2. Chron. 7.15. Pfalm 20.2,6, & 63.28,29.

dwelleft Heb. fittest, as on thy Royal Sear, or Chair of Estate as I Kings 2.12. Plalm 9.4. or dwellest, or refideft; as in thy Palace, 2 Sam,7.1. Pfalm 132.13,14.

between the Checubins] Or, Cherubim, or Cherubs; for one note of plurality fufficeth. See Seraphin; Chan, 6.1. The word Cherule, is of doubtful, buth original, and fignification. Some suppose, that both this, and the word Seraph, do in the first place signification celestial sprits, that minister onto, and attend upon the most High, the Soveraign Lotd of heaven and earth; and it seems to be, nor improbable, for whar other could, or should be those for termed?

Gen. 3, 24. Ezek. 10.3, 8,9. Though I conceive not on what ground It should be affirmed, as by some it is, that either of their kdow-kdge; or the abundance of it, they should be so termed, there being fomewhat indeed in the word, that may fignific abundance, no thing that hath any notion of knowledge. But the word here, as al to in the flory of the furniture of the Sanctuary, and eliewhere, is most commouly used, for certain symbolical images, whereby those celestial Ministers, were in a bodily shape represented, xod.25.18, 19. & 26.1.31, 1 King. 6.23, 32,35. That they had a refemblance of some living creature, cannot be doubted. For mention is made of their wings, Exed. 25.20. 1 King. 6.24. And fome would have them to have been winged Calves, or oxen; because that which is called, the face of a calf, or an ox, Ezek. 1. 10. is called the face of a Cherub, Ezek. 10.14. Others, and fo most of the Jewish Dectors; Suppose them to have been, as we decipher them, like winged boys: and their Criticks, some of them, would have them so termed, from the particle of fimilitude; and the word rabe, or rabia, that fignifies a boy: for the figure they give them, it is not improbable; but for the notation of the word, there is little likelihood of it: the word though in Chaldee and Syriack, fo fignifying, yet in Hebrew never fouled. Nor do I suppose, that any instance of the like composi-tion can be produced. The first letter seems radical, and the word to have been deduced from some Hebrew root, though now unknown. That feems more probable, that some other have, who suppoc, that by a transposition of letters, (whereof many inflances may in the Hebrew be given,) the word cherule, may be deduced from the word Reteibe, that figalises a chairs, both, for that the Chrules, or Angels, are called Gods chariots, Plal. 68. 17. and God is faid to come riding on a Cherub, as a Prince, or Commander on his horse, or in his chariot, Plal, 18, 10, and that the name of a chariot , is expresly given to the Cherubs, here mentioned, 1 Chr.28.18. for they are thefe two that flood fixed on the lid of the Ark, called the Propiliatory, Exod. 25, 18, 19. from whence God spake to Moles,

dwellest between the chernbin The word between , is not here in the Text, nor in any of those places, where this phrase is used, 1 Sam.4.4. 2 Sam.6.2. 2 King.19.15. Pfal.80.2. So that it is no more in the text, then that fittest the Cheruss, or, dwellest (that is, inhabitoft) the Cherubs; fittest on them: as he is faid, to fland over them Exck. 10.18. or, to abide among, or between them; as he is faid, to Speak from between them. Num. 7 8,9,0 representation of his Ma jestical presence, among his glorious Troops in heaventand I should choose rather to render it, that r. f. f. f. f. f. (as the Greeks and Latine) that fittel; because the Ark, on the lid whereof these therubs were fixed, is called Gods footstool, Pfal. 99.5.

thou art the God, even thou alone, of all the K andoms of the earth And, not of ours only, as Sennacherib Supposeth, ver. to. Ch. to. 10,11. Sec Pfal. 103.19. and Nebuchadnezzars confession, Dan. 4,

17,32,34,35.
thou art] Heb, thou he: the pronoun for the verb substantives as Chap. 9.15. & 43.10 13. ver. 19.

thou alone | Deut. 6.4. Pfal. 86. 10. Chap. 43. 10, 11.

thou half mide heaven and earth.] The peculiar character of the true God; whereby he is diftinguisted from all counterfeit gods, Pfal. 96. 5. & 146. 6. Chap. 42. 5. & 45. 24. Jer. 10. 11, 12. &

V.17. Incline thine ear, O Lord, and hear; open thint eyes, O Lord, and fee;] Hear their words, and behold his letter, ver. 14. that is make it by fome act and work to appear, that thou haft heard the one, and feen the other, and takeft notice of either. So Dan. 9.18,

Incline thine ear] A metaphor taken from those, that bow down the head to liften to fuch as fpeak to them, from below, and in fpecial manner therefore attributed to God, whom, as fitting alott in the highest heavens, Chap, 57-15. & 66.1. we fpeak unto, from here below, Eccl. 5. 2, fo Plal. 31. 2. Dan. 9.18. yet is it used more largely for as God is faid to incline his ear unto us, fo are we faid to incline

bur ear, allo, to him. See Chap.55.3.
and hear all the words of Seanacherib, which hath fent to reproach the living God] Or, who hath fent : because it is spoken of a perfon. Or, and of him, whom he hath fent, as fome fender it, to wit, of Rablbakeh, Chap. 36.2. ver. 4. Ice 2 King. 19.16. but the former ferms the better, because it needs no supply, nor is any defect ap-parent: for Rablhakeh's words were his Masters, delivered in his name, ch. 36.4. befide, that Ezekiah in this claufe feems rather to have respect to the contents of the present letter, then to the words of the former message, which he said open to God before, vers. 1.4. The words may be read, where with he hath fent to reproach the live. ing God, see ver. 4. V.18. Of a truth, Lord, the Kings of Asyrla have laid wast all the

Nations, and their Countries] Heb. Verily, Lord, &c.

all the Nations' Before mentioned, So it is, 2 King, 19 17, but the lebrew text here bath it, all the lands; Linds, for nations of those lands, as it is more fully expressed; & Chr 32.13,17. So ver. 11. See Chap. 66.8. And there is in the words, a fylleptical, or comprehen-Compress that the state of the tries. See the like, Exod 20.18, they faw the thunderings, and the lightnings, and the found of the trumpet, for, they faw the one, and heard the other, Luke 1.64, his mouth opened, and his tongue that opened, this loofed, I Cor. 3.2. I made you drink milk, not meat; for, rink milk, cat meat, I Tim. 2.12. I permit not a woman to teach, but to be in filence; permit not the one, command the other, 1 Tun.4.1. forbidding to marry, to abstain from meats, inhibiting the one, enjoyning the other.

and their countries] Heb. countrey, or land, taken collectively, for countries, or lands; or discibutively rather, for the country and land of each of them.

V.19. And have cast their gods into the fire] Heb. giving, for, giving have given: a defective form, as Chap 59.13. that is, have furely given, or call; (as the more usual phrase is, Judg 1.8. & 20.

kind of transposition) their gods (that is, their idols; as Pfal. 96.5.) into the fire : as David dealt with the Philiftines gods, 2 Sam. 5.21.

giving into the fire, for, casting into the fire; as Ezek. 15.4,6.
for they were no gods] Heb. they no gods, for, they were no gods: the pronoun for the verb fubilantive : as ver. 16. no gods, 2 Chron. 13.9. Gal, 6.8.

but the works of meas hands, wood, and flone, therefore they bave out the work of man manay, wood, and floor, increport they bette defreyed them.] So Pfal. 115.4. & 135.15. Chap. 40.19, 10. & 44. 12-17. Ir. 10.3,4. Dan. 5.4,23. He mentioneth those, the rather, of the baser matter, because those the enemy less regarded, and therefore burnt them; whereas they made booty of those that were of fluff more precious, chap. 46.1. See Jer. 43.12.

V.20. Now therefore, O Lord, our God , fave us from his bandl Heb. And now: as Chap. 36.5. hand, for power: as chap. 36.15, 18. do thou that for us , that their gods could not do for them,

that all the Kingdoms of the earth may know that thou art the Lord, even thou, on'y.] Pial, 83 18. Chap, 59.19. See ver. 16, thou, thou on'y: as, thee, thee only, Pfa. 5 1.4. the gemination makes the fentence the more vigorous.

V 21. Then If aich the for of Amoz fent unto Hezekiah, faying] Heb. And: as Chap 36.22. fent, in likelihood, by fome mellengers, that the King had fent unto him, as before, ver. a. to understand whether he had any further word of answer from God. See Jer.

Thus faith the Lord God of tiratel] So fliled here, in way of opposition to those forty gods, or other nations, as before,

whereas thou halt prayed to me against Semacherib King of Allyria] Or, it hat thou hast played unto me for, againft the King of Affi-ria, I have heard ! fo it is, 2 Kings 1920, and the word here used, though of more general extent in the use of it, yet in its original, having a notion of judicature in it, whence the ambiguity of it, Pfa. 106.30. fignifies properly, fuch a prayer, wherein a man, though in all fubmils and lowly manner, doth as it were debate the case with God, and plead the equity of that, which he fueth unto him for, Such are those of Moses, Num. 14.13.19. of Johnah, Joh. 7.7.9. fuch are divers in the book of Pfalms, Pfalm 7.& 10. & 13. & 74 & 88,& 89. & 115, and fuch is this of Ezekiah; and the word there. fore is very fignificantly here used; as also againe, Chap. 38, 2, Some joyne the words thus to the former, Thus faith the Lord God

of tirael, to whom thou half prayed. See the like lyntax, chap. tive being put for that; as chap. 22.20. or, even; as chap. 27.1. But

V.22. This is the word which the Lord hath Spoken concerning him: In way of answer to thy latter prayer, ver. 15-20. or, as some, This is the thing (word, for thing, as Eccl. 8.3.) that God commandeth, to be returned in way of answer, to him; but this seemes to be overftraitned.

strained.
conceining him] Or, against him, as Icr. 49.1.7.
The virgin the duschier of Zion hast despited thee, and both
Lughred there is form, the daughter of Jernfalem hash shaken hee head
at the? Or, the Firin, daughter of Zion, despiteth thee, and deviden
ther, the daughter of Jernfalem shaken the head at thee. Some understand the woods, as spoken, not of the Inhabiteants of Jeruslaem,
from ning and deriding Sennacheribabus of his Gossim and Georning
them, thus rendming the text, the hash dissiple thee, and moved the
O virgin, daughter of Zion, he hash shaken his head at thee, O daughter Touchall Bus there will be the his the the form to the the proposed. ter of Jerufalem. But the text will not bear it; for the pronouns are masculine, the verbs feminine.

wirgin daughter of Zion] Some suppose the term of virgin to be here given unto the city of Jerusalem, because the had not hitherto been furprifed or forced by any forrein power. But neither is that true; for Joath, King of lirael, took it, and pillaged it in Amaziah' reign, 2 Kings 14.13,14. nor doth it feem to be the true notion o this title, being given to other places, whereof that cannot be faid Howfoever the Jewith Criticks fay, that it is alwayes to be so taken where it is applyed to place or people. Others, therefore, would have it given to the Jewith people, the Inhabitants of Jerusalem as to Gods Church, which he had as a chaft virgin espoused to himfelf, chap. 54.5. Hof. 2, 19.20. 2 Chron. 11.2. Rev. 14.4. and had as great care of, as any man or woman had of a darling daughter. abiding yet under their wing, chap.49.15,16. Zach. 2. 5, 8, but considering, the same term is given, even by this Prophet also, to other people; as to Sidon, chap. 23.12. and to Babylon, chap. 47.1. I suppose, it would rather be rendred, damsel, a term given to those states as in beauty, bravery, stateliness, and delicacy, resembling a damfel of noble birth, and according to her parentage, curioufly edu. ated. But of the ftile, fee more, on chap. 1, 8, & 23,

daughter of Jerusalem] As before of Zion : for the place it felf, orthe linhabitants of it, as Jer. 1.13. Sion, and Jerufalem, the same, as chap. 1. 27. for as for those, that by the daughter of Sion, would have understood the people of the upper city, by the daughter of Ferufalem, the people of the lower city, it is over-nice; nor accordeth with those other places of the Prophet, where both termes are likewife uled, chap. 2, & 4,3,4 & 10,12,32. & 24.23. & 31.
4,5,9. as also is that of a learned Writer, who by the daughter of Babit, Zach. 2.11. would have understood the region or territory of Babylon, whereof Babel was as the mother, because inferiour towns are commonly called daughters, in relation to their mother city, Iofh,

shaken her head] Heb the head, as Pfalm 22.7. they shake the head: which yet is more fully, I falm 109,25. and Lam 2.15. they flate their head: and to is not amis here cendred, the flaketh her head: but then ber flould be in a diverfe character, to note a defect of the pronoun, as Deur. 25.12. and as ver. 23. As he fometime thook his hand, in menacing man er, at her, chap. 10.32. fo it all the thortly thake her head in from and derition at him: fee Jer. 18, 16, Mar.

at thee | Heb. after thee : When inflead of thine hands, wherewith thou bragged that thou wouldft do great matters , verfe 24. thou thalt be glad to betake thy felf to thine heels, and to turn thy back to her; a feeret gird at bis fhameful flight, ver. 37. 2 Chron.

thee | Sennacherib it is, whom he speaketh unto, but calleth not by his name, as not vouchfafing to name him.

V.23. 11 hom haft thou reproached and blashhemed?] Or, revited

and against whom hast thou exalted thy voice, and I feed up thine eyes on bigh?] Doft thou well know, and confider with thy felf, who it is, against whom thou dost so in olently advance thy selfe: see Exod. 5.2. & 9.16,17.

and] Or, or; as chap. 36,19.

exalted thy voice] In big words, and prefumptious language : though alluding, it may be, alfo, to Rabihakelis loud crying, chap. 36.13. Heb, the voice as chap. 13.2. a defect of the pronoun, as ver 4.21. fupplyed, chap.40.9. & 58.1.

lifted up thine eyes on high] A lofty look, a figne of an haughty heart chap.2.12.f e on chap. 10.12. otherwise, the phrase isused in no evil fenfe, Gen. 19.12, chap. 45.22.

even against the holy one of Ifrael | In blaspheming his name taunting his people, and traducing and difgracing his Annointed fo Exod. 5 2. & 9.17. Pfalm 2.1, 2 & 74.19 and 89.51. of the file given to God here, fee on chap, 1, 4. Some end the interrogation at voice ; and :cad the eft of the verfe , by way of enunciation : as thewing either wherein, or against whom he had carried himself so

the received reading feems the better, because more agreeable to the manner of our Prophet, whole common cultume is to express the fame thing, by divers notions, laid down in diffinet branches, the rame thing, by divers notions, rain notion in undirectionances as in this very argument, chap. 10.12. befides, that it fuited not fowell, to fay, thou exalieft thy voice, in that thou lifted up thine ore. or, the question, being of the former, to return answer to it by the latter.

V.24. By thy fervants hast thou reproached the Lord] Heb, B the hand of thy fervants : as Exod. 35.29. chap. 20.2. Jer. 27.3. it is 1 Kings 19, 23. thy meffengers. See chap. 36. 2. and veife 4, 14,

and haft faid] Or, in that thou faift, for that use of the copulative doth not amis here: see on verse 23.

By the multitude of my chariots, am I come up to the hight of the nountains, to the fides of Lebanon:] Or, With the multitude of my monutaints, to the part of Libraton! I Or, notice mutation of my chariets, thave with my chariots, not with my foot forces only, got over the highest mountaines that lay in my way, and I have brought them all fafe over the tops of the hills, notwithstanding the great number of them (a matter of no small difficulty) partly, by cutting out, and levelling of wayes for them, where the grounds were rough and rocky, (a practice alluded to, chap.40.3.4.) and partly, by felling or such trees as obstructed their pallage. So did Xerxes make way for his Army through Athos, in his expedition a. gainst Greece, Herodote, 1.7. Annihal over the Alps, into Italy, Livy, 1.21. Vespasian in his march towards Jerusalem, over the mountain of Judea, Joseph of the tenib may 1,3.c. t1, which mountains feem to be by the Allyrian also here specially intended, together with those is his way thither, and chiefly those about ferolation that cannot be seen to the same than t lem, that feemed to make the accelle thither the more difficult, Pfalm 125.2.

the height of the mountains] Or, the highest mountains, or hils; as Plal 95.4. and as afterward, the talnefs of cedars, for the talleft codars ; and the choice of fires, for the choiceft fires.

the fides of I.chanon One of the famoufelt mountains in those parts, mentioned, as one of the limits of the promifed land, Deut.3, 25.8 11.24.

and I will cut down the tall Cedars thereof, and the choice fire trees thereof ;] Or, I will cut down the talleft of his cedars, and the choiceft of his firres. Heb. tallnefs, as Chap, 10.33. Ezek, 31, 5, 10.) and choice : as Jer. 22.7 either to clear his way for his army to paffe, or to furnish him with timber, for works and lodging . See chap, 14. 3, the meaning feems to be, that nothing could, or should hinder him in his passage toward, and his approaches to serusalem, which he principally aymed at. Howfoever, as he threatens to hew down Lebanon here; fo God threatens elfewhere to hew down his Lebanon. See chap. 10.33, 34, and fo accordingly did, verf. 36. But the words may well be rendred, in the time paft, I have cut down, &c. and fo the next, I have entred, &c. as the foregoing words were; those ensuing, also, ver. 25. to run; for he seemeth in this whole pasfage to vaunt of what he had done.

and I will enter into the height of his border, and the forrest of his Carmel.] This pallage is somewhat otherwise read in the book of Kings, 2 King. 19.23, and the readings compared, will afford us the more light, whereby to finde out the right meaning of the text. What is here termed merom, that is, height, or high place, rather: as Chap. 26.5. is there called melon, that fignifieth an inne, Gen, 42. 27, Exod 4.24. or, a lodge, or lodging, Chap. 10.29. Let, 9.2, by both which terms, is, undoubtedly, the fame thing meant; and fonewhat it must be, about Mount Lebanon, or, appertaining thereun. to : and I conceive it to be no other, then the tower of Lebanon, finate on the Eastern fide thereof, with its profpect towards Syria, Cant. 7.4. called an high place; because it stood a loft, and washigh built, of purpose, to overlook the country before it: and a lodg, or lodging, in regard of the garrifon, that being a frontier place, was, for the security of the place, lodged in it: though it is not impro-bable, that the Allyrian might allo, in way of contempt, so term it; Dating that the entyrian might and, in way of contempt, a term as a place, in his reckening, of on more firength, or worth, then a forty lodg, in a park, or garden. See of lentialem, chap. 1.8. and of some other lands (Dapa-A.10. In both places it is faid to be the high place; or, lodge, of its end; (fo, rather then burds); for which the Hebrews have another word) because it is food at one end of the mountain, looking toward Damascus, the head city of Syria, that lay Eastward from ludea, Chap. 7.8. & 9.12. our English renders it, ladzings; as taken collectively, and intending not forme one, but fuch forts and holds as were on the frontiers thereabout fituated. for the better fecurity of the adjacent parts: nor is this interpretation altogether improbable: but admitted there, it should have been accordingly, high places, here; the words following, in both places the fame, are by divers good Interpreters, otherwife rendred, then our version bath them, nor, and the forest of his carmel, but (as the Hebrew points, though by the Iewes themselves, here not observed, lead unto, distinguishing between the two last words,) bis forest, and field or fruitful field: as the word is rendred, chap. 32.15. it is word for word in the Hebrew; and I will go; or, have infolently, in that then lift? We thise eye as high, or thou holf even gone, (exten up) unto the high place of the cad hereof, forth, field, lifted up thine eye as high, against the holy one of Israel; and to the or fertile field thereof; as as the had faid, having felled his trees, and in certain of even, in our version, thould be needless, which yet is founder passage for my army, I will march, or, have marched, with very frequent, ver, 16,20, chap. 41.12. & 43.10, 11,25, the copulation to his high garrifon tower, and fo through his forest, to the ferChap. XXXVII. terpreters here understand by Lebanon, the land of Judea, so called, fay they, because it is the highest ground in the world; (which what ground they have for I know not : but know it certainly to be untrue) by the tall cedars and fires, the great men of the land: as Chap. 2.13. by the high place, or ledging, the Temple, Godd welling, Plain 78. 69. & 132. 13, 14. as allo, that divers of our Writers tread in the fame track; some conceiving the land of Judah to be meant here, likened to Lebanon, for height and statelands; to Caimel, for tertility and pleasantness. Others, by Lebinon, understanding Judea; by the forest, the wilder part of it; by carmel, the manured; by the lodge, or inac, as they render it, Jenifalem: and that Jerufalem feems, fometime, to be in Scripture called Lebanon, or to be likened, at leaft, to it, appeareth, Jer. 22. 23. Zach 11.1. But that which I have before delivered, feems to me to be the genuine sense of this place.

V,25. I have digged, and drunk water | The text, 2 King. 19.24 V.55. 1 page argetts, and terran poster | The cext. 3 king, 15, 24, is foncewhat fuller, I have digged, and drank firmge waters; that, fprings of water, where none appeared, and which had beene formerly unknown. He boatleth of his power and policy, that could find out means, to furnish with water, such a numerous army, as emptied the pools, and dried up the rivers wherefoever they came. The Jewish Doctor, as he wideneth it too much, so, withal, he ex tenuateth it not a little, when he would have the meaning to be, I undertake no work, but that I finith; as thole, that wanting water, dig, till they find what to drink : of digging for water , fee on Gen. 26.18-22. Num. 21.27, 28. Plal. 84.6. and of furnithing with water, beyond expectation where none to be had, that where by God, at fundry times, hath manifested, and is wont to magnific his power, and his providence, and wherein this vain boafter profeffeth himfelt able to do ftrange matters; See Exod. 17.1.6. Num. 20.1-11. Judg. 15.18,19. 2 King 3.17.20. Nch. 9.20. Pfalme 74. 15. & 78.15,16, & 107.35. & 114.8, Chap.41.17,18. & 43.19,

and with the fole of my feet have I dried up all the rivers of the befieged places] As it his army had beene to great, that with their feet alone, they were able to dry up all the pools and rivers wherefoever they came; not unlike the Syrians vaunt of his forces , that never they came; not unner the systams variety in stories; that he brought men more then enough, with him, to carry all the duft of Samaria away in their fifts, I King, 20, 10. as allo to what the Greeks report of Xerxes his army, that they should drink whole rivers dry at a dinner. Juvenal, Salyre 10. See Herodote, lib. 7. and Juftine, lib.2.

juttine, 100.2.

milt the fet of myfett] as Pfal. 57.6, or, footileps, as Pfalm 85.

14. that is, wherefoever 1 fet footing, as John 1.3. 1 do with the multitude of men and beafts, that 1 bring along with me, drink all dry. So some of the Jewish commenters. But other of them, rether, I dry up all with the very tooting of them. And he speaks it, as if the rivers were dried up in a trice, fo foon, as he fet but the fole of his foot on them; as Jordan was divided and dried up fo foon, as the plants of the Priefts feet , that bare the ark of God , touched the water thereof, Joth. 3.15,16. For it feems to come far thout of the Affyrians boaffing, that some would have the meaning tobe, that he dried up great rivers, inclosed with high and throng banks: as Cyrus did Gyndes and Euphrates, Herod. lis. 1. Jer. 50 38. to make them fordable for his forces.

bave I dried up all the revers] As the Pfalmift, of God, Thou dri-

eft up mighty rivers, Pfal. 74.15. See Chap. 42.15. the rivers of the belieged] Or, fenced, or, inclosed. Heb, rivers of feffion, fiege, or, inclosure. See Chap. 19.6. that is , either fuch rivers and freams, as running belide cities, make them the more ditficult to beliege, and the better able to hold out a fiege. Or, sich waters derived from fome river, into pooles and enclosures, made for that purpole. Some lewish Criticks would by the word here ufed, underfland I gypt; because the name in Hebrew comes neere unto it: as it he should brag that he haddried up the rivers of E gypt , which God threatens to do, Chap. 11.15, but that another of them, not undeferredly, control of the whole passage; some render in the suture, I will dig and drick waters, and with the sole of my feet, dry up all the waters of the liege; as aiming at lerufakm , and the preparations made by them , to furnish themselves with water, expecting a fiege, Chap. 21.9, 11. and the comfes taken by them to keep his army from water, by obstructing the springs that might afford it them, a Chr. 32. 3.4. He boastest therefore, that their endeavours, in either kind, thould prove but loft labour; he would dry up all their flore, and provide water fufficient for his forces, by digging deep, and bringing of fprings to light, where none had ever been feen, or dreamed of before. And this fo well fuiting with the flory it felf, would not lightly be rejected. Howfoever the words be rendred or read, the scope of this his vain vaunting, is to imply, that no place had been, or could be able to hold out against him, who was able, by his power and policy, to overcome all difficulties, to level mountains, and dry up rivers, for the | 32.14. 1 Macc, 4.38. freer passage of his forces, and yet to furnish them, al o, with all negaliary provisions, where they were most unlikely to be

brought in varinting of his owne defignes and doings; now God the Affyrian never did. The note of farilitude happlyed, as yet 37.

tile fields that lie below it. I am not ignorant, that the Jewish In- turneth his speech again to him, controlling him for his fully. And as he told Ezekiah , that he could not but have heard, what his ancestors, the Kings of Allyria, and he himself also had done, ver. 11. So God demandeth of him, whether he had not heard from his Prophets, to whom he had revealed it, and by whom he had formerly published it, c. 48.3. That God had in his fectet counsel, defigned all those things to be done by his progenitors and himself, both concerning other nations, and concerning his own people, which he fondly arrogates to his ancestors, and to himself , Dens. 32. 27 Chron. 10.13. Whereas He and They, were all but Gods inftruments therein, and had never, without him, been able to do what they did. See Chap. 7.17, 20. & 10.5.6, 15. & 20.4. So many, both of the lewith Commenters, and ours. But divers other, go another way, reading the words, Hall thou not heard, that I long ago did it, or, made it, and, or, that of ancient time I framed it? Applying the note of time, not to the Allyrians car, but to Gods act & expounding the text. Some, of the works that God had formerly done for his people, fuch as the Aflyrian king, here, vaunted of, in making a pallage for them through the red fea, Exod. 14.21,22. and through lo:dan, loth 2.10.& 3.16. but this feems not fo probable. Others, of the city, and State of Terufalem, which he had founded and eftablithed, P.al. 48, 8. & 78.68, 69. & 149.2. Chap. 14. 33. & 22.11. And this feems very probable.

long ago.] Heb. after from. It is used sometime of place , 2 Chr. 6.15. Ezr.3.13. Sometime of time past, as here, and 2 King.19.25. to come: as 2 Sam.7.19.

how] Or, that: a defect of the particle, as Plal. 55.2. Chap. 10.

Thave done] Or, I made: as Chap. 44.1. & 46.4.

it] Or, this, as Pfalm 109,27, as having reference to the thing, either tpoken by Sennacherib, or done by God, Chap.41.20, or, ber, that is, the city of lerufalem. Of which before, yer.22 though not naming her here; but speaking of her, as the only her that God

regarded. So Ier. 33.2.
of ancient times] Heb. from daies of priority, or, antiquity; as cha:
33.7. that is, from eternity, fay fome, understanding it of Gods purpole, Chap. 25.1. In former times ; long fince , fay others, underitanding it of his work, Chap. 44. 2. For those lewish masters do but trifle here, that tell us of the Messias, and Ierusalem, made before heaven and earth; and of Tophet, made for Sennacherib on the fecond day of the world, See Chap. 30.33.

formed it] Or, framed it. The word is taken from the potters act and art, in framing of earthen veffels; ler. 18. 3, 4,6. that is, fay fome, decreed, determined, that it should be done; as Chapter 14.24,26. Afts 2.23. & 4.2. Eph. 1.11. 2 Tim. 1.9. 1 Pet. 1.20. As the potter conceives in his mind before hand, the fashion of that which he intendeth to frame. See Chap. 26. 3. & 29.16. Others, framed, and effected by mine own might, without help of nature, or humane art, or force; as Gen. 2.6, 8. Chap. 45.18. But as others; rather, formed, or, framed her. This city and State, the framer of the frame of the framer of whereof, he is in a more special manner, by this Prophet, oft faid to be, Chap. 43.1,21. & 44.2,21,24. and 64.8.

now have I brought it to pass, that thou floulds be to lay masse ced cities, into ruinous heaps What I formerly purposed, should be effected concerning those nations and cities, which I would have destroyed, that have I now done by thee, Chap.24.1,10,13. & 27. 1. & 26.5. & 27.10. Or, as others, reading the words, by way of interrogation, And now should I bring it to be laid wast, and fenced cities to be cuinous heaps? or, to be ruinous heaps, as fenced cities? Should I fuffer this place, which I fo framed, to be laid wast, and defroyed by thee, as it I had founded it to no other end? See chap, 45.18. and that thou thould do with it, or the cities belonging to it , as thou haft done with tome others , verle 18. See ler. 33.

have I brought it] Or, should I bring her to that pass? A perential

fense: as Chap 26.9.
that thou shouldest beto lay wast] Or, that it, or, she should be laid walt, Heb. and, (for that; as Chap. 16.12.) thou, or, it, or, she (tor the second person masculine, and the third seminine, or neuter, are in this form the fame) [Ball be to lay wast, or, unto vastities, or, depolations, (for some make it a noun as the like word, Pfal. 73.19. &c 74.3. or, that then [hourdeft be to lay her, or, it wast : for fo the words also may well be rendred; and the want of the pronoun is very rife, Chap. 31.5. ver. 22.

to lay wall defenced cities into viliaous heaps] That is, to lay waft; by bringing them, or by laying wall, to bring them, to vuinous heaps, To lay them wast in that manner, that they become ruinous heaps, A defective form of speech; such as ver. 18.

ruinous heaps] Or, heaps over-grown; to wit, with grafs, weeds; thrubs, and other like trath, as wast places are wont to be. So the word not eliwhere found, fave ler. 4.7. is deemed to imply, from a word of the fame notion of neer affinity with it. See Chap. 27. 10.80

defenced enjes | Ether of other nations, Chap 25.2. or, of Iudali and lerulalem; (fee ler. 34.1.) whereof, though he took many, yet he razed them not, Chap. 17.10. or, as the defenced, cities, to make this city heaps, (Pfal.79.1.) as fome other, fo lerved by him, which V.26. Half thou not heard long ago, how I have done it, and of on-tient times, that I have formed it? Hitherto was Sennacheria albeit the Chaldeans were afterward infered to do, M. 6.3.12. yet

V. 27. Therefore their inhabitants were of small power; they were over nice, and a nicety needless; not unlike the conceit of those difmayed, and confounded] Heb. And; as ver. 20. So read, it renders a reason why those cities were by the Kings of Allyria, so surprifed and ruinated, to wit, because the inhabitants of them had no power of hand, or courage of heart to withstand them: and there-fore they were so enseabled and disheartned, because it was God that brought that evil upon them: fo Exod. 23.27,28. Josh, 2. 11,12. & 5.1. Howbeit, it may as well be read, whose inhabitants. And they, for, whose; as, and he, for, who; Mal. 3. 1. compared with Mat 11.10. and so it proceeds to relate the condition of the persons, as well as of the places, that had, by the Affyrians, been

of [mall power] Heb short or, shortened of hand; as chap, 50.

they were as the grafs of the field, and as the green hearb on the house-top, and a scom blaffed before it be grown up] An extream weaknelle and feeblenefle; or a foon and fudden destruction, or both, by divers lively resemblances copiously described.

as] A defect of the note of fimilitude : very common in Scripture: that yet needed not to have been supplied, fave in the first branch. See the like, Pfal 11.1. Chap, 33.11.1 2.

the grafi of the field [Heb, hearb; as Deut. 32 2. fee Pfal. 90. 5 6. & 102.4,11. & 103.15. Chap.40.6. Mat.6.30. that is easily trodden down by the fact, not of wild beafts only, 2 Chr.25.18.but of the leaft, and feebleft cattle. See chap.26.6.

the green herb on the houlf-tops] Or, green tender herb; as it is rendred, Deut. 32. 2. Job 38. 26. or, tender graft; as 2 Sam. 23. 4. Prov. 27. 25. graft; fimply, Gen 1.11, 12. Job 6.5. Chap. 15. 6. Jer. 14.5. 27.15; g/ng; imply, den 1.11,12. Job 6.5; Chap15.6. JEr.14.5; hebig as here/pli3.13.r. i. Chap. 66.14. It is deemed, properly to fignifie the first putting forth of ought that springs out of the ground, asthe former; the same when it is come to some growth, as the green bed; so Pfal, 120.6.

15: great 16:79: 16 1:141, 149.0.

corn Maffed before it be grown up] Heb. blafting before flanding, as flanding, for, flanding corn, (of which defect, fee on chap. 17.5.) fo blafting, for, corn of blafting, that is, blafted. The abstract, for the concrete, as chap 35.1,7, the word most commonly is supposed to signific arable ground; for which purpose, a dry Soil is wont to be preferred before a moyst. It is here only used for blast ng, by the Hebrew Criticks therefore deemed, through the change of a letter, to descend from another root, that fignifies to blaff, Gen. 41.6, 23. and the word indeed used, 2 King, 19, 26. is apparently so Whence it is alfo manifeft, that either the Scribes pen flipt here in a letter, (the letters of either word being much alike) or that both words though differing in a radical letter, were used for one and the fame thing. Howbeit, a late learned Writer, retaineth the word here in that other fenfe, rendring it, as a land, or avable ground, before corn, to wit, to be fown in it, while it lieth fallow. But the other term here used, fignifieth properly corn, not as fown, or sprowing our, but standing; got to height, and expecting harvest and the parallel place in the story, requireth to take it the other

Ver. 28. But I know thine aboad, and thy going out, and coming in, and they race against me] I am well acquainted with thy doings at home, thine enterprises abroad, all thy counsells, all thy courses; and take notice of thine insolent carriages against

I know? Not, as I know the wayes of the righteous, by way of approbation, acceptation, and care to give a good iffue to them.Pf. 1.6. but by a general notice of them; in that they neither are, nor can be concealed from me, Pfa. 94.11. & 139.1.4, and by a foecial notice, also, that I take of them, in due time to deal with thee, for them, as, for them, thou deserveft to be dealt with, Jer. 17. 10. & 48.30. Hol. 3. Amos 5.12.

thine abod:] As Gen. 24 55. or thy dwelling; as Jer. 9.6. as we fay to one, that takes overmuch upon him; we know where you dwell, Sir: or, thy fitting : as Pfa. 1 39.2. Lam. 3.63. thine abode at home and what thou doft there, because opposed to butinels abroad : fo Deut. 6.7. & 11.19.

thy going out, and thy coming in] As Deut. 28, 6, 19. Pfalme

thy rage against me] Heb, thy raising up of thy felf (in a raging manner) against me : the verb is not found any where in this emphatical and reciprocal form, fave in this argument : the prepofition fignifying ufually unto, is used here for against, as Chap. 33.
11. el, for al, as]er. 47.5.7. & 50.7.26, 29. & 51.1. So in the next

V.19. Rectufe thy eage against me , and thy tumult is come up into mine cars] Heb. Thy raging; or, affing up of thy felf : as v. 28, the verb infinitive, for the noun.

thy tumult | The word here used, doth most usually signific tranquility, Job 12.5. chap.32.11. & 33.20. but here, and 2 Kings 19. 38. Into Hundra, as springing from another flock; whence the control has figures at tennal tensor of the filled onely from handler from the first forth of the ground, by grain and feed, the year before, the distribution of the filled from the first forth of the ground, by grain and feed, the year before, the first forth of the ground, by grain and feed, the year before, the first forth of the ground, by grain and feed, the year before, the growth of the growth

that would deduce the word in this fenfe, of noise and tumult, from that, of ease and tranquility; because cale and tranquility, is wont to breed pride and infolency, Jer. 48.11.

is come up] So Pfalm 74.23, the noife of thine adverfaries, the tumultuous noise of those that rise up against thee, goeth up continually. See 2 Chron. 28.9. Ezr. 9.6. Jon. 1.2.

into mine cars] It makes fo loud a cry, that I cannot but hear it. and take notice of it. So Gen. 18, 20, chap. 5.9, Jam. 5.4. See yer.

I will put my hook into thy nofe, and my bridle in thy lips; and I will turn thee back, by the way, by which thou cameft.] Because thou rageft and raveft on this wife, like fome great unruly fifth, or fome fierce wild beaft, or some head firong horse, I will take thee with my hook, or, I will ring thee, and bridle thee, and lead thee whither Hift; turn thee about, and make thee go the way thou wouldeft not, turn thee back from the place thou principally intendeft, and with shame and consussion return thee to thine own home, So chap,

hook into thy note] Alluding either to a fift hook, wherewith fint taken, are drawn which way the fifther-man pleafeth, Job 41.1. Ezek. 29.4. & 38.1. Amos 4.1. or to such rings as men put into the noses of bears and busales, to keep them in, and over-master them notes of bears and outlates, to keep little in, and over-matter them with, Ezek. 19.4,9. or, to a chaid, or collar, put about the neck of a dog, or fome other beath, with a cord, or leasth fallened thereune, whereby to lead him, as some of the Jewish Masters would have it. but the mention of the nofe, feems not well to admit it: and the most of them go to the first way; I should rather the second.

my bridle in thy lips] My bridle, or finfflle, or bit; as it's rendred, Pfa.32.9, where, from bridle, it is diffinguished; and the lew. ifh Doctors affirm it to be an instrument made of iron to put into beafts mouths, in thy lips, that is, in thy mouth; wherewith to rein and reftrain thee, and to keep thee within compais, as the rider doth the horfe with bridle and bit, whereby he hath him at command Pfa.32.9.& Prov. 26.3. chap. 30.28. Jam. 3.3.

and turne thee back by the way that thou cameli]See verle 34. V.30. And this shall be a fign unto thee; God now nurneth his speech from Sennacherib, whose dimission, or mittimus, he had now figned, ver 29, as his mission, and commission before, chap.ro.6, unto Ezekiah, whose faith to confirme, in the assured exspectation of of his speedy delivery, he confirms his prediction and promise of it, with a fign, though of a thing afterward to enfue, See on chap, 9.6. and the like, Exod 3.12. I am not ignorant, that some, both of the Jewith Writers, and ours, suppose, that Sennacherib should upon the report of Tirhakahes coming against him, withdraw his forces from Jerusalem, go forth to meet him, pals into Egypt, having spent two years in that expedition, return again to the fiege of Ierufalem, and receive that fatal discomsture there, and so it should be, a signe antecedent, not fublequent, to the main matter, to be thereby affured. But these things are spoken without any ground of story, sared, or other; nor seem to suit so sitly with the relation of the Pen men of Scripture, either here, or in the other holy records, 2 Kings 20, and Chr 32. See ver.36.

ye shall eat this year that which growth of it self; and the second year, that which springeth of the same, and in the third year, sowye, and year, and plant vineyards, and eat the fruit thereof.] A figne of this nature, God was pleafed to aflign them, not only thereby, to affure them of further indemnity from the Affyrian, and deliverance out of their present difficulties and distres, but to encourage and comfort them also, against those distracting thoughts, that might arife in their minds, concerning necessary provisions, for them and their families, when the fiege frould break up, the land being fo wasted by the Assyrians, and such spoil made of all, as by an enemy is wont to be, in a country that is not his own, chap. 1.7. for God hereby engageth himself, so to provide for them, that from hose very returnes of their land, that it should of it selfe yeeld, norwithstanding the havock that the enemy had made, and the want of liberty and opportunity to till and manage their grounds, they flould have food fufficient , both for the present yeare , and the

ye [hall eat] That is, thy people, the Inhabitants of Ierusalem and ludah, fhall eat, that is, have food fufficient to fustain them, as cha. 65.3. Heb. cating, a defective speech: for cating, ye shall cat: fee the like, cha 59.13.

this year] Heb, the year, as Ier 28.16. fo, the day, for this day; or,

o day, as ler. 1.10, 18.

that which growth of it scif? So is the word used, Lev. 25.5, 11. where it is enjoyned, that in the Sabbatical year, or year of cellation, or intermission, they should not till their grounds, nor prune their trees, nor reap the encrease of the one, nor gather the fruit of the other, but let all lie common, and eat out of the field onely the former branch, and, or cove, the cage of this granquilly, that is, time came, or what had been that year fowne, and the gathering thence arifung, or thereby produced; as Prov. 1.32. but this feemes of their fruits from the trees, that year drelfed, Lev. 25, 20-12. Now

hence some gather, that the sourceenth year of Ezekiah (for in that | rib never came himself, in person, to Jerusalem, though he sent men year it was that Sennacher binvaded Judea) was a Sabbatical year, and mullengers thinker. See Chap. 16.1.2 were and and that flould be the reason, why that year, they should seed upor and that flouid be the reation, why that year, they should feed upon such things, as the ground, unmanaged, thould yeeld. Others, that not this year, but the next, was the Sabbarical year; and that this year: being hindred from tilling and lowing, by the enemies invasion; and the land therefore affording nothing to suffain them, but what the ground of it felf yeelded; and the next year being a Sabbarical year; between the land therefore inhibited to ear, or fow make the state of the sabbarical year; but the law the where inhibited to ear, or fow make the sabbarical year. ground of it ten yecuteupsing the track year being a substitute year, wherein by the law, they were inhibited to early of fow ongly, they must for that year feed on that which sprang up, from what came of it self the year pass. Others drive off the Sabbatical year, one year further, to the fixteenth of Ezekiah, the hindrance from tilling and further, to the fuxeenth of Exchan, the handrance from tilling and flowing, fay they, being in the fifteenth, from the enemy; in the fixenth, from the law. To examine fit tally those differating opinions; and compute exactly the Sabbasical years, from the first observation of the sunce to the contract of the sunce the first of the sunce that the sunce the sunce that the sunce that the sunce that the sunce th which their land, untilled and unmanaged, should afford them o which their rand, untriced and unintraneged, income aftern them of it felf, notwiththanding the great wast that the enemy made of it, and the fruits of it, See Judg. 6.3.5.

that which springeth of the same] This to be the meaning of the

word, here used is generally, in a manner, agreed: howsever the Rabbines, some of them, add frivolous fables of fruit-trees, by miraele suddenly shooting up again, and bearing fruit, where the chemy had cut them down; and of corn, in like manner, where it had been burnt down by the enemy, as also, Popish Commenters, in favour of nurnt down by the enemy, as any, commented, at rather of their old Latin version, of their feeding the second year on apples, and the like, only. The word is no where else found, but here, and (with a transposition of setters, the like whereunto, is in other words

also observed) in 2 King. 19.19.

fow ye] Ye shall have liberty, without either impeachment from the enemy, or inhibition, otherwise, to sow, and reap freely, and quicely to enjoy the fruits of your lands and labours, Pla. 128.2.01 this ule of the imperative form, see on chap, 36, 16. The words imply a plenty of provisions, that their land then tilled, should afford them, with much comfort and cheerfulnels to be en joyed by them, Deut. 8. 7-10, chap.65.13. See chap.4 2. & 30.23-25.

V.31. And the remnant that is escaped of the house of Judah, shall again take role downward, and bear fruit upward [] From the promile of a bleffing more then ordinary, upon their land he paffeth to the like, concerning the State, and themselves; That albeit, they had been much diminished and impoverished, by the Assyrian invasion; yet those that remained of them, having escaped the Assyrian sword, thould thrive and presper; & the State that was thereby so shrewdly Maken, that it feemed ready to fall to the ground, should be fetled again, and reftored to the same, or to a better and more flourishing condition, then it enjoyed before those broils. See the like promise,

chap. 17, 6. and the complement of it, 2 Chr. 3.2.2.2.3; the remnant that is cleaped of the house of Judah Jikh. the escape of the house of Judah Jikh. that the thouse of Judah that remnants, or, is (Figh. 4.2. & No.20. Exr. 9.1.5. fall again take root] Heb. Jh. Il add to root, as ch. 10.20. & 5.2.1. to 18 for 16 taker 101, as ch. 40.24. [et. 1.2. a metaphor from plants ortrees, that being forely flaken, and loolned with violent winds, yet fettle, faften, and take firm hold again arther root.

downward] As trees, which the lower they floot down with the rost, become the more firme. See Virgil, of the efculus, a kind of

Oke, in his Poems of Husbandry, I. z.

bear fruit upward | Shall become so conspicuous like a tree laden

with fruit, that to other people abroad, their thirving and prosperity shall appear, Chup 4.2. & 60.21.22. & 61.39.

V 32. For out of ferulating shall go forth a remnant, and they that escape out of mount Zion; There shall be a certain number of people, who having escaped the Assyrians sword and hand, by repairing to ferufalem, and continuing there in facety, shall, when the fiege is broken up, and the enemy gone out of the land, return in peace to their former possessions, and wonted places of abode, and be settled again in them, See the like, Jer. 4. 5. & 34.11. & 37.11,12.

go out] Either to view the enemies camp, now left, and to gather the spoils of those that came to spoil them: so some, as Cha.33.23. 24. or, rather, to return to their own dwellings again, from which, for fear of the enemy, they had fled; and others of the city, to their lands and policifions abroad, which, for fear of the enemy, before, they durit not do, Chap. 33.17.

a remain! A finall company remaining, in regard of those mul-titudes that had miscarried in the troubles of the times, Chap. 1.9, & 10.21,12. & 17.6.

they that efcape] Heb, an efcaping: as Ch. 10,20. ver. 31. the zeal of the Lord of hosts shall do this.] This God will do, out of

the ceal of the Lord of holls final do this.] This God will do, out of a due regad to this own glory, and a fervent affection of fove to this Peoplet as Chap 9.7, ver. 35, E.zek; 36,5.
V. 33, The first, thus faith the lood, concerning the King of Affirm of the king of Affirm as in the next words, nato this city; but to is the particle tuicly allo, ch. 2, 2.2.
He final one come into this city] the unato this Lity; 2s Joth. 8, 5,

though it be uled alfo for into, as 2 King 7.12. but here rather, unto; he shall not so much as come at it, much less enter into it, and Surprize it, as he made full account to do. For the truth is, Sennache

nor shoot an arrow there | Nor thoot so much as an arrow into the city, to annuy, or hurt any there; or to strike down those, that, for defence, might appear upon the walls; though it is not unlikely, that his army lying before it, and neer unto it, would be exercifing of their archery. Heb. and he shall not: and so afterward thrice repeated.

archery. They, and he juntum. and dign much vehicular adding much vehicular and vigor to the fentence, no come before it with flitted]. Help with flitted in other than his army came thinker unarmed, or without hields for defence, will fivoral and weapons of offence only; but that either he fhould-not in perfon to prefent himless with his light of thield-beaters, (whereof, and the state of the ton to present times with its guard of interestance, which his for-ces, fo furnished to make any affault upon the city. Some learned, conceive by finelds, to be meant, here, a kind of military frame, confifting of a great number of thields joyned together, fomewhat like the tiling or thingling of a roof, by the Latines called tefludo; because their shield resembled a torte (es shell, under the covert where-of, being thereby secured against shot of arrows and stones, that might be cast down upon them, they made their approaches to the walls of cities besieged or assaulted. Or this see Livy, 1.44. Ammian, 1.26, and Vegetius, 1.2.c. 16. But whether this device were fo ancient, as these times, or no, may be doubted,

nor cast a bank against it.] So 2 Sam: 20. 15. or, mount; as it is

femetime rendred, Jer. 6.6. Ezek, 4. 2. fo the Chaldee here underfrands it : and the notation of the word may feem to carry it this way. For it comes of a word that fignifies to cast up : and it is uled, commonly, of the calling up of earth, to make a caufey, or call way: thence fo termed, Chap. 62. 10. of the ule thereof, in war, and fiege of cities, fee Hab. 1, 10, Howbeit, the Hebrew Doctors, (whom divers of ours follow, rendring it, nor d'scharge an engine,) affirm it to be an engine; such as the Romanes call balifia; wherewith they used to cast great stones, with much violence either against the walls of cities and forts befieged, or into the forts and cities themfelves: to this purpose pressing, Jer. 6.6. where mention is, of cutting downe wood to make such withal; and Ezek, 17.17, where tomers are joyned with them, from the tops whereof, they used to discharge them. Of the engine, fee Ammian, I. 23. and Vegetius, I. 4. c. 22. See of the like, 2 Chron, 26. 15. The word is here in the fingular number, as those, also, of arrow and fined, before; though collectively taken to make the speech more emphatical: he fould miller floor arrow lato it, nor come with flield before it, nor discharge engine arrow lato it, nor come with flield before it, nor discharge engine a gains it: and it is alwayes joyned with a verb, that signifies to pour out, which helps to confirm this latter opinion, concerning the right out with neighbor commit in that original from being lift up: its confluction, from the use of it, in that its original from being lift up: its confluction, from the use of it, in throwing, or pouring out stones and the like. See, besides the places already cited. Ezek. 21. 27. & 26. 8. Dan, 11.15, and there feems to be a defect in the phrase to cast, or, pour out the baliff for to pour out ftones with the balist ; as, to throw out, or shoot the bow, for, to shoot arrows with the bow P'alm 78. 9. Jer. 4. 29. our term of discharging, doth very fitly ex-

V. 34. By the way that he came, by the fame fhall he return | So verf. 29. A proverbial form of speech, having in it an intimation of some attempt, without iffue, or of labour in vain. He shall go as he came, and lose all his labour : as Jer. 14.3. But it seems here to import somewhat more; to wit an ignominious return. with some few scattered troops, thorow those countreys, by which he had mar-ched in great sate, with such a gallant and numerous army, before.

See ch. 10.8.8 ver. 14, 15,37.

and Bult not come into this city faith the Lord Jor unto: fee verf. 33.

The fame thing is repeated, and Gods own word again given upon it: the began with it, and conclude th with it, and firms to it, to give the stronger assurance of it; be aule it might from a thing most improbable, almost incredible, that Sennicherib, having so great an hoft with him at Libnah, not many miles from Jerusalem, and a puissant army before Jerusalem, yet should not so much himfelf, as come thither : for what ould be imagined, that should stay, or hinder him from to doing? And they much diminish the force and weight of Gods words, when they render them he shall not come into this city: besides both the prime and most proper use of the particle, and fhort of that, which the flory ir felf holds out.

V. 35. For I will defend this cuy to fave it heb I will shield, (for thereof cometh the word fhield, uled, ver 33. or, fence, (for thereof, alfo, cometh the name of a garden, as a place fineed, and enclosed, Cant. 4.4.) this City, to fave it (fee 2 Chr. 32, 22.) that which no other fence, without him, could effect. See Pfalm 5. 12. & 32. 10. Zach.2.5.

for mine own fake] In regard of mine own glory: which this in-folent variet endeavours fo to obscure and debale: so essewhere, I wrought for my names fake, Ezek. 20. 9, 14, 22, 44. & 36.21,22.

and for my feroant Davids fake See chap. 29. 1. & 38.5. To shew thereby his entire and constant affiction to David, and high efreem of him, in doing good to, & taking care of, the fairty and welfare of his feed, for him, Exod. 20,6.8 34.7. (fee Ruth 2.20.1 Sam. 22,22,23.2 Sam. 9.3.) and to make his word and promises good unto him, concerning the establishment of his house, 2 Sam. 7.11,15,26.

acto notes, reum.112,736.0 [00], [00] 1-08.2-3,06.42-77.8. [0] Ind., mol frequently, 2-5 am., 7, 8. 8. King, [1, 13], 36, 36, 8c the same promise and passage with this, 2 Kings 20,6 Ch.]3-6. N. 3-6. Thus the Angel of the Lord went forthyand flows in the Camp of the Alfyrians, an hundred and four force and five thous fund. The complement of that which had been more then once before threatments of that which had been more than once before threatments.

complement of that which had been more then once before threat-ned, Ch. 10.1, 16 18, 33,14.8, 41.45.8, 80.2,7-33.8, 31.8,833.23, 7hm] Thatis, as many Interpreters, fonce two year after the payer of Excision, and Gools promile, by Edy, concerning the deliverance of his people, ver, 3,5 For they fuppole, that Sennache-rib, having upon Trabalase timing agaid him, withdrawn his forces out of Judea, and spent two years in the conquest of Ethiopia and Egypt, returned back to Jerusalem, to renew the siege of it, and then received this blow, See ver. 30. But thefe be meer furmifes; for which no good record of antiquity, is produced: and the course of the relation being carried on in this manner, by a continued three, without interruption, both here, and in the facred hiftory elfewhere, 2 Chron. 32. 20, 21. feems not to admit any fuch distance between the one, and the other. Yea, the expresse words in the book of Kings, putteth the matter, in mine apprehension, out of all doubt. For the Pen-man of that book, or that part of it, where-in this flory is recorded, having related Sennacheribs first message, together with an army fent unto Jerusalem, from Lachith 2 King, 13, 17, the return of his mellengers, back from thence, unto Libnah, whither, from Lachish he had removed, Chap. 19 8,then the tidings brought him of the Ethiopians against him, ver. 9. and the tuning hodge in min of the Chaopana again thin, ver, 10-14, (all which multineeds be, before any expedition into Bthiopia, or Egypt,) Ezekish's prayer, prefently, upon the receive of the letter, ver, 14-19, and Gods gracious answer, by Esay, thereunto, ver, 20, ver, 14-19, and Gods gracious aniwer, by Elay, thereunte, ver, 20, 4h, fe fulsy spech immediately to prevent all middes in this kind, and excluding all conceits on ay long eldesy in the execution of what God, by the Prophet, had promiled, that it can to a plife in this might, that an Angel of the Land went out, ver, 33. What night, but the very next after the mediage, by the Prophet, fent from God! Thus the links of the flary are fo close claimed together, that there is not the fast gap, or that whet for any luck disjunction of time, to be forced in, without breach made in the chain it felf. In the Hebrew, both here, and there, it is, And as ch. 36,3,9,11

the Angel of the Lord | Or, an Angel of the Lord: not an evil spirit, as yet some; they are no where so styled: but one of those blessed spirits, that are of Gods fouldiery; which he is wont to make use of, as well for the protection of his people, as for the destruction of his and their enemies, Gen. 32.1, 3.2 King. 6.14-17. Pf. 34.7. & 68.17. & 103.20,21,Hcb.1,14.

went forth] From heaven, where thefe glorious Troops attend on Gods Majefty, Matth 18. 10. Luke 1.19.or, from the Lord, that fent him, 2 Chr. 32.21. See chap. 30.27. or, went forth, in a warlike manner about this work. For it is a military term, 2 Sam, 11. 1. Sec ver.g.and fo fome take it, Gen. 10.11.

and finate] With plague and peftilence, fay fome: as 2 Sam. 24, 15,17, so, not Berolus, as some mistake it; but Joseph the Jew, 1. 10,c.2. faith, that Sennacherib returning from the conquest of Egypt, found his army thus confumed with the peftilence: but that feems not fo likely, because the noysomenesse of such a malady, would have inteffed the whole country; with thunder and light-ning, say other: which is not altogether improbable, See chap, 30. 30. or, with an hidden combustion, that scorched and killed them.
See ch. 10. 16.17, which, say some of the Jewish Writers, did so confume their bodies to afhes, that neither the land might be annoyed with their carcafles, nor the people troubled with interring them;& yet neither burnt their garments, (no more then the fire did, that flew Aarons fons, Levit, 10.2,5) nor defaced their ornaments, that the people might enjoy their spoils. See ch. 10.16.8 3 3.22.

In the Camp of the Affrians] As fome, lying before Libnah, where Sennacherib himfelf, with a great party of it was, ver. 8. Others, fet down before Jerufalem, whither no small body of it had been fent to beleaguer it, while the refidue flayed at Lachifh, ch. 36. 2, there being nomention or probability of the departure of it, as yer, from thence; though it be not unlikely, that fome fuch matter was intended, had not this fudden blow prevented it : & here some proceed so far, as to particularize the place, where this blow was given; fome affirming it to have been in the valley of Jehoshaphat, 2 Chr. 20.25, 26.] oel 3.12. Others in the valley of Gehinnom, Josh. 15.8.ch.30.33. But these are meer uncertainties. I suppose the slaughter was made, as well in the one part of the camp, as in the other; as well in that be-fore Jerusalem, as in that also before Libnah. Nor was the distance of place between the one, 8c the other; inch as could impead the distinct of that execution, by an Angel, in an inflant, when as white for flort a fpace of time, an Angel, in iskellihood, flew all the fifth bon, throughout the whole had a gegyp, Compare Ch. 30-27, 30-32-with Inflant of place, 8 Exod. 12-32, 39, with 16-11-12-8 & 1 Cor. 10.10, what God is faid to do in the one, an Angel is faid to do, in the other because by the Ministery of an Angel it was don dec c. 31.8. an hundred so force fre thoufand] A great flaughter indeed,

as the meaner fort of them, that make up this reckoning, bu shorns, and his thicket, ver. 17. 34. for I cannot believe what fome of the Jewish Masters groundlessy gather from that passage in the Chronicles, that this whole number should consist only of the former. This story and remarkable pallage of Gods providence, the Devil hath endeavoured to obscure and deface, (as many other of the like nature, recorded in Scripture,) partly, by displacing of it, and partly, by blending of it with idle fictions of his own: this to effect, he hath made use of the Egyptians. who, therewith, to gain estimation to themselves & their idols, relate, that Sennacherib invading their country, School a Prieft of Victor, who was then their King, being upon fone digital deferred by his foldlers, and in regard thereof, in great diffrelle, betook himlelf to his idol, before whom having deprode his prefent condition, he fell into a fleep, wherein his god appearing to him, whiled him to arm field of the common his god appearing to him, whiled him to arm field of the common his god appearing to him, whiled him to arm field of the common his god appearing to him, whiled him to arm field of the common his god appearing to him. people, as were willing to follow him, & go out the next day against the enemy with the, & he should be fure to do wel enough. This or athe enemy with the gene indicate or the color of the colo finding themselves thus difarmed, they were ensoured to flye, and by the Egyptian (though raw) forces, sell many of them in their, flight, So Herodote, I. 2. from the reports of the Egyptians to him, when he was among them, by whom also he was showed an image, said to be was among them, by whom ano ne was there an image, in tope that Sethons, with a moule in his hand, and this motto adjoyned to it; Let men learn devotion, by looking on me. And thus, as Semander ib would have ranked the true God among heathen idob: as no more able to fave his people, then they were, those that served them so hath the Devil, by them, endeavoured to detract from him the honour of this admireable work, and to attribute it to their

and when they arose early in the morning, behold they were all dead corpses Heb and they arose and behold. The like syntax, see c. 35.4.v.7. when they To wit, those of the enemies party, that had escaped with their livestas 1 King, 20, 29,30 or the people of Jerusalem, that expedted to hear further of them,

behold] A note of admiration not without just cause prefixed, before the relation of fo fudden, and fo Rupendious a change. So in the prediction of it, ch. 10.33.

they were all dead copfes] Yet not all simply, but all in a manner: the main body of the army, and the most of the great ones: for some, with Sennacherib himself, escaped, See

V. 37. So Sennacherib King of Affyria departed] He was not de-ftroyed then, with the rest of his forces: God referring him as to be throyed then, with the rest of mostores. Soon testing the loffe, to fee the power of that God, whom he had fet fo light by. The like have fome deemed of Pharao, because he is not expresly mentioned, as perishing together with his Troops: Exo. 14.18.& 15.4. but we have lewhere, as well clear Scripture against Pharaohs escape, Pfal. 136. 15, as for Sennacheribs escape here, see Job 21.30.

Sol Heb. And:as ver. 8. departed | With fuch a forry remnant of his great army, as was

left,ch,31.8,9, and went and returned] with confusion of face, to his own land, 2

Chr. 32.21. especially being to pass thorow some of those countries, which he had formerly subdued, and in great pomp and state, mar-

which he had to meetly lubduced, and in great pomp and flare, mar-ched thorow before, See ver. 3, 49, bold, char, for fear of the fived, and dwell at Nincorb] the fivoug bold, char, for fear of the fived, he fled to; no where flaying by the way, as no where thinking him-felf in fatery, until the got thinher. See chap, 31, 8, 9, or, and fate down at Nintreh, a Sam.y.i. & 11.1, kept himlelf quiet there, and went out to war no more. So some of the levish Commenters, not amiffe: his loffe was fo great, as he could not foon re-cover; his shame such, as he had no list to look much abroad, See Chr.32.21,

Ninevel The chief City of Affyria, built there by Nimrod, Nephew to Cham, by his fon Cush: after that out of the land of Shinar, or Chaldea, where he was first feated, he had broken into the country of Athur, the fon of Sem; and is in Scripture conftantly termed Allatt, the ton of Sen and is in Scripture conflantly tenned Nutrevils, Gen. 10-11312, 2 King, 19.36. In 11.22 & 3.3,46.67. & 4.11.Nal. 1.1. & 8.3, 3.46.67. & 4.41.Nal. 1.1. & 8.4. & 8.2. 7. which name, a file [s Isonetime found in prophane Authors; as in Ptolony, 1.8.c. 6.Sect.5., and in Annuian, 1.18.c.9. Howbelt, the most Hillforians, both Greek and Latine, call in: Nutre and Manna, and report it to be so named, from a King of their name, who first founded it, which is directly centrally to the records of holy Wir. And indeed, who feeth not that Ninos, or Ninus, are no other then Ninevel, moulded into a Greek and Latine form? and it is not improbable, that the Ninus, they write of, was no other then Nimrod, for fome of them make him the first King of the Asyrians. See Diodore, 1.2.c. 1. who is faid to have been the fuft that, by war, invaded any neighbour

Chap. xxxvii. country; (ice Juftine, I. I.) which is as much in effect, as of Nim-rod, Moles reporteth, Gen. 10.10, 11. where the word uled, is ob-ferved to imply no lefs. Sec on ver. 36. Howbeir, the word Nineuch, may, to some, seem to come neerer to the Greek Ninuas, or Ningas, which they fay, was the name of their Ninus his son. See Diodore, ibid. c. 21. and from him, might Nimrod be deemed to have given Ninevelt that name; as Cain called the city that he built, by the name of his fon Luoc, Gen. 4. 17. if it could be made to appear, that Nimtod had any fon of that name. But it is more probable, that from the name of the City, the Greeks, at first, forged the names both of the father, and the fon. The like whereun to, both they, and other Writers are wont to do, when the names of cities and countries, are fuch, as they find no other certain, or probable ground of, to fasten them on some one man of note, or other, who fometime bare that name, that either founded, or forced them, and so became Lord of them; as by a multitude of instances might easily be showed. Nor can I therefore be induced to concur with that learned Writer, who prefuming, not Nimrod, but Chus, the father of Nintrod to be Ninus, supposeth, that Nimtod building this city, called it, not by his own, but by his fathers name Ninevel, as Ninaveh, that is, Ninus his habitation, or dwelling place fince, neither is it the manner of those oriental tongues, to put the governing word, after the governed; nor doth it appear, that either Culh, or Nimrod, were either of them, so anciently known by the name of Ninus. Nun, indeed, or Non, we read to have been the name of Johna's father, Exod. 33.11. Num. 13.9. 1 Chr. 7.27. and, Nia. or joinnes sunts, E. 2003, 33, 11, 1500, 11, 19, 1 Citt. 7, 27, and, Nia, for, a fod, or for iffue, we find, Gen. 21, 23. Job 18.19. Efay 14.24 but neither do we any where find Nia, to be a proper name of any one, or other; nor either Nun, Nan, or Nin, to have been the name

either of Cush, or Nimrod, or, of any of Chams posterity; and confequently, not of the first founder of Ninevels. V.38. And it came to paß, as he was worshipping in the house of Nisroth his god, that Adrammelech, and Sharecer his sons smote him. with the fword] Thus was he referved, as Pharao, in the flaughter of the first-born, Exod. 12.30, to see the deliverance of Gods people, and the defluction of his own; and then to be flain at home by the hand of his own fons, in the Temple of his god, who was not able to fave him, as the God of Ifrael had his, from the evil that he threatned, and had intended against them; who also had foretold this his end. See ver.7.

And it came to pass, as he was worshipping Heb. And he was bowing himfelf : as 2 Kings 5.18.

inthe house). The Temple, Sec on Chap, 15,2.

of Nissoch Of this idol, save in this story, we find no mention in Scripture; nor that hitherto hath been observed by those, that have made diligent fearch into the monuments of antiquity in this kind, elsewhere. It may feem to have been the Sun, whom, most of those Eaftern people, chiefly adored, under divers names, Ezek 8, 16, and may feem to have been so tenned from his circular motion, whereby he traverseth the heavens, between the two tropicks, from a word of that notion. Jer. 2.23. For as for the conceit of a learned Writer, who would have it to import a God of fost, or tender, slight; answering to the Greek Zeoco 4. 200, unto whose Temple, therefore, as to a Sanctuary, Sennacherib flould flee for fuccour; it neither hath ground in ftory, and is too far fetched; and as little probability carrieth that of another, who would bring Nifroc up to Rae, found in Shadrae, Dan. 1.7. which (faith he , but without proof) in the Babylonian language, figuifieth, the Sun. Joseph, 10. c. 2. calleth this idol, Arafie.

Adramaclee] The name of an idol, which these of Sepharvain adored, 2 King, 17.31, the word fignificth a magnificent King; both titles given to the true God, Chap. 33.21, 22.4 and their manner was, as to give unto their idols, the titles of the true God; foto impofe the names of their idols, on their children, or on those whom they would honor, and had in effects, See on Chap. 39, 1, Dan. 1, 7, 8

Shareger] An Affyrian name, composed of Shar, and Effer, from whom, it grew to be in use, also, among Gods people: as appears Zach. 7 2. Joseph in his antiquities, corruptly calleth him Seleman.

bis fons.] These words here written, are read, but not written, t King. 19.37, and are very remarkable, much conducing to aggravate the difmal end of this impious and infolent mifereaut, having his life taken from him, by those who had received life from him Divers causes, the Lewish Commenters relate of this their unnatural attempt and de gn; which, because they seeme to be but fabulous fictions, fuch as they are nothing sparing of, I forbear to rehearfe. See Chap. 33 1. Joseph faith they were his two elder fons; but without ground,

finate him with the frond That is, flew him; as Deut, 20, 13, See

and they escaped into the land of Armenia] So that the murther of the tyrant, by his own fons, for the prefent, went unpunished; no justice being done on them, for the death of him, that had unjuftly, him lelf, done so many to death. See Judg. 1. 5. 1 Sam. 15. 33.

Armenia] Heb. Ararat; on the mountains whereof, the Ark, wherein the whole flock man and beaft was enclosed, refted after its floting to long to and fro, when the deluge was abated, Gen. 8.4.

and Efarhaddon and his fon reigned in his flead | Of this Efarhaddon, there is mentioned also, Ezr.4.2. whence it may appear, that fometime after, he rene wed the attempts of his Anceltors, against the land of Ifrael, For he further emptied that country of its natives, by Salmanefer there left, and peopled it with some Colonics of his own, who there profess to have been brought thinher by him, therein profecuting what Salmanefer had in part done before him, 2 King. 17.4,24. and it is not unlikely, but it was he also, who after Exckials decease, by his forces, under the command of others, (for it appeares not, that in person he did it,) re-invaded Judea, took Manasses prisoner, and carried him to Babylon, which was, it seems, as yet subject to the King of Allyria, 2 Chr. 33, 11. But he is thought to have been the last of that Monarchy. Some suppose him to have been the fame with him, whom Ptolomy calleth Affaradinus; and the names, indeed, come very neer. Others would have him to be him, whom the Greeks call Sardanapalus; because the Assyrian Monarchy ended in him: nor are this name and that of Efar-haddon, much alunder. For Sardanapalus, is no other, then Efar (or Sar,)
-baddon pul, a compound of those three simples; the last whereof, pal, or, pil, or, pal, or, pal; (for they come to all one,) is found in those Allyrian and Chaldean names, (for it is common to both,) formetime fingle, as in Pul, 2 King, 17.19. formetime prefixed, as in Pil-efer, 2 King 15.29. formetime inferted, as in Nabo-pol-afar, mentioned in Prolomy; fometime annexed, as in Efar Haddon-Pal, or, Pul, whence Sardanapalus.

CHAP. XXXVIII.

Verf. 1. IN those dairs was Exchiab fick unto death.] This story, of Ezekiah's ficknefs and recovery, a remarkable monument both of the uncertainty of all outward prosperity, and how soon and studdenly our greatest joys may be blasted; as allo, of Gods, as well power, as pitty, in being able to bring back from the threshold of death, and so doing Plain 9.13. is recorded also, in 2 King 20.1-7. 2 Chron.32.24.

12. Chron 3.2.4. Interface and a finite property of the control of the chart of Gossnoule, ver. 22. Some of oils wound make it to be nothing therib's ablence, while he was in employment against the Ethiopians and Egyptians; concerning which, see on Chap 37. 35, from 2 Chion. 32.20, 22, and the reason they render is from ver. 6, where 2 Chron, 22, 20, 32, and the reason they tender is from the con-deliverance from, and defence against the King of Allyria, is pro-mifed: whereby it appeares, say they, that this fickness did precede that deliverance. But this may easily be avoided: for the promise there feems to be, and well may be, of a continued prefervation and protection, for the future. See on the place. Others, therefore, after Joseph the Jew, in his Antiquities, 1.10.0.3. hold, that this fickness befoll Ezekiah, thortly after Sennacherib's defeat, and departure thereupon. Nor doth the computation of Ezekish's years and reign, any way controll this. For in Ezekiah's fourteenth year. Sennacherib invaded Judea; and having received a lubmils medage and moneys, according to his own demand, it om Ezekiah, fent notwith-Honers, activiting to its own definition in Passan, the notwine Banding his Army, a great part of it, unto Jerufalem, luppoling it would be fuddenly, upon the very fight thereof, delivered up to him. This his Army had not long lien there, but that Rabihakeh, who at his access thither, had presently summoned the city, receiving no such answer, as he looked for, returned to his Lord, whom he found diflodged from the place where he left him;& upon tidings brought him of the Ethiopian Kings expedition, fending a letter back to Ezekiah, to try what might be done, before his Camp were broke up: and Ezekiah, upon receipt of it, feeking by renewed fuit unto God, that was from God, by the Prophet promifed, which, without longer delay, was the very next night performed. Now all this might very well have been accomplished within the fourteenth year of the reign of Ezekiah, especially if the invasion were made about the beginning of the yeare; but allowing for the dispatch of them some good part of the inteenth; and this fickness tollowing very thortly thereupon the reckoning of lifteen years enfuing, will well confift with twenty nine of his reign fully compleat, Of the phrase it self, see ch.4.1,2. Jer. 3.16,18.

field What kind of difease this was, is not certain: some deem it to be that which we call the playue. Thus much only appeares, that that it was some disease, accompanied with a malignant tileer, ver. 21. Much more uncertain it is, for what special cause it was, that God pleased thus to exercise him, about which, many are pleased to deliver their conjectures, some improbable; as those, who suppose it was to chastise him for not marrying before. But neither doth it appeare, that he was not before married; nor is any fet terme of time defined in the Law, at which men ought, in those times, to enter into that estate; nor do we read of any, that were chassled for leading a fingle life. Others, somewhat more probably, to keep him from being litted up, atter fo great, and fudden, and firange a dela-verance, that which mans nature is too prone unto fee 2 Chr. 26.16

Cor.12.7.) and Exchiah himfelf was, not long after overtaken with, 2 Chron, 32.25, or to correct him, for coming thore in thankful-nels, answerable to so high a favour; that which he was sometime and there, with Jehovah; and the Jews so tale it in their after found somewhat defective in, 2 Chron. 32. 25. or, thereby Further to refine him, and it him for fish thatours, as he meant further to confer on him, chap.1.3/2, Cor.4.16. Heb.13.1031.0 thereby to onur him, to depend conflantlyhop in him, and keep clofer to him; condidering what need he had of his continual fupults. Cor. 1.4.16. Lead. 1.6.10. and help confidering what need he had of his continual fupults. Cor. 1.4.10. Lead. 1.6.10. and help continual fupults. port, 2 Cor. 1.9, 10.0r laftly, to withdraw his heart and affections from the things here below, and to caufe them to mount up, and affire more unto heaven, 2 Cor. 5. 1, 2. And thefe, or fome of thefe, or fome other, not unlike thefe, might God have an aim at, in this passage of his providence : but which, or what, in particular, is no easie matter for any mortal man to divine, See Job 10.2, Rom, 11.33,34, and it is lafeft for us, therefore, to be sparing in defining

unto death] The disease being such as was deadly in its own na ture, Sec Joh. 1 1.4. Phil, 2.27.

and If ainh the Prophet, the fon of Amoz, came unto him, and faid unto him; Thus fault the Lord being fent into him from God not fo much to give him a vilit, as to deliver him the mediage hereafter

Set thine house in order] Command, Or, Give charge concerning thine house: as ch. 45.11. & 48.5. As if he had faid; make thy Will, and dispose of thine estate, that there may arise no question or controversie about it, after thy decease.

for thou [halt die, and not live] Heb. thou art dead ; no better then a dead man, as fure of this difease to die, as if thou wert already dead, So Gen. 20, 3, Joh, 3, 18, Kom, 8, 30. Yet a fecret refervasion there was, though the fentence feemed peremptory, to humble and to try him; as in that of Mineveh, Jon. 3.4. See Jer. 18.7.8, E.

die, and not live] As, live, and not die, Ezek. 18.21. and, not dy, but live, Pfal. 118.17. an emphatical form of speech, onely; not, as fome of the Rabbines fondly and falfly expound it; Thou Shall dy, in this world, and not live in the next.

V. s. Then H. zekish turned his face toward the wall, and prayed unto the Lord] Then, to wit, after this mellage delivered to him, and the departure of the Prophet that brought it. See on ver. 4. Heb.

turned his face to the wall] As he lay in his bed, not out of fullenne's and discontent, as Ahab, because he wanted of his will, I King, 21, 4. nor because he could not endure to behold the face of Gods Prophet, that had brought him fo fad a message, as Elifeus telleth Joram, 2 King. 3. 14. (for the Prophet departed, when he had done his errand) but, as some conjecture, because the Temple flood from his house on that side, toward which, they used in their private houses to pray, t King 8 35,48 Dan. 6. to, and so the Chal-dee Paraphrast expressly renders it. As others, that being sequestred from the company of those about him, and having withdrawn himfelf from tuch variety of objects, as might in his devotions diffract or diffurb him, he might with the more privacy, the more intention of mind, and the more freedom and fervency of Spirit, address himselfunto God. See somewhat the like, I King, 18, 41, and the cont: ary upon a diverse occasion t King \$.14, where it is rendred. and the King turned his face about ; and fo the word properly fignifies. They sweeve too much from the simplicity of the text, who by wall, would have the heart, here meant, because the walls of the heart are mentioned, Jer. 4 19.

prayed] Of the word here used, See on ch. 37. 21.

V. 3. And faid remember now O Lord, 1 befeech thee, how I have willed before thee in truth, and with a perfect heart; and have done that which is good in thy fight.] Thus Gods Servents, in an humble and modelt manner, dare appeal, even to God himfelf, for the King, 20. 5. that it might not be known and divulged in the city; fineerity and integrity of their hearts, and for their ferous care, and that a down of death had, from God, been pulled upon the fore-feduleus ends you, to pleafe him and to approve themselves 1 agn, which might have produced some evideous quences among leddleus indexour, to picale him and to approve timenteries; 14 kgs, which ingun have promised to which contains a more promised by the containing and their contributions the high pical any matter of merit in them, or of reward, de'ervedly for the fame due to them;)for they acknowledg all that they do, or can do, to be but duty, and die debt, Luk. 17. 10, Kom. S. 12. 1 Joh. 2. 6.) but in regard of his gracious promifes freely made thereunto, Pfal. 5.12.& 7.10 & 33.18,19 & 34-15,19,22 & 37.39,40 & 91.1-16, See Neh. 5,19.& 13.14.31.Pf.26.1 9.& 86,2.& 119 22,31,38,94.

Remember] So Nehemy, in the places above-cited; and the Pfalmift, Pfal, 25.6 7 & 18.32.& 89.5. Not that God can forget ought, much lefs any good, that is done by any, or for any of his, Heb. 6.10. but then he is in a special manner, faid to remember either person, or performance, when by tome act of mercy, or bounty, exhibited to the one, or for the other, he maketh it to appear, that he taketh notice of mindeth, and accepteth of either. So Gan. 8. 1 & 18. 29. & 30. 1 2.5ce the like,ch.37 4,17.

now] The fame word that was used before, ch. 36, 11. and might better be rendred, I pray thre, here, then there. The words run thus in the text; I befeech thee, O Lord, rem.mber, I befeech thee. For the word repeated, is with very little difference the fame, Ana, and Na, also, he beareth a loving and tender affection to his islue: and to and of the fame notion ufually; and there is the very fame thee more specially treading in his steps, 2 King, 18.3 chap, 16.5, See repetition found twice in one verfe, in the Hofanna, Plal. 118.25. ch.37.35. Jer. 13.13.8 17.25. & 33.17,21.26.

How Heb, that ; as ver. q.

I have walked Heb. I have made (that is enured, or acculto. med) my felf to walk I have fludioully and carefully applied my felf to to live, and to to behave my felf. So Gen. 24.40. or, I have constantly to conversed and carried my self; as Lev. 26.12. 1 San, 12.2.Pi.26.3.5ce of Ezekiah, 2 King. 18.5 6.

bifore thee] As in thy fight, Gen. 5 . 12. & 6.9. & 17.1. Pfal. 16.8. & 119.168.Luk.1,6,

in truth] In fincerity, 1 Sam. 1 2.24. 1 King. 2.4. with a perfect heart] Or, an entire heart; when the heart is not divided between God and the creature, or between God, and some falle God, but is entirely fet upon him; though a man may have his failings in fome things, as Ezekiah alfo, and fome others had to whom yet this commendation is given. See 1 King 8,61, & 11.4. & 15.3,14.2 Chron. 25. 2, whereas of some other, it is said, that some good things they did, but not with an entire heart, 2 Chr. 25. 3. See of Ezekiah, z Kings 18.6.

have done that which is good in thy fight] Heb. the good in thine eyes, as Jer. 26, 14 that which hath been acceptable and well-pleating to thee, and accepted of thee, 2 Chron. 29. a. as that is faid to be evil in Gods eyes, that he millikes and difallowes, Gen. 18, 10. 2 Sam. 11, 27.ch, 65.12. fo that is faid to be good in the eyes of God. that he liketh and alloweth, Lev. 10.19. Deut. 6.18. I Sam. 3, 18,

and Hezekiah wept fore] Heb, wept with great weeping as 2 Sam. 13.36. This grief of Ezekiah, thus manifetted, is supposed, to have proceeded, partly, from an apprehension of some displeasure, that God had conceived again him; in regard whereof, he should be taken away fo foon, and to fudddenly, after fo great a deliverance, as one deemed unworthy to enjoy the bletled truit and comfort of it, as befell that Nobleman for his unbelief, 2 Kings 7.2, 19, 20, partly, from a torelight and forecast of such danger and diffurbance, as might befall Church and State; much out of frame, both when he came to the crown; and much diftracted and disjoynted again by the late Invasion, should be then be taken away, before either were again well fetled; efpecially, since that he had then no Son to succeed him; and the want of an Heir-male (many, in regard thereof, taking occasion to pretend title to the Crown) might be a means of producing much distraction in the state: for his son Manalles, that fucceeded him, was, as yet unborn; as appeared by his age, when he came to the crown; for he was but 12. years old at his fathers decease, 2 King, 21.1, whereas his Father lived fifteen

year after this fickness, ver. 5.

V. 4. Then came the word of the Lord to Ifaiab; faying A speedy return of a gracious answer, agreeable to those free promise, ch. 58.

9.86 5, 24.

Then] Before he was gone out into the city, or unto his own house, while he was yet in the Kings house; for he was not yet gone out into the middle Court; or, as fome read it, gone out of, to wir, the Kings house, which had three courts within the unnost wall, or compais of it; one,next to the chief houle; another next the freet; and a third between those other two : (See I King. 7.8. & Jer. 36. 12.8 37. 15.) Which Efay had not yet entred, being fill in the firth, or at leaft, was not cone out of, when this mediage came to him, a King, 20.4. where the reading is Court; but the wising is Cuty, because, fay some or them, the Kings Palace was as a city, and the courts thereof, as the streets of a city. And they render this, as one reason, why God was pleased to return such an answer, by the same messenger, fo speedily, ere he were gone out of the Kings court, 2 surpence; and by the same mellenger, by whom he had sent the for-mer, to give the stronger assurance of the certainty of it; which might have bin more questionable, had the message come by any other; and that the fame party might to others abroad, relate jo ly together, both the one, and the other. So dealt he with David: he fent Nathan to him, at the fame time, ere they parted, both to convince him of his fin, and the hainousness of it; and withal, upon his humble confession and acknowledgment thereof, to assure him of

pardon,2 Sam. 12.ver. 12,13. Then] Heb. And : as ver. 2.

eams Heb was : as Jer. 1. 2.4.
the word of the Lord By a fecret infpiration, a meffage from Godras 2 King. 1. 15. & 3. 15. Act. 10. 19. & 11. 12. V. 5. Go, and fayto Hezekiah | Return or, Goback 2 King. 20. 5.

Heb.here. Going go:as Jer. 13.1.& 28.13. and fay Heb.thou fhalt fay:as ch.6.9.& 7.4.

thus faith the Lord, the God of David thy Father,] For whole fake

I have heard thy prayer :] fee ch. 37.4,21.
I have feen thy tears:] Taken special notice of them, and taken them to heart : as Exod. 3.7. see Pfal. 56.8. Though the Propher had neither heard the one, nor feen the othertyet God, in Heaven, had;

Pall 34.15.

behold, I will add to thy days officers Years I will not onely recovered the yeefent disease, so that thou shale be able, within three days, to go abroad again, x king. 29, 5. But I will over above that, aline unto three a leaf of thy life, for fifteen years lonatore that, aline unto three a leaf of thy life, for fifteen years lonatore that, aline unto three a leaf of thy life, for fifteen years lonatore that, aline unto three a leaf of thy life, for fifteen years lonatore than the property of the life. ger : fuch a favour, as we never read the like, afforded unto any other of his servants, though very high in favour with him. See Gen. 27 2. Pfal. 39.4 and no marvell, therefore, if it be usbered in with a note of attention, and ferious confideration : behold (fee ch.7.14 & a note of attention, and retrous commerciation: *constance city, 14 & 37.7.) and (caled being an uniful algrant, with an unwonted mixagen; 1) Who before had paffed, by my Prophet, a fentence of death on thee, ver. 1, Deut. 3, 39.1 Sam. a. 6.18fal. 68, 10. Hol. 6.1.

I will add Heb. I am adding : or, I am he, that will add : as

to thy days] That is, to the days, fay fome, that were formerly allatted thee in my fecret purpofe, Job 7.1.& 14.5. as if Gods counfels were not fixed, ch. 25.1 & 26.3 to the days; that in the course of nature, he might have attained to, fay others, but could not have attained, had he been given up to the violence of this present dileate, Job 15.32, Pf. 55.23 See t Sam. 26.10. but the meaning is plain, to

those years, that he had lived already.

Chap.xxxviii.

those years, man to tuse never arready.

fiften years! The one half, in likelihood, and it may be precilely, of the whole time of his reign! For this is, not without ground, deemed to have fallen out, about the fourtieth year of his age, and the fifteenth year of his reign: for he was full twenty five year old, when he began his reign: and full twenty nine he reigned, 2 King, 18. 2, 2 Chronicles 29. 1, fo that the fourtieth of his age, and fifteenth of his reign, are in part, at leaft, co-incident : In part, I fay, because they might have divers beginnings, and expirations accordingly. So that half the time of his reign, he enjoyed peace and tranquility, without interruption: fee ver. 6, 15. chap-

V. 6. And I will deliver thee, and this city out of the hand of the King of Affyria; and I will defend this city Hence some infer, that this fickness of Ezekiah befel him, before the diffolution of the Aflyrian camp. But of that there is no necessity, in regard of ought here Spoken. See on ver. 1. The promise before made to them, in the time of their diffres, by the Affyrian forces, chap. 37.35. is again here renewed, to give Ezekiah affurance, not of his life onely to be prolonged, but of peace and tranquility to be continued unto him, together with it. For Ezekish might have some doubt, left sen-nacherib, though having so great a blow given him: yet might in some space of time, recorer himself again, and either he, or some of his successor, might return to moselthim, and the state again, out of a defire to be revenged for the former discomfiture : and that after his decease appeareth to have been, in some fort, effected, 2 Chron. 33.11. Now this to meet with, and to cafe Ezekiahs mind of all fuch mildoubt and dread : God promileth to continue this his protection, both of him and his city : and to fateguard them, a gainst what loever power any King of Asyria should be able to raite, or make against either. That which Sennacherib made account was more then God could do, Chapter 36. 20. & 37. 10, 11. Ezekish prayed for, well knowing, that he could, chapter 37, 20, and God by promife engaged himself to do, for the prefent, there, chapter 27, 21, 25, for the future, also, here. See 2 Chron. 33.22.

V. 7. And this shall be a fign unto thee from the Lord, that the Lord will do the thing that he hath [hok-n] Ezckish had craved a fign for the firengthening of his Faith, verl 22, and the fign here mentioned, being put to his choice, 2 Kings 20, 8, 10. Thus is God content, in mercy and goodness, to comply with mans infirmity, and condescend to his weakness: and as the nucle leading the little child, to floop down to us , when the thort hand or arm of our feeble faith, is not able to reach to his, 2 Chronicles 32. 24 See Genefis 15. 8-18. Judges 6. 36, 40. Chapter 7. 11, 14. and

that the Lord] The pronoun relative, for the demonstrative par ticleras ver 3.

tictists ver 3, will debt thing] Heb nord: as Gen. 20. 10. & 21.11. V. 9. 8thold] See before, ver. 5. 1 will bring against the fluodow of the degrees, which is gont down in the Sun-dat of Abaz, ten degrees backword] Heb. I am bringing, or do bent again; as ch. 3.1. & 44.2 5. Jer. 29.3.4.
the [badow] Made by the Sun; and the Sun; consequently, toge.

ther with it:as in the next branch is expressed.

of the degrees] Marked upon the furface of the diall, to flew the progrelle of the Sun, and the procelle of the day together

which is gone down] Or, by which it is gone forward. See more hereof on the next branch,

in the Sun-dial of Abay | Heb, in the degrees of Abay, (that is, in the dial which King Ahaz, Ezekiah's father, had for publike use erected, in some onen place, about his palace, marked out with a hours, as those ten degrees made up. So he should return, not to his continuous marked out with a hours, as those ten degrees made up. So he should return not to his a morning point, but to his Z-mib, or meridian, where in Joshuak a day.

with the Sun; on whole motion the shadow with the progress, or the regress of ir, wholly depended; the particle may be taken the latter way, as well as the former; as 1 Sam, 1, 24,

fo the Sun returned ten degrees, by which degrees it was gone down] By the Sun, fome here would have underflood the shadow which the Sun made on the Dial; because it is said to have gone back by fo many degrees, as it had gone forward on Ahaz his Dial, And fome hence would infer that the course of the universe was not inverted, or altered; but the shadow, only, upon the dial; called here the Sun, as the windows are fo called, by which the Sunfhine is let in, Jer. 15. 9, but neither can it well be conceived, how the shadow made by the fun, flould go backward, or forward, without the fun ; nor could forraign people, in remote place, have taken notice of it, had no alteration been in the course of the universe, See chap. 39.1. nor is any fuch thing found, as is intimated in that place of Jeremys nor is it necessarily to implyed in the text, that the Sun went forward, or backward, on Ahaz his Dial, either here, or, 2 King. 20. 9-11, where there is no mention of the Sun, but of the Shadow onely. Though it be true, that the retrograde motion of the Sun, appeared by the shadow upon the Dial: for there may well be a transposition of the words in the text, as our English hath con-ceived it, or the text be otherwise expounded, as shall afterward

returned | Or, went back ; as is more fully before expressed, fo many degrees, as it had already gone forward. Which fome suppose to have been done in an inflant; and then the day so much longer then ordinary, by so much of it, only, as was already spent. Others are of the mind, and to the most, that the Sun went back in his ordinary pace, and then the day must be twice so much loager then ordinary : as much time being fpent in his return to the point, at which he role; as much more in his coming back to the point, from whence he had returned.

ten degrees] What space of time was by each of these degrees described and limited out, is uncertain. Some would have them whole entire hours ; ten of such twelve, as are mentioned, Joh. 11. and then should that day have been, if the Sun went back fud-9. and then morate that depth etc., if the bull well back liderly, two and twenty hours long; if an ordinary pace, (as they feem to hold) thirty we hours long. But against this is objected; Frist, that if it had been of this latter and larger frze, it had been longer them that, when the Sun stood still in Joshach's day; for that songer then that, when the sun troop turnin Jointains day; for that was no longer then two days, at most 3, a day of four and twenty, boint 3, 13, whereas this should be, within four hours, as long as three days; and yet of that day, it is faid, that there was none as three days; and yet of that up, a beither fize will fuit with the choice that Ezekiah was put to, of having the Sun go ten degrees forward, or backward, 2 King 20.9, 10. For if they wereen tire hours, the fun was already within two hours of fetting; and could not go, therefore, above two fuch degrees forward; nor by above two hours (which his going forward must do) hasten the night. Others, therefore, conceive these degrees to have been but half hours; and that is the opinion most received; and so the day should be of seventeen hours, if the Sun retired in an instant. And fo fome define it;or of twenty and two hours, (two only fhort of Jo-fhua's day) if he kept to his pace for ten degrees, that is, five hours of the day were path, what time this miracle was wrought. So that it was about their life hour compleat our, eleven. Ten degrees, that is, five hours were spent in his regress, and as many in his renewed pro-gress, unto the point from which he retired. All which put together, make twenty two hours. Yet there want not those, that allow each degree but a quarter of an hour, and fo enhaunce the number of argree has a quarter of an nour, and to emissione the number of the daily from twenty four to fourty eight; fo the day should be cut thorter by five hours, at leaft. But it is not very probable, that the day should be minted into fo niany small flireds on the Diall. The Jewish Doctors tell as, (but that is one of their tales) that the day was thortned, just fo many degrees at Ahaz his death, as it was lengthened at Ezekiah's re-

by which degrees it was gone down] Heb in the degrees, or, by the degrees which it had gone down. And according to our reddition of it, therefore, flould be a transpolition of the words in the text; by the degrees which; for, by which degrees. Some following the order of the words, as they lye in the text, render them, in the degrees : and expound them, in the Dial, thence interring, what above is related. And it is true, that in the foregoing words; the dial of Ahaz his fetting up, is called, Abazhis degrees: by a Synecdo. hical form of speech, whereby the part is put for the whole, because it consisted of a gaomon:or, index, and a table, or, plane, marked with those degrees, But the word is there without the article : whereas it ishere, as in the beginning of the verse, with the article pref x d : and is to be taken, therefore, rather for the degrees themselves, wherewith the motion of the Sun was measured, and discovered upon the Dial, And the words therefore may well be rendred, by the degrees which it (to wit, the Sun) had proceeded.

it was gone down.] This if we take the word flrictly, and under-fland it of the Sun: it should imply, that the Sun was then in his declination, and that it was past high-noon, or mid-day, so many hours, as those ten degrees made up. So he should return, not to his

dische flood fill, John 10.13. But this feens not fo likely. Some and removed, from place to place at pleafure, ch. 24. 19. Jer. 4.20. Lam. 2. 6.

Lam. 2. 6.

I have ent off like a reaser my life] He returned to the borrows a feendeth, as the Sun gets up, and afcendeth again, as the Sun de-clines and goes down. So the Initacle might commence from some part of the fore-noon, according to the degrees spent, and past, trom the Sun-rising. But the Dials seems to have been no mural, or vertical, but an horizontal one. And some of the Jewith Writers tellus, that it confifted of an halteirele, whereon those degrees were figured with an index, or flyle, fituate in the midft thereof; the shadow whereof, falling upon the verge of it, shewed, how, by degrees, the day went away. And to meet with such doubts, the plainoft way, is, to expound the word rendred, gone down, not frietly of declination, or descention, but of progress, simply considered, without any notion of afcent, or descent properly so termed. So ye may finde it used, Judg. 11, 37, & 15, 11, 1 Sam. 23, 6.2 Sam. 23, 21, 2 Kings 8, 29, Jer. 18.2, & 22, 1, and so it may well be rendred here, which it had paft; or, by which it had gone forwird.

V. 9. The writing of Exchiab, hing of Judab, when he had bin fick, and was recovered of his fickenffe! The Inferipeion, or Title of the endling Hymn, declaring the occasion of it; like that, a Sam. 2.2.1 Plaim 18. and 34. their Titles. The manner of Gods people, anciently, was, upon fome special favours received from God, to conceive, and compose solemn forms of thankful acknowledgment. See Exod 15. ludg 5.1 Sam 2 Plalin 18. 30. 34. Chap. 12. 8 25.

writing | That it might remain upon record, to posterity, Deut. 31.19,22. Pfal, 78. 4. 6. ver. 12. when he had been fick] Heb. in being fick : fo Deuteron. 4.46

was recovered of his sichnesse Heb. lived from his sicknesse; as

vcr.16,21. V. 10, I faid] I thought; I made ful account; as Pfal, 14. 1, &

32.5.8 39.1.Lam. 3. 18,54.

in the cutting off of my dayes When the Prophet brought me that melfage from God, that I mult dye, ver. 1. Then are things faid to be done, in Scripture, when, by Gods mellengers, from him, they are either promited, or denounced, Jer. 1. 10, compared with Jer. 18. 7,9.Hof.6.5.

culting off'] A borrowed speech, taken from the practice of Weavers, who, when their web is wrought out cut it off from the Loom, V.12--14.Lam. 3.54.

my dams | The time of my life, Pfal. 39.4,5.8 100,2,24. See on ch

I [hall go to the gates of the grave] As the gates of death, Pfalm 9. 13. & 107. 18. Of the word grave, here used a fee on over, that an end would be made of me; that I should not live, Chapter 5. 14. For what the Popish writers, here, some of them, prate of their Limbo, not far from hell-gate, wherein some of their own, also, here controll them, is ridiculous. I passed a doom of death upon myself; I looked for nothing but death, 2 Cor.

I am deprived of the residue of my years] Which I hoped to have lived, and in course of nature, might have done. So Pf. 55. 23. & 89.45.& 102.24 Heb. I am made to mifs the refidue of my years : fo fome; referring us to those places where the fame word, but in another form, fignifieth to mifs, or, be miffing, 1 Sam. 20, 18.8 25.7, 21. Or, as others, I am bereaved of the relidue of my years; affirming it to be an elegant term, taken from the use of the word in the Kedaren, that is, the Arabick tongue. They feem to firain a little too much, who would read it, the refidue of my years, is failed from me; though they produce the like detect of the particle, Jer.

V. 11. I faid] As before; v. 9.
I shall not fee the Lord] I shall not wift his temple any more,

among thole that there worthip, Pfalm 27. 4. and 42. 2. and

even the Lord in the Lind of the living Among those that survive, ch.53 8.Pf.27.13.8 116.9.v.19. He redoubleth the word Jahjiendred, the Lord; (of which, fee on ch. 26. 4.) to express his ardent affection to Gods fervice, and to intimate his delive of life, to that purpofe, v.22.

I shall behold man no more with the inhabitants of the world] fhall no longer converse with men here on earth, See Gen. 17. 49. Exod. 18.28 I despaired of life, 2 Cor. 1.8. The flate of persons deccased, is described, sometime, by others not seeing of them; as Job 7, 8. sometime, by their not seeing of others: so

V. 12. Mine age is a parted, and is removed from me, as a flepberds tent Heb, Mygeneration (as Jer. 2.31, Acts 13.26,)that is, mine are.) as ours render it)or, mine iffue, (my posterity, as others; be. cause he had no male-issue then see ch. 53.8.) or, mine habitation, (as Pl 84 10.) is made to go. (as Job 4. 21.) and is carried away from me, (in a forcible manner; as one is carried away), ata captivity; for fo the word properly fignifies, in this form no where elfe ufed, I am bereaved of my continuance, or abode here, by the violence of my difease; as one that is, in hostile manner, forced out of his dwel-Img place; it being as foon and finddenly thrown down, and I fe-

peech before uled, verse 10. taken from the Weavers practice.cuting off his web from the loom, either when the web is woven our, as usually; or, as upon speciall occasion, at some times, before it be finished. So again, ver. 13,13. His meaning is, as some, I have shortned my life, or provoked God to shorten it, by my fins, as Gen. 38.7,10. See ver. 17. or, as fome other, my life is cut off by me, that is, by God, fome occation, by me, given him fo to do, though the doing of it be fore against my will; as of Judas, it is laid, that he purchafed a field with the reward of iniquity, Acts 1, 18, though purchaled, by the Priefts, not by him, with the money wherewith they hired him, Matth. 27, 6,7. I suppose it is to be referred tather to his estimation and account of himself. I made no other actonis effimation and account of nimes. I made no other ac-count, but that my life would be focut off. I flood bring it fuddenly to an end. See ver. 10.2 Cor. 1.9. The word render, cut off, is no where elfe found in Scripture; (though in the Chalde Paraphraft, fometime) only a noun derived from it, that fignifish tutting off, Ezek, 7. 25. and the name of a beaft, chap. 14. 23.&

he will cut me off with pining fielach:] He, (that is, God) will cut me off; (as Job 6.9.) or, I shall be cut off; (the word being ta. ken indefinitely; 2s ch. 2.19. & 17.13. & 22.8, 19.) with pinney fite.
neff: fo fome, because the word cometh of a root, that significant, to attenuate : whence allo this name is given to the poorer and meaner fort of people, Jer. 40. 7. & 52.15. but others render it, from the thrum; because some lewish Criticks hold it, to fignific those thin and loofe threds, that hang dangling down at the end of the web; whence it is used also for locks, because they resemble such, when diffhevelled especially, Canticles 6, 7. and so the metaphor from the Weavers manner of doing, is still continucd.

from day, even to night, will thou make an end of me.] Heb. from day, unto night: that is, as forme, from morning, to even-ing, (as Gen. 1. 5.) thou wilt continually and unceflantly purfue me, untill thou haft made an end of me; or, this very day, be-fore night come, thou wilt dispatch me. See Job 4, 20. there is a pailage from perion to perion ; as chap. 21.10. & 25.5, 6. & 31.7. Amos 9.1. and some would have inserted, I faid; as ver.10, 11. but that is needless.

V.13. 1 receives.
V.13. 1 received until morning] Heb I fet, or put, or propounded to mysleft (as the word is ulcd, Vlal. 16 && 119.30.) I thought with in my felf, it like morning, or solving to the morning was, that is, as some expound it; I made account, over-night, that I might live until morning; a so their, stather, I made account, etche morning were 1. s.to an end.

that as a lion, he will break all my bones :] So most Interpreters take it, as a relation of what his thoughts were, and what he made full account of, that this would betide him ere morning were over. Yet some sender them; But as a tion be, or, it broke all my bones.
Whereas I had conceived some hope of holding out till the next day, my discase, or God by it, did so grievously handle me in the night, as if fome fierce lion had crufht all my bones to pieces : that that hope of mine was utterly datht and quailed. Of the similitude, see Jer. 50. 17. Lam. 3, 4. fore pains are by the breaker of bones of expressed, Job 7.15, Plalm 6.2, and 51. 8, Prov. 14. 30, and

from day, even to night, will thou make an end of me] See the fame, ver. 12. From this reiteration of the fame thing again, some gather, that Ezekiah was two days in this extremity; that in the former verse, is expressed his first days thoughts; in this, his seconds: But this observation is of no great certainty. It may rather intimate the fixedness of his thoughts, and the vehemency of his affection thereupon.

V. 14. Like a crane, or a fwallow, fo did I chatter: I did mourn as a dour] This, some apply to his prayers, as very quick and fliort, by reason of his pains. Others understand it of his speech, so suspend ed, with the violence of his difease, and the excelle of his grief, that he was not able to utter any articulate voice:as Pfalm 77.4, but this his prayer recorded, ver. 2, doth futficiently controll. The meaning feems to be, that his pains and grief, both joyned together, did wring from him fuch fighs and groans, in the bemoaning of himfelf, as might well be compared to fuch kind of noife, or mournful founds, as these Fowls, or their young ones, or their dams, when their young are taken from them, are wont to make.

a crane, or, a fivallow] The connexive particle is not in the text: in regard whereof, the old Latine make them but one Fowl, rendring it, the fivallows young, or young fivallow, and the Greek, likewile one only , a freatlow: but the defect of the particle, as well in the copulative, as in the disjuntive notion, is frequent. See chap. 5.6.& 17.6,14.& 27.7.& 18. 24. and that they are the names of two feveral Fowls, and both such as change their abode with the Seafon of the year, appears from Icr. 8.7.

crane] The word is Sus, or Sis, as the Jewish Criticks require to have it read, which howsoever most of the Jewish Masters assume to vered from it, as is a field, that a thephard fetteth up for his fletter, figndie a crane; some rendring the reason thereof, because it is a tall

Chap.xxxviii. name; Yet mere want not, whom I rather netern accord with) that conceive it, to fignite a nothing, to termed from her note, or the noife the maker, not unfitly expressed, by the word Sis. And the rather hereunto encline, because of the Egyptians fable of their Isis, that was turned into a swallow. See Plutarch, of Isis, and Ofiris, and Symachus here fo renders it.

a [wallow] The Hebrew word is Agur, or Gnagur (as some pronounce it) both here, and in Jeremy, not clearly (astome pro-nounce it) both here, and in Jeremy, not cle-where found, which fome of the Jewish Writers would have to be a finallow; some, lone of the Jewin wraters would have to be a france vice apie. Yet others rather suppose it to be a crane; which from the Oreck yastar 9, we so term, whereunto they are the rather in-Greek person, we to term, wherecomes neer it, but the Latine, duced; because not only the Greek comes neer it, but the Latine, Greek, comes in a manner full honde to it. And again, for that by a transposition of letters, in the holy language very usual, (see ch a transportion of fetters, in the most singuage very must, (fee th. 36, 16, 30.) it feems to come from the word Areg, or Gnaveg, that fignifies to bray, as Deer do when they want food, either patture, or fignifier to brity, as ther ao which they want rood, either patture, or water, Joel 1.120, to whose voice, which a cranes, rather them willows, telembleth, doth the Pfalmist compare his groaning after God, using the same term of either, Pf 42.1.

chatter | Aloud and apace, as those Fowls, in parting with, or miffing their young; or perp, as their young ones do, when they mifs their dam, or want meat. Of the word, ice ch. 8.20, and 10.14 and

mourn as a dove] So chap. 59. 11. Ezek. 9. 16. the mournfull and doleful tone, that Turtles and Doves have, is well known. See of the word, rendred mours, ch. 8, 20, Ezek, 2, 10, and of his mourning;

mine tyes fail with looking upward] Toward heaven, to God, for cafe and relief, 1 Chr. 20.12 Pl. 123.1, 2.

fail Heb, are exhauft, or fpent : as Job 28.4, ch. 19.6, a metaphor from irrest drawn dry, the vigour of them is walted; my fight failed, so Pf. 6.7, & 34, 10.8, 38, 16, & 63, 3, & 119, 82, 1123, Jbut fome of the Jewish Commenters render it, are lift mp; according to a word neer unto it, but rifing from another root, Prov. 26.7 this, if we ad mit, there needs no supply t but neither is the word any where found fo used; nor is that other word agreed on, so to signific, in that place of the Proverbs; nor dorn the root it comes from, fignifieto lift up, fimply, but to draw up, used properly of water, our of a well or pit, Ewola. 16, 19, alluded to, Prov. 20, 5.8. Plalm 36.1,3. compared alfo, with Pfalm 40. 1. I choole therefore rather, to flick to our version; only rend ing it, as the former; in the time past since yet failed, or were exhaust, with looking, or while I looked upward: a comprehensive, or complicated kind of speech, whereby we diverte notions are enfolded and wrapped up in one word. So Pf. 89.33,34 thou baft prof aned his crown to the ground; that is, profantd u, by calling it down to the ground; as it is afterward there expounded : fo ch. 14. 12. how art thou cut down to the ground; for, hewed down, and laid along on the ground; and ch.2.1.9, her Gods bath he broken unto the ground, for, hath he broken and cast down to

the ground. See further on v.17.

O Lord I am oppressed] Heb. it oppresses me; to wit, my disease: it is so strong upon ine, that it presses me down beyond my fliength, Pfalm 32. 3, 4. & 38. 2,4, 6, 2 Cor. 1.8. Here I fuppole would fitly be inferred, I fa'd; oft wanting, and fupplyed; as Nehem. 9.25. Job 8.18. chap. 22.13. and 26.19. See ver.

undertake for me] He compareth his discase to a Bayliff, or Serjeant, that, from death, as a mercilette exactor, had to attached him, and taken fuch hold on him, that unless God would be pleafed to undertake for him, as his bayl or furety, or to refeue him, at least, there was no means for him to escape. See somewhat the like, Job 17. 3.Pf. 119.112. where the fame word is ufed; yet fome render it, eafe me; and the word fignifies, indeed, tometime, to be freet, pleafant, or pleafing, Pfalm 104.24. Prov. 3.24.8 13.19. Jer. 31.16. Mal. 3,4. but never actively, to sweeten, nor any where, to relieue, or case. Others of ours render it, we ave me out; for because they find a word of the same samily with this, to be used for the mall these troubles of divers fores, threatning death, ch. 37.3. & 38. woof, Lev. 13. 51. and some allusions to weaving, went before, verle 10,12, they suppose the verb here used, may fignific to weave; and the former fimilitude therein profecuted; as if it had bin faid: though this disease would cut off the vveb of my life before it be compleated : yet Lord be thou pleased to weave it out still, and lengthen it to its due period. But this feems fomewhat too far as Gen. 27. 40. Pf. 92. 4.

V.15. What fhall If a; she hath both hohen to me, and himfelf hath done it | This pallage, Some, make part of Ezekiah's former complaint; but as checking himfelf therein, and intimating the fruitlefnesse of his complaint, and the unlikelyhood of speeding in his formerrequeft: as it he had faid: to what end do I thus bemoan my felf in vain, and frend words to no purpose; it is God that hath palfed a doom of death, and what he hath doomed, he will do : and there is no either debating the matter with him, or murnuring a-gaint him, or reftraining him from what he intendeth to do. So Job 9.12,32 & 11.10.& 23.13,14.Pf.39.9.c.29.16.or, to what end, do I feek to him, to undertake for me, when it is he himfelf that doth it? Bur others, at the fore going verfe, end his complaints, and relation, of his fad and for lorn con lition, and at this, begin his narration of Gods unexpected mercy and goodness to him, in

Foul, and goes upright, like an horse, who bears also the former revoking his former doom; returning a gracious mellage in the name; Yet there want nots, (whom I rather herein accord with) room of it, and, accordingly, accomplishing its mellage in the more words, in way of relating my then fad condition? like that of David, to Mephibotheth, 2 Sam. 19.29, Or, how can I fufficiently, in any words, expresse Gods goodness toward me? like that of David, to God, Psal. 106.2; & 116.12, & 139.17, 18 he hath both said, and done it ! both promiled me recovery, and accomplished what he promifed; 2 Kings 20.5.
he hath both fooken] Heb. and he hath faid, as Jer. 17.16.8 32.

unto me] Or, concerning me, as chapter 36. 7. cither concern_ ng my death, as fome, or, concerning my recovery, as others, ra

himself bath done it Heb. he bath done, with a defect of the pronoun, it aschap, 44. 23, though former to exclude any fuch tup-ply, bring in the pronoun exprelled in the text, after the verb which yet will not fo well do here: because the neuter, commonly, is femi-

Ifhall go fofily, all my years, in the bitteriefs of my foul] So those that understand the fore going branch, of the melidge, or doom, of death : I shall, hereafter, have no joy of my life: I shall go drooping all my life long. But this feents not to be his meaning For what hope, or expectation, could be leave, of living years, that despatred of holding out a day to an end ? See y. 12, 13. Others, therefore, render it, I will be thinking out this favour that God hath the wed me, all the days of my life, as long as 1 live, v.20.Pf, 34:1.& 116.2. or, 1 shall passe the rest of my life peaceably and quietly, after this bitter brunt isonee over, v. 6.ch. 39.8.

go fofty] That is, penfruty stay tome: as one apprelled with extremity of grief. So Ahab, 1 Kings 21.27.Or, foftly, that is, delibirately, or confiderately, faith a Rabbine, as menufe to do, that are ferioufly thinking on fome weighty matter,: (to which purpofe, the old Latine, I will recken up to thee) As minding Gods mercy herein on Lautie, 1 was required a one 1 of minding Obes nerry herein hered him, and earleffing to, or praising his name for the Same,Ori; rather, fofth; that is guietly, and chearfully as the word is wied, also, the same to the form of the same to the do, that march in flace, laith one; as a Nurfe, that leadeth a child gently by the hand, faith another, from the use of it, in the Talmudrather, as men are wont to walk leifurely, where they fear no danger of fur-prifall:contrary to the manner of those that are frighted, or postested

in the bitternesse of my fout] Whereof, verse 17. so Job 7.
11. and 10. 1. or, after my fouts bitternesse, when it is past, and Gone. So is the particle found used, Chapter 18.4. See Chap.

V.16. O Lord, by thefe things men live : and in all thefe things is the life of my spirit : so wilt thou recover me, and make me to live! That is, as those that admit this reading: By thy promises and performances of the fame, is the life of man prolonged, and mine ameng the reft, whom thou hast restored to life and health, Deut. \$. 3. Mat. 4.4. See ch. 64. 5. And this fenfe the words will very well bear. Yet they are by divers, divers other ways rendred, by fome, thus : Other men may live beyond thefe years, that thou hall now affigned me, but among them all the life of my spirit, by mitacle thus continued to me, hath this advantage above theirs, that thou wilt maintain it in health and liferthat is, in vigor oufnels to the laft. By others, it is thus read: Beyond those years, that thou by fome melfage, assigness them, men may live, and among them all, so may the life of my spirit be produced; and I hope, therefore, or entreat thee, therefore; that thou will yet, releive and quicken me. By others again, thuo all those, that hall live in time to come, beyond these years, shall the life of my short be made known, how thou hast made me to fleep, and quickened me : brought me to deaths door, and raised me up again. By some lastly to let pass the rest, In these, yea 1. Yet, doth the life of my spirit live : thou hast made me to fleep, (or, rather, recovered me,) and revived me. The former require too many supplements to make them up : this last, least of

by] Heb. upon: os ch. 3.5,6.or, beyond: as Job 22, 24.& 23.2.or, by,

men live Heb. they bue:an indefinite form of fpeech. in all]Heb.unto all: as most commonly: and so v. 17. or, in: as ch. 26.

the life of my fpirit] See Gen. 2. 7. Chapter 42. 5. Pfalm 104.

(o Heb. and: or fo:as Prov. 17.3.ch. 13.7.

wilt recover me Or, hast recovered me : restored me to health and ftrength: fo Job 39.7. is the word used; and as some also, Plalm 1.26, trength. 10 10 39.7. The word mediand assorted and grant 120.
2. Some tender it, thou half made m: to flerp understanding thereby, some, (as above) the fleep of death, Plain 13.3, some, natural reft; as if he had been diftempered, through want of fleep, which God had been afterward pleafed to afford him, Pfalm 127. 2. ler, 31. 26. but the word fignifies , fometime , indeed, to dream, Chapter 29. 7, 8. and fo most take it, Pf. 126, 1, never to

V.17. Behold | See what a fudden change here was. So Chapter 17.4.

for peace I had great bitternesses (01, upon my peace (as chap.30.6.)
or, ofter my peace, (as Jer. 9.3.1.) came great bitternesse. Not long
after my deliverance from those difficulties, I had been in by the
Allyrian King, and his forces, when I made account, that now I flould enjoy peace and reft, this grievous affliction then fuddenly furprifed me. See ver. 1. fo Job 29. 18. & 30.15. Ier. 8.15. & 14.19. for peace] That is, inflead of it, as Gen. 11. 3. or prefently upon it,

or after it; as Gen. 7. 4. Heb. unto; as Gen. 50.21, whence some would expound it, My bitterest afflictions became salvation to me; that is, they turned to my good, Pf. 119.67,71, Rom. 8.28. Heb. 12. 11, but the former feems the founder.

peace] Tranquility and prosperity, Chapter 48, 18, and 57.

great b.tterneffe]Hcb.bitter buterneff, or, bitterneffe bitterneffe, for abundance of bitternels, or, bitternels upon bitternels; grief upon grief: fo, justice justice, tor, exact justice, Deut. 16.20, peace peace, for, perfect peace, ch a 6.3. bitterness, for, matter of grief and vexati on;25 v.15.1 Sam. 22.2. Ruth 1,20, 21.

but thou hast in love to my foul delivered it from the pit of corruption.] Heb, and (for, but, as chap. 29. 13.) thou hast loved my foul From the pit of corruption a concile, or comprehensive form of speech, comprising two notions in one term; whereof, the one is expressed the other is suppressed by the other is suppressed by the other is suppressed by the other is such as the control of the pressed on the verticon, that the sense may be entire; so Pial. 118.4. the Lord answered me is largeness, for the Lord answered me, and fet me in a large place, or, fet me at large, enlarged me. Jer. 46. 27. I will fave thee from a. far, tor, I will fave thee, and bring thee back; or, in safety bring thee back from a far country; Acts 27. 44. they were faved to the shore, that is, they were faved, and brought, or, brought in safety unto the shore, so I Sam. 7. 2. they lamented after the Lord, that is, with lamentation, they looked or fought after him, 2 Corinthians
5. 2. Ye have not mourned, that he might be taken from among you,
that is, out of grief, or in mournful manner, endeavoured, or taken a courle, to bave such an one cast out of your society; as it followeth.

ple, Deut. 7. 7. & 10.15.& 21.11, and of them to him, Pfalm

my foul] For, me; as Pf. 3.2. & 116.7, 8. & 119.25.

from the pit] The grave, Plalm 30.3. & 103.4. the word here used fignifies as well destruction, as a pit; whence some ambiguity in that latter place; and that which is here called the pit of corruption, or consumption, is, Plal. 55. 23. called the pit of destruction; the same word being there used in the latter place, that is here in the former,

of corruption] Or, confumption. The word it comes of, fignifies to wall, and wear away, as garments, over long worn, use to do, Deut. 8.4 & 29.5. Plal. 102.26. ch. 50.9. it is applied to mens bodies alfo, and the parts thereof, Gen. 18.12. Plalm 32.3. Lam. 3.4. attributed here to the grave: because it wastes and rotteth mens bodies, as old clouts and rags rot, or, confumes them, till they be not; as the Pfalmift speaks, Pfal. 72. 7, where this very word is used; another term of the same notion, see ch. 10.25, where with that consumption, the Assyrian it, in wrath, threatned, from which, Ezekiah is here, out of love, delivered

for thou hast cast all my fins behind thy back] Thou hast no more minded, regarded, or taken notice of my lins, which might juftly have cauled thee to deny me this favour; then as if thou hadft caft them behind thy back; a borrowed speech, taken from the manner of men, who are wont to cast behind their back, such things as they lift not to look on, have no regard of, nor defire to mind, or re-member. Pfal 16.22.8 50.17 fee somewhat the like expressions, Pf. Memotr, Plas 16.22.66 50.17-see formers as the first experiments, Plas. 85. 2. Chapter 43. 25. I feremiah 31. 34. Micael 7. 19. we know the common by-word of the wallets, or, two parts of the wallet; the fore-part, into which we put other mens faults, and the back-parr, into which, our own. But we must fet our fins before our face, if we would have God to cast them behind his back, Pf. 50.21.

& 51.3. V.18. For the grave cannot praife thee, death cannot celebrate thee] The deceased cannot perform those offices any more, whereby thou are honoured; thy name celebrated, and the glory published and propagated here on carch, among the fons of men, Plalm 6. 5. & 30. 9. and 80. 18. and 88. 10-12, and 115. 17, 18, the grave, for, the buried; and death, for, the dead: as cir cumcifion, for, the circumcifed, Rom. 15.8. Gal. 2.9. Phil. 3.5. the fame thing repeated

cannot praife thee] Heb. will not, or, [hall not confest thee; as Pf.6.s & 105 1. Mat. 11.25. and fo ver. 19 the indicative form, in a potential notion; as chap, 26,18, fo in the next word, and the next branch. celebrate] Or, praife, thence, ballelujah: the first, and last word of divers Psalms; Psalm 106. & 146-150. Rev. 19. 1.4.6. they that go down into the pit cannot hope for thy truth] Dead bodies laid up in the grave, can neither fee, nor expect : neither take no-

tice of, nor look for thy faithfulnesse and truth, in the performance

mike me to live Or made me whole as v. q. or hept me alive; as Exod. of thy gracious promifes, Eccl. q. 4. 6.10.

they that go down into the pit] So the word is used, Gen. 37. 22,24.
Exod 21.33.ch. 14, 15.19, and why fome should here render it, a ciflern, I ice not : for the phrase, see Pf. 88. 4. Ezck, 26. 26. & 31.16.&

Chap. x xxviii.

V. 19. The living, the living he shall praise thee, as I do this day They that survive, and they alone can, and each of them should : the repetition is emphatical; as the like, Pfalm 51.4. & 76. 7. this being the principal end to which men flould live, and for which they should defire life, Pfalm 80. 13. & 102.21. & 115.18,28. and 119.17,88, 175.Rom.14.7,8. Phil.1.20,21. See

as I do] A defect to be supplyed, from the former branch: as I now praise thee; as Job 14. 5. 2 Chron, 10, 11. Chapter

the father to the fon fhall make known thy truth] To transmit the memory thereof unto posterity, Pf.78.3,4.& 145.4. Joel 1.3. The fyntax is, as 2 Sam. 3.30. Jer. 40, 2.
thy truth] Thy faithfulness in the performance of thy promises as

v.18.Pf. 25. 10.

V. 20. The Lord was ready to fave me] Of his readinels, fee v. 4. Heb. The Lord to fave, a defective form: as, the ears of the peopel were to the book, Neh. 8.3. and, thy fervant to thy fear, or fervice, Pfalm 119. 38. that is, attentive to the one, and devoted to the

therefore we will fing my fongs to the firinged instruments, all the days of our life, in the boule of the Lord] As at prefen the days of our life, by his Hynn, penned to that end, on purpose is the doth, by lotenn promife, further engage himself to edo, as well in publishe, as in pivates, as long as the lyterition Pfalm 34.1. & 104 33. The memory of Gods mercies should abide with us, when the act of them is over : as the fent of the civet doth in the box, though the civet it felf be gone, Pfalm 105. 5. and 119. 93. &

therefore Heb. and foch 37.20, 26.
we will fing my fongs to the Stringed instrument Heb. we will hand my hand instruments.

we He fpeaks in the plural, as men of fome note and repute do. there, ver. 13 dec here, before, ver. 14. and affect, v. 1.1 and v. 1

will fing] The word properly fignifies to handle, or play upon such an instrument as is managed by the hand. See on chapter

my] Because more specially concerning me : or the song fung to them, composed by me though some suppose the jos here, to be no pronoun, but a paragogical production of the word only, and then there will be no my, in the text. See somewhat the like, Jeremiah 22,14. Lamentation 1,1, and Pfalm 50, 10.10 Hab.

stringed instruments] Or, hand-instruments, rathersfor the word is more general. We find in Scripture, their ancient mufical inflruments reduced to two heads, the Nechiloth, Pfalm 5, and the Neginoth, Pfalm 6. the Nechiloth, were wind instruments, such as were managed by wind, or breath, as pipes, siles, slutes, trumpets, cornets, and the like: so called, because they are pierced, or bored thorow, and made hollow, to receive and transmit the wind, or breath, that produceth the found. See ch. 2, 19. & 30.29. The Ne inoth were hand-saftruments, such as were managed by the hand, not the ftringed only, whether touched with the fingers, as lute, and harp: or ftruck over with a quill, as the cittern, or with a bow, as the viol, but fuch, allo, as are shaken to and fro, as the cymbal, or beaten, whether with hand, or flick, as the timbrel, fo called, from the fore mentioned word, that fignifies to touch, firite, or play up-on any fuch kind of influment, whether without fong, or finging thercunto, 1 Sam 16 16,17, 23. & 18. 10.8 19. 9. 2 Kings 3. 15. Pfalm 68.25. and the word here used, is sometime, therefore put for a fing, that is lung thereunto: as Job 30 9. Plal. 69. 12. 8 77. 6.Lam. 3.14,63, which may help to justifie our version, that here so rendreth ir

all the days | See on ch. 1.1. no day should pass over his head, without some mindfulnelle of this mercy, or, so long as he lived, he would be praising God for it, so oft as he should have occasion to repair to his house, Pf. 145.1,2.

ins nonic, r.1.14,5.13...
of our left fee before, me will fing,
nthe boufe of the Lord/The Temple: as Chap. 37.14, which he
defined health to repair to, ver. 22. he would praise God for it, as well
in publike, as in private, that others might be afteched also with it,
receive foritual good by it, be incited to ferve God, trust to him,
and depend on him, with expectation of the like fixecess and that as many had (no doubt) joyned together in prayer for him, so many might return peasie to God with him, and in his behalf: this being the end of holy affemblies, as well to bleffe God for benefits received, as to feek him for them, Deuteronomy 16,15.2 Chro. 20. 26.28.Pfalm 9.14. and 22.22,25. and 34.1-6. and 40.10. and 66,13-15, and 111,1, and 107, 32, and 149,1, and 150,1,2 Cor.

V.21. For If sigh had faid] The Hymn reported, the Penman of

Chap.xxxviii. this part of the book, whether Elay himfelf, or any other, returneth again to the story, annexing two passages of it, not before specified in this vertex and the next. Heb. And If aiah faid, but well rendred, bad faid: 25 the like, Gen. 1 2. 1 because done before his recovery, and the hymn before related, penned by him thereupon, v.9. See & Kings

104. No doubt, by Gods direction and appointment,
104. No doubt, by Gods direction and appointment,
104. The take a timp of figs, and lay it for a plaifter upon the boil
105. Whether this plaifter, according to Gods appointment, by the Propher preferibed, had any power or vertue in it, to help forward the
105. The power of the property of the pro oure intended, is much questioned. Some think that it had not no more then the clay, that our Saviour tempered, to open the mans eyes with, that was born blind, Ioh. 9.6, 7. used, only to intimate the cure, and to enhannee the miracle, the cure being accomplished by fuch means, ashad, of themselves, no power to produce it. Others suppose, that it might have some natural power, to put forward the thing intended; for that they find in good Authors, that figs are held ufeful, either for the diffolving, or ripening of swellings; and those also, that are with some malignity accompanied. See Cel fus.lib. f.ch. 28.& Pliny, lib. 23. chap. 7. Against which, some except again, that figs are deemed to, where no ulcer is, as here there was, again, that figs are decuned to, where no ulcer is, as here there was, but whether any luch efficacy were in the plainfler, or no, certain it is, that the cure was miraculous, and the effect, in a way, extraordinary, the Efficial brought to low, by for violent a dielac, as white diederibeth is, yet. 13, 14, and an ulcer of that malignity, thould with the of 60 flight are remedy, be for saifed up, and the violent flight is the thould be able within three days, not to tife from his vered, mat ne mound be able within titree casys, not to the from his bed, or fit up only, but without danger to go abroad, a Kings a.o.f. God would have him, and others, hereby, learn, not to neglect the means, when God either enjoyns, or affords them, for their good, corporal, or spiritual, that they may not by tempting him, bereave themselves of the benefit that they might have reaped by them, See 2 King.5.10-14.Mat.4.6,7.& 22.4,5,8.Luk.7.29. & 14.16-24.Act

lay it for a plaister upon the boil Heb. bruise it (for so the word sig nines, Lev. 21. 20, found in no other place of Scripture, but here, and there)upon the boil, bruige it upon the boil, for bruige it, and lay it, or lay it bru'zed upon the boil. 30 Prov. 26.7 . can a man take fire (for take, and carry, or taking five, carry it lia his bosome, and ast be burnt and Prov. 25 22, where the very same word is, compared with Rom 12.20. So shall thou take coals of sire) that is, take, and heap, or lay, or having taken coals, heap, or put them) upon his head. Of such concife language, fee before on v. 14.17. It is more fully expressed, 2 Kings 20,7 they took, and laid.

it] The lump, Or, them; the figs: the same defect is, I Kings 30.7.

woon the boil Or, ulcer: one of the plagues of Egypt, Exod. 9.9-11. Sce allo, lob 2.7, 8.

and he [hall recover] Heb, he [hall live: as ver.9. fo Num. 21.8,9. this heweth, that this was done by direction from God. Otherwife, the Prophet could not have thus enfured the successe of it. The complement whereof, after the thing done, is recorded, 2 Kings.

V.22, Hezehiah alfo had faid] Heb. And Hezehiah faid, fo before,

what is the fign] Or, what shall be the fign ? as it is rendred, kin. 2.8, what fign may I have of the certainty of what thou telleft

that Ishall go to the house of the Lord?] To wit, fo fuddenly fo that I past get one nogle of the Lower 1 1 lower, or inductivity of from, being in 6 low and weak condition, as now 1 am; for the promifie of God was, that is should on the third day, go abroad, and repair to Gods hould, 2 king, 2 co, 5, and the fame is repeated in craving a fign, 1 kings 10.8. So that the fign feemes to have been defredant for much to feat the leafe of the enfuing term of his life, as the fudden recovery of his health; which feemed to him, a thing fo strange, and in a manner incredible, that he defired to have it, by fome fign, enfured to him: the rather, in likelihood, encouraged to make that request; because God, of his own accord, had before given him a fign to affure him of delivery, from the King of Affyria, ch, 37.30. And that learned man, that would have the word to be underflood, as spoken not by way of request, but in way of wonderment only, what a miracle will this be, that I shall go to the Lords house; confidered not the course of the flory, whence this is taken: and is controlled by the Prophets answer there recorded, 2 King. 20.9.

go up To wit, within these three days, 2 King 20.5,8 go up, as, went up,ch.37.15.

to the house of the Lard] The Temple : as Chap. 37. 15. His first journey, upon his going abroad, was to the Temple: partly, to publish his recovery, and to make it known to the people, that hung in fulpence, uncertain what was, or would become of their King, whole continuance with them could not, but be earneftly defired by the Better part among them:but principally, to praise God, in pub I ke, in the speciall place of his solemn service, and in the face of his people, therein joyning together with him, it being one main cause, for which he desired lite, and health, See v. 20. So Ps. 27. 4. & 42.1, 2, 4 & 84.2.& 122.1.Ezck.46,2,10.

CHAP XXXIX.

Verl. t. A Tihat time Merodach Baladan, the son Baladan fing of Babylon, fent letters, and a present to Heze kinh J This Rory is recorded allo, it kings 20.12-19, briefly touched with forme affperson upon Ezekish, concerning it, i. Chr. 32.25, 26.31. It is here instructed to make way, and give some light unto some enting Prophecies, concerning the Babylostan captivity, and the deliverance from the fame.

At that time Shortly after Ezeklahs recovery, 2 King. 20.7.
Merodach This was the name of one of their idols, Jer. 50.2. As it

was an usual thing among Gods people, to insert some of Gods titles into the names of their children; to the manner of the Heathen people, was to impose their idols names on their sons, favourites, and tollowers Hence Merodach, here, and Evil-Merodac, 2 King. 25. 27. See Dan. 1.7. & 4.8. As alfo, Rom. 16.1. 14, 15.1 Cor. 1, 12. Phil. 2.25. Thell I. 1. His name at large is supposed to have been, Merodat-hen pad, whence Mardohempad, in Ptolomy. So his idol, Merodach should be but a part of his name; as Nebo, another of them. ch, 46. 1. of his fathers, or as fonte his grandfathers; Nabo nat far, of his fons, Nabo-pol-atfar; and of his fons lon, Nabu-chadnat far. For that learned man feems to be miltaken, who conceives this Merodach, to be Nabopolajar, who understanding that so many degrees the Sun went back, in Ezeklah's Dial, began thereupon to divide the day into hours. Nor do I finde, where the Author he cites, faith ought of the latter; and he is expresly against the former. might add, that this croffeth the relation of the Rabbines, of Merodaes being accustomed to eat the third hour of the day, and then fleep to the ninth, and that on the day that the Sun went thus back, he found it morning fill, when he awaked. But the one feems to be as Authentick as the other, He is called Berodae, 2 King, 20.12. when ther by a flip of the Scribes pen, the letters being much alike : or by a change of the letter, in common speech, is uncertain. But so Dimon sor, Dibon, ch. 15.9. Andthis mans nephew, as is supposed, commonly called, Nebuchad netfar, is in Jeremies Prophecies, oft termed Nebuchadretfar, Jer. 25. 1.9 & 37. 1. & 39.1. Some would have Merode to be a common name to the Kings of Babylon; as Pharaol, anciently, to the Egyptian Kings, and Ptolomy, in latter times, Candace, othe Ethiopian Queens Acts 8.27. and Cofar, to the Romane Emperors, Ad. 15.10, 12. But hercof is no great probability, nor any good proof made See on Jer. 50.2.

Baladan] So called, by his fathers riame, then added, it may be, to the former, when he came to succeed him. The name is found mentioned, by Berolus, a very ancient writer of the Chaldean afmensioned, by Berous, a very ancient writer of the Chalcardiars, Joseph antiquities, Bl. to, ch. 3, It is a compound name of Bel, of, B.l, one of their deities, chap. 48. 1. (found also in Bel-shat, ar, Daniel 5, 1.) and Adas; found lkewife in Nabuzar-adas, 2 Kings

Baladan the fon of Baladan As Bartimeus, the fon of Timeus, (if we may compare Kings and beggers, together) Marke 10.46. added here, it may be, to diftinguish him from fome other of that name His Father, or grandfather (Some put for Nephew, as Dan. 5.18,. 22. Some Suppose, to have been Nabonassar, mentioned by Prolomy, from whose reign the Chronologers use to draw their computations of those times; yet not to have been so called, until he came to the Or more times; yet not to have need no called, until he came to the Crown, but Beldada, or, Baladaa, by his native name before: ontrary to that which is fail of this for. They walk by themselves, that would make, either the father, or the son, a Mede. One of the two Baladams, some suppose to be to him, whom Crefias, calleth, Beltanas; whole shrine, or tepulchre, at Babylon, was in high est mation,

for many after age.

kin, of Balylor IYet not fo abfolite a king, as may frem, but that he led, in fome fort, from the King of Affysia, that great king, as they than termed him, Ch. 3e. 4, 13, for out of his country, the king of Affysia drew people to inhabit fome part, of the differented land of Samaria, 2 King, 17.4. and unto his city, did the Affyrian Kings Captains carry King Manalles prifoner, Chr. 33.11. Howbeit about this time, the lufter and power of the Allyrian being much impeached and impaired, by the defeat given to Sennacherib, the Babylonian kings growing weary of the Allyrian yoke, began to entertaint thoughts of making it off, and making themselves more absolute, 45 not long after they did laying ground for a new Monarchy, as large as that other on whole ruines it was reared.

fent letters Heb, books; as ch. 37.13. and a prefeat | See 2 Chr. 32 23.

for he had heard that he had been fick, and was recovered] The occasion of this emballage, is, in part, here related, (he had heard of his interesting to congratulate his recovery, 2 Ring, 20, 12. He had heard also of the defeat given by miracle, to the Allysian forces; and of ano or une cateat gwen by miracle, to the Allyrian force; 1 and of the miracle granted upon Elay's Frayer, for the confirming of Ezekahisfaih, concerning his recovery, 2 Kings 20, 11, and in regard of the one of the fee wo, in likelihood, of the latter, he is faid allo thave fair to enquirie, 2 Ch. 72, 2, 1. Which yet no way favours their fancy, who would have the fladow only to have goine back on Altay his find stall, the San beldien his ordinary south of 11 inch-Altaz his fun dial, the Sun holding his ordinary course still in the skie: for he fent not to enquire, whether such a thing were done or no, (which in his own country they could not but fee and obferve/but whether, upon fuch an occasion, it had been done, and at

fuch an ones request. And for the former, the like feems to be im- ! he was to deliver unto him. plyed; where it is recorded, that upon that defeat, prefents were from forraign Princes, fent to Ezekiah, 2 Chr. 32.21,23. He fent, in like lihood, therefore, the rather, partly, out of his disaftection to site hithout, therefore, the rather, partly, out of his susfiction to the King of Affyia, of whole overthrow, and power, and repute, thereby clips, and eclipfed, he was glad; and partly, allo, out of a defice to curryiavour with Excital, and entertain annity with one, who appeared, hereby, to be highly in favour with 6 powerful a God, as could, on that wife, command, both in heaven, and on earth, That which one of his lineage allo was enfound to partial. which one of his lineage, also, was enforced to confesse, Dan. 4.35.

was recovered Heb. grown frong again. V. 2. And Exchiab was glad of them Being over much taken y. 2. And Excession state fine of term) neing over much term with and form-what puffed on with fo follows an emballinge, from a Prince fo remote, and of no finall power, with whom he had never had any commerce, or entercourie before. And there may feem to have been two special causes of this his affection his repute and his profit. For he deemed it, a matter of no small repute and honour to him, that the report of what had befallen him, and God had done for him, should flye so far abroad, and that hereby occasion was ministred, to make his state and wealth further known, to such a Potentate, as he was. And again, he might suppose, that compliance with such an one, might turn to his advantage. For the Babylonian might be induced to attempt fomewhat against the Afmanyonian might be induced to attend to measure against the hi fyrian, whom he perceived that he bare no good aftedion unto, if he fhould be offering, at any time, to model him again. Certain it is, that fome imatch of elation and finite aftedion was in it. See a Chr. 32.25,31. and fee Davids like infirmity, or, as himfelf termeth it, folly, 2 Sam, 24.1 10. Instead of what is here faid, He was glad of them, or on them, is read, 2 Kings 10.13 with change of one letter, he heard of them, or on them; which may minister suspicion of some flip of a pen, in that place; as in Berodac, above See v.1.

and shewed them the house of his precious things, the filver, and the gold, and the spices, and the precious ointments, and all the house of his armour, and all that was found in his treasures, there was nothing in his bouse, nor in all bus dominions, that Hezekiah shewed them not] Sonie of the lewish Writers say, that Ezekiah did this, not of his own accord, but at the request of the Babylon an Embassadors, who defired the fight of them. And therefore under fland those words, that are read, 2 Kings 20, 13, as they expound them & ours render them, He bearkned to them: he condescended therein to them. This is but a metr conjecture of theirs. But howfoever, by the like, it appears, that there was fome fpice of vanity, and oftentation, in it; which after-

ward he snarted for, 2 Chr. 32.25.

his presions things Or, his friery: or odoriferons drugs. The same word is found, with little difference, in letters interchangeable, Gen. 37.25.8 43.11. And it feems to be derived, from a word that fignifics to pound, or, beat to powder; because such drugs and spices, are wont to be so dealt with to make confections of them, Exod 30.34 36. Howbeit, some of the lewish Doctors would have it a more comprehensive term, and to signific, as ours, in the text, render it, any precious things, of what kind loever, Which fome, the rather, encline unto, because mention is made, afterward, of spices, apart. But the one word, may be here used of odoriferous drugs, the other, of spices, for other uses. And so the old latine seems to diffinguish them, interpret-ing the sormer, spices, or drugs, the latter, odors, as the Greek, persumes pretrous oyntment] Heb. good oy/;25 Ec.7.1 So c.57.9 Hol.12.1.0yl,for oint ment; because the ordinary ground of them, ixod. 30.14,15.

all the houre or, every house; for there might be divers of them, so

ch.1.5.
of his armour] Of which fee ch.22.8.5 one render it jewels; and It may as well be wardrobe; for the word is very general. See ch. 22. 24. including all arms. 1 Sam, 31.9. weapons, ler 11.4. jewes, Gen. 24. 53. garments, Deut. 22. 5. instruments, 1 Chr. 15. 16. veilels chap 52. 11. east, ler. 48. 11. boufehold fluff, Gen. 31. 37. Ezek. 12. 4. of any kinde whatfoever. The first; which our version gives in the text, seems most probable in this place.

all that was found in For all that was in: an usual Hebraism. See ch, 13. 15.

his treasures Or, treasuries. For the word is used here, as elsewhere, for places, wherein flores, of all forts, are flowed, 1 Chr. 26.24. & 27

there was nothing]Of worth fufficient for the fight of fuch persons Heb.net a word, for, not a thing: So Gen. 19.21.1 Kings 10.3.Plalm 141.4.fo alfo, v.4.

in his book, now in all his dominion leleb, and, or, or; (asch. 36.19.)
in his whole dominion. The fight whereof, when they were there, and report of what they had feen when they came home, might, in likelihood, prove a bait to the Babylonians, enciting them, in fuc-ceeding times, to attempt the gaining of forich and flourishing a kingdom. For Babylon, in likelihood, was not in those times, to goodly, and flately a place, as afterward: Ninevch, at that time, being the great city, Ion. 1.2. & 3.2,3. the chief feat of the Affyrian Monarchy,c. 37.37 by the ruine whereof, was Babylon railed.

V.3. Then came If aiah the Proph t unto hing Herchiah, and faid unhim ; what faid thefe men ? and from whence came they unto thee] By these questions, and that other, v. 4. The Prophet not coming on his own head, but sent on Gods errand, as Nathan to David, 2 Sam. 12. I, would draw from him a relation of his own inconfiderate act, and make way by his answer thereugeo, to the mellage, which, from God lonian Captivity. And by the subject matter of the ensuing Pro-

Then Heb And; as ch. 28.4. and fo ver 4.8 5.8 8.

And Exchiah faid, they are come from a far country to me, even from Habylon So is is faid of Babylon, Jer. 4.16. And Ezekiah feems the rather to mention the remotents of the place, from whence they came, as implying that he could in common civility, do no left, thus thew all the kindness, and afford the best and ampless entertainment. that might be, to those that had come so long a journey, on so kind and friendly an embassage. Of Babylon, Heb. Babel, see on the

V.4. Then faid he, H hat have they feen in thy houfe? And Heziliah answered; All that is in mine bouse have they stenishere u nothing afestion.See on v.z.

fefton.Sec on v.2. among my treafures]Heb.in my treafuries;lee on v.2. V.5.Then faid I faids to Heaskidb, Hear the word of the Lwd of Hofts] Hear what,for this thine overlight, God now fault to thes:to cha.28

V. 6. B hold the days come, that all that is in thine house, and that whith the Father's have taken in flow out a bid day. But he carried to Ballylon JA can enterlies and their as may be the carried to Ballylon JA can enterlies, and their as might well quali and quelail the joy that Excitaih had of this fo gloting and well pleating an emballeg, tillfilled, partly, in his fon Manatics his days, a Chr. 33. 17. the principally in the days of Jehojakiu, and Zedekinh, a Kings 14. but principally in the days or jenopason, and accusion, a mig 14, 12-16.8c 25.6-21. God, thereby, flowing how deeply he derefted pride and vain glory, and how feverely he, fometime, chaffileth; in his own, even his deareft, and beft beloved. See 2 Sam. 44.10-13, Nor that this failing in Ezekiah, was the main cause of this grievous evil, here forctold; but to intimate that what he had unadvifedly done, flould help to whet them on to the doing of it; and by the acquainting of him with it, to fad his foul, and give him occasion, thereby, to humble himself for his folly therein; which, accordingly alfo he did, 2 Chr. 32.26.

Behold I I shall tell thee that which thou didst little think when thou fhewedft thefe men all thy flores, So chap. 29.14.&

the dayes come] Heb. coming, the time is a coming. So Jerem

thy Fathers Thine Ancestors; the Kines, thy progenitors, Sochap.

[ball be carried to Babylon] As ch. 8.4. being seized on by the King of Babylon, & his ministers, So the Syrian threatned Ahab, I King.

nothing shall be left faith the Lord ? As thou concealeds nothing from them. See on v. 2.

V. 7. And of thy fons that shall iffue from thee, which thou shalt beget, shall selvy take away; and they shall be enuaches in the Palace of the King of Bubylon! This is news yet sadder, and more heavy then the former: a mans sons are much dearer to him, then his subflance, and their welfare, then his wealth : this was the worft ti-dings that came laft to Job. Job 1.18,19 Set alfo, 1 Sam. 8,11,12. and the Prophet delivers it, in variety of terms, (as God to Abraham Gen. 21.1.) thy fons, that shall issue from thee, and whom theu shale beget; the more to move affection; and to make the deeper imprefit-

whom thou fhalt beget] Either immediately, as Manafice, a Chr. 33.11.or, mediately, as those his issue, and thine by him, of the blood Koyal, 2 Chi. 36 6, 10, 20. Dan. 1.3, 4.

fhall they take away That is, thall be taken away; the verb taken in-lefinitely: as ch. 8, 4, Luke 12, 20,

and they shall be Or, that they may besto make them for fo the particle is oft uled,ch. 13.2. & 19.12.

cunuch s Or office stor the word is used for either. See Gen. 47. 36, ch. 56.3. Ter. 41, 17.

V. 8. Then faid Herekinh to Ifaiah, Good is the Word of the Lord which thou half footen] Apious speech of an humbled soul, acknowledging all that God willeth, or doth, to be just and good, & willingly, therefore, fubmitting himself thereunto. So I Samuel 3.18.2 Sam. 15.26, Job 1.21. Pf. 39.9 & 119.75,137. Lam. 3.22, Mic.

he faid Mercover Heb, and he faid; as cha, 30,26,

For there [hall be peace and truth in my days] It is yet a great favour, that God hath youchfafed me, in delaying this evil, that it shall not come in my time, (as I Kings 21, 29.) and in giving me affurance of continued peace and fafety, during my life. See Chap.

For there fhall be jOr, Yet there shall be; as ch. 9. 2. or, That there shall be : as lob 11.6.8 23.2, to wit is it not good as it is more fully, King. 20.19. See there.

powe and truth] Or, affured peace. So Chap. 26.3. and 20.
18. Jeremiah 14.73. and 33.6. Howbeit, there feemeth to be an allufion to the folemn form of faluration, then in ufe, peace, and truth, Eft.

CHAP. XL

Omfort ye. Comfort ye my people, faith your God] In the

placets, it may appear, how fiely the flory, therein related, was 4 , 5. Matthew 11. 14. Mark 1. 2, 3. Luke 1. 76, 77. John 1. here interted. For the subsequent Sermont are generally, most, if 22,23. not all of them, concerning that their Captivity, their delivery out of it, and the restitution of their State and Church, in after-times; of it, and the restitution of their State and Church, in after timet; bat 6, that they rest not in that, but reach still struter, unto the significant delivery of Goods people, from the far more directil thraldom under sin and Satan, by the Medias typissed, but be advancement of his stingstome, and enlargement thereof, by the subdaing and bringing in of them, and the strute of the stingstome, the state of the structure of the structure. The Settmon, in this Chapter conclaimed, the Prophet maketh entrance into, with a promulgation of Godstsurpole, concerning his to eoolbe deliverance: the approach tained, the Propiter makern entrance into, with a promugation of Gols jurpole, concerning his peoples deliverance; the approach thereof, he command, 19, 2-11, and the undoubted certainty of the performance of the propite state of the propite state of the performance of the propite state of the performance of the propite state of the propite st word, numerated by the actioners and trains of an infinite excelency, yer.6-8. Secondly, from the immensity of his power and elency, illustrate by the feebleness and vanity of all creatures, idols especially, ver. 12-20, and concluded with a tart check to idolaters, for their impions prefumption, verse 21-26, and a gentle reproof of Gods people; for their diffidence of support and deliverance, verse

27-31.

Comfort ye | It is the speech of God by the Prophet, directed first to the Prophets, that were to live in the time of the Babylonian to the Prophets, that were to live in the time of the Babylonian Capitivity as did Jeremy, Excide, and Daniel, and fecondy, Jallo, to thole holy perform, embed with a prophetical Spirit, that lived neer our Sariours coming in the field, as Zachary, Luke 1.47, Simeon, and Anna, Luke 2.57, 2.6. and to the Apollte, likewife, and their fillitants, that we compatible the glad tidings of falvation by Christians, the company of t It is redoubled, to add the more emphasis to it : as verse 9. Zeph

my people] Whom I have not utterly cast off, or forgotten; though for the present, I may seem not to regard, v.7.

faith your God Hich, will your God far; and it divers Interpreters

not amifs, as foretelling what charge and influections God would give, in those times, to his Ministers and messengers, for their dealings with his people.

your God Who will shorely shew himself so to be, ch. 14, 1, ver. 10

Non. 3.29,30.8. to 1.1.

V.1. Speakye confortably to ferufalem Hieb. Speak to the beart of Strufalem as Gen. 24. 3. & Hol. 2. 24. ferufalem, that is Gods people, ver. 1. those that sometime dwelt there themselves or are the iffue of them; that have special relation to Ierusalem, either that below, or from above, Galat. 1, 26. 30 verse. 9, chap.

cry unto her] Publish, proclaim it; as ver, 6.50 Dan. 3.4. Ion. 3

2, 4. that her warfare is accomplished The word here used, doth figni-Jer. 25. 12.8 27.7. Dan. 9.2. and fo that the term likewise prefixed for their fervitude, though of another nature, under the Law, is now expired, at the bringing in of the Messias, Gal. 4:1-4.

that her iniquity is pardoned] Gods wrath is pacified and appealed towards her, and he reconciled again to her, having for Christs fake, in whom fatisfaction is made for the fins of all Gods people, fake, in whom farisfaction is made for the into of all Gods people, forgiven, and forgotten all those her transgerilions, that were the proturing caules of her captivity. Chapter 43, 25, let 3,13,4.Dan. 19, 24, Romans 3, 25, 26, Hebrews 9, 25, 26, Hebrews her injustify it accepted 40, etchip uniforment of her injustify; as expected 40, etchip uniform to those facrifices, or facred rices, tiled to reach the fact of the control of the fact expiation of fin; which being accepted, the fin is faid to be expiated,

Lev. 1.4.

shat the bath received of the Lords hand double for all her fins Not son the warrecover of the Levin sonan amount or an ext passive that facishfation was by any of their inflictings made unto Gods judice for their fins; that nothing could do, but the blood of Christ alone, Heb. 10., 10. much left, that they had fuffered more at Gods hand, then by their fins they had deferred; for they confe's, that God had punished them far beneath their iniquities, Ezra 9.13. Lam 3. 22. but that the had in a large measure been chastised by God for her transgressions, endured so much to the full, as he deemed fit to be inflicted Pl. 80. 5. double, for, abundantly, as ch. 61.7. Jer. 16.18.

& 17.18: Rev. 18.6. V.6. The voice of him that cryeth in the wilderneffe] Or, This shall be, or, Let this be the voice of him, that cryeth in the wildernts. This shall be, or, Let this be the subject matter, that shall then be proclaimed. Yet the Prophet may feem here to speak of it, as it in a Prophetical rapture, at present, he heard it. So ch. 13.4.8 66.6. Jer. 4.15.

19,21,31. & 31,1,5.
of him that cryeth Collectively, of those that are fent out to pubis the tetum of Gods people from Babylon, unto their own country gain; and thide, likewise, that give warning of the Mellias his coming; of John the Baptist more especially, Mal, Jecomes from a verb, which, as most think, significs to, lift up, Exod. [ed., comes from a verb, which, as most think, significs to, lift up, Exod. [ed., comes from a verb, which, as most think, significs to, lift up, Exod. [ed., comes from a verb, which, as most think, significs to, lift up, Exod. [ed., comes from a verb, which, as most think, significs to, lift up, Exod. [ed., comes from a verb, which, as most think, significant to the lift up of the

dea; as implying the place where this cry should be made; to the people, that dwelt neer at hand thereabout; and so the text tuneth, both in the ancient Greek version, and in the Evangelists, who seem to have followed the same, Mat. 3.3.Mar. 1.3. Luke 3.4. John 1.23, which yet, as it respectes here appearance of the Messias, fo it hath a more special relation unto the wildernesse of Judea, where John Baptil's Father lived, and wherein he began his preaching, Luke 1,33,40.80.Mat 3,1.Mark 3,1.4. Howbert, some, regarding the points of diffinction in the Hebrew refer this clause to the words following, and making them part of the cry, read the text in this manner.

In the Wilderneffe propare ge the way of the Lord] It is a figuratente entaconge propose y to te way y out town. I to a regular view forcet, horrowed from the practice of great Princes and Potentates, who when they are to tentove from place roplace with their train and attendants; or to lead military forces into fortegin parts, are wont to fend their harbingers before, to furvey regular parts, are wont to fend their harbingers before, to furvey the Coasts, and with the help of pioners going along with them, or the inhabitants of places adjacent funmoned in to affift them, to clear the way from obstructions, and facilitate their passage. See on Chapter 37. 24. and see the like, Chapter

In the Wildernesse] Because in such places, there being ordina-In the Principle! Decause in much places, there being outlier rily no beaten roads, the wayes are unally over-growns, and un-eaven, and the paliages commonly obstructed. And it hath an eye to those waste and defart places, that Gods people were to pass by, in their return from Babylon, into their own Country: as Chapter 41.18,19,2nd 43.19,20, but withal, alluding to their travelling in former time, through the wildernels, from Egypt, to Canaan, Num.10.33.

peners the way I Not that the people of the countries, by which Gods people were to paffe, in their return from Babylon, flould be called in, to clear and fit the way for them; but that their paffage home, flould, by Gods providence, and his good hand upon paffage home, flould, by Gods providence, and his good hand upon them, be made as casic and expeditious for them, as if such a thing had been done. See Cyrus his Proclamation, how well it fuiresh herewith, Ezra 1:3,4, and the effect of it there, ver. 5,6, See alfo, Ezra 163-6-Net al. 334, and the energy of a there, ver. 5,0. See also, Esta 7-7-28, 8.8.2-1-3,31,32. [pritually, the way is prepared for Chrifts coming by ridding mens bearts of thole myllical thorns and thickets, briers and brambles, of evil concupifence and corruptions, wherewith they are either by inbred vitiofity, or by pradice and cultome of fin, wholly over-grown, let.4.4.Hol.10.12.Heb.6.8.shat which in a fpecial manner was performed by the Ministery of John, Mal.4.5,

6.Max, 3, 1, 2, 7-12. Mark 1.4.
of the Lord By which Gods people may passe under his condust,
as formerly, to the land of Canaan, Exod, 13, 21, 22. Num. 9,17-23. P(.68.7.ch.48.8.

make strait in the defart an high-way for our God] The fame thing in other forms repeated.

in other forms repeated.

make Braight Or, eaven, or both; make it straight, and lay it
level, that they may not be compelled to setch redious compasses about, and wind to and fro to avoid the uneavenness of the way. See

an high way] Or, caufey, a way cast up for the more convenient

passage. See ch. 35.8.

V.A. Every valley shall be exalted, and every mountain and bill shall

V.A. Every valley shall be exalted, and every mountain and bill shall be laid low; and the crooked shall be made straigh, and the crooked shall be made straigh, and the crooked shall be made straigh, and therough places plain! Luk3.5. The way shall be made caven and case, for their more convenient and commodious passage, all impediments & obstructions being remedied and removed, ch. 11.15, 16.8: 42.16.8: 45.11. Zach. 3.7. The words may be read, as fooken by way of in junction, that fo they may run in one tenour with the former, ver. 3. Let every valley be raised, and every mountain and hill taken down, or laid low, made caven and level with the other, as much added to the low, made caven and level with the other, a smuch added to the one, as is taken from the other, that there may be an equality; as 2 co 8 s.14. (because hill and dale make the passage more trouble-forme and redious) nad let the roboled way, or place, be made a fire for one, and the rotting places plant, thoublet, what Cod willed in to be done here, he faith, he himself will do, that is, cause to be done, Chapter 1.16.

the crooked]To wir,place, way or passage:a defect of the subject as ch. 3.4.4. Ezek. 13.15, the word may fignite perverse, as we render it, ler. 17.9 or crooked, as our version hath it; and as another word, in a parallel place, ch. 42.16. and so both the Greek, and the Evangea paranet place, cn. 42.10. and to soft the Sires, and the Evange-lift, Luke. 3.5. Yet the word, in its native notion, fignifieth a Ip-lanting place, or passage (for so the verb it comes of, is constantly found uled, Gen. 27.36. Hof. 12.3, Jer. 9.3) such a way, as men are fubject to trip and fumble in, as rough and flony wayscommonly are : fee ch. 62 . 10.

fraight] Heb. fraighineffe , Pfalm 45. 6. or cavenneffe, as Pfalm 26.12. for the word most commonly fignifieth a plan, Deut. 3.10.80 4.43. Josh. 13.9,16, 17, the abstract for the concrete, or a defect of the regent; [braighness, or eavenue]'s, for a place of [braighness, or eavenue]'s, venness, that is, a straight, or eaven place, a plain: so also, chap. 42.16.

28, 28, 839,21, where alone it is in Scripture found : whence a | and destroy, yea, with the least blast of his breath, to disperse and noun commonly renderd/attion, or pride, Pial.31.10, and another the dy the thewith Doctors, for a floor, or pride, that lying higher then the ground, or path, makes the way rough and unneaven; and then the ground, or path, makes the way rough and unneaven; and which allo it returneth unto, in the end of this pallage as he in a three the ground. the Jewith Doctors therefore expound the word here, or places rough or rugged with hillocks, clods, stones, or other eminences, that make it uneaven and troublesome to travellers. Only one of them would have the verb in Moses signific, to joyn, or bind 27.1 Pct 1.24. regether, and the substantive, in the Psalm, a combination; fand the adjective, hills joyned one to another. But the ormer, as the more received, so seems the more proba-

plain] Or, a plain, as we use the word substantively : for the word fignifies properly, a vale, or a plain, Genesis 11, 2. Deuteronomy 11, 11. Chapter 41, 18.86 63.14. this clause may well be the fame, in effect, with the branch next before-going:the fum of all is, that all impediments and incumbrances, great or fmall,

V. 5. And the glory of the Lord shall be revealed, and all slesh shall see it together Oc, That the glory of the Lord may be revealed, and all flesh may together fee it. So some, as rendring a reason, why all this preparation is required, that the Lord may generally be feen coming in pomp and state. But the clause annexed, confirms the received version. The meaning is, that Gods power manifested in the deliverance, reduction, and restitution of his people, shall be fo conspicuous, that not they alone themselves; but others also of all forts, shall see it and take notice of it, Pfal. 126, 2. A typi-call resemblance of Gods majesty, and glory manifested in Christ. for the falvation of all his, Joh. 1.14, See Pfal. 97, 6.th. 33, 13.8 66.

all fless] That is, all the Elect, say some, as all fless, for the whole Jewish Nation, let. 45.5. but the word seems more ge-serall; and to import all Nations, as well Gentiles, as lews as locl

fee it] A defect of the pronoun; as Jer. 17. 6. and fo in the next

for the mouth of the Lord hath spoken it] And it shall cer-tainly therefore be effected, how improbable, or impossible foever, it may seem in mans fight. So Chapter 1. 20, and 58.

pooners, at may mean an account of the first period of the strong of the fields as specially period of the strong of the fields as specially period of the strong of the fields of the strong of the strong of the strong of the fields of the strong of the Prophet relating a charge, that God had by an inward voice, in vi-fion given him. Howbeit, I shall rather render it, A wice, then The voice, partly, because there is no article in the text; and partly, to diffinguish it from the voice before mentioned, ver 3, See the like,

And be faid, what shall I cry] He, that is, the party unto whom the voice came, and that charge was thereby given, demanding what it might be, that he was to proclaim the Prophet Efay himself, as I conceive it : for the Prophets manner is to fpeak in the third person, of themselves. So chap.2.1. Howbeit, the conceit of that Jew is most frivolous, who supposeth the Prophet, as repenting him of his over-forwardnesse in offering to be fent, before he knew what his errand would be, chap. 6.8 was now grown more wary; and would furt know, what it was, that he was thus to publish. But this vain concert of to unfutable a disposition to lo heroical a spirit, as this our Prophet was endowed with, I thould not mention, but that

this our Prophic yas endowed with I hould not mention, but that I find it, to have taken with lone great once.

All lifts is scraff; and all the good limite thereof is at the flower of the field I The liabed matter, of that which he was to proclaim; which to make the U.K., therefore, the more clear and entire, flowe infert, And his or it (to wit, the voite find ACV). The like liapplies, fee Rich; 13:4, 10:4 is 18! Fill 18:4, flower than the ACV appears what oreastfor his Sermon of mans frailly, is here enjoyined to Kennels Some would have it done for the fitting of menty section. Be made. Some would have it done, for the fitting of mento receive Christ, and the doctrine of falvation, by Christ, And, indeed, the ferious confideration of mans own infirmity and impotency, notwithstanding all his naturall endowments and excellencies, to fave himfelf, or to afford ought that may conduce thereunto, i a special means to induce, yea, enforce him, to go out of himself, and to make him willing to feek for falvation by Chrift. But the the Prophet. fcope of God, by the Prophet, in this place, feems rather to arm and confirm the hearts and minds of Gods people against such doubts and distructual thoughts as might arise within them, or be luggested to them, in the time of their captivity, concerning the impossibility of the foregoing promise, of the releasement & restitution, politonity of the rocegoing assume of the receipture of semanon, educating the great power of the Babylonians, under whom they were captives which to remove and blow away, the Prophet is willed to preclaim, that not the Babylonians alone, but all the men in the world, were they put all together into a body, were but graffe, and all their might and excellency, no other, then as some goodly and beautiful, to look upon, Mat. 6. 28, 29. but ten-der and fading flower, that cannot endure so much as the least puff of wind; fuch as God is able, with a word of his mouth, to defeat

Chap. xl. main end intended in it; but the word of our God shall fland for ever

All flesh is graffe] So Pf. 37.2.& 90.5,6.& 92.7. & 103.15.ch,37.

stell]Man, or Mankind, Gen. 6.12, 13, to verse 5. But in the wordhere, is an incimation of mans infirmity and trailty; as Gen. 6.3. Pf.78.39.ch.31.3.Icr.17.5. and fo it is used of Christ, Rom. 8.3. Heb.

is graffe] That is, is like graffe, is as graffe; as in the next branch, is as a flower: a defect of the note of fimilitude; as Chapter 28, 1, and 33, 4, 11. but it is that, that makes the fentence more emphatical; as if he should fay, he is not like grass only, he is no other then graffe, with God especially. So, not like vanity only, Pfalm 144.3. but vanity it self, Pfal. 39.5. & & 62.9 not as a wind, but a wind that passeth away, and stumeth not, Pfalm 79. 39. See the like, Job 7. 7. and \$. 9, 14. So

and all the goodlineffe thereof] The Hebrew word properly fig. nifieth, benignity, bounty, or goodness, Proverbs 20.6. and because that is a thing, that usually maketh men desirable, and to be had in estimation and repute, Prov. 19.20. hence it cometh to pass, that the fame word is used for grace, or gracefulnes, or glory, as it is here rendered in the ancient Greek, and by the Apostle, 1 Pet. 1.24, See Exod. 33.19,22. where the one is deemed to be expounded by the other; and there appeareth, therefore, no necessity of altering the text, as fome would do. The word feems to import, whatfoever natural en-dowments, may make men to be had in admiration, or estimation, with others, as persons of eminency, and ability to effect great mat-ters. And one of the great Lewish Masters observeth it, to be ordinarely used for any excellence, or eminency, either in good, or in evil. See Pfal. 16.3. See also of mans vanity, ch 2.22. Those, that preffing the propriety of the word, understand it to be meant of piety, or moral goodness, I conceive to go beside the intendment of the Prophet, in this place: as well as the Jewith Commenters, who expound it of the Gentiles, the enemies of Gods people especially, all whose

The flower fadeth] Chap. 28.1,4. James 1.10. and fo doth man and all his excellency, together with him, Pf.49.17.8 73.19,20. &

because the Spirit of the Lord bloweth upon it] Or when the breath of the Lord bloweth upon it: The flower fadeth, if but the wind blow upon it, Plalm 103,16. James 1,11, called Gods breath, Plalm 147.18, whence fome of the Ancients do fo understand that, Gen. 1. man, and his excellency, is all likewise blasted, if God do but blow upon it, ver, 24, Hab. 1.9, who, as with a word, with a breath, he made and created all things at arts, Gen. 1.2, and 2.7. Pfalm 33.6, and when they are ruined, can raise and renew them again, Pf. 104. 30.fo with a bare blaft of his breath, he can much more diffipate, & blow clean away, both the creature it felf, and whatfoever might or power it is able to make, Job 34. 14, 15. Pf. 104. 29. Dan. 2.34, 35. Zach. 4, 6, 7. Some expound it of the Spirit of God, discovering the vanity of all humane excellency. But that feems not fo much inten-

furely the people is grafs]Or, furely all people, (as all flifh, before, v.6. supplyed, as 1 Sam. 30.8,& chap. 30.17. and as the like, chap. 58.13.) are grass. And the Babylonians therefore and your mightieft adverfaries who foever. So Pf, 39,5, furely every man, or all men, in his best, or furest, his most feeled offace, is all, or altogether vanity fee ver. 6. Some restrain it to Gods people; as if the meaning were, that even in them, by nature there is no preheminence above others! but if they have any, it is of Gods free grace only, Rom. 3.9. but this feems to narrow the text over much, and to be belide the fcope of

V.8. The grafs withereth, the flower fadeth; but the word of our God fhall fland for ever This some understand of the Jewish Poople: that, howfoever through humane frailty and mortality, many of that, howloever through humane frailey and mortality, many of them might Ay, during the time of the captivity, and to perithing, not partake in the promified deliveryyet Gods promife, thould be infilled, and remain firm to the refudue, Rom. 3, 3.8.9, 6.8 11.1.5. But the meaning, rather, feems to be, that upen being but frail and infirm creatures, their plots and projects might mifeary, and their artemps and defigns be fullate; but Gods. Word and purpole, in whatfoever he fpake or promifed, thould be fure to fland firm, and take thate. "unaver all the compelione, there are in whatoever in parcot promites, moute be not to fland firm, and take place, maugreal the oppositions that man might make againft it, Pf. 33, 10, 11, & 119, 89, 91, ch. 14, 26, 27, & 55, 10, 11, Dan. 4, 35, Mat. 5, 18, Mar. 13, 31, The Apolle Peter applyeth

2 John 2. Rand] Firm See chap. 7.7. fland | Pittin Science, Chap. 7.7.7. V. 9. O Zion, that bringest good tidings, get thee up into the high V. 9. O Zion, that bringest, or tellest good tidings to Zion, get mountain Or, O thou that bringest, or tellest good tidings to Zion, get the up into an high mountain. The former reading fome of the Tewith Commenters follow; and the most of ours understanding the text; they of Jetusalem, as being the head-city, from whence these good tidings were to be divulged unto the whole country, round about : ours, alfo, of the glad tidings of falvation by Christ, from thence to be published unto other people abroad, Chap. 2.3. Luk .24.47, Rom. 10.18. But they confider not that the message, or Luk. 24.47, roun. 10, 10, but they contact not that the menage, or tidings, concerning the diffoliation of the Jewish captivity by Cyrus, at Babylon, was not to come abroad from Jerufalem, but to be carriedfrom Babylon thither. The latter reading, after the Chaldee Paraphraft, some of the Jewish Doctors, and after the old Greek and Latine, some of ours also admit and approve, And according to and Latine, once our and amint and approve, this actoring to it, those are called upon, that were by publike authority to be employed about the divulging of the edic made by Cyrus, for the freedome of gods people from their long and tedious equivity, and the liberty granted them for return into their own country, as 2 Chion, 36, 22, 23. Ezra 1, 1, 2, or any other that were to go upon the like errand, to get up into places of eminency, from whence they might best be heard, to acquaint as many, as might be, with this comfortable news. So chap. 52. 7. Nah.1.15. Zion] The same here with Jerusalem; as chapter 1, 27, and

37.32. that bringest good tidings The word, here used, is in a feminine form. That which feems to have milled many, in applying it to Si rorm. That which terms to have mined many, in applying it to 31 on; because the names of Cities are, in Hebrew, seminine, But the seminine form is used, in Scripture, sometime with a masculine notion; Eccl. 1.1, 1.2. The Preather(a seminine form) the for of Dai vid, king of Jerufalem: and this very word, Plalm 68.11. The Lord gave the word, and great was the company (not of women-preachers, gave the word, and getar was the company too to women-preaeners, though the form be termine, but) of those that published it. And to the Greek, in the malculine, rendetth it here. For the reason of the phrase; there is a twofold figure in it; a threefold, I might fay : there is, firit, an Ellipfis, or a defect of the fubject; as, flanding 1ay: there is, mit, an Employ of a direct of the third gelant, chi for, flanding corn, Chap. 17: 5, fading, for, a fading plant, chi a stand the word wanting, to be supplyed, is a seminine, to wit, apples i, howbeit, not simply, as it signifes, a foul; but as by a Sy-methylache, or comprehensive form of speech, it is pur, and that vereconsent, or comprehensive than on specers, it is put, and that very frequently, for a person, Gen. 12.5.8. 14.21.8. 46.26. Rom. 13. 11. Pet, 3.20. This supplyed, there will appear to be a Perspiralit, or a circumlocution in it, as a preaching person, for, a Preacher: to a publishing, or reporting party, or person; toe, a precuper; to a publishing, or reporting party, or person; for, a publisher, or reporter. The word good, is not in the text, nor, necessarily, implyed in the word; though it be in that which the Greek here pijed in the word i thought the instalt which the Greek here uleth; for the word fignifies fimply and indefinitely, to report, or publish ought, without any special notion of good or evil, 2 Sam. 18, 19,20. Yas, it is used of one that brought very bad tidings of the lofs of the Ark, 1 Sam. 4.17. Howbeit, because it is more trequentlois of the ATK, I Sam. 4-17-170 when, because it is more trequent-plued of gladdom mediages, I Sam. 31-9.1 King. 1-4. B. [7. 0.5. 1]. And it mult of neceffity be for rendred, 2 Sam. 4-10. the reading may well be here retained; though, then the bringest finding, were furticage; the hubject macer of the mediage, being nor, in the prefent pallage, expressed; as it is, chap. 52.7. The word here is fingular as there also, but taken collectively; and so comes home to that in

get thee up] Heb. afcend thee, A redundant elegancy, yet having fome emphasis in it; as Gen. 12.1.

into the high mountain] Or ,into an high mountain, Alluding as forme to the ficuation of Sion, ch. z. z. & 14.13. But that was formerly rejectetie Others therefore conceive, that there is a respect had to their fentinels that were leated, commonly, (as our beacons) on the top of formelrigh hill; which fuch as brought tidings of publike con-cernments, where work to repair unto; and there having by some fign, fet up, called people together, to publish to them what news they brought, or meltage they came with. So chap, 42.11. & 52. 7. Apparenolite is, that men ule to get up into fone continent place, that defire to be heard of many, Deut, 27, 12, 13, Judg 9, 7, 1 Samuel 26, 13, 14, Jerem 20, 22, fo did our Saviour,

O founfalem, that bringeft good tidings,] Or, O thou that bringeft good tidings to Jerufalem, as before.

gone transpare from the many sectors, for the fift up thy more with firequely [Or, frongly, Pfal. 29. 4. 1 Chron, 25.5. John, 3.5. Cry with all thy might, as lond as thou canft, that as many as may be, may hear thee, having a double advantage from the height of the place, from whence thou speakest, and from the shrilnoste of thy voice: fo ch. 58.1.

lift it up] A reduplication emphatical; as ver. 1, and a defect of the pronountas ver. 5.

be not afraid | Make no scruple or doubt of publishing it, though the tydings ye bring may feem never fo unlikely to be credited; for it is certainly true, and thall be undoubtedly made good, chapter

fay unto the cities of Judah,] The fomerime Inhabitants of them | 20, and the chief Shepherd, 1 Pet. 5.4.

it to the work of regeneration, wrought in the foul by the (as Jer. 11. 12.) though, at preferr, driven from them, and disministery of the Word, 1 Pet. 1. 23, 24, 25. So John 8. 51.

ch 44.28. Behold your God | Your God with whom the heathen have fo oft, and to long twitted you, during this time of your captivity, as unable to relieve you, Deut 32.37,38. Pfal 42.3. & 175.2 Ezek 36. 20. and of whom your felves have had fome doubtfull thoughts, as if he did not regard you, but had clean forgotten you, ver. 27. thap.49. 14, is now at hand, ready to thew forth himfelt, to their conviction, and your comfort, Deut 32.39.50 chap. 12.2. & 25 9 & 41.27. & 52.
6. As it hath reference to the Messas, Behold he that was so long o. As it nature retrence to the Methas, Benota in e that was to long before promifed, and hath to long been especied, is now, at length, chibited, Hag. 1.7. Zach. 9.9. Mai. 3.1. Luk 2.15.30. Act. 13.32.33. or, as fome, behold that lefus, whony ou denied, and cturined, but is riften again from the dead, received into leaven, and ter there are the right hand of the father; the fame is your God, Act. 2.33.33. 36.8 2.14,15,20,21. But the former feems to fort better with the type here first intended.

V. 10. Behold] As ch. 35. 4. & 62, 11, Zach. 9.9.

the Lord God will come with flyong hand] As chap 8.8. Exod. 13. 3. Ezek, 20.33,34, and fo there thould be fuch a detect of the subject as before, ver. 9. and fo most of the Jewish Commenters on the place take it. Howbeit, because the word here is Masculine, whereas the word for an hand, in Hebrew is feminine;) howfoever one of them would falve that incongruity, by a place, Ezek. 2. 9. where a Masculine relative hath reference to it) the text is by one, (that herein diffenteth from the reft, whom some of ours also follow) read; The Lord God will come against the mighty, or strong one; read; The Lord God void come agains one magny, in proof of the that is, taking the word collectively, as the like, Jer. 3, 3. Amos 2, 14, againft the mightieft, and molt powerful enemies of his people, whether remporal, as the Babylonian, or fpiritual, as Stan; fo is the particle uled, Exod. 14, 25, and 20.15. Nun. 12.1. See chap. 49.14,25 Luk.11,21,22,Col.1,13 Heb. 2.14.1 John 3.8. But a lace Writer supposing the particle to be here redundant; as essewhere, readeth the words, The Lord will come strong. See on ch.

and his arm shall rule for him] Or, his arm shall rule over him, that is prevail against him; to wit, the mighty one before-mentioned; his power, Chap. \$1.5. & \$3. 1. of it fell sufficient fully to effect his own work and will, Pfal. 115.3.& 135.6.chap.59.16.shall overcome and overfusy all opposition, chap.41.2.8; 59.16.Rev.6.2.1 (luppole the term lo, that is, bm.o; to bjm.nay well be here an elegant redundancy, as of: ti s, Exod. 18.27.be went to bim. See ch. 59.16. and before ver.9.

his reward is with him] So chap. 62.11. he cometh with a recomsence of mercy and bounty, unto all those that have faithfully adhered unto him. constantly depended upon him, and pariently exnered unto him. containing acpenies upon him, and period this appearance for their delivery from their forepalled thral-dom, Pfal. 9.18. 8; 98.11.chap. 28.16.8; 30,18.8; 61.7.*ler. 31.16. and of wrath and fury unto thole, that have been the afflicters and opprellers of them, chap. 35.4.8 59.18.8 66.15. Pfal. 31.23. The Apostle hath the like of Christs coming to judgment at the last days Rev. 22, 12.

"his reward] This some refer to the Rewarder, the Lord, called is, because to be given or rendred by him, Pf 62. 12, Rom 2.6. Others, to the rewarded, the mighty, or firong, before spoken of, as called his, or their reward; because to be received by him, or them, Pf. 28.4. But the paralel place to this, ch. 62, 11, not admitting this latter, carrieth it ffrongly for the former.

with him] He comes furnished with rewards of either kind, to be presently rendred without further delay, Mal. 3.17, 18 & 4.1, 2. Howpeit, I suppose that over-nice, that one of the lewish Doctors hath, who expounds this pallage of Gods freenels in working for his people, that he is not like other shepherds (for a shepherd he is compared to, ver. 1 .) that keepeth theep for hire, Hol. 12, 12, Zach. 11. 12. but he feedeth his freely, his hire is all with him felf, he bringeth it with him, he demandeth nothing from them, Chapter 43.

and his work before him] This some refer to the mighty ones, as before; whose wicked works for which God will recompence them with wrath, are faid to be, in Gods fight, known to him, and oblerved by him, whatfoever they may furmile to the contrary, Pfal. 94.5-11 Chap 66.18. Others, to the persons to be rewarded in gentlement and the contrary of the persons to be rewarded in gentlement. neral; but by work, understanding recompence for work, as Chap. 49.4.8 65.7. Pfal, 28.4. ler. 25.14. and fo this passage should be the same with the former. But others, lattly, refer it unto God himfelf , his work, that is, the work he cometh to effect for the deliverance of his, is before him, it lyeth open to him, ready to be accomplifted by him, there lying nothing in his way, that may any way impeach his free pattage to it, or progress in it. See thee like phrate, Gen. 13.9 & 47.6 Pf. 5.8.

V.11. He shall feed his flock like a Shepherd The office that God in Scripture doth usually make choice of, whereby to decipher his fedulous and tender care of the good and welfare of his people, Pf. 23.1.& 77.20.& 78. 52. & 80. 1. applyed in more special manner to the Meslias, Ezek 34 23. and owned by him, under the ricle of the good Shepherd, loh. 10.11,14 called allothe great Shepherd, Heb. 134

feed] Under the term of feeding, (being of large extent) is com-prized all necessary attendance and acommodations, conducing to the fafety and welfare of a flock; as provision of pasture to the latery and welfare of a nock; as permind particle, protedion against rapine, preventing of straying, cure of such maladies, relief of such infirmities as sheep are wont to be subject unto, and the like. see Psalm 23. 1-4. Ezek. 34. 2,4.

his flock] His people, Pf. 100.3. Ezek. 34.31.
he [hall gather the lam's with his arm] Or, as some, into or in his arms that is, bring them together, and take them up in his arm : a concife Speech, Such as ch. 38.17, 21. Jer. 13.6. & 36.21 and, arm, for arms; as Pf. 10.5, he will have a special care of dealing charily with weak and feeble ones, supporting their infirmity. So Chap. 42. 3. Matthew

and carry them in hu bosome] Or, lap: as chap.49.22. when they are wearied with travelling: a defect of the pronoun; as 6hap.

and shall gently lead those that are with young] So some of the Jewand pring term ingtension are stand prints of the few findings and prints and the first fixth the word her to tell, as signifying futh as have been everted by the male, from a word, uted, Gen. 31.11. Some other of them, that give fack, 1 Sam. 6-7, 10, Pfalm 7-8, 11. because hence the word fignifying a facking-childe, Chap. 49.11.5 & 5-70. the fame is found uted, and likewise divertiye tended: as 1 Sam. 6-7,10. Pfalme 78.71. So Gen. 33.13, where, fee Jacob, how chary of over-driving fuch: and as chary an hand would God cause to be had, in bringing his people home to their own country, fitted with all convenient accommodations, for their fafety by the way, Chapter 60, 4, 9, and 66. 20. Ezta 1.6. See how chary, allo, Christ was of over-charging his novices with ought, that they could not yet well brook, Mar. 9. 14, 17. Joh. 16. 12, and Paul therein imitating

him, & Cor. 3.1,2.
V.12. Who hath measured the waters in the hollow of his hand?]Because it might be suggested, or supposed, that though no power of man were able to hinder God from working fo ftrange, unexpected, and as little believed a work, for the delivery of his people; Yet their gods might be able to cross him, in that his intending defign; the Prophet inviteth them to the ferious consideration of Gods infinite and inconceiveable power and effence, such as neither any counterfeit deity is able to imitate, nor any creatures skill is able to expresse. See the like, Proverba

30. 4.
who hath measured the waters in the hollow of his hand? Or, who can measure the waters (that is, the sea, Gen. 1. 10.) in his fift? the word is used for an handful, I Kings 20.10. Ezek. 1. 3.19 and the indicative is oft used potentially, in Hebrew, See Num. 23.8 10. Jer 2.23.32. Dan. 3.15, with 17. who can? he, and he only, in whose hand are the depths of the earth, which together with the water, make but one globe, Pl. 95,4 and in whole fift, the whole air, that environeth

one gnoc₁::3,4,a and in winue pit; one whose art; una crivionen achier, is incloidan s figur, Prov. 3,0-4. "en dimeted out heaves with a lipas] Orge (a) ver. 3,1,3,6 en a before limite out heaves with bit is plans a defect of the ponoung as Job 33,3.1 the word is used, 1. Sam. 17,4. Exck.33,13,1c is a borrowed bleech: a taken from builders and carpenters, that use to more out their work, fometime by rule, and fometime, also by hand,ch.44. 13.Sec ch.48.13.

and comprehendeth the dust of the earth in a measure?] Or, or can comprehend(as before) the dust of the earth (that is, the main body of ir, as cha, 26, 19 Dan. 12.2.) in a measure, or in a tierce; as the Hebrew word intimaterh, derived from a term, that fignifies three, for notation correspondent to the Latine triental : it feems by the use of it, Pf. 80.5. to have been a drinking, or quaffing cup, as well as a mea-fure; of what capacity it was, our Jewish Masters tell us not a some of them fay, it was a great meafure, and cite the Pfalmift, not improbably, to that purpose, so termed, because it contained as much as three leffer. Other of them fay otherwife, that it was no great meafure; but it was so termed, because it contained a third part, only, of a greater vessel, or cask; and the one sort, therefore, would have it, there, to comprehend the three captivities, lehojakims, Jehojacins, and Zedekiah's, the other, to relemble their abode in Babylon, as but a third part of their fojourning in Egypt. Thus they leave us in meer uncertainties. I suppose it to have been used tor a cup, with the former, of capacity more then ordinary; and by the notation of it, a cup of three, as containing to much, as might well make three draughts or fo much as three of those cups, that they were ordinarily wont to drink at one draught : but for a measure, or vessel, to mete out materials, whether liquid, or fo lid with; to have been among those that were reckoned of the least ordinary size; that might well be deemed a forry measure to deliver earth out by, or might well be deemed a losty measure to define the standard, or other like traff, yea, or matter of more worth, that yet might be reputed of a deep and large fize, either to offer a man to drink of, or to enforce him to take down, when the liquor is very unpleafant, and fuch as he likes not: it must here of necessity, to import no fuch great vessel, that it may, with some proportion, answer the fift, and the span. Nor can I, therefore, so easily accord with that learned man, who would have it to fignific the third part of an Epha, as the Seah is faid to do; (fee Chap. 17.8.) because by a word neer unto it,

Chap. xl. he shall Or, will as before, will come; and so after, will gather, will that measure is in the Ethiopick language expressed, Mat: 13.33. The old Latine rendecth it, with three fingers which would fuit well with the former, if there were any good for it; but none appear.

and weighed the mountains in scales, and the hills in a balance]Or, and weigh out the mountains by a beam , and the hills in feales, or in a ballance? there are two words here used, which, sayour Jewish Masters, significatwo forts of engines, or instruments, used for the weighing out of commodities, or wares, the one for greater quantities, the other for lesse: but that is somewhat too generall. And I suppose they have no other ground for ir, fave because the mountaips are faid to paffe the one, and the hills the other they are both found together, Prov. 16. 11. where the words are rendred, a just weight, and balance, but would rather be a just beam, and balance: the weigh, and valance, but wouse variet or a just oram, and valancettee former word, save in those two places, no where else found, is, by some ofthem, said to signific (and that not improbably,) such a bram, as is used to weigh commodities, by hanging of a stone, or other weight at the one end, and them aterial that is to be weighed, at the other, it being marked with certain notches, or figures, whereby the other, it being marked wanterram novines, or neures, whereby the certain filter of the weight may be differred, fuch, 1 am told, that they use of with us, to weigh hay in the field: the latter word more common, and used after again, verse 15. seems to answer the Latine bilants; whence our balants, and is so termed, from the two scales, hanging at either end, which from the similitude of them, the Latines call dister, the Hebrews, ears.

The meaning is, that God can as easily life up the highest and greateft mountains that are yea, all of them together, great or fmall, as a man can do any ordinary weight, at a bears, or in a

V. 13. Who hath directed the Spirit of the Lord; or being his Counfeller hath taught him?] Or, who directed the Spirit of the Lord: or taught him? As there is none that can do ought of the things before-mentioned : fo was there none affiftant to him by way of aid or advice, in the creating and conflitution of these creatures at the first, nor needs he any such help or direction, for the contrivance or execution of ought that he determined to

directeth the Spirit of the Lord] The word fignifieth, fornetime, to mete out, as ver. 12. fometime, to dirett, or carry a thing cavenly, as mens works are, when they are cut out by rule, and fquared by line and level. So Ezek. 18.25,29 and 33.17,20. and fo most here take it: fometime, to weigh out, as Job 28.25.or, to ponder, taken metaphorically: and by weighing, or pendering of things, to explore, or examine them: or, by fearching into them, to attain to an exact knowledge of them: as by weighing of things in the balance, or at the beam, men come exactly to know their weight, Pfal.6.9. Dan. 5.27. So it is taken, Prov. 16.2. 21.2. 8. 24.12. So the ancient Greek by the Apostle retained, Rom. 11.33.1 Cor. 2.16. rendreth it here, who hath known the Lords mind? Who can so dive into his secret thoughts, or purpoles, as to come to discover what he intendeth to do, or by what courfes he meaneth to carry on what he in-tended he had courfes he meaneth to carry on what he in-tended he had he way also divers go. Howbeit some of the Jew-ish Doctors, to bring in the sour elements, by Spirit here understand the air, as it feems to be taken, Prov. 30.4, and as for the wind, Joh. And because the verb sometime significath, also, to diffele or, effability, a Samuel 2. 3. they expound the words, who hash ordered, or fulfability, a samuel 2. 3. they expound the words, who hash ordered, or fulfable shiror, who is it, that meteth, or weighth sate the winds? Job 28, 25. And there ending the question, they make the aniwer to it, the Lord. But this nicety rents the text too much aslunder. Either of the former is probable e-

or]Heb.and; as ver. 13. fo ch. 17. \$.

being his counsellor] Of his counsel or of counsel with him, Heb. the man of his counfel, or his man of counfel; as Pial, 119,24. There is a defect, either of the particle, as Rom. 1.29.1 Pet. 2.4. which the Apostle expresses by the verb-substantive, or of the note of similatude, as v. 6. So fome; who read, who as his Counfellor ? fupplying also the relative from the former branch ; as the Greek, and the and the relative from the former branch; as the Greek, aims the Apofile also doth, Rom. 11. 34. There is an allusion to such confeilors, as Kings use to have about them, and which they cannot well want, I Chron. 26.32. and 27.33. Prov. 11.14. and 24.6. See Chap. 3.3. and 9.6. See the fame term in another fenfe, Chap.

hath taught him] Heb. made him to know; as Exod, 18, 16, Prov. 22.19. Ezek. 20.11. Hath instructed him in ought, or acquainted him with ought that he was ignerant of before : or shewed him what he should do, or how he should do it. See Iob 21, 22, & 36.

N. 14. With whom took he counfel, and who instructed him, and taught him in the path of judgement ? and taught him knowledg, and [hewed him the way of underflanding ?] Or, with whom doth he conforester than the two of naturating e.j. of, which would not the following the maje him to understand, as Plal. 119.27, and teach him the course of judgment; (how to carry himself judiciously in his assairs, or uprightly, in execution of Judgment)or (as ver. 13.) may teach him knowledg, and acquaint him (Heb. cause him to know (the way of understanding ? Hebr. understanding 1: 21 Pl. 78.72. which some expound of variety and nul-tiplicity of understanding: and so such plurals, sometime, seem to import, 2 Sam. 22,51. Plalm 18.50, Prov. 1.20, but yet sometime Chap.xl. they feem to extenuate and diminith; as this very tenn, chap. 27.18, [and foliete, understandings, not for all manner, but for any manner of understanding. See thelike, vor. 49. It is, in effect, the same, only of understanding. See therine, vor. 29.215; in effect, the same, only somewhat enlarged, with the former, ver. 13, implying that God, in no work of his, receiveth any instruction, or direction from any, as estely Kings and Potentates are wont to defrem their Councel lors, whom, in State-matters of great moment, or neer concomment, shey usually confer and consult with, 2 Chron.30, 2. Eft

1.13.
V.15. Behold the nations are as a drop of a bucket, and are counted
V.15. Behold the nations are as a drop of a bucket, and are counted
as the [mail duft of the balance.] This is added, to show the invalias the [mail duft of any humans power. to encose God in his var dity and inability of any humane power, to oppole God in his pur poled work, or in the least manner, to obstruct any passage of his providence 1 and withall, to encourage his people, not to fear any might or malice of man; but to reft fledfaftly, with any ingles of heart, upon him, for the making of his promifer good unto them, chap, 51.7,8,12.Pfalm 60.11,12,and 61.8,9,and

the nations] As Some, the Chaldeans, your Lords and Ma flers, at prefent, chap.26,23. Or, rather, all nations, they,and others, as before, ver. 6,7. and after, ver. 17.) are all of them put to

gether. as a drop of a bucket] That hangeth on it, or falleth from is in any 9 a surger of a law in angent war of a lawer troffine in the drawing of it up; or that flayeth behind, when the water of liquor is poured out, and yet minitheth not the measure: the former word is no where elfe found; the latter only, Namb.

they are consted All one here, with, they are; as it is in the former

branchifo th. 29.17. & 32 15. & V.17.

As the small and of the balance of the powder of the balance such ashangs on the scale, and yet altereth not the weight; or flayeth fal in it, after the spice weighed in it, is poured out; as a thing of no coniderable worth, or weight: the word in this notion no where elfe found) comes of a roor, that fignifies the breaking of clods to small dultis Sam. 21.43.Pf. 18.43. or the beating of fpices to fine powder,

Belold 1 In way of admiration, as before. So Chapter 29

hetaketh up the lies as a very little thing.] Or, he taketh up, and through now of for the word included both: fee ch. 63.9 with Jor. 16.19.81.2 1.86.) the The (the Lands or Countries, 22 c.41.1.) as pem-To it, can be so just to the amount of countries, as calling pow-der: the word fignificth any thing bester very finally or thin, Excl. 15, 14, 1-17, 16, 14 bin, or bester thin, for thin powder, or powder to be that defect of the subject, as ver, to expressed, as 9.5. The old Greek ,by milake of a letter, rendreth it, be casteth them out as fitrie; and the letters, by reason of the neer affinity of their figure, are taken the one,oft, for the other, See 1Chr. 1,6,7,30,41,50 Jer. 2.20.

& 17.14.Sce alfo,v.12. V.16. And Lebanon is not fufficient to burn; nor the beaffs thereof V. 1.6. And Leadness is not jujucine to burs; nor the beaff, therefore, the finding for a brant of from 20.7. a facisfies, to called, because it askendeds, we goath up, upon the altar, Pfal, 51.19 (for they narrow it too much, but ended it, an whole burn of giving, from which it is there did in the property of the pr so his infinite greatness; though all the beafts, harbouring in that spacieus forest of Lebanon, should be slain, and all the wood growing on it, felled to fire them with, it would come far thort of a facrifice, proportionable to his greatness unto whom it were to be tendred. See cha: 66.1 and of Lobanon, see Pialm 29.6, & 104.16 ch. 3.13.&

37. 24. Will nations before him, are as nothing; and they are accounted to

9. for the latter. before him] In his fight; as Job 26.6. or compared with him; as

Grn.2.18, 10. are counted to him Pither are fo deemed by him, or are fo in re-

are or ments to may have use to accuracy of min, or are to in reference to him See on ver. If, nathing, and cashing O, nothing, or, variity, and, for or, as ver. I, 16/3 then making, or a thing of nought; a thing of no inape, or worth, or use. The word is wide of that mide.con used an I thap class making. out of which the creature were afterward formed Gen. 1.2. applyed to things fripped of all their beauty, flate endowments, & finitiare, and reduced to extream defotation and confusion. See Chapter 24.

V. 18. To whom then will ye lik a God ? | Heb. And (as Chapter 28, 2, 20.) to whom will ye make God like ? what humane croamire, precounterfeit diety, can ye imagine to be any thing like fuch an infinite and almighty effence, Pf. 89.6,8, and 96.

or what liberoffe will ye compare unto him?] Heb and (as ver. 13.) what fimillinde will y: fet him up? Or, fit him witheit may well be understood of Jmages, made to resemble and represent God, Act. 17.19. albeit the word be used also of fur nithing a table, ch 65.11. and of fatting battle in array, 2 Sam. 10. 17. the former whereo, might well fuit with verle 16 the latter, with ver. 17. but that the term of fimiliaude will hardly admit either. The scope hereof feems to be, not onely to diffwade them from attempting to refemble God, by any vi ible shape or figure, Deuter, 4. 13, 15-19, 23,25. or to the wall, or some other fare stay, Sec v. 19.

ftrengthen them against the idolatry, though never so pompostly fer out, that they might be tempted unto, in Babylon, chap 44 21. Jer. 10, 1-13, Dan. 3, 1, 2 but chiefly, and principally, to confirm their faith, and to fettletheir minds in an hopeful expectation of their deliverance from God, according to his gracious purpose and promife, ver. a. by feeting forth, as his infinite might and majefly, forthe meannels, balenels, emptinuls, and nothingnels, of men or idols, orought elfe whatfoever, that night enter into competition with him, or offer to make any opposition against him, See cha. 46.5. Ter to 6

V.19. The workman melteth a graven image >] Having laid forth Gods unconceiveable might, majefty, and immenfity, he proceedeth now to discover the vanity, baseness, and imbeellity of idols. See the like,ch.41.6,7.8 44 9,20.8 46.6,7. Jer. 10.3-5,8,9.P1.113.4-8.and 135.15,18.

workman] Or, brafter, or founder; the word is a very geprogram 3 or organis or promote 5 or foot 15 organisms or organisms. See of it, on Chap 313. See allo, verfe 20. Chaptet 41, 7, 2nd 44,: 1-13. but here, more specially, one that worketh in metals; av 1 Kings 7.14. 2 Chron. 24. 12. Chap. 44. 12. and 54.16.

melteth Ot, tafteth; as ch.44. It. So their gods muft pals the fire before gods they can be.

a graven image Ho melceth fome metal, either brafs, or fome fuch bafer ftuff, because they will not be at the coll to have it all of mar flie Gold, or filver, which being melted, he casts into a mould, and fo maketh an image of it, to be further graven and polithed, before it go to the Goldimith to be gilded, or overlaid with gold ! fo that in the words, there is a kind of anticipation, be melicib, or called a graven image, that is, metal to make an image, that being melted that be graved: to chap. 44, to. See of the like; chap. 24, 10, and 44.9. and

and the Goldsmith] Heb. the fineres it is rendred, Prov. 25.4. and the like, Mal. 3. 2. or founder as Judg. 17.4. See ch. 41.7 the terms, though not to general as the former, yet comprehends founders of all forts t tho ugh thole more specially, that are employed in the finet fort of metals for the making and refining of them. So ch. 46.6. Jer. 10,0,14 & 51.7.

(brendeth it over with gold] Exod. 39.3. beateth our gold into thin leaves, or platest and therewith over-lays and covers what the other had produced and polithed, thereby to add the more flew and flate

unto it, ch. 46.6.] cr. 10.9.
and caffeth] Heb, is but ung, or melting chains, that is, filver to make

chains, as before.

filter chains] Heb. thains of filter (as, gods of gold and filter, filter chains] Heb. thains of filter (as, gods of gold and filter Buller, case).

Dan, 5,4, for golden and filter Guds therewish to adorn it, as 1 Kings. 5.21. or to faften it unto some post or pillar, or some stayle driven into either, that it may not fall of this but fland fall and fleady, bolt-upright, ch. 42.7.8. 46.7. ler. 10. 5, for of fuch chains, also, is the

word uted Ercke 7.23. Nah. 3.10. V. 10, Hethat is sompoverssted, that he hath no oblation chooseth a true, that will not rotthe seeketh unto him, a cunning work-man, to prepare a graven mage, that shall not be moved] The poorest man that is will have some god, or other, wooden one, rather then fail of one, Chapter 44. 14, 13. Deuteronomy 28. 64. and is fo fortilh and fenfoleffe, as to imagine, that a filly Wright, of a forry piece of wood, is able to make him a god, Chapter 46.6. Jer. 10 3.

fo impoverished, that he hath no oblation Heb. impoverished, or per nurious of oblation : it is a word, in this form, no where elfe found; but ene neer it, for a poor man, Eccl. 4 13 & 9 15, 16, another for penury, or scarcity, Deut. 8.9. Howbeit, because the word is here in an entire form, not such as is in regiment usual, some would have the text rendred, he that is impoverished doth for an oblation choose a him this then making, and wantly See Dan. 4 32, for the former; Pf. 62. tree that will not rat. But this another excepting againfl, as not regarding the paule at oblation, rendicth it, be that is in danger voweth an oblation. So the word is used in another form, for to be en-dangered, Eccles 10 9 and with the Rabbines (saith he) frequently. I adhere to the first, reading the words with a more familiar supply, To him that is impoverified, an obtains u. There is no man lo weakned in his estate, but he will have some offering or other, he will find somewhat to furnish himself with, in this

oblation] Such as they offered toward the building of the Sanctuary, Exodus 25. 2, and 30. 13, hath nothing of any great value to lay out upon, or confer toward the making of his

choofeth a tree that will not yot] Or, makes choice of some wood (as Devteronomy 4.28.) that will not rot: fuch as the Cypres is faid to be, much hiled, therefore, for fuch purpoles. Theophraft lib. 5. ch. 5. Pliny, lib. 16 ch. 40, 41, 42. See chap. 44.14. defect of the relative; as Chapter 33. 19. and fo in the next branch.

eunaing Heb. wife: as ch.3.3. Workman Wright, Carpenter, or Carver the word was before used, for one that worketh in metal, verf. 19. here, for one that worketh in timber, as alfo, ch. 44.13.

a graven image]Or a carved one rather, because of wood: not of ftone or metal.

that shall not be moved Or, may not sliv, being fixed and fastned to

V.21. Have ye not known Have ye not heard? Hath it not been told | but as graffe, that is neither fet, nor fowen, but cometh up of it you from the beginning ? have ye not underflood from the foundations of the carb'). The Propher, in the words, is generally deemed to turn his fpeech to Gods people, as charging them with extream findity, it having not only the light of nature, and the fight of the centure, as o there people had, but the Word of God, allo, and the first people had the shade of the centure, as the first people had, but the Word of God, allo, and the centure, as the first people had, but the Word of God, allo, and the Story of the creation, and the administrations of God therein related, and registred, they should yet entertain such base conceits of the diety, as those Heathen Idolaters did ; so chap.41.8,9.8 44.21 howbeit, I suppose, that he still persisteth in dealing with the Heathen Idolaters, whose folly, and flupidity he was laying forth before, ver. 18-20, admiring their blockithnelle and brutithnels, if they never took notice of, or had never heard ought concerning God, or were not able by the very frame of the creature, though they had never heard word of him, to conceive a diety that had given being thereunto, and the infinite power and wildome of him that had to done, Pf.8.3,4.& 19.1-3.Rom.1. 19 25.

Have ye not known?] Or, Doye not know? as Pl. 14.4. & 82 5.& 2.6.ch.44.18.Hcb. will ye not know? as raxing their wilful and affected ignorance: fo Pfal. 36.3 & 81.5.1 Pet.3.5. yet the future may be put for the present; as 2 Sam, 3, 38.2 Chron, 32, 13, so in the next clause, Heb, will ye not hear; for have ye not heared did ye never hear ought of those strange passages of Gods providence, wrought for his people; the report whereof hath gone abroad unto other nations far and neer, Exod. 15.14-16, Num. 14.13, 14, Joih, 2, 10, 11, ch. 59.19, 2 Chr. 32. 31.

from the beginning | Being understood of Gods people, from the time that they first were a people, or that God severed them to him-felf, ch. 41, 9, 82, 44, 2, or, if of other people, allo, from the very beginning of the world; the notion of a deity being engraven in mans heart, at first, and by tradition also propagated and trans-mitted unto Posterity. Hebrews from the head: as Chapter

haveye not understood from the foundations of the earth ?] The particle fram is not in the text : nor doth the ancient Greek, or old Latine, therefore, own it, which divers Interpreters, therefore, followor, do ye not understand the foundations of the earth?

Or, do ye not understand the foundations of the earth? To wie, that they were made, or laid by God, Pf. 102.25. But our English versions, all of them, admit it; and its oft omitted, where it is to be supplyed,as ch. 18.7.& 31.2.& 52.2. here to be fetched in from the claufe next before-going for explication, fee Rom, 1.20, the best Comment

V. 23. It is be that fitteth upon the circle of the earth] Or, as the margent hath it, Him that fitteth; as continuing the fentence, underfland, or confider him, from the foundations of the earth, who fitteth; or, as fome of our former versions, that he sitteth ; or, that it is, he who fitteth; as ver. 28. npon the circle of the earth; or, above the circle of the earth: as Gen. 1.20. as Soveraign Lord and Ruler of it, having heaven for his throne, and the earth for his foot-pace, Chapter 66. 1. as, the circle of the carth, here : fo, the circle of the deep, or the Sca, Proverbs 8. 27. and the circle of heaven, Job

and the Inhabitants thereof are as Grashoppers] Or, as locusts: 25 the word is rendred, 2 Chr. 7.13 where it appeareth to be one of the creatures that made havork of their grain, which Grafhoppers are not wont to do : and it feems, therefore, to be fome kind of locusts (from which yet it is diffinguished, Lev. 11, 22.) or of some other kind very neer unto it : fuch they are, even the greatest Giants, and the mightiest of them, in regard of God, as the Israelites seemed such to the Sons of Anak Num. 13.33.

that firetcheth out the heavens as a curtain ? Pfalm 104. 2.ch.42.5 fuch curtains, as their tents did ordinarily confift of, Exod. 26.1. Cant. 1,5.ch. 54.2. Some render it, as a Canopy : the word no where elle ulcd, some would have to fignific a fin ,or this facet, or veil : bestufe it cometh from a word, that hath a notion of thinnesse. 1 Suppose it rather to fignific a thin sk n, or film: because tents were ufually made of sk ns, Exod. 36. 19. and a word very neer to it, of the fame flock, is used for a film, or thin skin, overgrowing the eye, Levir,

and (preadeth them out as a tent to dwel in:) Heb.to fit in: as a general in his pavilion, 1 King. 20. 12 or, to dwellie, as his Palace, Pf. 11.4.8 33.13,14.8 123.1.

V. 23. That bringeth the Princes to nothing] Or. That bringtth (Heb. giveth, as Chapter 41.2.) Princes (for there is no article in the text)to notbing. See lob 12.21. Pfal. 107 40. Chapter

he maketh the Judges of the earth as vanity] the Judges, that is, the Rulers, ludg, 2.16, Att. 13.20, as vanity or, a thing of nought. See

v. 19. ch. 44. 9. V. 24. Yea they shall not be planted: yea, they shall not be sowen: yea, their slock shall not take root in the earth] Heb. Yea, they have not been planted yea, they have not been foreen, yea, their Slock hath not taken root plantical year, they are mean to receive a special receive they are not required in the granule. Which from render in the prefent tence, they are not plantid, nor fowen, nor dails their fleek take voor. Which they divertly expound, fome applying it to idols, as having not fo much firmnelle, as trees, or plants, that are fet, or fowen, and take deep tooting in the ground which thefe do not. Others of Princes and Potentates. before froken of, as like. not to trees, or plants, fuch as before:

felf; nor taketh any deep root, as trees do, and is therefore foon and findenly gone, Pfal. 37, 2. ver. 6-8. But I fee no caufe, why we should alter the tense that the text exhibiteth. Which one of the Jewish Commenters understandeth, as that which may be faid of them, Surely, they were never planted, nor fown, nor did their Stock ever take root: alledging to that purpole, Job 8. 18. and the lense, indeed, is no other: but the words may be rendred, as thus depending on the former; he so bringeth them to nothing, that they are, as if they had never been planted, as if they had never been fown, as if their flock had never taken root in the ground : albeit, like goodly oaks, or cedars, they feemed to have taken such deep rooting before, that they could not easily be stirred, much less rerooting before, that they could not earnly up stuffed, much lets removed, or placet up by the roots, Pl.17, 73, 516. Eck. 31, 31-4. Job 18.16, 17, 19. the particle is thrice repeated, to add the more what mency to the fencence; as the like, Chen. 43. 8. Ext. 8. 3. t. th. 41.16 & 48.8. 5.5c the like lyntax, and fupply allog, th. cot. f. Job 39. t. 61. billibly likewife, Jud. 9, 30. and the contrary expredition, Job 14. 6. effectially if the contrary in the fence of world laws if 1) we will be a second under the contrary expredition. the term, there used, be(as some learned would have it,) a verb, not

and he [hall alfo blow upon them, and they shall wither] Or, yea, let him but blow upon them, and they shall wither, or, for he doth but blow upon them, and they are withered. Heb. and be bath even blown upon them, and they shall be dryed up, or, withered. See the like, both mat-ter, and model of speech, Pfal. 103, 16, the copulative, for the casfative: as v. 26. See before, v.7.

and the rebirlivind shall take them away as slubble]. A bare blast of Gods breath blowing upon them, shall be sufficient, nor to blast them only, and cause them to wither away; but to blow them away, alfo, like stubble, or chaff, with a wairlwind, chap, 41,2,15,16. Joh

V.25. To whom then will ye liken me, or [hall I be equals] Or, That Should be like him; as Prov. 26.4. and, for, that: as ch. 53.2. See v. 18,

faith the holy One God, who is holiness it felf; and none holves

he, t Sam, 2, 2. V . 26, Lift up your eyes on high] To the heaven, to the flarry sky, ch.

51.6.Job 35. 5.
and behold who hath created thefe things] Heb and fee; that is, confider; as I King, 20.7. Jer. 2.19, 31. who it is that created the fe, to wit, the starres, that number less host, (Gen. 15.5.) which there ye see: and who is, therefore, far more excellent, then they, and of an infinite power, that was able to create them, Genesis 1.14,18, and 2.1, lob 26.13. Psalm 8.3. and 19.1, 2. and 136.7-9. and 148.

that bringeth out their hoft by number;] Who it is, that bringeth one their hoft bytale; that mustereth them, and keepeth a lift of them, as a General, or Commander, doth of his Souldiers, and bringeth them forth, every one, in his due place, as a chieftain draw-eth out his fouldiers on a training day, into the fields, each one in his proper rank and station, Job 38. 37. Plalm 104. 19. and 147.4.

their hoft | See Gen. 2.1.ch. 1.9.

he calleth them all by names] Heb. by name; and fo it would be rendred.as Exod. 32.17.1 know thee by name; for as for that, Pf. 147.4. it is not aright rendred, he calleth them by their names ; it is in the Hebrew, he calleth names unto them, that is, he gives them names, or, impofeth names on them: the fame Syntax, that is, Gen. 2,20, and

by the greatneffe of his might (for that he is floong in power mot one failetb]By reason of his infinite power and greatness, he hath another manner of command over his heavenly hoft, then any Commander hath over his companies; fome of theirs may fail them; when they should appear before them, or attend upon them : it is otherwise with his they appear each one constantly in his place, ready press to do service to God, his General, in whatsoever he shall leafe to aflign him unto, Judg.5.20.Pfalm.148.8.cha.37.36.& 48.

of bit might] Heb.mights:as Pf.78. 51.So v.28. for that] Heb. and : as Pfalm 60. 11. Chapter 64. 5. So

not one] Or, no one; or, not any: to wit, of them, as ch. 34.16. Heb. nau faileth not; man, for, cach, or any one : as Exod. 25.20. Chapter

V.27. How failt thou, O Jacob, and speakest thou, O Ifraelt] Hitherto the Prophet had bent his discourse against the sortist folly, and brutish stopidity of Idolaters, in their vain conceits concerning their base idols, and their ridiculous practices about them. Now he turneth the stream of his debate unto Gods own people, taxing them as persons that had bin taught better things, for their diffidence and diffruft, either of Godscare of them, or power to relieve them, or both: Jucob, and Ifract, for those of his posterity is chap. 29.

My way is hid from the Lord ?] God looketh not after me, nor taketh notice of those things that do befall me, no more then as if they were concealed from him, and were hidden from his fight. So Gen. 4.14. Plalin 31.22. & 94.7. Howbeit, in Scripture, the term of bring hid, doth oft import difficulty, and imply fomething hard to be done. So Deuteronomy 17.8. if a matter be hidden from thit;

Chap.x1. that is, be too hard for thee to decide. Jeremiah 32. 27. It any thing] hidden from me? that is to hard for me to do? So allo, Genefis 18.14. & Jeremiah 32.17. and it may likewife be fo here understood, My way is hidden from God, or is too hard for God; that is the course to and a muater point out, or a non-margor constitute state counter to be taken for our delivery out of captivity, is a matter too difficult for God himfeli to effect; we account it a thing altogether impolible: Yea, this very word feems fo to be taken, Job 3.23. to a man, whose way is hidden, that is, involved in such difficulties, that he cannot polibly get out; for fo it followith, whom God hath bedget in: See Lamentation 3.7. Hofea 2. 16. whether way we take it, they are the thoughts and imaginations, even of Gods own take n, unit time of their captivity. See the one Chapter 49.14, and ply the confequent, as Pialm 107.12, thap 59.14. the other, Ezekiah 37. 11, the latter I rather follow, because of what followeth, verfe 28,29.

my way] Not the course that I take; but that is taken with me: not, what I do, but what I endure 1 as, my wrong, Genefis 16.5. See lermiah 51.35.07, the course that is to be taken for me, or with me, for the effecting of my deliverance,

and my judgment is piffed over from my God] He regardeth not my cause, nor to right the wrong done me. So Job 27. 2. and

my judgment] That is, my caufe, my right, as Pfalm 9.4. Lamentation

3.59. is paffed from my God] Or, passed away from my God: as Jerenniah 21.3.or, it is so pass, that God cannot redectle it: it is a cure too hard for God himself; for in such a notion is this preposition of t used: See the places pointed to, in the former branch; spoken by them, as not me pueces pounces to, in the course orannes i pueces or a temporing couple in this kind, from him: a nd that either tuppoling has the did wholly neglect them, or doubting of his ability, in forme fort, or relieve them, their State being follow, and their condition of the condit were touched with, appeareth by the answer returned thereunto, v.

8,29. See leremiah 30.12, 13.

V.28. Halt thou not known Or, Dost thou not knows as I Cor. 3. 16.8 6.9.15,16,19. Are ye yet to learn that which you have been fo off told and taught? Or, as our Saviour to his Disciples, Marthew 15.16. Are ye alfo without understanding ?

Hall thou not heard?] See verse 1.
That the everlasting God, the Lord, the Creator of the ends of the earth fainteth not, nor is meany?] That God as he created the world at the first, so he still rules and governs it, and all things in it, from the one end of it to the other, without toil or travel, Job 28 24.Pfalm 9.7-9. John 5.17. and is able therefore, having all power,

creator of the ends of the earth] Maker and ruler of the whole

world, from the one end to the other, Chapter 41.5.
he faintelb not, nor is weary] As men do oft, when they have over-wrought themselves, Judges 4. 21. 1 Samuel 29. 10. 2 Samuel 21.15. Chapter 44.12. the words may well be rendred, he is neither tired nor toiled; for that is the proper fignification of ci-

ther word. there is no fearthing of his understanding | His wildom in the Government of the world, and in the dispensation and disposition of events and occurrents, concerning the creature, is fuch, as is beyond the reach of mans shallow capacity, Pfalm 147.5. Chapter 55 8,9 Romanes 11.33.

V. 29, He giveth power to the faint; and to him that bath no might, he enereaseth strength] He maketh his might to appear in mans weakness, 1 Corinthians 1.17,18, 2 Corinthians 12.9, enabling those to do, and endure any thing, Philip 4.13, Collosians 1. 11. who, of themselves, are able to do nothing, John 1 5.5.2 Cor. 3.

5 and 4.7. and 10,4, 6. to the faint Or, the weavy one, or the tired, Chapter 50.4. Jeremiah

\$1.58 64. no might] Heb. mights: as verle 26. but there, mights, for, abundance of might, or might of all forts; but here, mights, for, any might at all: as understandings, for, any understanding at all, Chapter 27.11, thus those plurals, that usually have a notion of abundance and excess, yet sometime have on the other fide, (which few observe) an intimation of fearcity and want : but this most in the negative Sec Chapter 26.18.

increafeth strength] Gives abundance of strength. Hebrew multiplyeth strength, or, maketh it to abound ; as of glory, Daniel

. 30. Even the youths shall faint and be weary, and the young men shall utterly fall] Such as are of greatest might and strength and are best able therefore, to endure labour and travel and to hold out in such works as they are employed about, yet thall faint and fail, when weak and feeble ones, by God affitted and fupported, shall stand fast by it, and held out to the last, Pfalm 33, 16. Amos 2.14. See the like frame of speech, Pfalm 34.10.

even the youths shall faint, and be weary] Oc, The youths my be cventired and toiled, for the particle, even, (Heb. and: aschaper if. 6.)is joyned to the former verb, and the latter verb hath a not en of toillome labor, Genefis 31,42.th.49.4.8 62.8.8 65.23.and both here feem potential, as thefe allo, Plalm 34.10.

young men Or, choice youths, for that is the notation of the word;

punal grant of the process of the process of the purpose of the pu ch. 8, 15, though it may here include both ; or by the antecedent im-

V.31. But they that wait upon the Lord Heb. And: the copulative for the adversative; as chap. 36, 12, they that with patiente and tranquility of spirit expect his ayd, and the performance of his promiles in their due featon, Plalm 40.1 and 130.5,6 ch. 8.17. & 28.16. & 30.18.

Shall renew their Strength] As Job 14. 7. & 29. 20. Eccle. 8. 1.0c, change: as Genelis 35.2. & 41. 14.chap. 8.10. they thall have a new lupply of firength, enabling them to bear up, and hold out, when they feem to be clean spent, Pfalm 37, 26.8 103.3 2. Cor. 1 8, 9.& 4.8 10,16.& 12,9,10. a defect of the pronoun pollettive : as Chapter 13, 22.

they fhall mount up with wings, as eagles Fowls, that flye firongly, and iwitly, and that build and foar aloft, Deut. 28.49 1 Samuel 1.23. Job 39.30. Proverbs 23.5. Jer. 49. 16. Holea 8.1. They fiall as cafily overcome, and get over all difficulties and obstructions, that encounter them in their way, as if they had wings to flye over them, Exodus 19.4.Deut.32.11.Rom.8.35,37.Rev.12.14.

with wings Heb with feather. So the word properly fignifies, Pla. 68.13.88 91.4. but here, feather, for, wings, and wing, for, wings, as Pialm 55.6. Ezekiah 17. 3.

they Shall run, and not be weary; and they Shall walk, and not faint) Or, they fhall run, and not be tired; they fhall walk, (that is, proceed) or, go on,) and not be toiled. See verle 18, 30. CHAP, XLL

Verle 1. K Eep filenee bifore me, o ilands] Whether this Chapter verte 1. K heppinene or one me, o trainers whether this chapter joyned to the former, make up one Sermion, or be an entire difcourte of it felt, is not generally agreed; fure it is, that it is much of the same argument with the former. For in it God foretelleth, by his Prophet, that it may not be afcribed to any other, what he intendeth to do, for the refeuing and reduction of his people; challengeth the falle gods to do, any of them, the

both to deliver you, when he feeth good, Chapter 63, 1, and, mean while so support and suffain you, to keep you from sainting and failting, by you of your selves never so feeble, or, far spent, verse 29, 31, that Addess of the particle, as Chapter 4.3, that Addess of the particle, as Chapter 4.3, the correlating God 1 Heb. God of perpetuity, or etternity: as Genesis 1.33, See Pfall, 9, 10.8, 10.118, 8, 90.2, 8, 10.118, Chapter 16.4. ing up to debate his cause, by his Prophet, against the enemies of his people, with them, and their idols, directeth his speech to them, rather then to their idols, that were as well deaf, as dumb, Plaim 115.5,6. and as the manner of men is, where they are about to speak, unto multitudes especially , Job 29.9,10, and 33.31,33. Acts 21. 40. requireth filence, that he may be heard. So Chapter 48,

O Hands] Or, Lands; as Chapter 20.6. and 40.15. Ye people of feveral countries. So after, verse 5. yet some would have the Handers and borderers on the Sea coast, intended in this branch; other people in the next: But I suppose the same persons intimated in either.

and tet the people renew their (trength) Let the nations make all the power they can, for the support of themselves, and their idols, and to hinder, if they be able, the work that I foretel, and intend to effect, for the delivery of my people. Of the phrase and detect of the pronoun in it, See on chapter 40.31.

the people | That is, the Jewith people, say some, of whom, cha 41. 31. but the word is plural; and never used, but of Nations of divers lands,chapter 17.12,13.8 43.9.8 49.1.

let them come neer, then let them focak, let them come neer together in judiment] I hat we may parly, and debate the matter together; as ch. 1.18 they shall have free liberty to speak, and say what they can for themselves they shal not say, that they were condemned unheard, So veife 21, chapter 45, 20, 21, and 48, 14, 16.

V. 2. who raifed up the righteous man from the East] The most Interpreters, following the Chaldee Paraphraft, and the main fiream of the Jewith Commenters, understand this passage of Abraham, Though some of the Jewish Doctors interpret them of the Messias; with whom, some of ours, also, therein accord. Howbeit, I suppose that the things here spoken , are meant of Cyrus , that was to deliver Gods people out of the Babylonian thraldome, and to reftore them, to their country and former freedome again (though a type of Chrift, and of spirituall freedom, from the thraldom of fin and Satarr, by him atchieved,) to whom whatforver is here faid, doth most exactly agree. See Chapter 44, 28, and

"tho]Which of all your idols? or, Who but my felf? verse 26, who fo long before do now foretel it, Chapter 44. 18. See veife 4.

the righteous man Heb righteoufnesses which those that apply it t the Meilias, expound, that jull one, 10th 22.14 our righteonfach, Jer. 23.6.1 Cor. 1.30. thole that understand it of Abraham, righteonfach, for, a man of righteaufuef; that is, a righteous man, Gen. 15.6. as, peace, for a man of peace, a peaceable man, Plal. 120.7. and, wifdome, for a man of wifedome, a wife man, Mica. 6.9. But the text may well be rendred, in righteoufneffe : as chapter 42. 6. and as it i exprefly faid of Cyrus, chapter 45.13. to manifeft my righteournels and faithfulnels, (for faithfulnels is also a branch of righteour hefs, Hcbr.6.10.1 John 1.9.) in the fulfilling of my promites, and in righting the wrongs done to my people, Chap.1.17.and 46.13.2 Theilidonians 1.6.7. the defect of the particle, m, is most frequent. See Ch. 26.8.18, and 28.7. and 33.7. and 34.2,13 but especially, ch.

45.23.
from the East Christ; and righteousnesse introduced by him, Dan.
9.24. from the Eastern parts of the world; from Judea, Rev. 16.12. lay fome; Abraham, from Chaldea, fituate Eastward from Canaan, fay others, Gen. 11. 31. & 12.45, & 29.1. But in Scripture, Chaldea is constantly termed, as from Canaan, North, Jer. 1. 13-15. & 4.6. & 6.1, 22. & 10.12. But Cyrus rather, from Persia, lying East from Babylon, v. 25.ch. 46.11.

called him to his foot] Abraham to go to and fro at his command, and as he should appoint him, Genesis 12.1. Hebrews 11.8. Or, Cyrus, whom he fingled out to do him fervice, to be led by him, and be at his command, chapter 44.28.86 45.1,2,3,4. for that is it, which this phrase importeth. Gen. 30. 30. Judg. 4.10, Matth,

gave the Nations before him, and made him rule over Kings? This some apply to the reproach of those two Kings, Pharao, and Abimelec, rebuked by God for the wronging of Abraham, Genefis 12. 17.8 20.3.Pf. 105.14.the moft, to the victory that Abraham atchieved against those four Kings Genesis 14.14.15. But as the former hath no affinity with what here followeth 5 to, not doth the latter this well with the words enthings for though Abraham then overcame these four Kings in fight, yet that he ever ruled over any King, or country, we read nor, it is rather therefore, meant of Cyrus, who fubdued many countries and kingdoms, with their Kings, and having fubdued them:reigned over them, chapter 41.5.

gave nations before him] To be subdued by him, ch. 45.1. the arti-ticle is not in the text.

made him rule over | Subdued to him: as Chap. 40.10. a defect of

the pronoun, as Holea 6.4. begavethem as the dusto his I word, and as driven Slubble to his bow] Or, made them (continuing the fentence) as the dust to his sword, as driven stubble to his bow? or, whose sword made them as duft, ha bow, as driven flubble, So that he beat them, as to duft, Pfal. 18.42.and they were no more able to ftand before him, then fmall duft, or dry Rubble before a ftiff gale, or guft of wind, Pf. 1.4 & 35.5. & 83.13.ver. 15, 16, ch. 40, 24. Jer. 13, 24, the demonstrative, for the relative;as Jer.5. 15.

grave Or, made:as Ter. 44.22. them] A detect of the pronoun : as Chapter 30, 3, and

fword, and bow The weapons of war, then most in use, Plal. 44.3, 6.chapter 21.15, the one to fmite with at hand; the other, to frike with at diftance, Pfalm 37.14.

V.3. He pursued them] As Pfalm 18.37.or, fo that he pursued them: as Pfalm 109. 27. carrying on the fentence to the end of the

and paffed in safety] Hebrew he paffed in peace; that is, both with safety, and succelle, 2 Samuel 3.21. Judges 18 6, without diflurbance, or reliffance, to any purpole: as Exodus 11.7. Chapter

even by the way that he had not gone with his feet \ Or, a way he had not cone with his feet. For there is no more in the text; not turning back by flight, as Sennacherib, the way that he came, Chapter 37.29.or, rather, paffing fafely under Gods conduct, (as ler. 2.17.) chap, 45, 2, through fuch places as he had not formerly been acquainted with; to wit, Abraham, (ay fome, unto Damafeus, Genesis 14. 1 5.or, Cyrus, rather through Affyria, and the countries adjacent, into Chaldea, and unto Babylon. See on Ieremiah 50, 2.8 51,46. no strangenesse, or uncouthnesse of way, shall be any impediment to his passage; as chapter 42. 16. a want of the relative there is in the text : as Chapter 42.16.and 55.5. Which yet will not need, if a learned late Writers note be admitted, who rendreth the text, he shall not go the way with his feet; that is, he shall proceed with that speed and expedition, that he shall seem rather to slye, then to go. But this, to me, seems somewhat strained

4. Who hath wrought, and done it?] Who was it, or is it, that did, or dorn all this before fpoken of, verfe 2,3 ? it : as Chapter 31 15.or, thefethings, as Pfalm 22.31. Malachi 2.17.

calling the generations from the beginning] Hebrew from the head, as Chapter 40,21.or, Who is it that callet the generations from the beginning? or from the first? supplying the interrogative from the former branch. Who as he made man at first, so continueth the race of mankind throughout all ages, Gen. 1.27,28, Acts 17. 26, 28.

raifed up] v. 25. ch. 45. 13. A& 13. 22. He speaks in the Prophetical 1 or, that hath suled, doth rule, and shall rule the whole race of manfrain of a thing to come, as already done; and fo in the two places pointed to as all there ages. fons or creatures, may be called, Gen. 1.5, 8,10.8 2.19. Dan. 1.7. and in having them at call, and command. See on Chapter

I the Lord, the first, and with the last, I am he The answer to the former demands. It is Ichovah alone, that hath done all thete things; and no counterfeit deity, none but he, Pf. 136.4.ch.

the first, and with the tast] Who have ever been, and ever shall be .Pf. 90.2.& 102,27.ch,40,18 & 43.10.& 44.6.& 48 12.Rcv.1,17.& 16.

I am he | That doth all thefe things : or, I am, to wit, the fift, and with the laft: 1 am, in being: as John 8, 58. before Abraham war, 1 am the pronoun demonstrative, for the verb substantiae, as Palm 44.4. Thou he my King, for, Thou art my King, or I am the gas as Thou are to Thou are Jame, as Thou art he, for, Thou art the Jame, Plalm 102.27.

with the luft | That is, continuing with, and ruling this whole world to the end of it, Pfalm 146,10. or, before whom, there was none, nor shall any be after, that shall continue as long as any creature shall have being chap. 43.10. A learned late Writer, thus rendreth this verfe. Who halk perought and done, and calleth the former generations? (that is, those now past,) I the Lord the firft; and the tatter? (to wit, those generations that are yet to come, who calleth. as before,) I the fame, I propound it only, and leave it to the confideration of the learned,

V.s. The Hes fare it, and feared; the ends of the earth were afraid. drew neer and came] The effect that these strange works of God set on foot, for the deliverance of his people, in raifing up of Cyrus, and making him fo fuccelleful, had upon the Idolatious Nations, far and neer ; to wit, that they were firicken with much amazement and affrightment; and laid their heads together, to confule, by what means, to help and fecure themfelves; which (filly fots) they could not devise how to effect, but by recourse had to their counterfeit gods, and by making them more idols, as if their fafety confilled in the multitude of fuch fopperies, cha. 2.8. Jer. 2.28. 11.13. Yet the words may be, and are, by lome, thus read and rendred, When the tles fee it, and are afraid, the ends of the earth are affrighted, let them draw neer and come; and so forward See at the close of v.7.a defect of the adverb of time, as ch. 17.6,& 26,10.50 v.17, See v.1.& ch.44.11.

Iles] Or, Countries, that is, the people of feveral countries. See

faw it] Confidered, or took notice of it, as ch. 40.6. Pf. 119.153,159. a defect of the pronoun; as ch. 37.1,9.

feared] So Exodus 15.14, 15,16 for to the circumstances and effect of the deliverances out of Egypt, doth God oft allude, in fore-telling, and relating of that other out of Babylon. See ver,

the ends of the earth] Not the earth it felf ; as Chap. 40.28, but the inhabitants of the utmost parts of it, whose habitation reacheth to the lands end : as Pfalm 65.8.8 67.7. & 98.3. verfe 9. leremiah

drew neer, and came] Not to God, to appear before him; but to take counfel together, how to fecure and fave themfelves:as lofing 10,1-4.8 11.1-5.

V. 6. They helped every one his neighbour, and faid every one to his brother, Be of good courage They endeavoured to hearten and encourage one another to hold out, and stand to it, in hope of help from their idols. So Exodus 14.5,6,9. 1 Samuel 4.6-9. Plalm 64.5. every one his neighbour Or; one another. Hebrew a man his neigh-

bour, as Genefis 11.3. leremiah 31 34. faid every one to his brother |Or, faid one to another as Genelis 26. 31. Ieremiah 34.17. a supply from the former branch; as Genesis 1. 6.1 Chronicles 10-11.

Be of good courage] Hebrew Be frong , 1 Samuel 4.9 Plalm 27.14.and 31. 24.

V.7. So the Carpenter excouraged the Goldfmith | The Workmen. whose employment is about making idols, were right glad, and ready to take hold of the opportunity to be fet on work about the forging and coining of new Gods; loath, with Demetrius, to have idolatry go down, and their trade to grow out of request, Acts to.

24.27. So] Hebrew And; yet fo, Chapter 37.5,8,howbeit, the copulathe Goldsmith] Or, Finer, or Founder. See Chapter 40.19.

and 46.6. And fo some of the Tewish Doctors; howbeit, some other of them, by the former, understand the Founder; by the latter, the workman, that overlayeth it with plates; as Chapter

and he that [montheth with the hammer] The gold or filver plates, that the idoll is to be overlaid with, Chapter 40, 19. Jeremiah 10, 9. a defect of the instrumentall particle; as Pfalm 17,13,14. yet some render it without any such supply. See the next note.

him that [mote the anvill] Or, as others, he that beateth out the metal on the anvill. But the former word, in Hebrew, is a noun, not a verb; and fignifieth not a fmiter, but fmiting as another of the

Chap.xli. Judg. 5, a6, the latter word no where elfe in Scripture found, for Judg 5.20. the sales note no mire ene in scripture couns, for sa sharif (though the Jewith Doctors, form of them, for spound (1) and, fome other of them, an hammer) cometh of a word, that fignificity, to flake, or diffurb, and trashit, Gen. 41.8. Plal. 77.4. Dan. whence a term for a bell, lixed. 28,33,34. but it is most commonly and frequently used for a course, or a turn, Gen. 18,32, John 6.3. Some, therefore, of the Jewish Commenters, tead this pallage thus, the Carpenter encouraged the founder, or the metallil that I mooths the hammer, for smiting on the anvil, or, for smiting by turns. And to confirm this , they call in the Chaldee Paraphrafe, from whence they gather, that the former word patrifb, should figuite an hammer of the greater frac; a fledge, the latter, to wit, paam, one of a smaller frac; it being, say they, the manner of Workmen, to make use of the greater, for the beating out of their work at first, and of the leffer, afterward, for the polifing of it. Whereas, other of them would have the former word to fignific the leller hammer; and the latter, the bigger: that which is more agreeable to the words of the text, wherein the former feems to be the polithing hammer. See Chap. paum, for any hammer at all, either bigger, or less; but expoundeth it by the word aimnd, that answereth to panm, as it fignificit; a turn, or courfe. It ufeth a word, indeed, withal, that in the Writings of the Talmudifts, imports an hammer, of any fort or fize indifferently, whither one to beat iron out, or one to crack nuts with; as by the places, out of their discourses produced, appears. But that seems to appertain to the exposition of the fore-going word holem. Nor do I find any place alledged, either out of facred Scripture, or Talmudical Writer, wherein the word is taken, either for hammer, or anvil. I suppose, therefore, that this pallage may well be thus rendred, and the imoother with the hammer, the imiter by courfe ; that is, he that polithed the work, him that wrought at the forge, Heb. Imiting, for a man of fmiting; a finiter, or one that finiteth, as men of devilian for desiders: (uch as use to deride, Prov. 19.8, Chap. 28.14. a defect of the substantive regent. Of the like whereunto, see on ver. 2. Howfoever, thus must their gods be handled and hammered, ere they

can attain their Deity.

faying, It is ready for the fodering It is sufficiently beaten out at the anvil, it is now time to put the parcels of it together, and to faften, with feder, the joynts one to another. Or, as others, rather, more agreeably to the original; Saying, of the Soder (so is the parmore agreeaby to the confinant paper, of the your to is the particle uted, Chap, 38.15.) or, of the fadring, (the word is no where elfe uted, but for joynts, or junctures, in the plural, 1 Kin. 22.34.

1 Chr. 18.33.) It is good, the pronoun, for the verb fublishmive, as ver.4, It is well fodered, the joynts are well fastened one to ano-

and he fasteneth it with nails, that it should not be moved.] They fasten with nails, either the frame of plates joyned together with foder, unto the wooden ftock underneath it, that the joynts may keep the faster, and hold the firmer together, (as the Jewish Commenters understand it) or the image, it felf, to some wall, post, or pillar, that it may ftand faft, in the place aftigned it, and neither fall, not be firred; as most of ours take it. See chap. 40.19. and

he falleneth] That is, some one of them, or other; the verb taken indehnicly, as Gen. 48, 1. he told (that is, one told) Joseph.

falleneibit] The idoll; such as is mentioned, Chapter 40 10. the pronoun, for the noun, as Chapter 33. 2. and 35.

that it should not be moved] Or, that it stir not ; a defect of the particle, as Pfalm 93. 1. It is not to be emitted, that fome of ours read the whole pallage, from ver. 5. hitherto, not as spoken in way of relation, what the enemies of God, and his, did; but delivered, by way of permiffion , and provocation ; as if it were faid , Let them, when at the fight of thefe things, they begin to be troubled, draw neer and convene; let them affift and encourage one another ; let the idol makers joyne together, and conspire to make their work as firm as they can. See the like, chapter 8.9, 10. Let others confider, and judge

V.8. But thou Ifrael art my fervant, Jacob whom I have chofen th feed of Abraham my friend.] From the idolatrous Pagans, God turneth his speech to his own people, endeavouring to confirm and strongshen them, against all fear from the adverse party, undertakeing to fecure them, and make them successeful against all that should oppose them.

But 1 Hob, Ands as ver,8,

thou Ifrael art my fervant] Or, rather, thou Ifrael my fervant; or who att my fervants and fo forward, in way of compellation, and defeription of the party spoken to, unto ver. to. of Ifrael and Jacobisec ch.40.27. To him was the promise, made before to Abiaham, so. lemnly renewed, Gen. 28, 13, 14.

my fervant] Not as all men, yea, all creatures are Gods fervants at large, Pfal, 119 91, but in a more special manner, taken into his Family, to be his houshold fervants, to have them neer about him; and to refide, himfelf, among them, Levit.25.42. & 26. 11,12, Deut.9.28, Pfal. 22.30, & 148.14, Eph. 2.19. See ch. 43.1 & 44.I.

whom I have shofen] To be a peculiar people to my felfe, Exod.

Same Rock, Prov. 18.6, & 19. 29. and thence a term for an hammer, | redundancy in that language sife, Pla. 1.4.8 144. 8, the like is it the next verfe.

the feed of Abraham] His Pofterity: as Pialm tos 6. 2 Cor. 11. 22. whom God for his take regarded, Deuter. 7.7. and 9.27. and

my friend] So 2 Chr. 20 7. Jam. 2, 23, whom I freely loved, Deue, 4.37, and who entirely loved me, Gen. 22, 12, and with whom I was pleafed to enter into a folum league of amity, as well defenive; as oftenive, Gen. 12.13, & 15.1, 18. & 17.2, 7. Thus is God a friend; even to his friends filic, as well as to himfelf, Egod. 20.6.Pfa 37.16.

V.9. Thou whom I have taken from the ends of the carth.] Heb. whom I have taken thee; as before, ver. 8. The word, Thou, is here needless there is as a redundancy in the pronoun, lo, a defect in the verb : entire and full, it is thus , whom I have taken, or took, and brought from the ends of the earth, or, from the lands end; as 11a.72. 8.v.5, to wit, in Abraham, their Progenitor, in whose loins they then were, (as Judg. 2.1. Ood is said to have brought them out of Egypt, in their Parents, then all deceased, Num, 14.29 31.) and whom God took and brought from the land of Chaldea, unto the land of Canaan, in which alfo, afterward, he feeled his feed, Joth. 24.2,3. Of the supply, fee en Chap. 38. 17,21. and fee the like, Gen. 27.9. Jer. 30. to. yet it followeth not hence, as lome would infer, that Abraham was the party mentioned before, ver. z. for the fequel is of no necessity. And the next branch doth exclude the exposition of those, who would understand this, of the bringing of the Ifraelites out of Egypt. Nor do they feem to go lefs wide, who, either with the Jewish Doctors, understand this pullage of the deliverance of them from the captivity of Babylon, a place far remote from their own home, Chap, 39.3. Jer. 30.10. Or, as fome of ours, of the Elect, called out of all parts of the world, by Chilt, Chap. 56.6,7. Matth.

and called thee from the chief men thereof] So is the word afed, Exod. 24.11. and it fignifieth great ones, thirf, or thoice men; fo termed, as referred, and fet apart from others of lefs reckoning: as the word, whence it cometh, importerly, Gen.2/36. Num.11.17. Eccl. 2, 10, a borrowed term, from things that are kept close and lafe under the arm-holes, Fzek.13.18. Jer.38.13. meant of Abrahamment of the comment of t ham, whom God called out of Chaldea, from the great men there allied to him, or among whom he lived, Gen. 12. 1. John 24. 2,3. So rather, then as some, from the great men , their hard masters in Babylosi, chap. 26.13, & 43.14. Or, as others, of the Elect called, when the great ones are palled by, Matth. 11.5, 25. 1 Corinth. 1.

and faid umo thee, Thou art my fervant, I have chofen thee] That , I made thee my fervant : or, made choice of thee to be my fervant, as Ezek. 16.6. I faid to thee, live, for, I faved thy life, or, kept thee alive: and, fay to my foul, I am thy fatuation, tor, do thou fave me, Pfal. 35. 3. and fo it is, the fame in effect with the former, ver. 8. or, I made it known to thee , that I had made choice of thee to be my fervant, and would not cast thee off Gen. 17 7.

and not call thee away] Or, and have not refused thee: as the word is rendred, chap. 8.6. Or, and I will not call thee off as 2 King. 23.27. See 1 Sam. 12.22. Plal. 94.14. Jer. 31.37. & 33.26. Rom. 11.

V. 10. Fear thon not] Ver. 13, 14. Chap. 8, 12. & 37.6. & 43.1,5.

for 1 am with thee] Gen. 15.1. & 26.3,24. & 46.4. Exod. 3.12. Chap. 41. 2, 5. Jer. 1, 8, 19. & 15, 20 Acts 18.10, that is, fecurity all fufficient , Plalm 2 3.4. & 27.1, 2. and 46.2,3,11. Romanes 8.

be not difmayed] As those that have nothing but their idok to trust to, ver. 5. the word fignifieth properly, to look about, Chap. 17. truit to, ver. 5. the wording mother property, to look tooks, Chap. 17.
7.8 Or, to look afide, Chap. 32.3. as men are wont to do, when they are in differs, Plal. 14.4. then to be amazed; as in fuch cases men oft are, Chap. 19.9. and lastly, to be difmajed, as here. See ver. 23.

for I amthy God] I the true God, endued with all power, am thy God, Gen. 17.7. Pla. 48. 14. & 84. 11. & 144. 15. Cha. 63. 1. I will ftrengthen thee | Or, I ftrengthen theet and fo,1 help,1 upholdt

See ver, t2, cha. 40.29, 31, Pfa. 46.1. yea, I will help thee] Pfal. 46.5.

yea, I will uphold the:] Pfal,41-12. & 63.71. Cha,42.1. the redoubling of the particle addeth much weight to the words: as chap. 40.24. importing, that no frength, or aid, or support, shall be wanting, that in any kind thall be needful for them, 2 Cor 12.9.

with the right hand of my resticoujn & Or, by my right hand of righteoufness : that is, my righteous right hand. See on cha 2. 20. & 30.43 aright hand of righteoufnefs, for, a righteous right hand: Or,2 right hand working righteoutly; as, a right hand of fallbood, Plalm 144.8,11. for, a falle right hind: or, a right hand working fally and fraudulently. Gods right hand, for his acting power, Pla.17.7, 14. & 118.15, 16. his righteous right hand, for his active power exercifed in righting the wrongs done to his people, and in the faithful performance of his free promifes made to them. See Chapter 1.

V.11. Behold, all that were incenfed against thee, shall be assameted and consounded:] Of the note prefixed, see Chap. 10.33. & 30. 19.455. Deut, 7.6. Plalm 135.4. Heb, whom I have chofen thee; a 27. & 49.10. Before, was a promife or all strength, aid, and imprort, Chap.xli.

ter destruction, of their enemies and opposites, Exod. 23, 22, Zach. an owner of horn, for an horned eventure, or one that halb horns, Dan.

intenfed azainst thee So ch. 45. 24.
albamed and confounded] Pfalm 25. 3. 2nd 40. 14, 15. and

they shall be as nothing] They shall come to nothing, or be as: à thing of nought, ch. 40, 17. V. 12. Or, they shall be as if they were not,

or never were, ch.40.23,24. they that fire with thee [hall periff] Heb. the men of thy firife, or of thy quarrel, or, thy mea of firife, or, quarrel; they that strove or quarrelled with thee: So Job 31.35. See Pfalm 35.1. Chap. 50.8.

or quartened wan meers of you 31.5). See Fraum 57.1. Seasy, 30.00 11.2. Thou Bhat Fee them, and Bhat not find them 70.7. Thou Bhat Feet them, but Bhat not find them 30.7. Thou Bhat feet them, thou Bhat not find them. They shall be fo defreyed, that thou shalt wonder to think what is become of them, 100 26.7.9. Pfa.

9.5,6.& 10.15.& 37.35,36.Dan.2.33.
cyen them that contended with thee Heb.the men of thy contention, or even now none contentes whit the precision must of the contente, of; thy men of contention, thy contendents. See v. 11. The word cometh of a verb, that fignified hometime, to flight, or brawl, as Num, 26,9, fometime, to fight, or brawless, as Num, 26,9, fometime, to fight, or brawless, as Num, 26,9, for the precision of the pre or include both

they that war against thee Or, that war against they that it may run in the same tenour with the former. Heb. the men of thy war, or, thy men of war, not that warred with the cibut that maintained war with thee, or wared war against thee.

Bull be as nothing, and as a thing of nought] The whole passage may well be thus rendred; they that contended with thee, shall be as nay well be that tended; in the work to the his not, (Gen. 30. 1. Chap. 37.3.) and those that warred with thee, as nought; as (ch. 34.12. & 40.17.) Or, as that that is gone, or hath failed, and is net, Gene. 47.15, 16.chap. 5.8. & 16.4. & 29.20. for both the negative particles are, in fubstance, the fame.

V. 13. For I the Lord thy God will hold thy right hand] Or, It is I the Lord thy God, that hold thyr ight hand; that is, hold thee by thy right hand, to keep thee up, Plahn 63.8 & 73.23.ch.42.6 & 45. 1.8. 51.18.07, go hand in hand with thee, to affirt thee, as thy friend and fellow in fight. Plal. 83.8.5ec Prov. 11. 21.07, that firengiben thy right hand; and enable thee to prevail against all thine opposites, Plalm 80,17, Ezekiah 30,25, Hos, 7,15, so is the word used, Dan, 11.

faying unto the:] Heb that am faying, as before, am holding; that fay unto thee, Lam. 3 57. See on v.9.

Fear not, I will help thee]Or, I help thee. See v. 10,

V.14. Fear not] As before, v.10,13. Repeated again and again, to confirm them against the consideration of their powerful enemies, and their own weak and low condition.

thou worm Ficob] That art fuch in the eye and estimation of thine enemies, who trampled upon thee, as such a contemptible creature, See Job 25.6.Pfa.12.6.

and ye men of Ifrael Or, as fome render it, ye few men: and fo the ancient Greektbut then it thould be, men of number; as Gen. 34.30. Deut. 4.27. Jer. 44.23. Others, ye dead men, that are as dead men, ch. \$6,19 Ezek.37.11-14. and to the old Latine. But they miftake the vical point for men, and dead men in Hebrew, differ but in a vowel. Yet had they faid mortals, it had not been much amis, See on ch.

I will help thee] Or, I help thee : I am thine affiftant, verfe

10,13. fauth the Lord, and thy Redeemer, the boly One of Ifrael] Or, even thy Redcemerithat is, deliverer, and releuer. So is the particle uled, chap. 40.30. See chap. 54.5.

V.15. Behold] As Chap.7.14.ver. 11.

I will make thee a new sharp threshing instrument, having teeth Heb. I have made thet like unto such a cart, or sled, as they ut-ed to thresh our their harder grain with. Of which, see on chap, cause those places to yeeld water, where none ordinarily is, rather 28. 25, 28. (the note of fimilitude is wanting, as chap. 40.6.) a mry one : and in that regard, the firenger, and thatper, being neither worn, nor blunted with ufer as 2 Samu. 21.16.

[have threshing instrument] Two words are here used : the former whereof, morag, fignifies a fled, in general, 2 Sam, 24, 22. t Chr. 21.
32. not found ellewhere: the latter, charuts, more peculiarly fuch an one, as was used, commonly, for threshing out of corn, chap. 28. 25,28. as alfo, fometime, to torture men with, 2 Sam. 12. 31. Amos, 1.3, fo called from a verb that fignifies to cut, yet not, as cut, as some would have it : though the form be passive: and it is to, when taken for a ditch, Dan. 9.25. but of cutting, because it cutteth the straw, in threshing out of the grain : nor is it an adje-Ctive, as our version maketh it, rendring it sharp, but a substantive, ctive, a our version maceria, renaing a policy, our amountment either joyned to the former, by apposition, as this fellow, in way of specification, as a damigla, a virgin, Deut. 22, 28, a woman, a middle, 1 udga. 11. a man, an enanth, Aut. 8.
28. and so here, a fletd, a thripbing me: tor, rul.d by the former, a so local 3.4. b. the valley of the thripbing, fled. or, as some there render it, of concision, or cutting ; and so here, a field of cutting: or threshing, that is, a cutting or threshing st d to distinguish it from other sleds, that are used for other

to Gods people: Now, a denunciation of thame, confusion, and ut- er of wing, for a winged fowl, or one that hath wing, Prov. 1. 17, and 8,6. months, for teeth, or the like : here a fled, whole wheels are furnished with iron-spokes, or teeth, as we commonly term them, chapter 28.28. Amos 1.3. as a fword of months, for a double edeed. (word Plalm 149.6. Prov. 5.4. and at wo-mouth d, for , atwo-cored fword, Heb. 4. 12. and to fall on, or by, the mouth, for the edg of the (word , Genefis 34 . 26, Exodus 17 . 13. Luke 21.24.

thou shall thresh the mountains] I will make thee able, not to withstand only, but to over-master, subdue, and destroy all thinesnemies, (fee Judg 6.7.1 Kings 13.7 chapter 15.10. Amos 1. 3.) be they never fo great, or, fliong, fo lofty, or mighty, chapter 2. 14. they never lo great, or, it one, to lothly, or mightly, enapter 2. 14. Zach. 4.7. fulfilled, a s.in many glorious victories, as well as deliverances, at fundry times youthfated Gods people, after their return from captivity, Zach. 2.5. & 12. 2.3.6 fo principally, and more fully accomplished in the reign of the Messias. Dan. 2.3 4,35,44,45.2 Cor.

10.4,5.
and (halt beat them small]Or, to small dust, or powder. So the word properly fignificth, Exod. 32. 20.88 30.36. 2 Kings 23.7,15. chap. 29.5. thou shalt thresh them in another manner then corn h wont to be threshed. See chap. 28.28. See alfo, Matth. 21.44. defect of the pronoun, as our reading yeelds it; fuch as Chapter 40. 15. yet it may be rendred without fuch tupply, thou falt threft, and beat, or grinde to duft, or powder, the mountains.

and shalt make the hills as chaff] Sec verse 2, 16. Pfalm

V.16. Thou (halt fan them, and the wind (hall carry themaway, and the whirlwind shall featter them | Thou shalt disperse them, and make an utrer riddance of them; not like chaff, that flayeth in the floor when the grain is there winnowed, referved for fome further uses but that, which upon winnowing in fome open and high place, in a ftiff wind, is carried clean away, or, upon winnowing on the floor, is, by the whisking of the wind, blown out of the floor, and fo feattered,that it cannot be recollected. Sec Jer. 4.11.& 15.7.8 11.1.2.

and thou fhalt rejoyce in the Lord, and glory inth holy One of Ifrael? Or,but (as v. 8.) thou fhalt rejayce in the Lord (as Pf. 9.14.8c 13.5 & 14 6. Ilbou shale elory, (as c,42,14.) or boast thy felf, (as let.9,22,23.) of the holy One of Israel, ver. 14,16. ascribing to him, what soever he hath enabled thee to de, or hath done for thee, ch. 12.1,6.& 25.1-6

V. 17. When the poor and needy feek water, and there is none, and their tongue faileth for thirlt; I the Lord will hear them, I the God of If rail will not for fake them When my people, detained in captivity at Babylon, or elsewhere, Zach. 9.12. or by the way in their return home from thence, thorow waste places, v. 18, 19. shall be in difirefs, through want of water, or other necessaries; and confequents ly, when any poor foul field be in perplexity for want of any spiritual confolation. I the Lord will not be wanting unto them, for any necellary supply, Chapter 12.3. John 4.10. and 7.37.2 Corin.
12.9. A defect of the particle when: as chapter 17. 6. & 26.10.

hear them] By a gracious supply, shew, that I have heard them, even by satisfying their desires, chap. 59.9, 10. Pfal. 107.5, 6, 9, Hol.

their tongue faileth for thirfl | Sticking to the roof of their mouth, for want of moisture, Pf. 22, 15.8t 137.6, Lam. 2, 11, faileth, as ch, 19. 5.Jc1.51.3

the God of Ifinel] Hereby thewing himself so be, verse

will not forfake them] Gen 28.15. Joh. 1,5.1 Sam, 12,22, Heb,13 «verfe a

V. 18. I will open rivers in high places, and fountains in the midft of the valleys : I will make the wilderness a pool of water, and the dry then my people thall want means of comfortable fublishence; an allufton to those extraordinary courses taken by him, for the supply of his with water in the wilderness, what time they travelled from Egypt to Canaan, Exod, 17.6,7, Num. 20.10,11,191.105.41.8 107.35. & 114.8.ch.35.7.& 44.3.

high places] See Icremiah 12.12.and 14.6. Howbeir, a learned late Writer, would have it rather, in low places; as after, in the valleys, in the plains. See Chapter 13.1. Jer. 3.2. But it is rather in high places, in opposition to the valleys ; in places as well of the one condition, as the other, See chap. 30, 25. a place parallel to

in the midst of the valleys]Or, in the valleys, as ch. 19.19. & 24.13. See Deut, 8.7. Pf. 104. 8,10.

dry land] Heb, land of drynesse: as Pfalm 63.1. Chapter 35.1.

springs Heb goings out, or iffues; and to, Pf. 107.33,35, for there is another term for springs, or fountains, as before, See Pf 74.14.8 84. 9.ch. 12.3.

V.19.1 will plant in the Wilderneffe, the Cedar, the Shittah-tree, and the Myrtle, and the Oyl-tree : I will fet in the defart the firre-tree, the Pine, and the Box-tree together I will not furnish them (only) with water, to quench their thirs; but beset the way which they are to having tetth] Heb. a mafter, or owner of mouths:as, an own- paffe by, (where the hear of the Sun might, for want of shade, anChap.xli.

noy them, as in wilde waftes, it oft falleth out,) with fuch throwdy noy west, as shall afford them shade, and may much retresh them in their travel, cha. 55.12, 13. Yet the meaning is not, that God would, by miracle, caufe such kind of trees to spring up in the way, where no such were before, but that he would, by his providence and provilion, make their pallage as convenient & commodious unto them, as if luch a thing had been done. So v. 3. see Pf. 105, 39. chap. 4.5, 6, &

plant]Or, place, or fet. Hebrews give: as Gen. 39. 20. 2. Chr. 6. 13. 8

16. 10. cedar A goodly tree for shroud and shade, Ezek 31.3. shittab-tree] Divers conceits concerning this kind of tree, what it should be, because groundless, I spare to relate. The most of the temone or, occasing grounders, repare to reside. And most of the lewish Commenters suppose it to be a choice kind of Cedar, in re-gard whereof, some of them make the Cedar here mentioned, and it, but one and the same tree; as if it were faid, the cedar of Shutah; that is, the codar that yeeldeth the Sittah-wood; which appeareth to have been a wood of some special note and worth. See Exod. 25. 5.& 35.7,24. but they feem rather to be re ckoned up here, as trees diffinet, in like manner, as the reft. It is no where found mentioned in Scripture, lave here, and about the furniture of the Tabernacle. Concerning which, what fables the Talmudifts tell us, of the Ifraclites planting them in Egypt, by Jacobs admonition, and their carrying the wood thereof out of Egypt, by Moles his direction; and of an whole wood of them growing neer to Mount, Sinai, that the peo-ple should fell, wherewith to make them Tabernacles, I forbear to infift on.

myrtle] Avery pleafant and delightful tree, of a fragrant finell in regard whereof, it was, by the painins, dedicated to Venus; thence had Efter her name, Hadassab, Est. 27, by the Greek Historians termed Atossa, the branches whereof, travellers, for their refreshment, (and as by them deemed to have some efficacy to keep them from wearines in travel) used to carry in their hands, by the way. See Pliny, liber 15. Chapter 29. It is reckoned among the fladowy trees, Nehemiah 8. 15. See Zachariah 1.

oyl tree Heb. tree of oyl, the olive tree, whole fruit yeeldeth oyl Exodus 30.24 Judges 9.9. Romanes 11.17. hence the fuctions of oft out of the flutty reckithat is from those rocky places, on which the out of the flutty reckithat is from those rocky places, on which the live trees grew, Deut. 32 . 13. of the beauty and shadines of it, see Hol.

14.6,7. fire A bout this tree, also, there is some differt among the Jewish Masters, but the most agree it to be a fire: which is the more likely because musicall instruments were made of the wood thereof, as at this day with us, 2 Sam. 6.5. It is joyned oft with the Cedar, ch 14.8.8 37.24. Zach. 11.2. See ch. 55.13.8 60.13 in which place, all these latter three trees are mentioned, and joyned, as here, loge-

Pine This word being no where elfe found, but here, and chap. 60.13. is very ambiguous; the Rabbines, after their manner, where ou. 15.16 very amorguous; the radomes, atter their manner, where they are as uncertain, as others, fay, it is a kind of cedar, and fo leave us at randome. Mo to ours take it to be the pixe, or the pixch receivished from guelle to be so called, from the noise that the branches thereof make, when they are thaken with the wind; and the root, whence it feems to lpring, is ufed of fuch a noife, as horfes the to make, trampling, or prancing with their feet, Judg. 5, 22. Nahum 3.2. Others derive it from an Arabick word, that fignifies eternity: either because it holdeth his verdure all the year long; as some kind of flower, thence called by the Greeks, Amaranium, alluded to, 1Pct. 5.4.8 with us everlafting or because, thoughthe wood, or timber thereof, is of long continuance: for they feem to fixay further, who, by change of a letter, yet not altogether unufuall, would have it deduced, either from the 1927, that it yeeldeth, or tron another Arabick word, found in that version, Hos. 14.6, that signifies to flow.

box tree Of this, also, the Rabbines tell us, that it is a kind of Cedar. Yet some of them fay, that it is the brafil tree : and some, as our version hath it, the box ; it is no oftner found, then the former. Nor can I affent to a Writer of great note, who in his verifion, renders it, fredomy trees, fuch, as groves commonly confift of, whence be would have them to named : as if it denoted no partilar kind of tree : but such, in general, as yeelds much shade : such as those reckoned up, Nehemiah 8.15. and those pointed to,

V. O. That they may fee, and know, and confider, and un-derlind settler, that the hand of the Lord halb done this, and the Holy O it of Ifrael buth created if Or, That incin may free and know, &c. other people, as well as Gods own : for the verbs are inde finițe. So Pfalm 109 27. a place parallel to this. See ch. 40.26.

verse 4.

consider 7 Hebrews lay: to wit, their heart, to these things, or these things to heart : as it is more fully, ver. 22, cha. 42, 25, Hag. 1.

the Holy Oac of Ifract | ver. 14,16.

ereated it] Hath appointed it to to beras Chapter 37.26,or, hath effected it: the word is used, as of the creation and production of the creatures at hirt, Chapter 40.26 and 45, 12.18. [6, 6] itrange worksthat may juftly be deemed as works of creation,ch.4.5. lerem. 31.22.

V. 21 . Produce your caufe, faith the Lord Heb. Caufe to Come ucers

bring forth your flrong reasons] Heb make to come mer (as Exod. 21. 6.1 Sam, 14. 18. for the words are both of the same notion,) your frang, to w.t. reasons, or arguments. a defect of the subj. et: as chap.

faith the King of Jacob] Pfalm 44.4 and 89.18 and 149.2 chiz; 33. 22. God tunith his speech to the idolations people, challenging them to produce the strongest pleas they can, in the behalf, of their idols; and to prove the truth of their religion, by producing the like words foretold firft, and effected afterward, by those whom they adore, to those of his before-mentioned, when they shall see them accomplished; and withal, take notice, how long before, warning had been given of them. See

V. 22. Let them bring them forth, and [bew what Shall happen] A defeet of the pronoun, as ver. 15.00, rather, williont any lupply, here needlelle; Let them come forth, and declare what will happen. Let necatene; Let them come forth, and accetate what with happen. Let your Idols do it. He challenged the Idolaters, before, to fay what they could, for their idols. He telleth them here, what he would have their idols to do. See ver. 23. There is an eligant confonancy in the Hebrew words, which our language cannot well

the them form the farmer things what they be like them flow what they can feeted, or effect; on have formerly fortfold and effected, So Ch. 44.7. & 43.0.2.1. & 46.10. and 48.14. that we way confider them like hand we will (as ch. 37.26. & 53.2)

fet our beart upon them. Sec v.21.

fer our utart upon inem. Sec v. 11.

and know the latter end of them] Or, the iffue of them, how they came a termard to palle. Heb. the policity of them, as Deut.

or declare us things for to come] Heb.make us to bear (25 v.26.Pf 31 8. things to com: as Gen. 41 35.

V.23. Show the things that are to come hereafter, that we may know that ye are gods] As verse 2. see verse 20. Hebrews. And me shall know, which may well be retained, elfe, as before, verfe 22, the copulative , for the finitive.

yea, do good, or do cvill] To your friends, the one; to your enemics, the othersas I, for mine, verfe 10-20. but neither of both

that we may be diffused, and behold it together Heb. and we fail can ye do, Jer. 10.5.& 14 22. be affonished, or amazed, or dimmeyed (as verse 5. and here, before and we Shall kaow, and behold: a defect of the pronoun, it; fuch as ch. 37.1.9. Or, because light goeth, in nature, before astonishment, or amazement, as verse 5. (when we fee it as ch. 31.3. & 43.12.] er

34.1. Zach. 12.2. V.14, Behold, ye are of nothing] See I Cor.S.1.Or, ye are leffe, or worse then nothing : the particle is oft used, in a comparative notiont as Pfalm 8,5. Job 11.6, the pronoun, for the verb fubitantive: as v.

and your work of nought] The work that is done about you, or by you : all that is done with you, or that your felves do, is less, or worse then nous ht, as verse 29, or worse then that of a viper; so the word lengthned with one subservient letter, is found used, Job 20.16. Chap. 30.6. & 50. 5. they are of leffe worth, then the hilling of fuch a Serpenti or they do not only no good nor benefit, but much mischies to those that adore them, and adhere to them,

an abomination is he that thoughth you To worthip as gods, thap,
44.17.97, migh abomination (as Lev. 18.22, th. 1.13.) is he that (a de-Pfalm 16.4. fed both of the verb lubftantive, antecedent, and relative, as Jer. 2.

8,11.)detighteth in you:as ch. 1. 29.8 58. 5,6. V 25.1 hove raifed up one from the North, and he shall come | God having challenged the falle gods, to show what they have done, or can dot doth now again relate, what himself had done. Some render the verbs, both, in the time to come, Im Il raife up, and he fhall come. And they supply, for want of the noun following, the former verb, not one, as our verfion, as of a particular perfon: but a people: which do h not recede much from the former, fince that party, albeit he were but one, it is certain that he brought people, yea, peoples along with him. But we need not depart from the words peoples along with this. Dut we need not depair from the words of the original, that runs thus: I valid up one, and he came: (for fo it was before, v. z. in the question there, which this answereth to, here, and it is spoken here, as of a thing already accomplished, as theresto ch.43.14.8c 45.13.) or, I raifed up one that he might come, or to come:

as v. 22,24.to wit, at my call. from the rifing of the fun shall be call upon my name:] Or, from the rifing of the fun, one that might preclaim, or to proclaim my name: Or, from the rifing of the fun, one that might preclaim, or to proclaim my name: as Exod. 33.14. Now, this fome understand of Nebuchadnezzar the former, that subdued and captived Gods people, faid, every where, to come from the North, Jer. 1.13,15. & 4.6. of Cytts, the latter, that delivered them out of capt vity, and is fail to come from the Eaft, Chapter 46.11.to flew, fay they, that both their captivity by Latt, Chapter 48.1.1.0 (1888), 39 they, that Dann their capturin by the one and delivery by the other, were of Gold spepinituant and dipofal. But I conceive, rather, with others, that Cyrus, is the party intended in either, who was a total-reprined, himself, of a used-layer of the conceive and the conceived dane his mother, and carryed along with him, in his expedition against Babylon, of his Subjects out of both Kingdoms, some out of Media, that lay more northerly to it, Jer, 50, 3, 9, others, out of Perlia, that lay more to the East of it, ver.a. Chap. 46. 11. Yet fome capound it of Christ, that should gather his differded out of all parts chap. 40. 3, the Prophet Elay, say others, who fore told all this see of the world, Pfalm 107.3, Chap. 43.5, 6. & 49.12. Mat. 8.11. Joh. 11.52. of whom Cyrus was a type. Howbeit, they make over-large reckonings, who by the fun-rifing, would understand East and West; by the North, North and South, to hook in the whole

call upon my name] So did Cyrus, fay some, because the Persians worshipped no idolis: but, rather, proclaim my name; as did Nebu-chadnezzar, say some, who both praised him, humself, and proclaimed him to others, Jer. 39.11, 12. & 40.2, 3. Dan. 3, 28, 29, 21 day. 3, 3, 4, but it feemes rather to have reference to that folemne proclamation of Cytus: whereof, fee 2 Chron, 36,22,23, Ezr.

and he shall come upon Princes, as upon morter, and as the Potter treadeth clay | Or, that he might come (as the like before) or go (as Gen.7.1. Ezek.36,20.) and tread down, or trample upon Princes (See the like defective, or comprehensive forms of speech, cha. 38. 17,21. howbeit, the supply here, is from the branch ensuing, as ch. 23.5.) as morter, and be as a potter that treadeth claysa defect of the relative; as v.24. fee Pfa.18.42. Nah.3.14.

Princes | Such as God shall subdue to him; as Affyages, Cresus, Baltafar, and others. See ver. 1. chap. 45 1. or rather the Babylo

nian Captains and Commanders, Jer. 51. 18,57.

V.26. Who hath declared from the beginning, that we may know v. 1.6. This man accurate from the vergining, teas we may spous of before time, that we may fay, he is rightened?] Which of your goods did, or could, fore-tel this, that I fore-told above one hundred, well neer two hundred year, before it came to pais, and, ye fee, at length, fulfilled? See on chapter 3.2.2. See allo, chapter

declared] See v. 22,23, or declared this: as ch. 45,21,84 48.14. See the like defect, 1 Cor. 9, 10.

from the beginning] Heb. head; as ch. 40.21, & 48,16, that is, long before: as in the next branch, before time, or from before time. Heb from before; or, from to the face: as Jer. 7.24.

that we may know] Heb. and we shall know: as ver. 23. and so as terward, and we shall say.

He is rightcom? He is to be justified and allowed of, in his claim. to a deity, he may juffly go for a god, or, may defervedly, claim the name of a god, Deux. 2, 1. cla. 45.9. See v. 23. and the like defect, 2 King. 10.9. Ptov. 24, 24.4. ch. 3, 10, 11. & 43. 10, 11. A late learned Writer would rather have it trudred, he it true; because the word, in Arabick, is to commonly used; and righteousness, where it is given to God, doth oft fignific truth, as chap 42.21. & 45.23. So the Chaldee, and the Greek, here; it is truth, the one; true, the other. And he rendreth that the whole passage, who will declare farmer things? we will know (or acknowledge him, or them) and those things that were before we will fay, he is true. Let others judge

gea, there is none that sheweth, yea, there is none that declareth, yea there is none that heareth your words] There is never an idol of you, that foretold ought of it; nor Prieft, or Prophet, belonging unto either of them, that reported it (Heb. m. king to hear; as ver. 22. ch. 12.7. & 53.1.) from them; nor any of your worshippers, that hath heard ought of it, either from your felves, or from any of you, by any of them, fince neither your felves can freak ought, Plal. 115. 5. and 135.16. nor are any of your Priests and Interpreters able to fay ought thereof, chap. 47. 12, 13. The repetition of the particle makes the speech more emphatical; as chap. 40. 24. Su verse

V.27. The first shall fay to Zion; Behold, behold them, and I wik give to ferufalem one that bringeth good tidings] Or, as some, I the first (that is God v. 4.) will say to Zion; Behold, behold them: Or. 4s others, I will give a prime, or chief one to Zon, to wit, Chrift, Cant \$.10.) and a bringer of good tidings to Jerufalem, who shall fay, Be. hold, behold them. Or, as others, again, I will first give to Zion, and to ferufalem, one joffully publishing, Behold, behold them. But thefe, all, invert the words of the text too much, I suppose the words may be belt thus rendred, with leaft force to the text, and most fitnelle with the context, I lay fift to Zien, Bebold, behold them; and give to Jerulatin a diviner of glad tidings.

The fifth thall lay | Or, I fifth fay, or faid; I am the first that fig.

nified ought to Sion, either concerning her deliverance, or the destruction of Babylon; and the persons, by whom either of these should be effected, that which none of your Idols, or Wizzards, could do, v. 26. a defect of the verb: as Pla. 27.8.

Behold, behold them] That is, fay fome, the things now foretold and then fullilled : but the pronoun is not a neuter, but a masculine, as our version well rendreth it : which some expound of the people under Cyrus his command, coming to ruine Babylon, and to release Gods people, See Cha. 12. 4,5. & 21.9. Jer. 51. 41,44. Others, of the Jewes returning in flocks, and troops, from captivity. See ch.49.12, the repetition addeth more vehemency and evidence

will give] Or, do give: do fend, do affign. to Jerufalem] This, and Sion, here, are all one: as Chap. 1.27.&

one that bringeth good tidings] That is, Cyrus, fay fome, Ezr. 1.

ger, is here meant, but that the word is used collectively, messenger,

for messengers: as Chap.40 9. and 52.6,7.
V.28. For I beheld, and there was no man even among them, and there was no counfeller, that when I asked of them, could answer a word] God here drawing to a conclusion of the controversic, concerning the Deity, or divine power of idols, and having formerly fummoned all their proctors and patrons, to come in and plead for them, ver. 1, 21, doth now address himself to pals sentence, as a Judg, where none appeareth in behalf of the party questioned, neither himself, nor say for him, that fince they are not able to pro-duce ought in their own desence, nor any other, in their behalf, he therefore concludeth against them, that there is no matter of doity in them, but that they are meer vanity, counterfeit gods, and bale idols, verfe 29.

For I beheld] Heb. And I beheld: that is, But I looked about, as ch. 31,2. Or, Now when I looked about, to fee whether any would make appearance: as v. 17 ch. 30.20. & 35.4. &37.9,36. Pfa. 142.4.

there was no man] Or, not any , ch.40.30. for it is used, not of man alone, but of any creature what foever.

even among ft them] As v. 12, any of their idols. For I cannote. gree with those, that understand it of Gods people: as chap. 59, 16. and 63.3, the whole course of the context runs another way, no Counsellor] None that could give any advice what was fit to

be done, ch 45.21. that when I asked of them, could answer a word] Heb, and I ask. ed of them, and they returned (the fame conftruction with that before a word or ought, Job 13. 22, Jer. 26. 2. Mat. 22.46. the verb taken potentially: as Jer. 2.23,32. V.29, Behold, they are all vanity | Jer. 10.3,15.

their works are nothing] See ver. 14.

their molten images are wind and confusion Molten images, diffinguished from graven images, chap. 48.5. but put here for images of all forts, both the one, and the other, promisewoully, as Jer. 10, 14.

wind Of no folidity, stability, efficacy, or utility; but such as cause much forrow and vexation to those that have dealing with them, Pfal, 16.3. v.24. Jer. 10.15. in regard whereof, they are fometime termed by a word that fignifieth forrow and pain, thap to to. and 48.5. like a puff of wind that passeth away, and cannot be held or kept, Pfal. 78.39. Prov. 10.15. & 27.16. and blafteth, fomerine, in its paffage, Pfalm 103,16, chap.40.7. Ezek, 17.10, being no folid fubstance, cannot feed or mourish, Prov 11.29, Hof, 12, 1, yea, being inclosed in the body and bowels, not only affordeth ao nu-triment, and is a fit emblem, therefore, of labour in vain, wherea cometh no emolument, Ecclef. 5. 16. Hof. 8.7. but diftu beth digettion, hindreth concoction, and produceth, oft,pain, and corments intolerable, Chap.26.18.

confusion] Of this term, see on chap.24.10. & 34.11. & 40.17,

CHAP. XLII.

Ver. 1. This Chapter, and the two next enfuing, which together make up but one Sermon, are much of one fub ject, relating and fore-telling the bleffings that God would conferupon his people; partly, by Cytus, and partly, yea, principally by Christ discovering the vanity of idols, and fortulates of idolarers a raxing his people for their incredulity, blindness, executes, and obstimacy, the causes of their captivity; and yet promising pardon and restitu tion, upon their fincere repentance.

Behold my fervant] The words of God the Father, speaking of Christ, as the Evangelist expoundeth and applieth it, Mac. 12.18.60 called, in regard of his humane nature, and office of Mediatorship, Chap. 49.3. & 53.11. Phil 2.7. Rom. 15. 8. on whom are all the promises of God founded, Gen. 22.18. and ratified in him, 2 Cor. 1. 20. And of the Messias doth the Chaldee Paraphrast expound it and fome of the Jewish Commenters, after him, Howbeit, some of them expound it of Cyrus; which some of ours, also, but as a type of Christ, admit. See Chap. 44.28. & 45.2. And if it be objected, that fome things, hereafter fooken, will not agree to Cyrus, it is by them answered, that in the like Prophecies, some particulars agree to the type, and not to the truth: as Pfalm 22,6, & 40, 12, Some to the truth, and not to the type: as Pfalm 16.10, with Ads 2.29. and 13. 36,37. Or, to the type, in one fence, to the truth, in another, so in those Plalms, wherein David is a type of Christ as Pfalm 2, and 16, and 22, and those, in which Solomon: as Pfalm 45, and 78. Some things are spoken, that must, of necessity, be understood of them, in one notion, of Christ, in another: of Pharao's daughter sponsed to Solomon, and the Church, to Christ, the one typified by the other, Plalm 45, the fame may be faid. Others of them, 20 gain, understand it of Jacob, and Ifrael (which the ancient Greek, herefore, hath over-boldly thrust into the text) and the godly of his Pofterity, because the term is so oft given unto them, Chap. 41.8,9. Chap.xlii. and 44.1,2. & 21.24. & 45.4. & 48.20. And others, of the Prophet and 44.1,2. \(\pi 21.24\), \(\pi 4).4, \(\pi 40.20\). And outers, of the Prophet E(2), unto whom they apply those places, Chap.43.10. & 44.26. & 495. which a late Writer also avoweth. But these two latter carry architectures at units them. no probability at all with them,

no propaulty at all with them, with, to firengthen, support a and with, to firengthen, support a and enable him, unto the office and work that I have affigued him, Ch. 49.5.8. Christ principally, chapter 53.10. John 16.32 & 17.4. Cyrus 49.518. Carin principany, chapter 53.10. John 16.32.8 17.4 Cyrus, as a type of him, chapter 45.1,25.5. Or, as the Jewith Doctors read it, whom I lean upon: as kings do on those that serve them, 2 Kings 1.18. & 7.2,13, whom I trust unto, or rely upon, for the performance of what I entrust him with: and this, also, many of ours admit. See of of what I chiefly the Chrift, Heb. 3.2. of Cyrus, chapter 44.28. But I find not where the word, here used, hath this notion; the former, very commonly and word, here used, nant una normal, the former, very commonly and conflantly, Exodus 17.12. Pfalm 16.5. & 17.5. & 47.15. & 43.8.th. 33,11.5. & 41.10, 13. and to that, therefore, I adhere. Heb. I will appled him; the demonstrative, for the relative: as chapter 33. 20,

mine Elet] Or, choice one: the term is used of Moses, Plalm 106 23.0f Saul, 2 Samuel 21:6. of Ifrael and Jacob, and his Pofterity, Malm 105.6,43. & 106.5. chapter 43.20. 45.4. 65 9,15. See chapter 14.1.8c 41.8.9. 8c 44.1.2. of Christ true, in a more special manner, set apart by God, for the work of mediation, chapter 43.10. John 6.37,29. & 10.36. 1 Peter 1.20, & 2.4. of Cyrus, as a type, defigned for the deliverance of Gods people , chapter 44.28, & 45.

in whom my foul delighteth] Or, is well pleased; Deuteronomy 23. 11.24, Exekiel 20.40, who alone is in special manner acceptable to me, Matthew 3,17.8c 17.5. and no means of reconcilement, or free me, Matthew 3,17,0. 17,5. and no means on reconstructure, or tree access to me, but by hian, Jehn 14,6. Biyledians 1,4,6. 82, 1,43,18. a defect of the relative: as Genetis 39, 4, chapter 40,20. & 41,3 verfe 51 and by a menaphorical rejetch thad to man, but 100,100 mindful as chapter 1,14, Amos 6.8. with Hebrews 6. 13, which yet may have cnaptes 1.14. mino o. o. wan recurrent o. 13, which yet may nave fome reference to Cynus, in regard of the work done by him, and, by God, accepted of, for the good of his people, Chapter 44, 3, 4, and whom he is, therefore, faid to affett. See Chapter 48.

These put my spirit upon him] Or, on whom I have put my spirit the like detect, with that in the first branch. Of Christ, see chapter 11.2 and 51.1. John 1.33,34. and 3.34. of Cyrius, see Err. I. r. as of Sampson , Judges 13. 24. and of Saul , I Samuel 10. 9,

he shall bring forth judgement to the Gentiler] He shall be their Governor, executing judgment upon them, and among them, call-Severimor, executing judgment upon them, and among them; calling, converting conquering furdating ruling, and over-ruling them by his Word and Spirits, Plahm 3.8. and 45, 45, 4 and 11.0.1. chapter 3.4, and 49, 6. Revelations 6. a. and 91.11.16. So of Children Concerning to the refluction of his people, and executing of his judgment on those that detained Gods people in captivity, and furth as adhered to them, Ezra 1.1. See werfe 3.

V.s. He shall not cry, nor lift up, nor eause his voice to be heard in the streets] Of Christ, some expound it, that he shall not come with neile and flir, or with pomp and flate, as worldly Princes and Potentates are went to do, but in a meek, ftill, quier, and lowly manner. Zachary 9.9. Matthew 12.14,19. and 21.5. Others, that he shall not early himself contentiously, and clamorously, with passion and permission; (for suger and classicar, go commonly together, E-petians 4,31, and perions policifed with wrath and rage, are follows, many times, that they may be heard abroad in the firects; therefore Matthew rendreth it, he shall not conrend) but shall advi-fedly and considerately demean himselfe, and dispose things with tranquility and calmness of Spirit, chapter 11.2. (in which sense, also, some apply it to Cyrus) The Hebrew Commenters conceive it to have respect unto worldly Judges; who, in keeping Courts, are fain to speak with extention of voice and vehemency, to cause men to keep silence, and attend to their dooms; which the Messias shall not need, men being of themselves ready to hear and obey him, though speaking calmly and quietly to them, Genesis 49, 10, 1Kings

179.1. Plant 18.4,447. Chapter 2.3.

lift np] his voice: to be hipplied from the following branch; us chapter 30.7. So verice 11. Yet fome of the Rabbines hipply, face:

the ball not lift np faces. That is, He fhall not respect the person of any, Exedus 23.3. Deuteronomy 16.19.2 Chronicles 19.7. Matthew 22.16. Romanes 2 8-14. But the former feems the plain and genuine sense of the place.
V.3. A bruifed reed he shall not break, and the smoothing slax shall

he not quenth:] Either, as the Jewith Commenters, he thall not tyrannize over, but nourith and cherift the poor and feeble ones, fuch are wont, by great ones, to be opprefied, Plain 72, 2, 4, 12-14.

Exek. 34. 21, 22. Or, as most of ours, he shall not deal roughly and rigoroully with weak and render fouls, but shall support and thene. then them, deal mildly and gently with them, and be tender-heart ed towards them, thapter 40.11,29-31. Ezek.34.24. Some apply it to Cyrus, as an inftrument of delivering and releuing Gods then poor and feeble ones, as a fleepherd his sheep, out of the hands of their oppreflors, and from those countries, into which, by their cruefry, they had been fartered, chapter 44 28. and 45.13. Ezek 34.4.

a bruifed reed] Or, cane. An embleme of inability, and imbecility: See chapter 36.6.

the smooting flax | Flax, that is, a weik of flax; as flax , for ftrings, or, threds of flax, Judges 15. 14. And so fully, threds of sow, Judges 16.9. Imolens; having more imoke, then light, chapter forth, lugges 18.9. June(18.5), and ment from the condy to go out; as those that are difficult and can hardly see, having almost lost their eye-fight, of whom the world is used, Genesis 27.1. I Samuel 3. 2. Zechariah 1 1.17.

not quench] As chapter 43.17. Heb. not quench it: a redundancy: as Genefis 2.17. Matthew 21.41. He shall not blow cut, but blow up, raile, trim, lupply, fnuft, and make to burn brighter, Exodus 27. 21. 1 Samuel 3.3. The positive implyed in the privative, as in the

branch force going.

he shall bring forth judgment unto truth] Though he favour the weak, yet shall he not spare the wicked, but judge actording to truth and equity, Exodus 23.2,3,6. Leviticus 19.15. Deuteronomy 16.10. chapter 11.3,4. John 7.24. Sec veile 1,4. truth is uled fometime for, equity and fidelity, Judges 9.16. chapter 38. 3. and 48. 1. fometime, for the due and ful performance of ought, Johna 2. 12. 2 Samuel 7, 28. John 1.14,17. It may well be taken either way

V.4. He fhall not fail, nor be discouraged, until be have fet judgement in the earth] He fhall nor faint, nor be difficartned, in regard of thole difficulties that shall encounter him , in his pursuit of the work en joyned him, but go on contragioully antil he have dipartities: See tohn 17.4. Hebrews 12.1.3, See also chapter 45.1,2,5,13.
The Evangelist rendrethit, Matthew 12. 20. until he bring forth judgement nato victory. That is, until he have overcome all oppositions that he shall meet withal, in the execution of the judgement to be executed by him, according to Gods purpose and appointment; and subdued all the enemies and oppedors of Gods people." This of Chrift, fee Romanes 8.36, and 16.20. 1 Corinthians 15 15. Revelations 3. 11. and 6. 2. Of Cyrus, chapter 44. 28. and

fail Asa Lamp, or Taper, doth when it is even ibent, and the oyl, or wax, that fed it, faileth. For it is the fame word that was of a weik, verse 3. And some, therefore, expound it of seeing clearly, a mentyretie 5, and some, increasing exposition to a recomposition and differenting things aright in judgment, chapter 11.2, 3 See Deuteronomy 34.7. Zechariah 11.17. And they expound the whole pating thus, He shall be neither milled by ignorance and mittake, nor forced aftile through fear. But I conceive the former here in forced aftile through fear. But I conceive the former here in the state of the stat not rotect and through rear. Dut 1 conceive the former nere intended, when men faint, their eye fight faileth, 1 t Samuel 14-29. Lang, 1.7. For they are wide, who expound it, He fhall do nothing in pattern, or anger; because of that, Plaim 6.7. For the word

in paliton, or anger; becaute of that, Plalm 6.7. For the word there fignified, not anger; but grint; as Ecd. 7.3. For the word there fignified, not anger; but grint; as Ecd. 7.3. For the was used of a reed, or case, veries, or bruight. For it different former and the property of the p pound it actively, He Shall not opprefs. But the word is used pallively, in the former fenfe, Ecclefiaftes 12.6. Others, He Brall not run; referring it to another root, and expounding it, either of timidity and covardife, that fetreth men on funning, chapter 21.14,15. Jeremiah 48.9. or of tementy and turbulency, that maketh men run on head, lob 5.13. Proverbs 19 2, and fo the meaning should be; He shall do all things consider arely and advisedly, not hastily, or rashly: See verse 2. But I concurre rather with the

until] This particle is here talen , not in way of determination. as if he flould then begin to faint and fail, though not before; as Genefis 24.19,33. and 27.44. and 49.10. I Samuel 1, 22. Pfalm 132.5. chapter 36.17. but in way of continuation; that fo long he 132.5, cnapter 30.17, but in way or continuation; that to long he thould per fift and hold out, without fainting or failing; there being no needful mention of not fainting, or failing, any longer, then till then; because from thence forward, all difficulties being now utterly removed, there could be no suspition, or fear of ought in the kind. So Genefis 28.15. Pfalm 71.18 Canticles 3.4. chapter 22.14.

Matthew 1.25, and 13 33.

fet judgensent] Setled things in due fort, according to Gods apa

in the earth] Or, on the earth, here below: as Pfalm 135. 6. Mitthew 6, 10, and 18, 18. Or, in the land, to wit of Gods people, as diffinguished from other nations, mentioned in the next clause. So chapter 4. 2. and 14.2. and 16.1, and 19.24. But whether way we take t, I cannot affent unto that late learned Annotator, who, by judgement, understanding condemnation, (as the like term is ufed, lohn 5,24,19.) would have the words to be rendred, until be lay condemnation along on the ground: as some, faithhe, are said to by juffice on the ground, Hofea 10.7, that is , until he hath utterly abandoned and abolished it. But this sense seemeth too coact, nor to fit fo well in this place.

and the Iles [hall wait for his Law] The Iles, or, Lands: as verfe to, chapter 41.1, and 51.5, and lands, for, people, or, nations: as chapter 37.18. Not the lewes onely, but the Gentiles alforthe people. ple of divers countries, shall willingly, and readily receive and embrace his doctrine and diffrates. Law, for doll incr as chapter 1,10. See Genefis 49 10. Pfalm 18.43,44. chapter 2.3,4. Acts 1.42,and

13.48. and 14.1. V.5. Thus faith God the Lord] The tormer word fignifies might and power: and fothe Greek, fometime: as Exodus 20 1 and fome

of ours constantly express it, the mighty God; though that in a version I the performance of any of my pred ctions, or promises, and sogive need not, no more then forus, in english, to fay ever, for God, the good God; albeit the term of God be deemed, not without good ground, to come from the word, good. O'the latter, fee on th. t. 2. verse 8. This large description of God is here inserted, as well to intimate his ability to go thorow with whatfoever he under-

takes, as his fidelity in making good all his promifes,
be that created the heavens Or, heaven: fee ch. 1. 1. Gen, 1. 1. ch. 40,16. & 48.13. Zach.12.1.

and firetched themout] Or,it: as a curtain,or canopy, Pfa. 104.2. ch.40.22.

he that foread forth the earth | Made it appear above the water wherein it lay, as buried and drowned before, Gen. 1.9. Pla. 126.6. ch.40.28.& 44.24. 2 Pet.3.3. The same word that is used of the sky that over-spreadeth the earth, Gen. 1.6.8.

and that which cometh out of it] Heb, the off-springs, or, the proceeds of it: asch.34.1. See Gen.1.11.

Genesis 2.7. & 6. 17. Proverbs 24.27. Job 33. 4. Acts 17. 25,

V.6. I the Lord have called thee] Christ my Son, and Servant, Pfa. 2.8. Heb. 5.4, 5. Sec ver. 1.

in rightcoufnes In a just and rightcous course; or, in faithfulness to fulfil my promife, ch. 1.27. & 46.13. Acts 13.23,32,33. See cha. 41.2.8 45.13.

and will hold thine hand To direct and affift thee, Pfa, 16,8.8 73.

23,24. ch.41.13. & 42.1. & 45.1.

and will keep thee] From miscarrying, Plalm 17. 8. and 91, 11

and give thee for a covenant of the people. To be a Mcdiator and a ratifier of the covenant, plighted between me and my people the Jews, Gen. 17.4, 17. & 22.18. Dett. 5.3. & 29.10-12. ch. 49. & Rom. 15.8. 2 Cor. 1.20. Hebr. 7.12. & 11.24.

for a light of the Gentiles] Or, to the Gentiles. To comfort and cheer them up, as light is cheerful and delightful, Eccl. 11.9. Pfal. 27.1. Or to bring them out of piritual darknes, into the light of grace and life, ch.g. 2 and 49.6. Luke 2 32. Acts 13.47. and 26.18, 23. Col. 1.13. Or, to go before them, and conduct them in the way that tends and leads to life eternal, Luke 2.32. A metaphor taken from such as go before passense; journeying in the dark, with a light; or to the pillar, that by night, conducted the children of If-rael in the desart, Exod. 13.21,22. Num. 9.15, and 10.33. Psal. 105.

39.
V.7. To open the blinde eyes] To illighten the minds of those that were, by nature, spiritually blind, with the sound knowledg of saveing truth, ch.35.5. Acts 26.18.2 Cor.4.4,6. Eph.1.18. and 4.18, 19. Rev.3.18.

to bring out the prisoners from the prison, and them that fit in darkness out of the prison-house] The same thing, in diversterms repeat ed, to deliver them from the thraldome of fin and fatan, whereof their captivity in Babylon, was a type, ch.45.13. and 49.9. and 61. 1. Zach. 9.11. Luke 4.18. Rom. 6.6, 14. Col. 1.13. 2 Tim. 2.26. Tit. 2,14. Heb.2.14,15.

prifoners] Heb.prifoner. But taken collectively: as Pfa.79.11 102.20. chap.10.4. and 24,22. properly, a bound one, Plalm 68.6. Whence also the prison house is called an house of bond, or, bonds,

Jer. 37. 15.

prifon] Heb, clofure: or house of clofure: or, shutting up: as Psalm 142.5. ch.24.22, where the notation of the word is, stofure : for an house, or place of enclosure, as restraint, for an house, or place of re-

fraint, a Kings 25.20. Jer. 52.33.
fit in darkness] Or, in the dark: as Psalm 88.6. Like prisoners in a dungeon, into which light hath no access, chap. 9.2. Luke 1.

prifon-houfe | Heb. houfe, or, place, (for the word is in Hebrew, a very general term, Job 8.17. 2 Sam. 15.17. Pfalm 84.3. Prov. 8.2. Exck. 1, 27.) of restraint: as 1 Kings 22, 27, 2 Kings 17.4. Icr. 47. 4. and 52.31. verle 22. It is used with an ellipsis either way, sometime, house, or, place alone, as fome take it, chapter 14, 17. fometime, restraint alone, for houfe, or, place of restraint; as a-

V. 8. I am the Lord, that is my name] Or, Thie, to wit, Jehovah, Exod. 15.3. Is my name, Pfalm 83.18, the name, whereby I am, and will be differred, and diffinguified, as having my being of my felt, will be differented, and attingfulned, as having my being of my leif, from all idols, and false goods, that have their being from others, Exo.

3.14. Deut 6.4. 1 Kings 19.31,3.3. And thereby 1 will also, in a more [pecial manner, be known to my people, in making good all my gracious promifes to them for their good, Exod, 6.3. For the Talmediffs, and those that follow then, are here most ridiculous, who read the words, His is my name; and thence coin us a new name of God, which they use in some of their prayers: as they do also Aphu, from 2 Kings 2.14. Whereas the word fignifies no more then this, or, that, here; be alfo, there.

and my glory will I not give to another, nor my praise to graven images 1 am jealous of my glory, and will not suffer it, therefore, to be imparted to any other, but will severely avenge my self on any that shall so do, Exod. 20.5. Deut. 4.15-19,23, 24. Or, 1 will not fuffer my glory to be impaired, as it would be, should I faile in

idolaters occasion to advance their idols above me. See chapter 48.11.

to another] To any other, simply. Or, to any other (that is, strange; as Mar. 16.17.) another, for, another god: or, a strange god: as Plaim 16.4. A defect of the fubitantive, (as ch. 43. t 2.) taken collectively in cither.

graven images] For images of all forts. See on chapter 41,

V.9. Behold the former things are come to past, and new things do I declare: before they spring forth I tell you of them] As in times past I have been true in my promises so will I be for time to come, John, 75. and 22,3,5,1 Kings 8,23-25, Or, as my predictions to E-zekiah, concerning the Babylonian deportation to long before deligivered, have already been effected. So now I fore-tel other things concerning the downfal of Babylon, and the deliverance of my people, temporally, by Cyrus, spiritually, by Christ; long before any that extends 1. see that switch breath must be people upon it, and spirit to them that witch brigh Or, threeton, anther, as well e, breath, and spirit of life, any of their falle goldsto do; and whereby he consimus his own Configura, to 8. 17. Froctios 4.2.7. b) 63.4. Acts 17.2. divine power, and convinced them as counterfields. See chap4.13.

fpring forth Or, but out, Gen. 2.5. And as there, when no fight of any fuch matter yet appeared, or meanes that might pro-

tell you] Heb. make you hear, as ch.41.26.

V.10. Sing unto the Lord a new fong;] A new fong. That is, fay fome, an excellent one : or rather, a new fong, of a new matter, for a new mercy, upon a new occasion. For it hath reference to those

new mitters, inpost aire vocation. To a train increase we make meters, mentioned, veile 9. See th, 43, 19. Jer. 33, 12. Flalm 32.7, and 33, 1, and 96.1, and 98.1. and 98.1 and 98.1 and 98.1 and 98.2 and 19. Jer. 34. Constant of the carth J. Or, Fom the lands end; as Flalm 72.8. ch, 24.16. Either from all parts, where Gods people remained as explicit, as ch, 11.1, as on where Babylon had exected there rigor, ch.14.5-7,16,17.

ye that go down to fea] That are employed in shipping, as merchants, or, as mariners, Pfalm 107. 23. Let all praise God every where, both by sea and land, Pfalm 96.11, 12.

and all that is therein Heb, the fulness thereof; as Pfalm of, 11. and 98.7. Yet not fifties, but men, that trade and traffick there, For that feems over-nice that fome here have, that the Ilands themselves should be called the filling of the sea, as being set in the fea, like pearls, or precious stones, in the hollow of a ring, or other jewels: Because of such the word is sometime used, Exod, 25,7, and

the Iles, and the Inhabitants thereof | Or, lands, as verle 4. or, fea-coafts, and those that border upon the fea; as Chapter 24.

15. V.11. Let the wildernest, and the cities thereof, life up their voice] See the like defect, verle 2. See chapter 35.1.

the villages that Kedar doth inhabit] The Arabians, or Ishmaelites that dwelt in scattered villages, or in tents, Gen. 25.13. Chap.

let the Inhabitants of the rock fing] Or, of Petra, the chief city of Arabia: See Chapter 16. 1.

let them shout from the top of the mountains That is, as some, those that are most favage, such as Mountainees commonly are, Jer. 3.2. but to be civilized under the Kingdom of Christ, chapter 2, 4, and 11.6.9. Others think it an allufion to those Sentinels, or, watchtowers, fituate on the tops of high hills, or other eminencies, from whence mellengers uled to call people together, to acquaint them with what good tidings they brought. See chapter 40.9.

V.12. Let them give glory to the Lord, and declare his praise in the Ilands] Or, Lands, or Countries: See verfe 10.

V.13. The Lord [hall go forth] To wit, to war against the enc-

mics of his people. See chapter 37.36.
as a mighty man] Or, a mighty one: fo Job 16.14. Pfalme 78.

be fhall flir up jealoufie] Or, his jealoufie; that is, his raging wrath, and fierce indignation, Prov. 6.34, fo Deut. 19. 20. chapter 59.17. fitly termed jedouffe, because proceeding from a vehement and ardent affection, both of love to his people, and regard to his own honor, Deut. 4.19, chapter 37.32. Zach, 1.14, a defect of the pronoun; as chapter 40,12, he will fet with much fury and fierceness upon them: See Pfalm 78.38.

like a man of war] Heb. a man of wars, as a Chronicles 28.3. a man much exercifed in wars, that hath fought many battels; See

he fhall cry] Or, fhout, Pfalm 78.65. as military men use to do, in ziving the onfet, in joyning battel in the field, or on-flaught in the

giving the onter, in Joyning batted in the held, or on-flaught in the aliatul of a City. See Jer. 48, 3. Amos 1.14.

yea, year, J Like a mighty finere Lion, that breakth in with vialence upon the flock; and with his hideous roaring, affrighted both fleep and firepheted, Amos 1.2. and 3.8. or, make an indeute year of the word that fignificht rearing properly, is another; this is no where found, but here, and Zeph. 1.74. and imports a buder and more hideous city, then the Bout before-mentioned.

he shall prevail against his enemies] Or , behave himself mightily,

or,play the valiant man, Job 13.25. See Plalm 118.15,16. V.14. I have long time holden my peace, I have been fill, and re-

Chap.xlii.

Grand my felf] Or, Thave refrained my felf, for there is no copulative in the text: o chap, 41.16. The words of God himfelf, (in regard whereot, some prefix the word, faying, as Plalm 105.15. Acts 7. 32.) profelling, that he had long forborn to execute judgment, and take vengeance in the behalf of his people, (as Pfalm 50.21 and 83.1.)restraining his wrath, (ch. 48.9 & 62.1.) like a woman in travel, striving to hold in her breath; for the next branch feems to imply some allusion thereunto, see Jeremiah 44.22. the word is used of Joseph, Genefis 43.21 & 45. 1.

t Joseph, Geneus 43.21 ex 4). 1.

long tim:] Heb from an age, So Genesis 6.4. letermiah 5.15.

now will I cry like a travelling woman] Or, cry out; (the word is

no where elle found) as a woman in pain, that being not able to hold her breath any longer, cryeth out in her travel, and can have no cafe, or reft, untill the be delivered, Chap. 26, 17. Rev. 12.2.
Hence, fome would have one of the Hebrew Midwives, in Egypt, termed Pus, Exodus 1 15, which may not be altogether improbable, because they are conversant about women, in such cases ; or rather, because with much cry, her mo her had been delivered of her; as Jabez his mother, of him, with much p.un, 1 Chr. 4.9. for they feem to mil translate the word, who render it, to his, as some kind of ferpent, whose name cometh neer it, Chapter 14 29. & 59.5. for that name is deemed to come from another root : nor doth that feem to be the tone of women in travel. See Chapter 29. 4. The meaning is, I will now haften the execution of my wrath, with all speed, without further d. lay; as if I travelled, and were in pain, until it were executed. See Chapter 1, 24 & 65.6. Luke

I will destroy, and devour at once]Heb. Smitten down: as Job 5.5. or, sup up, as Jeremiah 2.24. and 14.6. An allusion to such ravenous wilde beasts, as do so suddenly swallow down what they former word lignifies, properly, to lay waite, or, make defalate, tome apply the former word, to the lands, or countries, the latter to the Inhabitants See Ezek, 36.3. where both words are joyned together, as here.

V. 15. I will make walle mountains, and hills, and dry up all the herbs] The herbage that the mountains afford to man and beaft, press 1 Inc. nerosage that the mountains afford to man and beaft, Pfalm 56.10,11.and 65.11.8 7.23,15. and 10.11.31.1 48.147.8. The meaning is, he will lay defolate the whole country of Chaldea, and of those that were adjacent and adjutant to it, Chapter 13.9. Accomplished by Cyrus, in his expedition against Babylon. He compareth the vengeance that he intendeth to execute upon Babylon, to a devouring fire, that confirmeth all before it. See Deut. 3 2. 22. Plain \$3.13.8 97.3. locl 2.3. They feen to wring the text needlefly, who by mountains, and hills, here understand cities and towns, by the herbace, their inhabitants.

and I will mukethe rivers tlands, and will dry up the pools] ch. 50 2. It was fo done by Cyrus, in the fiege of Babylon, See Ier. 50.38.8c \$1.32

ilands]Or, dry lands, as Jet 47.4 verfe 10.
V. 16. And I will being the blind by a way, that they knew not, I will lead them in paths that they have not known.] Meant: pathy, of that their very ey-fight feemed to fail them, with long expectation, for their fore-promised deliverance; (as Pfalm 6.7.& 31.9.& 38.10. & 119.81,82,123. Lan. 4.17. & 5.17.) and whom, after their delion 130,01,02,113,1,1311,417,85,17,J and whom, after their deliverance, God would bring home into their own country, by fuch ways, as they had not gone, nor been acquainted with, before, chap.43,108,49,9,11,1e7,19,85,05,3 he did before time, in their pallage from Egypt to Canaan, Jer. 2 17, partly of those converts, either Jew, or Gentile, who being by nature blind, but illightened by the Spivit of grace, Cha. 35.5.8 43.8.lohn 9.13,17. 2 Cor.4,5,6.Ephc.1.18.& 4.18.& 5.8.Hebr.6.4 & 10.30.Rev.3.17,
18. should be entred into, and led on, in a new way, that tended to life and peace, Chap. 11.16.8: 35.8. Luke 1.79. Heb. 10.10. fuch a way, as they had never walked in, not had heard of, before, John 14.6, Rom. 15. 20.a defect of the relative; as Plalm 81.5. Prov. 5.6. cha. 55.5. Jer. 5.15.

lead Or, maketogo: fo Pfalm 25.5.8 107.7. Prov. 4.11. Chapter

I will make darknesse light before them] Torn their advertity into prosperity, say some, and so the metaphor is oft used, Ester 8. 16, 17. Pfalm 112.4 but because the speech is of a way the meaning is,ra-12.4, our occame the specin is of a way from meaning is fa-ther, of making their pallage cleer, thrown ob cure and dark places, as with light he went before his people, in their journey, through the wildernelle, Exodus 13, 21. for the léptimul fence, of direct-ing the godly thorow the dark and blind ways of this world; fee Plalm 89.15. chapter 11.1. lohn 8.12. & 12.35, Eph. 5.8.1 lohn 1.

and erooked things straight Heb. into straightness; or, turn unecoun ways into a plain. I will remove all the impediments that may impeach their free pallage, So ch. 40, 41.8 45.2.

The fethings will I do unto them] Or, for them, Chapter 26,12.

and not forfake them] But as well conduct them, and bring them fafe home, as deliver them out of thraldome. See chap 41.17.

V.17. They fhall be turned back, they fhall be greatly afhamed, that trust in graven Images, that fay to molica Images, Ye are our goe's The Idolatrous people shall be utterly confounded, when they finde how unable their forry gods are to fave them; and fee what the true God hath done for his, Pialm 97. 7. Chap. 1.27.& 44.11.&

betweed back] As men that are forced to fice, and turn their backs in fight, to their foes, Johna 7.8.Pfalm 44.10. or, that turn their fac. s back, from being feen, for thame , 40. 14. & 129.5. or that shuffle, and traverse their ways, out of shame and repentance for what they have done, ler 2, 18,36,37 or that turn back, with thame, the same way they came, when they tail of their expectation, Plalm 6.10.ch 37.29,37.
greatly apamed Heb be aftamed with frame, Jev. 6.15 but here, by

way of intention; there of diminution

graven, and motten images | See chapter 41.20. Te are our gods JExodus 32.4 chapter 41 15,17. Jer. 2.26.27. Hofea

V 18, Hear ye deaf, and look ye blend, that ye may fee | Thefe words fome suppose to be spoken to the Cemiles, blinded with sottish supertition, and erroneous conceits concerning their idols; and that notwithflanding what they had heard, and feen dene by the true God, in the behalf of his people, in delpight of their idols, chapter 40.21.& 44 18 20. Jer. 10. 14. But most take them, as spoken to the Jews themselves, of whom many still continue, isuch, not with standing all that from time to time they had heard, and feen, concerning God, and the wonderous works wrought by him, Jer. 4.22. Ezc. 12.2. Chapter 6.9.

V.19.11 ho is blind, but my fervant, or deaf, as my meffenger, that I fent? who is blind, as be that is perfett? and blind, as the Lords fervant ? | This tome underfland, as spoken in way of correction of, or divertion from what he had tpoken before, verfe 18, as if he should have thain, that they may feem to go quick down their throats, or fay, what do I blame and tax the Gentiles for their deathets and to be flain, and fuzallowed at once, plalm 114, 3. yet because the blandnefs, when as mine own people and their leaders, allo are herein as bad and defective as any. See the like, chapter 28,1-7. Mat. 15, 14, 16. But the most, by way of confirmation, as rending a reason, why he gave his own people these titles because they deterved them as well, yea, rather, then any other. See verfe 20. Kom. 11. 25.2 Corinthians 3.14.

my fervant] Ilrael, who should have more light, and better fight, then other people, having the light of my Law among them, Pfalm 19.7,8.& 119 105,130.Prov.7 23, Pfalm 147.19, 20.Rom.3.

my misser; Collectively taken for m sleagers: as Ch. 40.9. & 41, 27 their Prophets and teachers, that should be Gods mellengers to hear from God, and declare to his people, what from him they have

heard, Deut. 33.10. Mal. 2.7, 8.2 Cor 5.20. that I fent] A defect of the relative; as verse 16.

he that is perfect.] The Priests, and Prophets, that should be un-blameable, and of better abilities, then the common fort of men, that they might be lights and types to others, John 5. 35.1 Tim. 3. 2.84 4.12. Titus 2.7. but were, many of them, blind and bad guides, Chap. 3. 12, & 28.7. & 56. 10, 11. Matthew 15. 14. & 23. 16, 17, 19. or Gods people in general, whom by his gits and favours, wherewith he had furnilhed them, he had made compleat, Ezek. 16.14. and ought to have been perfect, as God their Father, whose children they profelled themselves to be, is perfect, Gen. 17.1. Deur, 18.13. & 32.4,5. Matthew 5.48 John 10 41. Hence some suppose the Turks to be called Muffalmans, as perfect ones; though others, as reconciled, or lav d. Howbeit, Others render the wordhere, be that hath been recompensed, or rewarded; or, on whom many benefits have been beflowed; (for the word fometime fignifieth fimply, to deal w.l, or ill, with one, Pfalm 7 4 Joel 2 25.) the Jewith people, on whom God had conferred fo many bleilings about any other people, Exedus

19.45 Deut.47. Amos 3.2.

18. the Lords fervant] In a special manner. See Chapter

V.20 Seeing many things, but observest not, opening the ears, but he heareth nor Deutstronomy 19.3 4. chapter 6.9.
Seeing Or, Sceing he leeth, and so atter, opening, he openeth; a defective, but emphatical formias it he should say, be feeth well enough,

and, fitteth his cars wide open. See verfe 22.

manythings | So many wonderful works of God wrought for you, and among you, Deut. 4 3,4.
but] Heb. And; as Chapter 29. 13. and so in the next

branch

observest not] Dost not duly consider them, as a wise people would do, Plaim 106 7.8 107.43 Chapter 1.3. Some seem to underfland it, of oblervation in practice as Rom. 2.19-23, but the former feems more probable, as the peculiar office, for which the mind makesuse of the eye : there is a defect of the pronoun ; as Chapter

opening the ears Liftenine, in thew, at leaft, as if they did heark. en, and defire to hear and attend, ch. 58.2. Jer. 42. 2,5,6. Ezek, 14.1,

be hearth not] No more regardeth, or observeth, then as it he heard not at all, Ezek.33.32 heareth with the outward car, but not with the inward : Of which, chap. 50. 4,5. Matthe w 13. 9.14. there is a transition from person to person; as it God spake in the first R 8

place to some of them, as by way of reproof in the latter, to others ; of them, as in way of complaint, See chap. 29 Jer. 6.16. & 7.26.

Dent. 19 19,20.8 32.47.8 33.1. Or, as some other read it, God was pleafed for the making of him (to wit, that people) righteons, to give him a great (a large, or excellent) Lam (that is, many precious instructions and precepts (to make him illustricus, Deut. 4.7, 8. Or, as others, again, God delighted in him (let his love and affection upon him, Pfalm 149.4. ch. 62.4.) for his right coufnes fake;) his fidelity,v. of in fulfilling his promifes made to their Fathers, Deut. 7.8 , the mag-nified and dignified him with his Law, Plalm 147. 19, 20 cha. 43.4. Rom. 3. 2. there is a defect of the pronoun, it, in the first of these as Chapter 41.23. and bis; as verse 13. and so also in the third, of bim; in the second and third: as Hosea 6. 3. in the third, also, of the prepoficion, with; as Pfalm 17.13,14. The first and last, seem most pro-bable, to me, especially, the last.

V.22. But this is a people robbed and Spoiled]Or, Tet. Heb, And: as chap, 29.2. Yet after all these favours and honours conferred upon them, fee what calamities and miferies are now befallen them, for their neglect of God, and their wilful obstinacy against him and his precepts, v.19,24,000 hath threfore exposed them to direction and track.

Proceedings, virtual virtual threfore exposed them to direction and track.

The General track of General track of the control o the Jewish people, yet remaining in thraldome, ch. 10.6.8 18.13. howbeit, forme expound this of the Samatitans, or ten Tribes, then in captivity, when this was spoken, without hope of release, or returne Sec 2 Kings 17.

foiled] Or, trodden down : chapter 17. 14. See the laft branch

they are all of them frared in holes, and they are hidden in prifonhouses] They are taken, as beafts or birds, in fnares and pit-fals, Pfalm 35.7, and 124.7. Chapter 8.15,16. and 28.13. Lamentations4. 20 Ezekiah 17.20.& 19.4,8,9.and cast into Dungcons, where they remain in ftrict cuftody, as close prisoners, Pf. 88.8.ch. 24.17. Lam. 3.

faired] Or, enfracing, he hath enfrared, all of them: as verfe 10 .ch. 59. 13. ler. 14. Eze. 114. fo is the word taken, P1. 29. 8. that is, they are all fall enfrared: either by God: as verse 24. Lam. 3. 6, 7. Or, by the enemy; as a Kings 25 5,7 for the verb is here taken indefinitely: as Chap. 18.5. they are kept manacled and fettered. as birds, or bealts, enfnared, Pfalm 107, 10, howbeit, a learned late Writer would have it rendred, they ligh all of them : from another root that fo fignifies, 'er. 4.31, but the former is more regular.

in holes] Or, dung cons under ground; an allufion to fuch pits or holes in the ground, as either are made to catch beafts in, or that beafts themselves use to harbour in, 1 Sam. 4. 11. Job 30.6. chap. 11. 8. Ezek. 19.8. Nah. 2.12. Yet feme read it, in enfanring the young men; or, choice ones, all of them: supposing the word here used, to be the fame with that, 1 Sam. 9.2, chap. 40.30. but the Jewish Commenters, generally, make it two words, and render it, as our text doth, and as the course of the context evidently leadeth: Onely they acknowledg the alteration of one title, from the usual pointing of it: and understand it, some of them, of such holes and caves, as for fuccour and fafety they had betaken themselves unto, to shroud and shelter themselvesin . See Judges 6.2. 1 Sam, 13.6.ch. 19.21, where yet they should be surprized : but the former is more agreeable to what followeth.

hidden] Enclosed, or close shut up : as Joshua 10. verse

in prifon-houses] Heb boules of restraints: or, of persons restrained. See verie 7. they are for a prey, and none delivereth: for a shoil, and none [nith, Restore] They are in a strait captivity, and none either by word or deed, endeavoureth to right or release them, Chapter

a Spoil]Or, a treading : but the former, rather, here, for the word following: fo Jer. 30. 16.

faith, Kellore] As Gen. 20.7.2 Kings 8.6.

V. 23. who among you will give ear to this? who will hearken, and hear, for time to come ?] To amend and reform himself, and to grow wifer and watier, from time to time, by the prefent afflictions: confidering from whom and for what they come, Jer. 9, 12, Mic, 6,9. Or, as some, by looking backward on judgments formerly Institled, lossua 22.17. Nch. 13.18. Zach. 1.5, 6. Or, as others, again: how sew are there, that hearing these judgments denounced, do, for the preventing, or averting of them, timely reform themselves, 2 Chr. 36.

for time to come] Heb. for after : Or, for backward : as chapter

V.24. who gave \$ acob for a spoil, and Ifrael to the robbers?] Jacob and Ifraci, the fame:asch, 41,8. See veife 21.

ded not the Lord, he against robom we have sinned ?]Ot, had sin ned : See Judges 2.11 -- 14 and 3.12.8 4.1,2.2 Chro-

for they would not Walk in his ways, neither were they obedient to his law]Heb. And: which may well fland, as continuing the fentence:

and would not walk in his ways, nor obey his law, Howbeit, the copulative is fometime used for the causative: for, or because : as V. 21 The Lord is well pleafed for his righten/neffe fake, he will chap. 64.5. or the diference, jet; as verle 20,25. and fo it is an aggravation of their fin by their obstinacy and fenslessness under it, ch. 57.1,17. Jer.5.3.

be obedient Heb bear:as 1 Samuel 15,22 Pfalm 81,11.

V.25. Therefore hath he poured upon him the furie of his anter, and the firength of battle] Therefore, in the fervour and fiercenefle of his wrath, did he fend in a powerful enemy upon him, that, with fire and fword, over-ran him and his countrey, and destroyed all on every fide, 2 Kings 23.32. & 24. & 25.

Therefore] Heb. And; as Chapter 37.20,27. & 38-20.

he poured out] As Pfalm 79.6. Jer. 10. 25. an allufion to great ftorms, that pour down fuch spouts of rain, as thole in the Levant Seas, and in Egypt, where a whole cloud, fonetime, fuddinly diffol-ving, doth not drip, or descend in drops, (that is esteemed a prodi-gy with them,) but falleth flat down, in a violent manner, with s continued fiream: Or unto the pouring of water out of fome great veffel; not by fmall parcels, as in watering of grounds in a gentle manner; but violently, all at once, in an instant , Rev. 16.1. See 1 Samuel 7. 6.

the furie of his anger | Or, his anger with fervour; or in beat, or, (as others, keeping more fliftly to the order of the terms in the text) fervour in his anger: a want of the prepolition: as verle z t.ch. 41.2. Elfe the word entire is used in regiment, as tometime, for the con-

firength of battle] Or, war, chapter 21.15 & 36.1. and it bath fet him on fire round about] Set city and country, all on

tlight five, chapter 9.18, 19. Jer. 39.8. 8 52.13.

yet he knew not Heb. And (as verie 20,22.) he knew not, he took no notice of it:as chapter 1.3. Jer. 3. 13. Hol. 7.9.a detect of the pronoun it, as verfe 21. and fo in the last claufe.

and it burnt him] Or, and though it burnt him:a defe& of the latter particle; chapter 30.20 Job 19 .26 Prov. 29.19. Some refer the former to the country round about the city; this, to the city it felfe, Icremiah 27 8.

Tet he laid it not to heart] Heb. upon heart : as Job 22. 22. their extream flupidity, not fensible of, or effected with Gods judgments present upon them; nor repenting of their fins, though seerched with the fire of Gods wrath for thum, let. 35.3. Amos 4.11. Revelations 9,18-21, & 16,8-11.

CHAP. XI.I.

Verse I. Rue now] Or, Yet now. Heb. And now : as Chapter 42.22,25. Which entrance, theweth, that this Chapter hath dependance upon the former; and, that therein the Prophet continueth on his discourse, begun in the former : as, also, the same thereby appears to be held on in the next. See chapter 44.1. It is, as if he had faid, Though a great part of my people, yea, the main body of them continue ftill, notwithflanding my wrath thus poured forth upon them, thus obstinate and impenitent, chapter 42. 25. yet will I have care of my cholen ones among them, whom I will protect and in my due time, restore. Or, as some, though the other ten Tribes continue in thraldome, and are like still so to do; yet have I more special care of you, my people. See chapter 42,22.But the former agreeth better with the main course of the context.

Thus faith the Lord, that created thee, O Jacob : and he that formed thee, O Ifrael Who at first made thee , and moulded thee into a National Church and State, at the bringing thee out of Egypt, Chapter 37. 11 and 41. 8 ________10. and 44. 1. 2. fa-ceb and Israel, one, and the same; as Chapter 41. 8. yet, here, taken, not for the promiscuous multitude; as Chapter 42. but for the true Ifrael, the Ifrael of God, Pfalm 125,4,5 Ichn 1.47. Rom. 9.6. Gal. 6.16. the rather, termed by the name of Jacob and Hiacl; because the whole issue of Jacob were comprehended in the Covenant, Deut. 33. 5,28,29. Rev. 7. 4. where Ismael and Esau, with their issue, lost their interest therein, Gen. 17.21. and 21. 12.82 25.34.Galatians 4.30 Hebrews 12,17.

for I have redeemed thee | Chapter 41,14.and 44.22. I have called thee by thy name] I have taken special notice of thee, and have a speciall care of thee: as Exodus 33. 17. chapter 40.26. Pfalm 147. 4. Or, I have chosen thee, and called thee to bemy round 147. 4. 13. The content there and earlier the copy people, and by that title, diffinguifhed thee from all other people, Exodus 19.5,6. Chapter 1.9, and 42.6. So Exodus 35.30. For that feems too flight, that fome would have to be the meaning, that God gave Jacob the name of Jirael, Genefis 32.28.

thou art mine Chapter 41.8,9.So Pfalm 119.94.and this confirmeth the latter exposition, of the former words, thou art mine, both because I have made thee, Pfalm 1003, and because I have bought theo, I Cor. 6, 20, and because I have culled thee out, and called and taken thee to my felfe, Deuteronomy 7.6.and 26,18. See verfer.

V.z. When thou paffelt thorow the waters, I wil be with thee : and thorow the rivers they shall not over flow the when thou walkest thorow the fire, thou shalt not be burnt, neither shall the stame kindle upon thee;] I will secure and safeguard thee, amidst all dnagers and difficulties, meant, here, by fire and water, as Pf. 66.12.

the water) Or, water his ch.3. t. as when thorow the red-led, Exod. Deuteronomy 30.4, chapter 11.11. Jereinah 46.17. Chap.xliii! 14.22, for thereumo, he here alludes.

I will be with thee] Some read it, I was with thee, as relating I will be with thee] Some read it, I was with they are laking what he had formerly done, as yet.3, but I duppole the tomer, when the reprinted as can be 1.0. I will be with thee, to prefer the tron drowning, Plalm 78.33, & 106.10, and there he beinged he being lake the control and when thou pallett the row the viscost and when they pallett the row the viscost and being being lake as Chronicles 10.11, thereby be lipplyed from the former branch; as a Chronicles 10.11, thereby

rivers as thorow Jordan, fometime, Joshua 3.17.

vivers as more with fire Goest therein, or walkest in the fire; as those walkest therein the furnace, with whom, the Angel was in the fire; which, three in the unitace, what whom, the ringer was in the rie 3 which, though it burnt up those that cast them in, yet could not so much as singe their appared, Dan, 3, 21, 23, 25, 37.

13. For I am the Lord thy God, the holy one of Israel, thy Savi-

our]ch.4.13,14.8 49.26.8 60,16. I gave Egypt for thy ransome; Ethiopia, and Seba, for the Heb.is I gave the tas verse 4. to save thee from destruction, which might otherwise have befallen thee:as Prov. 11.8, & 21.18. This most un derstand of Gods turning Sennacheribs forces against Egypt and E thiopia, upon the tidings brought him of Tirhaka's coming against mona, upon the traings orough man of a limited a coming a-hin, when he was making toward Jerufalem to befrege it, and fo faving it from being facked thereby, chapter 37-9. But Learnnec con-ceive this to be the meaning of the place. For though it be true, that that rumour flartled him, and made him think upon retiring; that materumour narries mus, and made him think upon retiring; yet was it not that, but the fright that he took, upon the unexpected blow given in his Camp, that enforced him to flight; not to invade Egypt or Ethiopia, which he was in forty cafe then to do; but to get him home, with as much speed as he could, into his own but to get him home, with as mach faced as he could, into his own country, chapter 31. 8,9.8. 37-36,37. Only one of the Jewith Commmenters expounded his, of the Egyptian firlt-born, whom God deftroyed, when he faved the firlt-born of Ifrae, in lieu of whom, afterward, he took the Levites, Ewodus 12. 12,23,39.Num, 31.21,3. which though it come not full home to, yet giveth an hine of heat which I concribe here intended to any the the Caledad and the Chapter of the contribution intended to my their Caledad and the Chapter of the of that, which I conceive here intended ; to wit, that God destroy" ed the Egyptians, for the faving and refcuing of his people, when he drowned them in the red-sea, being upon eager pursuit of them, Exodus 1420-38.8 15 9,10, and as for that of the Ethiopians, or Cushites, and the Sabeans, their brethren, Genesis 10.9 and living, in likelihood, not far asunder, it may well have reference to that remarkable deteat of that vast Army, the greatest, upon record, in Scripture, given to the Cushites and their complices under King Ma, together with the spoyl of the cities; among which is mentioned, the plundering of their tents, with their camels and cattel, the common commodities of the Arabians, among whom these Sabrans feem to have been stuare, as well as the Cushites, chapter 45. 12.

Terminh 49.29. See 2 Chronicles 14. 9.15.

V. Since thou hast been precious in my fight, thou hast been honourable, and I have loved thee, therefore will I give men for thee, and people for thy life]Or, Because thou wast precious in my fight, wast ho nourable, and I loved thee : Therefore have I given men for thee, and prople for thy sake. So it may well be the same, in effect, that he had said before, with an adjection of the reason, why he had so

Since Or, Since that, or, For that, Or, becaufe: Heb. From that, for.

since jor, Since that; or, For that; Or, or earlier rich, From that jor, Becaufe fas Num. 14,16. [Falm 12.5].

Ind been precous in my fight] As Palm 116. 14. but the word, here, is a rerb; and for the next: So allo, 1 Samuel, 26.21.2 Kings 1. 13,14. Pfalm 72.14. Sec further, chapter 60. 9.

I have leved thee Or, I leved thee, Or, do love thee, Deut. 7.7, 8. Jer. 31.3.Hof,1.1.Mal.1.2.

therefore THeb.and; as chapter 42.25.

mill I give Or, gave I, as verse 3. min I Heb. Adam: of which name, see on chapter 2.9. here taken atlarge, for men indefinitely, or any man whatfoever : aschapter

for the]Heb, in thy room; or, in thy stead: as verse 3; nations]Whole countries, or people: see verse, 3; for the time past;

and ver, 14, for time to come. for thy life Or, for thee; for thy perfon: as Pfalm 3.2.& 7.5, Hebre. for thy foul: So rather, as 1 Samuel 26.21, then, as fome here, at thy

defire: as Deuteronomy 23.25.
V.S. Fear not, for I am with thee] Verfe 1,2. chapter 41.10,11.8.

44.1,2. Jeremiah 30.10.8. 46. 17.
I will bring thy feed from the East, and gather thee from the West I will bring you home from all those places, where, in captivity, a ny of you do abide, Chapter 11.11,17.fullilled, temporally, by Cyry or you abuse, Chapter 1.1.1.7. unimed, temporally, by Cy-rus, Exra. 1. 1. veifc 14. Chapter 45. 4. according to Gods promile, Deuteronomy 30.335. (piritually by Chrift, chap. 66.19. Zacheriah 8.7.

-thee Both the fame; you, the feed of Ifrael. thy feed-Pfalm 22.23. Jeremiah 23.8. Or, you, and your children, Jeremiah 30.10.8 46.27.

from the East] Heb, Sun rifing: as chapter 41.2.

weft Heb. Evening-coaft, chap. 45.6, from all parts of the world,

chapter 11.12 for the other two follow, verfe 6.
V. 6. I will fay to the North, give up, and to the South, beep not back : bring my fons from far, and my daughters from the ends of the earth] No remotenelle of place shall hinder their return,

fons and daughters] All of either icz, Deuteromy 31. 19.2 Cor,

V. 7. Even every one that is called by my name] See on verse 1;

Chapter 63. 19.

Chapter 03.19.

I have created him for my glory, I have formed him, yea; I have made him] To wit, this people, verte 21. See allo, verte 1.01, whom I have created and formed and made; the politive, for the relative, as ch. 33.

20,21.8t 42.1. 8t 46.4. V. 8. Ering forth the blind people, that have eyes; and the deaf, that have ears] Some conceive this, as spoken by way of challenge to the Gentiles, who were as blind and deaf, for all their oyes and ears, as their idols, which they adored, Pfalm 115.5,6, 8. and fee, if they can yet produce ought, in defence of their idols , verle 9. Others, as spoken by way of reproof, to those wilfully obstinate among Gods own people: Of whom, chapter 42, 16, 20, as called upon, to fee now, what they would not formerly believe: So Hab. 1. 5. Acts 13.41. But some again, applying it to the to mer promise, verse 5, 6. read the words in this manner, I will bring forth the blind prople, and, or with, them that have eyes; and the deaf with them, that have cares: I will bring them out, of all forts, as well fick, and defective, as found, and entire, ler. 31.9.or, as others, I will bring forth the blind, and they shall have eyes; and the deaf, and they shall have ears: Those that were naturally blind, shall then be illightned; and those that were naturally deaf, thall have their cars then opened, chapter 29.18.& 35.5. & 42.7, 16. The word may be rendred, either, Bring forth; or, Bringing forth: for the infinitive, and the imparative, are here all one; and it may, therefore, by an usual Hebraifin, be read, either, Bringing, bring ye forth; or, Bringing, I will bring forthithe like form, see Ec. 4.2.& 9.11. Jer. 14.5. But the first exposition seems cleerest, and most agreeable to the course of the context. V.o. Let all the Nations be gathered together, and let the people be affembled [See Chapter 41.1.

who among them can declare this, and shew us former things? Theb.fiss, were 18,27. Which of their idols could fore-tel these, or

the like things? See chapter 41.21,22.8 44.7. let them bring their witnesses, that they may be justified I Let them produce witnesses, to testifie that they have foretold things, as I am able to do, that to they may be proved to be gods indeed, and no counterfeits. See ch. 41.23, 25.

bring]Heb.give, or give in, as verse 6.
or let them hear, and say, It is triuth]Otherwise, let them acknowedg that, which they are hereby convinced of, to be true, to wit, that the Lord alone is the true God, and they all but base idols, ch. utat the Lord atone is the true Lord, and they all but date dois, ch. 41.49, & 42.8, or, let them hear fuch witnelles, as I am able to produce, and they wil be convinced of the truth of what I fay, and sompelled to acknowledge it.

period to annowance and office the control of the changes chapter 40.13,17.

It is trulb] See the like control speech, Chapter 41.16.17 th, that is most truths as Plain 113.148. John 17.17.

V. 10. Te are my windplies, faith the Lord] Te my people, (for to them be now curreth his peech, (who have had from time to time, ment nee now content mis specers, (who have had from time to time, for pergnant and plentifull proofs of my drivine power and frovidence are able to give technoony fulficient for me. For I cannot accord with those, who expound to the Gentiles, who by the preaching of the Goffpel, thould give restimony unto Gods tutth, which former than the content of the gentles. ly they did not believe, ch. 52.14,15.1 John 5.10. but adhere to the formers for that which followeth, ch.44.8. where the fame thing is

and my fervant whom I bear chofen] This is diverily expounded by Interpreter, as well Jewith, as Chriftians. Some exposind it of the lewith people, with whom the Gentiles fhould atteft, ch. 41, 9, 84, 41, 9, Others, of each of Gods fervants, whom he should hereafter choose and call, John 3.33. 1 John 5.10. Others, of Esay the Prophet, by whom God had foretold these things; so the Jewish Commenters most of them, and some others. Others, of the Prophets and other Gods Ministers and messengers, taking the word collectively, John 1.7. Afts 1.8, and 5.32,1 John 4.14. Others, of Cyrus, who by his edict, and act, also , gave testimony thercunte, 2 Chroni. 36.21,22. Ezra 1.1-4. chapter 44.26,28.8 45.11 Others, laftly, of the Messia the Lord Jesus and so the Chaldee Paraphrast, and most the Melitar the Lord Jeius; and 10 the Unaidee Paraphrait, and most of ours, chap. 42.1. & 55.4. John 18.37. These two last are most projubable; and the latter of these two, the printipal.

that ye may know, and believe me, and understand that I am he]
These things, and many other, have been from time to time foretold you, yea, many of them, long before told you, ye have feen al-ready accomplished, and the residue shall, in their due time, be effected, by fuch inftruments as I have deligned thereunto, my Messias elpecially, that you may be further confirmed in the faith and belief of that, which I now call you to atteft.

know, and believe As John 6.69.1 John 4.16. that I am he] The only true God, verfe 11, 11, ch. 41, 4. John 17, 3, of, as fome, that I am, that I have an existence; which these idols have not, 1 Cor. 8. 4. the pronoun demonstrative, for the verb subflantive; as chap 9.1 5. verse 3. yet here I cleave to the formet for that which here | followeth.

before me there was no God formed, neither shall there be after me] Chapter 44.8 & 45. 22. none before him, because from eternity; before idol, or ought esse was, Genesis 1.1. John 1.3. Col.1.16.19;

not any after him, because he is unto eternity, and shall be, when and 8.8. and 30.29.) all whose cry is, to the ships, to the ships; at

all idols shall be abolished Pfalm 90,2 ler. 10.15.
no God formed Or, nothing formed of God: he seems to give a privy nip to the Heathens idols, as being of mansmaking, and a time, therefore, when they were not, receiving their being from another: whereas the true God having his being in himlelfe, and from no other, mult of necessity be before all other, See ch. 44.10.

V.1. 1, even I, am the Lord Deuteronomy 6.4. Plaim 83.18.

and 86.10. chapter 42.8. and 45.21. there is an emphasis in the redoubling of it, as verle 25.

and beside methere is no Saviour] None that is absolutely able to

fave, chapter 45.21, and 63.1, Holca 13.4. James 4.12. V.12. I have declared, and have (aved) I have foretold the deli V.1.2. Instructure, and mayer away I mayer corrected in the verance of my people, and mayer fulfilled what I forceful, chapter 37, 35, 36, and 46, 10. Some of the lewith Writers reftrain it to their deliverance out of Egypt. I promified it long before, and in the time, made it good, Genefis 37, 32–16, Exedus 13,40,41,but of fuch restraint, there appears no necessity.

I have showed, when there was no firange God among you:]I made known to you, what I intended to do, what time I brought you, by mine own power, out of Egypt, & had no other God therein affifting me, nor you any other, either to foretel what was intended to you, and much leffe, that could effect it for you, Deut. 32. 12. Jer. 2. 2. or, as some read the words, by way of transposition, I, and no strange, or, other, God, among you, did cause you to hear (as chapter 41.22,23.) thefe things : a defect of the pronouns; as chapter 1. 15. the one; and chapter 41,26. the other.
when there was no! Heb. and there was no: and, for, when, as

chapter 33.1. or, and no, for this particle is sometime a bare nega-

tive: as 1 Samuel 21, 8, Jer. 38, 5.

firange God] A defect of the substantive: as chapter 42.8. Pfalm 16.4. Some of the Jewish Writers understand it, of Gods speaking to them, in Mount Sinai, rendring the words, I made you to hear, (my voice in the mount) and there was no stranger among yourthere was none there, but you my people, Deut. 4.10,12,13,33, 36, and 5.24,26. But the former feems more probable, and more agreeable to Gods present purpose. See Deuteronomy 32.12. Jer.2.2

therefore ye are my witneffes, fath the Lord, that I am God] Ye,to whom I made fuch things known before, and afterward fulfilled them, verfe 10.

therefore | Heb. and: as chapter 42.14.

that I am God | Heb. and I am God : as chapter 23.20.8 37.26. V.13. Yea, before the day was, I am be Heb, Since day, (as Exodus 10.6. Jer. 36.2. fince any day was,) I am; (as John 8.58.) the pronoun demonstrative, for the verb substantive; (as Pfalm 24.10. and 44.4. 2 Kings 7.7,10.) or, I am the fame, as Pfalm 102.27. chapter 46.4. The middle way I like beft,

and there is none that can deliver out of my hand] Heb, no deliverer or, none that delivereth: So lob 10.7. and fo of the ram, Daniel 8.4. but there the meaning is, no man, and for that time; for of the goat is the same afterward said, verse 7, that none could deliver the ram out of his hand, (that is, his power, as Plalm 22.20, and 49, 15, but here it is, none, either God, or man: Which though Nebuchadnezzar prefumed to fay of himfelf, yet he shorely after found falle, and was entorced to confelle, that no god could deliver fo, asthe true God did, Daniel 3.15,17,29.

I will work, and who shall let it? I will work, as Ezek. 20.14, 22. or, I wrought; the word is the same. Heb. and who shall turn is back or, reverfeit? or, what I do, who can undo? the indicative, for the potential , as in the former branch. See lob 9. 12. chapter

14.24,27. Daniel 4.35.
V.14. Thus fauth the Lord our Redeemer] That refcueth, and delivereth thee cut of thy troubles, Genefis 48,17, chapter 41, 14,

sheholy One of Ifrael | Verse 3. chapter 47.4. and 48.17. For your face I have fent to Babylon] Or, I will fend to Babylon : The Medes and Persians, under the conduct and command of Cyrus, chapter 13.3,17. and 14.1. and 21.9. and 44.28. and 45.1,4. and have brought down] Or, will bring down, by them,
all their nobles] Heb barres, Plalm 137,13, eitheir bring down

their great ones, and nobles, chapter 13.4. Ier. \$1.35. or, break open, and cast down their forts, and strong holds, chapter 45.2. See let. 51.56. or, as some, will bring them all down flying, or, all their flyers, for so the word, also, sometime significant as chapter 15.5. enforced by flight to thift for themselves, See chapter 27. 1. The pronoun is wanting in the text: as chapter 40.3 1

and the Chaldenns, whose cry is in the ships Heb. their entery, or shout, is in the ships; or, as some, to the ships: the positive, for the relative: as chapter 41.1. the ships, for, their ships; as, their barres,

whose ery] The word is ambiguous; and fignifieth, sometime a flowe of exultation and joy, chapter 35.10. and 51. 1. To which purpose, some read the words, together with their ships, or shipping, (so the particle is used, Psalm 35.16. Hosea 5.6.) which they vaunt of. Sometime, it is put for any loud cry, in general, & Kings 22.36. and more specially, for an out-cry in prayer, t Kings 8.24. Plalme 17.1. and 142.6. or other the like, proceeding from confusion, diftrefle, or grief, Ier. 14.12. Lam, 2.19. and fo most here take it, ci-

chapter 22.9. to the hills, to the hills : or, that cry out about their chapter 23.5, 10 int mins, 10 int mins, 20, that if you amount their hips, and thallops, by which they feck to eccape; the city being ta-ken, when they find the water so shallow, being turned away, and so drained by Cyrus, that it is not deep enough to bear the vessels wherein they have embarked themselves. See lers, 50, 38, and 51.

V.15. I am the Lord, your hely one] As verfe II. or, Even Tibe Lord, as the note of continuation is there supplied : as if he had faid, It is even, I the Lord, I fay, your holy One, &c. that have done. owild othis; that fent, or will fend, Cytus, he went not of his own head, to Babylon, but on mine errand: though he had other ends of his own, yet I fent him, for your fake, verse 14. See the

the of the own, yet lett than, to your laws, yet a 4. Dee the like, Genefiel 4,5,7,8, and 6,00,0, chapter 10.6,7, the creator of Hiraci) verfe 7. your King] To fave you, Pfalm 4444, and 74.12 and 144.2; chapter 33,22. for that is the office of a King, to protech his people, to lave his fubjects, 1 Samuel 10.19,27. Hofea 10.3, and 13.10,11.

Mic. 4.9.

V.16. Thus faith the Lord which maketh a way in the Sea, and a path in the mighty waters or, that made a way in the Sea, when he made the red sea passable for his people, Exodus 14. 22, 29. and a path in the mighty waters, when he made Iordan fordable for them, being then at the highest, Ioshua 3.7,10. Zach.11.3. as if there had been a beaten path through either of them, as on some plaine, chapter 63.11,13,14. Sec Pfalm 77.19,20. chapter 44.27. Thus Interpreters generally, implying, that no difficulty in the way, should hinder the passage of hispeople, in their return from Babylon to their own country, no more then ought did, or could, in their journey thither, at first. Howbeit, I suppose that the Sea, and mighty waters, are here, one and the same: as Exodus 15.1,10.and the rather, for that which followeth, verfe 17. which no way agreeeth to Jordan, wherein none were deftroyed.

V. 17. Which bringeth forth the chariet, and horfe, the army, and the power; they shall lye together, they shall not rife; they are extinct, they are quenched, as tow Oc, who brought forth the chariot, and horse, the army, and the power; (who drew out all Pharao's horse, and forces, out of his own country into the wilderneffe; the like whereunto, fee Judg. 4.7. and from off the land into the fea, Exod. 14.4-9,23.) that they might lye together, (in the bottom of the fea, Exod. 14.27,28. and 15.1,14. like a lump of lead, Exodus 15.10.) and not vife; (Exod. 14.13, 18. Pfalm 106.11.) that they might be extinit, even quenched, as a weik. Heb. as flax; Exod 9.31. Hefca 2.5. fo rather then tom; for there is another word for that , Judg. 1.5.5. I or ather then row; for there is another word for that, judg, 16.9. ch. 1.3. as flax, for, as a stadle-wife made of flax, ch. 4.1. which water is caft on it, or it is caft into the water. In which term, fome suppofe an allosion to that commodity of flax, which E. gyp was famous for, ch. 19.9. and 33.3. Thus the text flower intoodily, that founded harshly, and ran abruptly before. The deck of the final, or finitive particle, is not unusual. See Flain 93.1. ch. 40.17. and 41.7. And the deck of the copulatives no leffs, which founded when founders the nuisker. oftentimes make the fentence the quicker, and more emphaticall. See Exodus 15.9. ludges 5.17. cha.33.20. and 37.27. and 40.24. Some of the Jewish Commenters, expound this of Sennacherib, and his forces, whom God drew out of Allyria to their destruction, chap. 1.18. and 37.36. Others , of the Babylonians and Chaldeans, whom God would draw out into the field to fight with the Persians, to their own ruine. As also some, of Gods drawing out the Medes and Perfians, to destroy the Chaldeans, chapter #3.17. But these regard not the connexion of this verse with the former. That of the Egyptian is here related, to flew, how able God is, both to deliver his people, be they never fo diffressed; and to destroy their adversaries, be they never so powerful, by wayes, and couries, un-

expected.
V.18. Remember ye not the former things, neither confider the things regarded, for those they are every where called upon to keep in mind, and think upon, Exodus 12.42. and 13.3. Deuteronomy 4.9, 10, and 9.7. and 16.3, and 32.7. Pfalm 78.6,7. and 105.5. and reproved for forgetting, and not regarding them, Pfalm 78,11,42. & 106.7,21. But the meaning is, that those things, which he now 100-7,21. But use meaning is, that those things, which he now forctelleth, and intends to do, partly, in their temporal deliverance, by Cyrus, but principally, in their flipritual deliverance by Chrift, fhould be for great, and for remarkable, that they might be fufficient, of themselves, to affer this divine power, though all the former were clean forgotten; or, as the most, that in regard of them, the former, though great and wonderful, should, in a management of the second of the seco ner, neither be minded fo much, nor regarded. See Ier, 16. 14,15.

former] Heb.first, verse 9,27. So Rev. 2.5. V.19. Behold, I will do a new thing] Heb. Behold, I am doing a withing. This fome expound, of the renewing, or making all things new, 2 Cor.5.17. Rev. 21.5. but neither the text it felf, nor the intendment thereof. will admit it: they also seem to firs in the word, needlefly, too far, who by new, would have meant excellent. It is apparent, that the meaning is, that he will do some new thing, beside, and divers from what he had formerly done, some such thing as he had not done before; as Ier. 31.22. Num. 16.30. So, ther whose ery is to the ships; (to is the particle used, chapter 10,22. fing a new fong, a song newly composed, nor made, nor sung petore, for a new petient, a new denverance, enapter 42. 10 new it shall prints forth) Or, it is even now printing forth; it is even working already: as 2 Thess, 2. 7, It is a metaphor, from plants, that bud and blossom before they beat fruit; and the commer

plants, that but and bioliom before they bear truit; and the former giveth warning of the approach of the latter, Num; and the former liv. Zath. 6.1. Sec. chaps; 13. 22. [Bully enot grows if] Or, do ye not proceive it? This he feemes to fay, as peaking to those that remained in captivity at Babylon, about the time of Cyrus his preparation for that expedition, or when he was now upon his way thinher; For his preparations were great, and took up fome time, chap 13,2,4. as allo, his way long, and pallage difficult, that took him up a year or two, at leaft See chap.

13.5. Jer. 51.46. 1 will even make a way in the wilderneß] A way that is, a plain era free way in the wilderneffe, where the wayes are wont to be or a tree may in the measure; if where the wayes are won't to be uneaven with hills and dales, and obstructed with thickets, and overgrown with brambles and briars: I will make a convenient and vergrown with oranious and origins. I will make a convenient and cafe pallage for my people returning by wast places from Babylon, to their own country, free from all fuch lets and impediments, as might hinder or impeach their passage: See chapter 40.3,4. & 49.

and rivers in a defart] I will furnish them with a plentiful supply of all necessaries, that they may not faint by the way, chap. 41. 17 or an incremente, man ency may not take by the way, enap.41.17, 18,19. and 49.9,10. Jer.31.9. He alludeth to the water, that he gave before time, from the rock, in the wildernesse, Exodus 17 6. Num.20.8-11. Pfalm 105.41.

defart] Heb, wast for so the word properly signifieth, Pfalm 106.

14. & 107,4. So verle 20. V 20. The beafts of the field shall honor me, the dragons, and the owles, because I give waters in the wilderneffe, and rivers in the defart, to give drink to my people, my chofen The very bruit beafts, and wild creatures, shall fare the better for the passage of my people through the wasts they abide in , being cheered with the refreshments that they shall receive from the water wherewith I supply my people; as the water that God, in former times, gave, in like cafe, to his people, was a refreshment to their cattel as well as to themfelves, Num. 20.8. and the wild beafts, also, had benefit thereby, as well as by the Egyptian carcaffes that they fed upon , Pfalm 74.

beaft] For beaffs, taken collectively; as Pfalm 50.10. 2 Samuel 21.10. they feen wide, that understand by wild beafts, here,lavage

honor me] In their kind: who as they are faid to cry to God when they lament for want of food, Plalm 104.2. and 147.9, fo are they faid to praife him. Plalm 145.9,10, and 148.7,10, when they are cheerfully affected upon fuch refreshments, afforded to them; as implying what they would do, had they that reason and underflanding, that man hath, to conceive from whom such things

dragons] See chapter 27.1.

Owles] Or, Offriches: as some: see Lam. 4.3. Heb. the Owles

daughters, as chapter 34.13.
to give drink to my people Heb, to make my people drink: as Jer:

my thosen; See verse 10, chapter 41.8. and 44.1.

Val. This people I have formed for my felf; they shall shew forth
my praise; Or, The people that I formed for my felfe shall recount, or [hould resount (as chapter 26.9.) my praife: the positive, or demonstrative, for the relative: as Psalm 74.2. and 104.8. and 144.4. This some understand, as to be done of the people refined, and reformed by their afflictions, chapter 48. to, and returned from captivity Polymeros 10. Others of the down they was required of romed by their amictions, enapter 48. 10. and returned from captivity, Plaim 102.18. Others, of the duty that was required of Godspeople, whom, for that end, he had formed, verse 7, but they had exceedingly failed in; and this agreeth well, both with the second of the control of the caption quel, wherein God complaineth of their default, and failings herein, verse 22-24. and with Gods intendment, in thisplace, to set forth the freeness of his mercy, in this their delivery, verf : 25 and it is, as if he had faid, having an eye back to the former words, verfe 20, the very bruit-beafts shall, in their kind, and as well as they can, do that which many of you, whom I formed for that purpole, do

V.22. But then half not called upon me, O Jacob:] Or, Yet: Heb. And; as verie. 1. chapter 44.1. Thou half not been so carefull to ferve and worthip me, asthou thouldeft and oughrest to have been, being for that end and purpole formed into a Church and State, by me, that thou mighteft ferve and worthip me; the invocation of Godsname, being put for his whole service and worship, as Pfalm 79.6. ler, 10.25. though some understand it of not seeking to God, in their troubles and diftrelles, 2 Chronicles 28.22, chapter 9. 13. & 22.8-13. & 64.7. Daniel 9.13. Hofca 5.13, and 7.7,14. Amos 4.6.

In But the former feems the genuine fente of the place but thou. half been weary of me, O [frat] Thou half been eweary of me and my fervice; thou half countedit, not a benefit, but a burthen to thee, Pfalm 81.11, Mal. 1.13, But some read the words, thou half wearied me; as, fay they, the word is taken, Ecclef, 10, 15.
Mal. 2.17. and that is faid, indeed, verse 24. but the verb is here, ced. Others read them, when thou wall affilized by mr. Of which in performance of duty, he now telleth them of their faults. They before. Others, when thou tooled pains with me; as if the meaning had not only neglected him, as weary of his fervice, which they

before, for a new benefit, a new deliverance, chapter 42, 10. | were, that when they did take much pains in outward observances, that would accept of fuch formal courtings and complements; though neither proceeding from inward devotion, nor accompanied with a religious course of life : that which seemes aimed at, Prov. 21.27. Jer. 7.9, 10. Hofea 7.14. Zach, 7.5, 6, and the particle, indeed, fignifies, as well when, a s but: and fo ch. 36.10. Joel 2.10. But the verse seems to consist of two Propositions, joyned, though much to the fame, in effect, with a discretive; the name of Jacob, annexed; to the one, of Israel, to the other, but both fignifying the same peoplet as verle 1. chapter 44.1.

V.33. Thou hast not brought me the finall cattel of thy burnt offeres, neither hall thou honored me with thy facrifices:] Thou haft not ings, numer may trow monore me your on jacrifects 1 into marine offered them to me, but to firange gods, to idds, which thou ched'h, rather then me, and preferred it before me, Deuteronomy 32.

17. Judges 2.12.13, and 5. 8. and 10.6, 13, 14. Pfalm 106. 357.39. Jer.2.11,13,28. Anios 5,25,26. or, as some other, thouhaft offered them, indeed, as to me, but fo, as no way pleasing to me, because without true piety, or fincere repentance: See chapter 1,11-15. But his feems here, not so natural.

the smal cattel of thy burnt offerings] Or, thy burnt offerings of smal cattel, that is, hids, or lambs, as Exodus 12.5. Of the phrase, see

burnt offerings, and facrifices] See chapter 1.1 1.

I have not caused sheets serve with an offering, nor mearied thee with income? I have not exacted of thee such abundance of these kind of oblations, that thou shouldest deem it to be such a burthen to thee, or to make thee weary of me and my fervice; and fo it hath reference to that, verice 22, or, it is net 1, but thine idols; that have been at 6 much coft with thee, and have made thee a flave to them, tring thee out with fuch fervices, as they have from time to time exacted from thee : See chapter \$7.5 to. Jer.3.24. and this I time exacted from thee: See chapter \$7.5-10, [47,3-24, and this I take to be the genuine fenfe of the place. Though môl Interpreters go another way, to wit, that thele things God had not required of them, being performed by them in fisch manner, and for such contains they did them. See chapter 1.113,13,13,10 efficing, or oblains, and intende, see a contains the position of the existing whether the Lorenth behind dealth in the property of the seed of the existing whether the Lorenth behind dealth in the lorenth behind dealth all this to the time of the captivity, wherein the Temple being de-Groyed, the only place where they might facrifice, Deut. 1 2.13,14. these were neither done by them, nor required of them. Others, re-firm them to Achaz his time, 2 Chr. 28, 24, but the one seems impertinent, the other too narrow.

V.24. Then haff bought me no fweet cane with money, neither haft thou filled me with the fat of thy facrifices: This goeth on in the felf-fame notion with the former, verfe 22,23.

fell-fame notion with the former, verie 2.3,33, note that the fame, the state, of sand, as it is utually termed (for fruett in not in the san) or, calamus, as it is rendred, Ezck. 27, 19, but, fruett cant, as here, fo 1et. 6.1, oither for the composition of but, fruett cantures, Exokus 30.34, or, for the incense, Exokus 30.7, there is no elegant conformer, in the original, between buy, and came, when our English cannot expects.

money] Heb. Silver: as chapter \$5.1. filled me] Heb. made me drunk; or ,made me drink; or moisined me abundantly: for the word doth not onely fignific, to be drunk, or make drunk (if at least, it do at all so fignifie, which to me doth not yet appear, nor can I light on any place that doth necessarily e-vince it) but sometime to bedow, as chapter 16.9. or, to bathe, as chapter 34.5. or, to fosk, chapter 34.7. Jer. 46.10. or, to water plentifully, Plalm 65.10. chapter 55.10. whence it is applied to beneficence, Prov. 11.25, and fo it may have reference to Gods altar, that was patiently bedewed with the blood, and the fat of the beafts that were facrificed thereon, Lev. 3.13-17. Sometime, to drink largely, or, liberally, or, to full fatisfaction; and the word that is commonly used for drunkenness, doth sometime import the like, as of Josephs brethren, Genesis 43.34 for it is not to be thought, that they would so far forth forget themselves, as to be drunk in his presence; and the Greek word, in like manner, that answereth thereunto, John 2.10, also, 1 Cor. 11.21, for it is scarce imaginable, that any of them were to extreamly profane, as to be drunk openly in the congregation as fuch times, nor doth the opposite member of hunger intimate any more : And by confequence also, the word here used, doth fignifie, to take ones fill of ought, or, to take word here used, doth fignistic, to take ones fill of oughts, or, to take large or full Grain-Gettion, or delight, in ought, Proverbes 1.1, 3. and 7.

18. Plain 3.6. 8. where the term of watering, is not fo furishele: and in the active forms, to frinter, prifells, or castle do tink, or feed therefore, the contraction of the contraction ed on it, his meat, Ezek.41.22. Mal.1.7.12. Yet withal, not without fome hint of that groffe conceit, which fome Heathen had, that their gods fed on the steam that ascended from their facrifices, which some among the Jews might have, also, sometaint of. See Deut. 32.38. Pfalm 50.13.

but thou half made me to feroe with thy fins; thou half wearied we with thine imquiries Hitherto he had minded them of their failings,

but had also so vexed and grieved him with their fins, that his bearing with them, and enduring of them, was a spreadous and burdensome to hun, as an hard service, under some harsh and rigorous master, chapter 7.13, and 63.10. Jer. 44.22. Excl. 6.9. Amos 1.13. And this latter, especially, was it, that he took to heart. To which purpose it is, that God faith essential the took to heart. To which purpose it is, that God faith essential the took to heart. To which purpose it is, that God faith essential the took to heart. To which purpose it is, that God faith essential the took to heart. Hereof, Pfal. 50.8. as well because he regarded not so much their failings in the one, as in the other : and again, because they were sometime free, and forward enough in the one, when they were wholly regardleffe of the other, Mic. 6.6.8. All this, to flew, that the deliverance of them from their thraldome, was of his owne free favour and mercy; not from any matter of merit, or defert, on their part, verfe

V. 25. I, evan I, am he, that blotteth out thy transgressions,] Or I, even I, (a passionate and emphacical expression, as Gen. 6. 16. verse 11.) do blot out; (Heb. he bletting out, or, am bletting out; the pronoun, for me verb substantive : as verse 13. for there is no article prefixed before the participle,) and there is in the term of blot-ting out, a metaphor taken from the blotting of fome thing out of a book, as Exodus 32.32.33. and more specially, of a debt out of a debt-book, Col. 2.14, and our first are as debts, Matthew 6.12.14, 15, and 18.24,27,33. Luke 7.41-43,47,48, and 11.4, which being as a blossed. one e blotted out, and done away, neither are we any more charged with them, Ez : 8,22,nor God any more wroth with us, for them,

with them, E.C. * 8,2,3,00° Ood any more wroth water super super size chapter \$4,9,50° cc chapter \$4.43.2 for more cowp lake? I Heb. for my felf 3 as Job 18.4. Provets 16.4 out of a reflect to his own honor, chapter \$2.5. Ezek.20.14,32.2 and 30,9, 2nd \$6.20.3.3, his mercy, Deut. 4.77 [c.7]. 21.3. his fielding the complex super s ly, from time to time, both neglected and wronged him, chap. 44.

and will not remember thy fins] As that which is blotted, or razed out, cannot now be read, or repeated, and confequently, is not regarded, nor remembred, Exodus 17 14. Pfalm 9.5,6, and so a debt, when the bond cancelled, or the book croffed, is then no more thought on, or looked after. In like manner, God having remitted the lins of his, doth no more now regard them, then as if he had forgotten them; (for fo is the term of forgetting, or, not remembring, frequently used, both in Scripture, and common speech, Plalm 45. 20. Phil.3. 13.) fee Pfalm 25.7. and 79. 8. Jei. 31, 34. Hofea

4.6. V.26. Put me in remembrance:] If I have omitted, or not taken notice of ought, that thou supposes might make for thy justification, mind me of it,

let us plead together] See chapter 1.19.

declare thou, that thou may l be justified] Or, elected, or, elect thy felf; as verife 9. Say what thou canft for thy felfe, thou haft liberty fo to do, as Acts 26,1. The ancient Greek rendreth it, Remember that we may be judged, tell thy first first, that thou may it be justified: and this the Greek Fathers commonly produce, and prefs, to prove, that consession and acknowledgment of sin goeth before justification. on, and is the way to remission, Luke 18.13,14. a point not unfound, but a place importinent, for the version forceth that into the text that is not there.

V.17. Thy first father bath sinned] This some understand of A dam, from whom all mankind is descended, and from whom fin was propagated unto all his iffue; yea, of whole actual fin, as most hold, all men stand guilty : and to this purpose, they apply that, chapter 48.8. Rom. 5.12. and that all men, for that corruption traduced to them from Adam, fland guilty of fin, and liable to Gods wrath. cannot be denied, Pfalm 50.5. Rom. 5.12. and 6.23. Ephef. 2.2,3. But this charge feems to be more special, and such, as in a more peculiar manner concerneth this people, Others, of Abraham, the principal Patriarch, with whom God entred into a special covenant, scaled up with that solution right of circumcision, Genesis 17 237,11,13. Rom. 5.11. named, as the head and root of their stock chapter 41.8. and 51.2. and the fin of his here hinted , fome make the denial of his wife, chapter 12.15. and 20.2. Others, the doubt-ing of Gods promife, in demanding a fign, Gen. 14.8. Or, because these may seeme to have been slips of humane frailty: the most, therefore, conceive it to have been his idolatry, before his call, which they ground upon Johna 14.2.3. But of Abraham, no such thing is there said, and the Jewstraditional story, of Abrahams escaping the fire, that he was thrown into, because he would not worthip idols. (which they build on the word #1, that fignifies fire, Nch.9.7.)tell eth us a contrary tale : but the truth is, the one is as groundless as the other. Others, Terals, Abrahams Father, the first, fay they, of the other. Others, I cran, noranams rather, the next lay they, or that line, that fell off to idolary, which circumftance, though uncet-tain, yet, that sometime an idolater, it apparent, John 24. 2. Others, Jeroboan, who set up idolary among the ten Tribes, 2 King, 12, 28,30. But this seems to concern Judah, as well as strael, which that did not, 2 Chron. 13.10,11. Others, Ahaz,2 Chron 28, and others, Manufles, 2 Kings 21.& 23.26.& 24.3. Now Kings, fay thefe

effectived of no better, then as some flavish condition, verse 22, 23. them, they shew not. I suppose, therefore, that thy first father, is no more here, then thy fore-fathers, thine ancelors. The word father, is sometime taken collectively: so Ezek. 16.3. Thy father, for thy lathers; and the word first, is frequently used for former: to, the thy alberts, and the word priy, is frequently find for primer to, the first gift for the former egg, or the age before going, Job 8.8, and, the fill things, for former things, well e, 18. and 60 would it be tended, I Time, 17.12. Rev. 4.8 to the meaning is prior you alone, but your fore fathers, allo, have been girevous transgrellers, as well as your felves; and there is no caulic, therefore, with 1 flould do your felves; and there is no caulic, therefore, with 1 flould do your felves; and there is no caulic, therefore, with 1 flould do your felves; and there is no caulic, therefore, with 1 flould do your felves; and there is no caulic, therefore, with 1 flould do your felves; and there is no caulic, therefore, with 1 flould do you felves and there is no caulic, therefore, with 1 flould do you felves and there is no caulic, therefore, with 1 flould do you felves and the your felves are the first flower flo great a favour for you, as this is; in regard either of your felves, or of them. See chapter 1.4. Plalm 78.8. and 106.6,7. Jer. 3.14,25. and 7.22-26, Zach, 1.4, Mal, 3.7.

and thy Teachers have transgressed against me] Heb. thine laterpreters, Genelis 42,23. lob 33.23. or embalfadors, 2 Chronicles 32. 31. Their Priests and Prophets, so termed; because they are as emballadors between God and his people; and their office is, to open and make known Gods will and pleafure unto them, Deuteronomy 33.10. ler. 15.19. Mal. 2.7. and are called his emballadors, because fent by him; their emballadors, because fent to them, 2 Cor. 5.19, 20. They that should have taught others better, have been, themfelves, as bad as any. See 2 Chron. 39.24. ler. 5.30,31. and 8.10. 11, and 23,13,14. Dan.9.8,11.

V. 28. Therefore] Heb. And; as verle 4.

have I profuned the Princes of the Santtuary]. Or, of holineffe, as chapter 62.9. that is, the holy Princes; as their land was termed the hely land, chapter 63.19. Iciufalem, the holy city, Neh. 1.11,18. the people, an holy feed, Err. 9.1. the fanchiary, an holy place, Pfalm 5. , and 68.5. Either the Rulers of the Temple, ler 20.1. Or, their Kings annointed with holy oyl, Plalm 89.20. and Princes, Governours of the holy people, because taken into special covenant with God, Deut, 26.19. Pialm 114.2, these God is said to have profanced, because he had rejected, abhorred, destroyed them, exposed them to a curie, to finance, to reproach, Pfalm 44.13.14, ler.23.
40. and 24.9. or dealt with them, as with profane and common perfons, not regarding the dignity of their places, Pfalm 89.39. ch. 47.6. ler. 21.8319,324-28. and 39.6.7. Lam. 2.3. For they feme to step aside here, who expound the words, as if God should not fay, that he had so done, but that he might justly deale so with

and have given facob to the curfe Or, made facob a curfe; or, an accursed thing, chapter 65. 11. caused him to be destroyed, as an accursed thing, loshua 6, 16,18,21. for that is the word here

and Ifraet to reproaches | Exposed them, by their fervitude and bondage, to most shameful reproach, Zeph.2.8. Icr. 24.9. Jacob and Ifrael, the same, as verse 22.

CHAP, XLIV.

Verf. 1. V Et now heare] This Chapter dependeth upon the next before going as that on the next before it; God fignifying unto his people, that though they, and their fore-fathers, had deferved fo evill of him; and that he had therefore, therein intending, as well the chaftifement, as the amendment of them, given hem up into their enemies hands, and fuffered them to endure a long and tedious captivity; yet he would now, at length, relieve and refresh them, restore them, and cause them to thrive and pro-

fper again.
Per]Heb. And; as ch. 43.1.
O Jacob, my fervant; and Ifrael, whom I have chosen] See chap-

V.z. Thus faith the Lord, that make thee, and formed thee] See chapter 43.1,7,21.

from the womb] From thy nativity, say some; as Psalm 22.9, 10.
and 72.6. before thou wast able to do, much lesse to deserve ought, Rom. 9.11. But rather from thy first beginning, to be a Nation severed from others, an entire people of thy self. It is a meraphor, taken, not fo much from the forming of the body in the womb, Plalm 119.73. and 139.13-16, lob 10.8-11. ler.1.3. as from the practice of Midwives, that receiving the birth from the womb, do compose and frame it, and each limb of it, unto its due posture; and so did God with this people, when he moulded them up, into a proportionable frame of Church and State : So verse 24, chapter 46.3, See, alfo, chapter 48.8. Icr. 2.2.

which will help thee] A defect of the relative; as chapter 42.1, f. Or, as the words may well be read, Thus faith the Lord, he that made thee, and formed thee from the womb, will keep thee. See chapter 41.

Fear not, O facob, my fervant] Chapter 41.8,10. and thou Jefurun, whom I have chosen] Heb. Jefhurun: a name given to Ifrael and his Posterity, in regard of the uprightnesse that was in him, and ought to have been in them, Deut, 3 2,15. and 33. 6. chofen; as verle 1.

V.3. For I will pour water on him that is thirfly That is, as fome, the spiritual water of grace, in abundance, upon those, that finding, and feeling the want of it, in themselves, do hunger and thirst after it; and so the metaphor should be taken from water or drink, thers, namates, 2 amgs, 21.62.23.40.00.44.5.1000 Amgs, by there are a father to their people. But how or, shy, either of affect it; and fo the metaphor should be taken from water, or drink, a shele should be termed their first father, after so many fore-going that a man is supplied with, for the slaking of his drought, and the quenching quenching quenching Chap.xliv. quenching of sistenes, as chapter 12.3, and 3).1. je.1.3.1.3, maximizer 9.6. John 4.14, and 7.37,38. Rev.22.17. But neither will the word, of pouring out, well admit that metaphor here, no more, the word, or positing one, wen admit that messages necession more, then in other the l keplaces, to the like purpole produced, Joel 2, 3, AGS 2, 18. (which rather feem to allude to the pouring out of the oyl, upon the head of King, or Priest, Leviticus 8. 12. Plalm the oyl, upon the near of king, of Fried, or takes 6, 12. Framil 133.2. I Samuel 10.1. 2 Kings 9,3.) fince that we use not to pour water, or drink, upon men, or beafts either, when they are thir-My but rather pour it out to them, or for them, 2 King. 4, 20. chap. 18, 10, and the tenure of the text earrieth it to fuch water, rain, or other, wherewith dry and parched grounds are wont to be watered, torefresh them, and make them sertile and fruitful: and I conceive it ought not to be rendred, him that is thirfly, but, the thirfly place; as, after, the dry, for the dry land: a defect of the subject in place; as, ancer, me ary, to the and of thirst and dryness, or, athirfly and dry land, chapter 35.7. and Ezck. 19.13. for, a land that is dry, for want of water, as a man a thirst for want of drink, Pfalme

63.1.

and floods upon the dry ground! Heb. dry: as Genelis 1.9. a defect of the tubject, as before: floods; for abundance of water: as chapter 30.5. Plaim 119.136. an allufon here, partly, to fan, that the cloud-bour down, Plaim 77.17. and partly, to luch tivets, as overflowing the lands that lye neer them, make them fertile. See

as overnowing the innus that ye neet them; make them textue, see on chapter 19.56, and 2.33. on the control of multiply, and increase, that had been almost clean exhaust, and execedingly impaired, in a manner, beyond all hope of recovery, before, chapter 26.19. Ezzk 37.3,11-14. So of their land, chapter 32.15. and of their feed, chapter 61.9 he followeth ftill the comparison taken from grounds well watered, as chapter 58.11. and the feed fown in such foil, chapt. 32.10. A type of that spiritual growth, and increase of Gods Church, and the members of it, under the Messias, by the graces and comforts of his Spirit, Acts 9.31. Eph. 4.12-15. Col. 2.19, 2 Peter 3.18. See chapter 27.6. and 37.31. and

or 9,21. And they shall spring up as among the grass, as willower by the water-courses steel the mater-courses steel the inter-courses steel the note of similar to be supplied from the latter clause; but the note of similar to be supplied from the latter clause; but Some rather read it, as among; and then there is no defect. Howbeit, there want not, that read it in a continued fentence, but with some there want not, that read it in a continued lentence, but with lone transposition of the words, They Julid Jving, no of lose up; or that hey mry Jose up (a reagree 41,30-), as willows leifdet the fireams, that is rendred, so, that hoor up specially in watery placetand long that is, as willow per a son over top of the property of the 40.12. EZEL17.5. THE TIES HER HERMANDA, MECKENDAR UP 3-mong that fair, throwly, and flourithing ones, that they used to make booth of , in the Feaft of Tabernacles , Levitatus 3 (Howfover we read the text , a profection it is of the former re-femblance. See the like , Numbers 24.6. Pfalm 1.3. Jeremiah

17.8. One [ball for, I am the Louds, and another [ball call himfel]
V.5. One [ball for, I am the Louds, and another [ball [ab] cribe with his hand to the
blue name of Jaces, and another [ball [ab] cribe with his hand to the
Loud, and furnamen himfel] by the name of fiven! The future encount
of Gods people is minimized, not one by by his bleffling, in making
them fundah, and multiplying their ifflue, chapter 60.21. and 61.9.
Fig. 31.47.8. In finding Professor town other parts reportable report aboves town other parts reportable. tion, also, of many Profelyres, from other parts, to them, who should give up their names to God, to be entred into his musterroll, and registred in his Church book, among the faithful, that belong to him, and are lifted for his service. See the like, Plalme \$7.6. See also, chapter 40.00 in likelihood, was, in part, fulfilled, upon the disloution of the Babylonia captivity; many thereupon adjoyning themselves to Gods people; as the like was formening done on the like occasions, both before, and after, upon their departure out of Egypt, Exodus 12.38, and upon their departure on Hamans milchievous plot against them, Est. 8.17. But page fully in the coarding of the werance from naments mitthervois pool against them, gives 1,750 more fully, in the conversion of the Gentiles, by the preaching of the Gospel. See chapter 1.3.

Lam the Lords | Souldier, or tervant; as, the Lords, and Gi

deons, for, the fword of the Lord, and of Gideon, Judges 7. 18. and

fubfcribe with his hand] A defect of the particle inftrumentall. as Pfalm 17.13,14. a metaphor from fuch volunteers, as doc, of their own accord, under their hand-writing, lift, and enrol themfelves, for fervice, Pfalm 110.3. or, as fome render it, write on his band, unto the Lord: or, I am the Lords and fo the ancient Greek hath it: as, I unto thee, Pfalm 119.94. that is, I am thine; or, belong to thee; which they conceive to allude unto the manner of fouldiers, or servants, that did bear the Captains, or Masters name, to whom they belonged, imprinted on one of their hands, which, though it might be alluded unto, Revelations 3, 12, and 14.9. yet I doubt, whether that custome was so ancient as Esay's

furname] Shall take on him that name, instead of that which h had from his original; or, shall assume it, as an additional unto it, Heb. shall entitle himself. See chapter 45. 4, thereby intimating;

quenching of his thirth, as chapter 12.3, and 55.1. Jer.31.25. Mat. that he is one of the Ifract of God, Gal. 6.16, a member of God quenching of his thirth, as chapter 12.3, and 55.1. Jer.31.25. Mat. that he is one of the Ifract of God, Gal. 6.16, a member of God quenching of his thirth, as chapter 12.3, and 55.1. Jer.31.25. Mat. that he is one of the Ifract of God, Gal. 6.16, a member of God quenching of his thirth, as chapter 12.3, and 55.1. Jer.31.25. Mat. that he is one of the Ifract of God, Gal. 6.16, a member of God quenching of his thirth, as chapter 12.3, and 55.1. Jer.31.25. Mat. that he is one of the Ifract of God, Gal. 6.16, a member of God quenching of his thirth, as chapter 12.3, and 55.1. Jer.31.25. Mat. that he is one of the Ifract of God, Gal. 6.16, a member of God quenching of his thirth, as chapter 12.3, and 55.1. Jer.31.25. Mat. that he is one of the Ifract of God, Gal. 6.16, a member of God quenching of his thirth, as chapter 12.3, and 55.1. Jer.31.25. Mat. that he is one of the Ifract of God, Gal. 6.16, a member of God quenching of his thirth as chapter 12.3, and 55.1. Jer.31.25. Mat. that he is one of the Ifract of God, Gal. 6.16, a member of God quenching of his thirth as chapter 12.3, and 55.1. Jer.31.25. Mat. thirth as chapter 12.3, and 55.1. Jer.31.2

V.6. Thus faith the Lord, the King of Ifract, and his Redeemer] See chapter 43.14,15.

the Lord of hoffs See chapter 1. 9. One, as willing to deliver

you; fo, able to do it. I am the fielt, and I am the last] chapter 41. 4. and 48.12. Rev. 1.8,17, and 22.13, the first, fay some, from whom all things are, and the sast, unto whom, all is to be referred. Romanes 11. 36, But I conceive Gods eternity, only, to be here implyed, Pfalm 90 2.

and befides me there is no God.] Or, more concilely, nogod, be-

and vefuels me there is no vadi.] Or, more continery, meyod, offets me, Douteronomy 4-35, 39, and 6.4, and 32-39. chapter 43. 10.11. and 45, 6,21. veit 8. John 17.3. 1 Cor. 8.5,6. V. A. Ad who, as I. Jhall call, and Jhall declare it, and fet it in order for me, fince I appointed the ancient people; and the things that are act for me, pace 1 appointed the ancient peoples and the things shall are coming, and [ball come is it then flew unto them.] Or, it but like unto me me, (Palm 18510, and 89.8. to wit, among the gods that the heathen fo account, Palm 89.6.) that can call, and declare u, and fet it me in order, fince I appointed a people of old ? or, let them (that

is, their idols) shew unto them (to wit, that take them for their gods the things to come, and fuch as iffue from them ; to wit, if they will ; be accounted gods, chapter 41,23.

ue accounted goats, majore 41, 13, 15, 16, 10, 12, and 41, 26, and find tall Or, can tall, potentially, as th, 40, 12, and 41, 26, and 43, 8. This, fome expound of Gods calling of the Israelites, took his people, chap 41, 2. Others, of calling and defining certain of perions, as Cynus and his to rees, to deliver his people, chapter 44, 28, and 45.1,4. I suppose the former here intended

and [hall declare it] Or, and declare it, that is, tell before hand what shall, in future times, befall that people; or, as some other, who shall tell me, or direct me, how I should, in the managing of

thefe affairs, proceed? as chapter 40.13. and 45.11. and fet it in order for me] Or, fet it me in order, or, fet it in order to me; relate it to me, in a conftant couise and tenour, what shall, from time to time, betide them, as I have done with my people, both trom time to time, occue them, as that a done with my peope, own concerning the Egyptian bondage, with the bringing them out from thence, and the felling of them in the land of Canaan, Gen. 15, 13, 14, 16, as also concerning the Bablionian capitivity, together with their distributions of the state of th again, Chap. 39. 6, 7. & 40. 2. & 43. 5, 6, 14. 45-47. See allo. Jer.

25. 9, 11, 12, 12, met. 21 appointed the ancient people] Or, an ancient people, that in, the lineage of Abraham, in the posterity of Jacob; to be a numerous nation, and my peculiar people; which long fince he host forerold; and infilled, Gen. 13, 16, & 15, 5, & 12, 17, Num.1, both forerold, and infilled, Gen. 13, 16, & 15, 5, & 12, 17, Num.1, Lett., appelled antiquity, or, of perpetuity, 50, 5, of the world is used, (as the Latine climatic, supposed, strainly, for the world is used, (as the Latine climatic) chapters. by fonce, to com from it,) as well of the time path, chap 42.14. Ier.
48.8 as of the time to come: in which latter lenfe, allo, fome here
taking it, expound the text of Gods elect, from the worlds begin ning, yea, from all eternity, chosen, and fet apart, and in time, culled ning, yea, from an elemity, enoien, and let apart, and in time, culled out, and called to inherit elemity, Gen. 3, 15, Rom. 8, 2, 3, 0. Eph. 14,5, 1 Pet. 1,3,4 Rev. 13, 8, and 17, 8, but I suppose the former here, principally intended, because God here points unto such confrictions evidences of his divine power, as lay open, even to any na-tural mans eye, chapter 41.20. Nor do they feem to conjecture aright, who refer it to the creation of mankind, at the first, See chap-

ter 40.21, and 41.4. things that are coming, and shall come things to come, as (chap. 45. 11.) Inch as shall come to passe, the copulative for the relative, as chapter 3.6. &c 5.4. or, things to come, and fuch as finall proceed , or Bring, from them. See chapter 43. 19. a defect of the relative , as verse 2. that is, things to come, in a continued course, from the first

verte a. tnat 13, tuning to come, in a commune contribution to the laft, like links of a chain, hanging one upon a mother. See chapter 41.22,23.66, and 46.10, and 48.14.

V. 8, Fan ye not, nither be official [A 8, if, either I were not able to fullil what I forctel, verfe 6. or, any counterfeit deity were able to fullil what I forctel, verfe 6. or, any counterfeit deity were able to over-power me, in what I foretel, and intend: the vanity of whom he layeth forth, at large, in the words following, together with the fenflefs fortiliness of those that are bewitched with them, yer. 9-20.

have I not told the from that time, and have declared it?] Remember that the things were told you before, John 16.1. Matthew 26. 6,7. Luke 24.6.8. whereof ye fee fome part already fulfilled, and he refidue shall, in their due time, be accomplished. So Luke 1.31,

told thee] Heb, made thee to hear: as chapter 41.26.

from that time Atthattime, when I appointed thee to be a peo-ole, verse 7. or, in a more large sense, formerly, or, in time past. Heb. from then: as chapter 16.23, and 48.3.

declared it] A defect of the pronoun it: as chapter 42, 21,

ye are even my wittusses Or, and ye are my witnesses hereof: See chapter 43.10.

Is there a god befides me?] The interrogative affirmatively delistered, doth more vehemently deny: as lob 7.1. See verte 8.

vered, doth more venemently deny; as 1007.1. Dec verie 6.
there is mogod | That is, moother grid, mogod befoles me, to be
supplyed from the former branch. Helb, wordel, Pfalm 19. 14, no
such rock, as is able to protest and secure those that repaire to

it for thelter and fafety, as God doth those, that betake themselves | matter to make an idol, with, Jer. to 3, this may feem the more prointor the her and fafety, as God doth thofe, that betake themlelves and make an alon, with Jenney and may seem more proto him, Dent. 43(3):8(3):4(3):4(3):1). Samuel 2.2. Pfalm 18, 31. bable, because ellewhere, freaking of motion, or metal images, he Drov. 18. (1):1. (1):1. (1):1. (2):1. (2):1. (3):1. (3):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (4):1. (men in differels and danger, or, the teebler fort of creatures, for better feculty against the ravenous kind of them, are wont to refort unto or to make their constant abode in ludges 15.8. & 20.47.Pla.

164,18. Proverbs 30.26. Canticles 2. 14.

1 know not any] Who yet should, if any fuch were . Howbeir, fome read the words of the text, as a continued fentence; that is no God, that I know not; and there should then be a defect of the relative; as before, verfe 7. but the former reading feems the more probable

V. 9. they that make a graven image, are all of them vanity | See cha. 41.29 fome read the words , They that frame a graven image, are all of them framers of a vain thing: The word in the latter part supplyed from the former; as 2 Chronicles 10,14.

and their delettable things shall not profit:] The Hebrew word fignifieth as well delettable, or delightful, as defireable. See Chapter 64.11. their idols, which they to dearly affect, and delight fo much in, (fee Chap. 1.29. and 57.5. Jeremiah 17. 1,2.) Shall not profit, or cannot profit: as Chapter 30.5, 6, they thall not fland them in any flead, when they need their help, Chapter 45.20. Jeremiah 2.28. or, they are altogether unprofitable, they are good for nothing, ch. 41 to verfe to

and they are their own witneffes, they fee not , nor know, that they may be oft med] Or coen themselves are their own withesses to their shame that they never fee, nor know ought; a defect of the particle that : as Chap = 37.26. The maker of them, who know whereof they are made, and how handled in the making, are the best witnesses, that can be, against them, to testifie that they have neither fight, nor fenfe; and may juftly therefore be ashamed of adoring such trumpery, as they, of all others, cannot but know them to be. Pf. 97.7. v. 11. or, they cannot but fee their own fortithness and fenfelefness, if they had the wit to confider it, in worth ping those as gods, whom | an idol. they fee and know to be fuch, verfe 18,19. But the former feems the

V. 10, Who hath formed a god, or molien a graven image; that is pro fita le for nothin,?] Who, but a mad man, would deem ought that man makes, or that himfelt hath made, to be god? or account that to be God, that is good for nought? verfe 9. Holea 8.6, Hab. 2.18. See Icicmiah 16.20.

or [Heb. and; as Chapter 43.9.

molten a graven image] Cast materials, or metals, in a mould, to frame thereof an image, that may, by graving, afterward be polifi-ed, and perfected, See ch. 49. 19, fuch images put here, for all of all forts;as ch 41 29.

that is profit tole for nothing Heb. not to profit: as Jeremiah 7.

11. and how then fit to be Lay-mens books? being unprofitable, Habakuk 2, 18. abominable, Chapter 41, 24. the fruit of errours, Jeremiah 10.15, and lying teachers, leremiah 10.8, & 16.19.

V. 11. Behold all his fellows shall be ashamed; and the workmen, they are of men] Or, and the workmen, they more then any. See the like phrase, chapter \$2.19. Heb. Adamsa man, for, any man, or any one; as verle 15, and as ifit; Jeremiah 5.1, the whole fociety, or fraternity of them, that have ought to do about them, or dealings with them, may juffly be adiamed or them : 10, they fliall also be confounded when they expect helpfrom them, Plalm 97.7. chapter 1. 29.8 42 27. and 45. 16. and none more then the workmen, (of which term, fee on Chapter 40.19.)the miere s of them, that have been best acquainted with them, and the name and condition of them. See on verfe a.

Let them all be gathered together, let them fland up, yet they shall fear, and shall be ashamed together; Let them convene, and combine, as Demetrius and his fellows, Acts 19.24-29. fland floutly to it, and make all the power they can, yet shall they never be able to maintain their forged deities, nor to acquit themselves from sear and thame, in feeking to support them. See chap. 41.1,5,21,22.

fland up] As parties to be tryed at the barr, Num. 35.12, or as Pa trons to plead for their clients, Acts \$4.1.

yet] A defect of the diferetive; as Plalm 119,8,9, lob 14,9, V.12. The Smith with the tongs both worketh in the coals, and fashior this with hammers, and worketh it with the Strength of his arms See chapter 40.19.8 46.6, Jeremiah 10.3.

Smith | Heb. workman of iron; as 2 Chr. 14.12. He speaketh first of the Smith, that maketh idols of metaltthen of the Carpenter, that frameth them of wood verse 13,

with the tongs] The word here used, seems rather to signific an ax. See Jer. 10.3. and fo the Jewith Mafters commonly expound it, an axe, or an hatchet, nor is the particle with, in the text. therefore, read the words, The finith maketh an are to wit, fay they, for the Carpenter, to use for the same purpose, for the framing of fuch idels of wood, as he doth of iron or, as fome other, He maketh his icoic, as he doth an ax, or ar hatchet, or any other instrument for ordinary employment. Others, laftly, expound the whole verfe of the making of an ax, fimply, as describing what pains he taketh about the forming of an axe only, whi h the hewer of wood, or fel-Icr of trees, taking from him, or buying of him, maketh use of, for here.

workman, or, the blackfunth,ch.40,19 & 46.6 Jer 10.4.9. Howbeit, they had, even the greatest of them, gods also, as well of bralle and iron, as of gold and filver, Daniel 5. 4. and much art and curious workmanship may be shewed, as well in the one, as in the

both marketh in the coals | bleb. coalst aken collectively: as we do oft use it; coal, for coals; and it is used, sometime for coal, simply, or dead coal, as Prov. 26. 21 fometime, for quick coal; as chap. 54.16. and fo here : either, be marketh in the coals, to wit, the metal to make his idolyverfe 10,or, which he worketh in the coulsto wit the ave before-mentioned; the copulative, for the relative, in this latter, as

and fashioned it] Either the idol, or the axe. See verse 9. 10. Chapter 41.7. and the text may be read, without any fuply, The Smith tot ax both worketh roller only, and faithwarts it with hummers: a trajection of the copilative; incl. as x found, Genefis 22. 4. Chapter 17. 14, 2 Kings 2.14. Job 23.12. Flovels 33.4.

with hammers] So the word fignifies, as appeareth, ludges 4. 21. joyned with aails, Jeremiah 10.4, which it cannot therefore fignise; though it come from a word, that fignisies to bare, or to pierce; which is not the proper, or principal use of an hammer; but to that is answered, that the bammer thereby fignified, was lomewhat like the two bil, that pe, to flyike thorow with, at the one end; and flat, to beat out with, at the other: bammers, in the plural; because feveral forts of them; fome to beat out; and fome to polith, Chapter

with the flyength of his arms] He putterh all his might to it either in regard of the toughnelle of the metal he works upon; (fee fomewhat the like, Eccl, 10, 10,)or, out of an earnest defire to make him

yea, he is hungry, and his fireagth faileth, he drinketh no water, and sfaint] This fome, alfo, refer to their cagemelle upon the work they are about, that it maketh them torget the mecelities of nature, out of devotion even to their yet unmade idols, verfe 20. Others; to flow the unufctulactic and inability of their idols,, whom they take fo much pains about, to relieve them; they may work, and faft,un-til they faint. for ought they are able to do for them, verie 10,they cannot refresh them, or renew strength to them, when they are tired out, and ready to faint, as God can do, and doth, to his, chap. 40,19. they cannot supply them with food, as God did his people, with manna from heaven, Exodus 16,13-15, nor with drink, as with water from the rock he did his, Exodus 17.6. Heb. and is hungry, and his firength faileth, he drinketh an water, and is faint. Which formetherefore thus render, when he is binary; (wanning bread) his fireagh factal, and if he daink not water, he is faint, that is, if he want bread and water, he may faint, and his ftrength fail him, for any provision his idol is able to afford him. See the like conflus-Chon, chapter 30, 20, & 37, 4, & 37, 9, 26, and of fainting, and failing, Chapter 40, 30, 31. for, his strength faileth; the Hebrew hath is, strength is not to him; as 2 Chr. 20, 12 Or simply, he laboureth hard at the forge, and about the fire, until he be faint , and his strength fail him, for want of refreshing; as in that employment work-men, the meaner fort of them especially, oft do.
V.13. The Carpenter freelebth out his rule] From the Smith, he

passeth to the Wright. Heb. The workman of trees , or wood, or timber; as 1 Chron. 14.1. & 22.15 carpenter, cutter, or carver. See Chapter 40.20.

fireteleth out Upon the piece of timber, whereof he meaneth to make his idol,

rule]Heb.line. So the word properly fignifies;nor is a rule fo properly faid to be firetehed out. See chap 28.17.

he margeth it with the line The word fay the Jewish Doctors, fig-

nifieth vermilier; though for that, another word leemeth ufed, Jer. 22 14.and it may, peradventure, rather be ofer: has by a metonymy, a firing, or thred, therein dipt, or therewith colonical not unlike the fame, that our workmen ufe : the word is no where elfe found in Scripture : but fo a fearlet firing, or thred, Cant. 4.3. for that which is rendred, a fearlet thred, Gen. 38, 28. & loftua 2.18, feems to have a far other notion, somewhat the same with that, Prov. 31.21. The fame thing in effect, is this with the former, for he ftretcheth a line over it, therewith to mark it, where, and how far, to cut of

he fitteth it with planes Heb, he maketh it with planes; or to work it with planes; that being the end of his marking the timber, to direct him, and thew what is to be taken away of it, the word cometh from a root, that fignifies to ferape, or pare away, Leviticus 14 41. the verb found in that notion there, and the noun in this, only here : and it is used here, in the plural number, because they used two sorts of planes, a bigger, and fivonger, to fetch off the rougher and more rugged matter first, and a less or finer afterward, to smooth and polith the more exactly the remainder.

and he marketh it out with the compasse] The word comes from a verb used, Job 26.10. the verb there only, and the noun

Chap, xiiv. and maketh is after the figure of a man, according to the hearth of a man Or so make it after the model (for the word is properly, of buildings, Exol. 5, 40.1 Chr.; 28.1.) Joh aman, according to the commissely, (concly proportion) or good selfy of a man, as with fuch outward limbs and lineaments, as a man hath, Plain 115,57–81.351.61,70,76,endings to the excellency of a man, as fome; referring it to that which followeth, Of the word, for on chap 4.2. But I conceive the subject who here taken the other way, because it is a word of six the word of the subject who here taken the other way. rather to be here taken the other way, because it is the word Adam, that is here wied; which usually goeth for an ordinary man, See on ch. 2.29. However, that is the end of using the compass about his idol; as the planes before, to fmooth and polith, fo this, to give it its due proportions and lineaments.

its one proportions and ameanems, that is may remain in the boule? Heb. to fit, or dwell, or flan, or abide, in the bange, for all these, the word of fitting, importesh, in Scripture, Deut, 9, 9, 2 Sam, 7, 18, Pfalm 2, 6, chap, 13, 20 to dwell in fome Temple, as fome King in his Palace, or fome great man in his house, Dan. 1, 2, or to stay and abide in some house, either publike, or private, Deut. 27.15. Judges 17.5. because it is not able to fir out,

ch. 41.7. Jer. 10.4, 5.
V. 14. He heweth him down cedars, and taketh the cypress and the and Such trees as afford timber of long of continuance. See chap. 40. 20. Heb. to hew down, as Deur. 19.5.1 Kings 5,6 which may well be resained, and the text thus read, Hetakith courage alfo to himfelf among the trees of the forrest, or he ufethbis strength upon the trees of the wood, to here him down codars, and to take the cyprefs, or the oak, the wood, to here tim acount create; and to success experts, of the work, or, to wave all the etapletions, and take the words, as they be in the text, In howing he heweth him down, (as Jer. 3.1.) that is, He is buffe in hewing him down/ice on chap, 1913.) tedars be taketh alf other oupen newing nim as with contrast, 9913, 15 can sign rangen algorite sprifts and the only of the sprift, or the only Or, as a learned late Writer, 6 cdns are to be cut down by him. See on chap. 45.1.

sprifted. The name of this tree is no where elle found; and our

Iewith Masters say little of it, but that it is the name of a fruitles tree. Some of ours would have it, to be a pine fo the Greek feems to render either this, or that, in the last clause mentioned. Some, a kind of oak, that which is usually called the holm; fo the old Latine. Some, a kind of cedar, because the name of the cedar, and this, differ but in one, and that a servile letter: it may well be the sypresse, partly, because some remarkable places of pleasure seem to have had v. Decame iome remarkanie piaces or peanure icem to nave nad their name of Thirfath, from it, as being planted with pleafant gover of it; 1 Kings 16. 9. Cant. 6.4. now the cyprefit is a very graceful tree; 2 and the timber of it, both for the beauty, and due to the control of it, both for the beauty, and duesablence of it, much used in dimensional of it, much used in dimensional control of it, much used in dimensional control of its part of the control of the c auteauters of it, insert use in times part for images, see in trap-40-20. Howbeit, some are of the mind, that Gopher, which Noah built the Ark with Gen. 6.14, to be the cypreffe tree, and the names come very neer; and this then some other, See Bochart in his Phaleg,

and the onk Or, or the onk, as v. 10. of the tree, fee on ch. 2.13. and

which he strengtheneth for himself among the trees of the forest] So reading the words, the copulative is put for the relative; as ver. 7. reading the words, the copulative is put for the relative; as yet. 7. But she trees of the forest are not of any mans planting, not is mans care usually employed about them, to further their growth. See Pia. 164.16, Besides that those trees, as they are of long continuance, so of flow growth, beyond a mans ordinary age, ere they come to be fit for simber . Huppose therefore, the inarginal reading to be the better, and he takish courage to himfelf; or, he canning to be the better, and he takish courage to himfelf; or, he complete his pleasish among or upon he treet of the forellocit, we admit the former change that would be more probable that found other have, which hash life to the course of the c up it felf, or firengibened it felf, among the trees of the wood. See of A-thur, Ezek, 31.5.

he planteth an aft) Either he seeketh out some fair tree in the foreff, or taketh some one of his own planting, (the original whereof, therefore, he cannot but well know,) that is now, what by his own industry about it, and what by the rain from above, Deut. 1 1.10, 11.grown to fome bulk, that may well afford matter for fuch a pur-

aft] The name of this tree, likewife, is no where elfe found in Scripture; and the Jewish Masters leave us here, also, at a loss telling occupure; and the Jewith Matters leave us here, also, at a lost telling us only, that it is a good simber tree. The old Latine, and so it may be the Greek also, render it, a piae. But many, in regard of the identity of the name, conceive it to be a kind of $a\beta b$, that hath leaves broader then ordinary, by the Latines called ormes , which cometh ful home to the Hebrew; though I suppose that consonancy between the two words, oren, and orms, to be but casual; and that this latter came rather from the Greek 's per @ and was by the Latines fo termed, because it thrived boft on hills: as Plinyre-porteth of it, 1, 16, c. 18. it feemeth, that the fisor, arks, were usually made of it; for the names of either, this, and that of a cheff, or ark, in Hebrew are of the same stock, and differ not much, Oren, and

and the rain doth nourish it or, which when the rain both brought up] Heb.made big, or great: as ch. 1.3. Ezck. 3 1.4. of the syntax, see ch.

37, 9, 36. V.15. Then shall it be for a manto burn Heb. And: as ch. 30, 20, and 35.4.8 40.18, when it is thus grown up, it ferveth any one for fuel: a

and materials after the figure of a man, according to the beauty of a mentioned, or of chips that he heweilt off and be warm that is, that he may be warm, as chapter 53. 2. oc, wherewith to warm him. file, as Job Job 34, ch. 47.14, he himfelfe maketh fuel of part of that, whereof, afterward, he maketh him a god; Verse

yea, he hindleth it; and breaketh bread] Or, he hindleth it, alfo, to bake bread he maketh use of it, as well for the oven, as for the chimbake bread he maketh use of it, as well for the oven, as for the chimbake bread he maketh use of it, as well for the oven, as for the chimbake bread he maketh use of it, as well for the oven, as for the chimbake bread he maketh use of it. ney the fame fyntax, as before, and loth, 24.9. a defect of the pronoug

itsas ver. 8,13.

yea, he maketh a god, and worshippetin it, he maketh it a graven imago, and falleth down thereto]Or, he maketh alfo(as 2 Kings 2.13.) yet (as chap. 44.10.)he maketh of it a god, to bow himfelf down to. os, ye. (astrophys. 4). Open mageno over a genty own uning acrows 0, (as East, a), of the made in a squeen(of, even), a schape 10, or mage, to fall down to the Prophet unch of purpole, as formethinks. Chaldec term, both here, and again, v.1, 13, 19, and ch., de. it is found eleven thires, in the Syriack of Daniel, chapter

V. 16. He burneth part thereof in the fire; with part thereof he eateth flefh he voafteth rouft, and is fatisfied, yea, he warmeth himfelt, and faith , I am warm, I have feen the fice] See verle. 15,

part] Heb. half as Zach. 14, 14, and so both the ancient Greek and Latine, and our former English, which needed not have bin altered: the one half of the timber lightly goeth away, in hewing, squaring;

planing, fashioning, and the like,
with part thereof he eateth]Or, as some, on part thereof he eateth, having made him a table, or trenchers of it : but the Prophet feems throughout this whole passage, to intend fuel only. I read the words, therefore partly, as in the text, and partly, as before, with half thereof he cauth help: that is, he drelicth flesh, or meat, to ear, see the like comprehensive forms of speech, cha. 18, 17, 21 to which add, because it comes neer to this, that, Prov. 12.27 the stack, or the deceifull man fball not rouft bis venifon that is, he shall not rouft and eat it fee ver. 19 not, that he spendeth one half of his materials, catif: ice ver. 19. nor, that he ipenneth one hair or his materials, in roading, or diefling him, a joynt of meat or ly But hat which he had before, in the first branch, laid down in general, of burning the non halfsthat he now repeateth after his worted manner, illustrated by a more particular enumeration of the feveral employments, where about, for tewel, he maketh use thereof, to wit for dreffing of his meat, his roaft, especially, and for the warming of himself. See verse

he realleth reall, and is fatisfied Ot, with half of it (tay)he cat-eth fielh, having realled reall, to his fill. So Plalm 22.26. The meth shall eat, and be fatisfied, that is, shall cat to their

yea, he warmeth hunfelf] Or, he warmeth himfelf alfo, as ver. 23. yet, he marmith names of or maintain minger and, as ver. 2.5. Heb he is warmithat those neuters, and passives, have of a reciprocal feele, as this before. See on ver. 15. and the word himself, therefore, need not be in a different character, being included in the verb. See

and faith, aha] An interjection, intimating joy and comfort, Pf. 25.

I have feen the fire] I have been at a good fire; I have felt the fire; to fec, for to feel, as Plalm 34.8 and fo for, to enjoy, as Plal. 34. 1 a.

to jet, for to jet, as reading to an to lot, to hip/as rial, 34.13.

and to juffer, or endurers Pl.89, ver.48.

V.17, And the veficine thereof he maketh a god, even his gravenimage Of the one half of that fluff which he burnt of before, v. 15.16. mage for the one han or that that which he obtained contey, 1.5,15 ke falleth down unto it and worshippeth it] Or, hefalleth down(beforeit) and boweth to it, v. 15, to his own workmanship, c. 2, 8, and prayeth unto it, and faith; Deliver me, for thou are my god] See

Jer. 2.27, 28 Hof 14.3. Deliver me] Hee seeketh for safety to them that are not able to fave , either him , or themselves. See chapter . 46 . verse

18. They have not known, nor underflood] Or, They have no knows ledge nor understanding they neither know, nor understand oughe; as Pfalm 14.4. Ch. 27. 11. See ver. 19, 20.ch. 45.20. Jer 10.

for be hath flut their eyes, that they cannot fee, and their bearts, for be nath fluit their eyes, that they cannot fee, and their helds; that they cannot understand Heb. he hath dashed at Eek. 11.2-16 their eyes from Jering, shere hearts from ander Randing, O'which form; fee on Chap. 5.6 & 3.3.1. He chas is, the field, by fonce; God, in just adjement, by others, the 6.9.1 but more limply, the evel being refer in definitely, Their eyes are dawhed ap. or fluit, See 1. 1. 1. 1. See 1. 1. 1. 1. See 1. 1. 1. 1. See 1. 1. 1. See

Ken incennicity, that gos are dained appearance the rise. Gent 41.13.5 Sam.34.1 Luke 6.38, & 10.10. V. 19 yad west confidered his beart JOr, So that (as Pfal.78.5; Jer. 14.19, none confidered his heart. Heb. letteth it on, or returns eth, or reduceth it to his heart, as ch. 46.8.

neither is there Knowledg, nor understanding] See verife

to fay] To reason and debate the matter, thus, with themfelves.

I have burnt pare of it in the fire; yea, alfo, I have baked bread upon the coals thereof; I have roasted fielh and caten it] See veile

baked bread] That is, baked dough, to make bread. So Levit-26. 26. grind meal, for grind grain, or corn, whereof to make 33.4.e. 40.18. mich is the state geven in the state grant of the state of the state

Annotations on the Book of the Prophet Isaiah. part]Heb.balf;as v.16. roulted Or, I have roulted flesh therewith, and eaten thereof, See

v.16.the l.kc defects are, ch. 27.9. & 30.27.

and shall I make the residue thereof an abomination?] A most abo-

minable thing fo Deut 17.15, ch. 41, 24, fhall I fall down to the flock of atree And that one of mine own planting too ver. 14. Heb. to that which com: th of atree? as Job 40, 20, See ver. 15.ler. 2, 17. Hof. 4.12.

V. 20. He fredeth on after] He is grolly deluded, like one that would feed on a flees, to flake his hunger; or his idoll feeds and entertains him with nothing but after, matter of forrow and mourning, Plal. 16.4. as Pla. 102.9, or, he feedeth himself with foolith hopes of benefit, from a thing of no worth, no better then after, from a piece of wood, that may eafily be turned to afhes, Cha.37.19. See fomewhat the like, Hof, 12.1. alhes is here, what wind there. Howfo-ever, there feems an allufion to the alhes, that the one moity of his stuff made, showing of what worth the other half was, whereof his 3.18. god was made.

a deceived heart hath turned him afide Or, a deluded heart, (as Judg. 16.10, 13. Job 17.3.) hath seduced him, see Hos, 4, 12.8, 7, 11,2 Thet,

that he cannot deliver his foul] Heb, and he will not, or [hall not deliver his foul; and, for . fo that :as ver. 19, the verb taken potentially, as ver. 7 his foul, for himfelf: as Pf. 3. 2. he is not able to wind himfelf out of this foolish errour, and superstitious conceit, he is so bewitch ed and beforted with it Kom. 1.21-25,28.

and fay Think within himfelftas Plal. 14,1,8 39,1, Is there not a lie in my right hand Is not this mine Idoll, which I hold in mine hand, a bare figment, a meer fancy and fallhood? Do not I fee it, and feel it, and find it to be fuch? See Icr. to. 8, Romanes

1.25. V.21. Remember thefe (O Jacob and Ifrael) for thou art my fervant] An admonition to Gods people, advising them to consider, seriously, the sottishness of those persons before-mentioned, and to rioully, the fortifinate for those persons before-mentioned, and to learn wissom, by their folly; that which they are the rather en-gaged to do, and shunning, carefully, such vanities and abominati-ons, to keep close to the true God, because the shat bates the sin-sife person of the control of the state of the shates are the state, above others, as well in felling, their estate, and his Church among them, as in passing by, and pardoning their manifold de-fections, and cross of the state of the state, and the control feet thomas and colours are the state of the state to their former state again. The words, in the translation, are not so distinguished, as they are in the text: they lye there thus, Remember thefe, O Jacob: and ifract, for thou are my fervant.

the illine, so perfons, or both; for the term is common to either, See ch. 45.7. & 60 8.

Jacob, and Ifrael.] The fame, as before, verfe 1, 23. Pfalm

then art my fervant] Ch. 41.8. I have formed thre, thou art my fervant, O Ifracl, thou shalt not be forgotten of me] The words should, rather, according to the stops and points in the Hebrew, be thus distinguished. I have formed thee, ebou art a fervant, to me, O Israel, thou shalt not be forcetten of me. Of the former branch, ice ch.43.1. ver.1,2. Of the latter, Chapter

though the not be forgotten of me Or, thou art not, or, canst not be forgotten by me. I neither do, n or can, forget thee, though, for a time, I may fo to do, Chap. 49.14, 15.

V.2.1 have blotted out as a thick cloud, thy transgressions, and, as a cloud, thy sims Or. I blot out as chap. 43. 25. As the Sun; when it breaketh forth, difpelleth the mifts and clouds with his bright beams, Job 37.11.Pfal 18.12.Or, as the wind difperfeth them, be they never fo thick, Pfalm 68.2. Prov. 25.23.or, as a cloud, or vapour, vanisheth and appeareth no more, then if it never had been, Job 7. yammetratid sparters in ones, then it is never may seen, 1007, 9.8-30.15. Hol. 6.4.82 13.3. Jam 4.14. fo do I put away thy fins, that rife upass cloud between thee and me, Chap, 59.2. hindering the light of my countenance from this ng forth upon thee, ch. 57. 17. and thy prayers from finding access unto me, and acceptance with me, Lamentations 3: 44. Chapter 1. 15. Howbeit, Some render the words another way, on this manner; I wipe away, as with a thick cloud, thy transgressions, and as with a cloud, thy sinsithe preposition being omitted, as ch. 34, 15, 835, 4, 842, 21, 50 the fenfe floudd be; I wash away thy fins and thy pollutions, chap, 4,4,5 the clouds, by pouring down thowrs of rain, Eccl, 11,4,do wash away the fifth and filme of the earth, Ezek, 22,24, and fo it might have forme reference to the general deluge. Of which, the word is uled, Gen, 6.7 & 7.4 But the former feeins the fitter.

return unto me; for I have redcemed thee] And have therefore beft right unto thee fo Pfal. 31.5.1 Cor. 6.19,20. See chap. 43.1,3,4. They feem to firain the text, needlefly, that render it, return unto me, that I may redcemthee; as Chap. 45. 22. But the fyntax is not the

1 ame.
V. 23. Sing O ye beavens, for the Lord hath done it: flowl ye lower parts of the cards, treat forth into funging, ye mountain, O finely, and every twe therein: for the tord hath reduced Jacob, and forther in the total hath reduced Jacob, and forther in first of the whole World, Heaven and Earth the total state of the stat and all the creatures in either, are invited to rejoyce, upon the ruiine and destruction of Babel, chapter 14 7,8. Rev. 18.20. fo are

Chap. xliv deliverance of Gods people, enfuing thereupon, c. 14.1 & 35 1. 42.10, deliverance of South separations, 14, 16, 25, 1, 42, 10, 11, 18, 45, 18, 49, 13, 8, 49, 15, 8, 19, 5cc the like thetorical experimens, plat. 96 11, and 98, 7, 8. All implying fuch abundant matter of joy, as might well affect the whole creation, were it all fertible of it. See forewhat the like in another kind, Rom. 8, 2, 1, 22.

lower parts of the earth Heb. low; a defect of the Subject, for low https:// opposed to the mountains, in the words enlining. See Chap.

the Lord hath done it] A defect of the pronoun; as Mal, 3.17. Or. the Lord hath been working. See ch. 48, v. 11, redeemed facobich 45.20

glorific himfelf] As well in the destruction of his enemics, as in the deliverance of his people, ch. 49.3.860, 21.861.3. Heb. Shew himfelf gallant; for the word properly importeth bravery, or gallantry, cha.

V. 24. Thus faith the Lord thy redeemer] Chapter 43.

and he that formed thee from the womb | Sec v.z. I am the Level that maketh all things] Or, thut made all things, as before that formed thee, Gen. 1. 1. & 2.1. John 1.3. Heb. 3.4.

that firetcheth out the heavens alone]Or, firetched out; fee ch. 42.5.

alone] Without help of any; as in the next branch, that spreadeth abroad the earth by my [cif] Or, Spread. See chap.

V. 2.5. That frustrateth the tokens of the liars, and maketh diviners mad Or, That frustrate, and make mad; make them at their wits end. by croffing them in their predictions; those , especially, whereby they promifed long continuance to the Babylonian Monarchy. See of

helic.ch.47.ver. 12-14.
liars] The word fignites, first, lits, ch. 16.7. Jer. 48.30. then types, that is, men of yer; as wine, for a man of wine, that is, given to wine, a drunkard, Prov. 20.1-it is given to wize, and the drunkard, Prov. 20.1-it is given to wize, and the wine and Jer. 50.36. and it feems to come from a word, that fignifies, to invent, or

50.30-3mm recens to come torm a wordsham incrimes, to two emport developed in 13 23,017/fight, Neh.6, 8.

that turnet wife men backgood [107, turn : by confounding them in their counfels and couries, in their plots and projects, Job 5.11-14.8 12.13,13,16,17, Pfalm 2.1-4.8 10,11.8 37, 12-15.61.19

and maketh their knowledg foolish] Or make, as before, 2 Sam. 15. 31,ch,29.14.1 Coi.1.20.& 3.19.

V. 26. That confirmeth the word of his fervant, and performeth the counted of his military in which you was jet your a name yet your and you for your the counted of my military in the profess do of inter-change. See ch. 1.2.9 of Elsey, and other of this Prophets; as Jeremy, Ezekiel, and the refl, that foretold the downfal of Babylon, and the

deliverance of Gods people.

Gods people.

The link to Fernfaltm, Then that be inhobited, and to the cities of Thath, yellow the built, and a will vaile up the decayed place thereoff, Or, That fay, that give my people, by my Prophets afficient while things, yo be undoubtedly effected. For what God faith full be, shall undoubtedly come to pass: Much more what he faith him-felf will do, whose Word is his Will, and his will his Work. What he will have done, no power or policy of man, can prevent avert, or avoid. He can frustrate all their designs, none can descat his, Pfal. 33. 11,12.8 115.2.8 135.6.

inhabited | Zach, 2.4. cities of Judah] Pfalm 69.35.

decayed places Heb. wasles; as Neh. 1.5, 8 & 2.1,2.

V.27.That faith to the deep, BE dry and I will dry up the rivers Or, That fay, and fo ver, 28. who with a word of my mouth, can dry up the Sea, and his streams. He seems to have an eye to what he did at the red fea;asch. 43.16.8 51.10,11. and, withal, to allude unto Cyrus his draining of Euphrates, at the taking of Babylon, Jer. 50.

38.8 51.32,36.See Rev. 16.12. Be dry] A word of authority and ability conjoyned, producing, irrefiftibly and instantly, an effect answerable to either. See the like of our Saviour, Mark 4.39.to the Sca likewife, Be Still. The argument feems to run thus, for the confirmation of Gods people. He that can with a word only lay the deep dry, Pfalm 16.9, can as ealily fet his people free, and remove all Obstructions that may hinder them, either in their way homeward, or their feeling there. See ch. 40.3, 4. Zach. 4.6.7,

V. 18. That faith of Cyrus, He is my Shepherd Oc., That Jay to Cyrus,

for the particle is the very fame that was, before) Thou art my theyberd : for in the text, there is no more, then, my shipherd. See the like concise form of speech, Chapter 41, 26, and

cyrus 1 To affure them of deliverance, he nameth the party by whom it should be effected, about two hundred years before he was porn. See chap. 13.22. and the like, 1 Kings 13. 2. This name he had from a Persian word, in that language said to signifie the Sun; which they honoured as a God; and some suppose that this word Cores, or Cyrus, was derived from the Hebrew Cheyes, or Chares, that is used sometime for the Sun, see on chap 16. 11. and Jeremiah 19. 2. it being not unufuel with the Perfians and Arabians, 28 they likewise here incited all to the like, upon the redemption and some learned affirm, to turn the Hebrew Chet into Capb. That the Ch'ap.xlv. Sun is by the Persians to called, Plutarch, in the life of Artaxerses, from Cresias, and upon his credit, relateth. But Joseph Scaliger, in his cmendation of times, 1,6, suppose the that Cresias, being a Greek, was millaken, by the familiande of found, between Corfled, which, in mittaken, by the named to found, between corpied, which, in Perfick, lignifies the Sun, and corefly, which, in that language, faith he, fignifies food. Yet from the neerness of these two, some or ther learned feek to confirm the truth of the former. Howbeit, it ther learned new to communication of the content. For more tell, it may not un juffly be questioned, whether either of those words, Co-1960, or Cossibed, had fuch use, or fignification, in those ancient times, that in the vulgar Persan, they have at this day; any more, then that in the vulgat retriant, sucy in average the unit asy; any more, then the word Aphiab, which now, also, they are faid to use for the Sus. One main cause of my doubt is, because the Sun was among the ancient Persians, commonly known, called, adored, and acceled, by the name of Mithra, or, as the Greeks are wont to pronounce it, Mithras, and Mithres; which appeareth by records undeniable, out of Strabo, 1.15, Plutarch, in the life of Alexander, and of Artaxerxes, of DERMON, STEWNSHIELD THE WAY OF THE MEASURE AND A PRINCE WAY.

In diffourtied Plip, & Offire, and oft clie-where. Hence the Mitwister, or feaths and rices, held and performed in honour of the Sun; and the name Mithrelata, or Mithrieltes, common among them, Eara. 1. 8. 8. 4. 7. whereas of either of those two, or of any of those three names above-mentioned. I find no such ancient and authentick record produced. If it be faid, that the Sun might have more names then one or two, either among them, in those times, as in the Hebrew text of Scripture it hath; that is true indeed; but some solid proof must be brought for particulars; whereby it may appear, that these were then names thereof with

wherever it may appears
them. But fee further, on chap 45, 4,
Shipherd JHeb. Passor, or Feeder, a title given usually to Rulers
and Governours, both in Church and State, ch. 56, 11, & 63, 11, Jer, 2.8.& 23.1-4.Eph.4.11.that which may admonish them of their of 2.5.02 25.1-2.529.3.1.1.1.00 which may aumonin them of their office and duty; not to rule, only, as the word fometime fignifieth, Pla. 78.71.72. Mic. 1.14.but to feed, allo, Chap. 40.11. Jer. 3. 15, & 23. 14. Ezek. 34.3.3.1 Peter 5. 2. And if the word Corefb, did in the Perfick tongue, anciently, fignific food, the name of Cyrus, might have a notion of feeding in it, answerable to that title that is here given him in the Hebrew.

my Shepherd Nor as David, of God, Pf. 23, 1, but as God, of Christ.

and stall perform all my pleasure] both concerning Babylon, chap. 48.14. and concerning Jesusalem, and his Temple there, in the next words. God will do all his pleasure himself, Chapter 46. 10 but not in these particulars, by bimself, as he spread the carth, verse 24. but by Cyrus, chap. 13,3,17.8 45.13. & 46.11. Jer. 51.

even faying to Ferufalem Heb. and faying or, and that faying, fay:

CHAP, XLV.

Verse 1. Thus faith the Lord] This Chapter is also of the same fubject with the former, and may not, without good probability, feem to be part of that prolix Sermon, or Prophecy, that began with the fourtieth Chapter, and endeth with this; apparent it is, that this Chapter beginneth, where that next before en-ded Chap. 44.28

to his amounted to cyrus] Among the people of God, two forts of Perfors were annointed: Kings, 1 Samuel to, 1, and 16.13.2 Sam, 2.4.1 Kings 1.39.2 Kings 9.6.8 23.30. Pfalm 89.20. and Pricfts, Lev.8.12.8 16.32. Num.3.3.8 35.25. Pfalm 133.2. as for the annointing of Prophets, with material oyl, there is no record extant in Scripture. Elias is willed to annoint Elifeus, Prophet in his flead, to fucceed him; but that he put in execution, only, by cafting his mantle on him, I Kings 19.26,29. So that there to annoint, 2s it concerned Elifeus, yea, and Hazael too, for ought we find in the Story, and comparing 1 Kings 19, 25, with 2 Kings 8 13, fignifieth no more then to affign or delign one to some special office or tun no more then to angin or design once to lone: pectal office of the fillon, thought no drop of material oyl be filed on him to that parpofe: i. 6 is Abfolon faid to have bin automated, by the people, for their King, a Sam, 19,10, though we read not, that that Ceremony was used about him; and Christ is faid to have bin automated, though not with any fuch material, Chap. & 1. 1. and fo Cyrus, here, though no fuch custome of oyling Kings were in his Country. But he is called Gods Annointed because he was, as certainly, as sufficiently, and as efficacionfly deligned by God, and enabled unto the execution of those offices that God had appointed to be done by him, as if he had, at Gods command, in the jolemnest manner, been annointed by the hand of the highest Priest, or holyest Propher. For those Jewish Matters are wide and wild here, (whom yet four Christian Writers feem fondly to abet) by the anniarde, under standing not cyrit, but the Lorde Melfans, or, the Lorde Melfans, peculiarly for exceptional and the standard Melfans, proceeding the meaning were. Total faith to Lorde, but Melfans, the control of the Melfans, the meaning were Close faith to Lorde, but Melfans, the Melfans, th soncerning Cyrus. But the text is plain, to his Messias, or, to his annointed, to Cyrus, as to his Mellias, or to his annointed, to David, Pl. 18,50. there is an emphasis in it; here especially: to him, whom I now name, fo long before he is in beeing. See ch. 44.23. and verf. 4.

whose right hand I have holden] Or, firengthened; or, I do, or will hold , or, frengthen; for the word tignifieth, fomtime, to hold; chap 41.6,13.& 41.6, lomtime, to ftrengthen, 2 King .19.19. Dan. II. I But the particle, here uled, carryeth it rather to the formet as chap 64.7. Yet fo, as the latter is also implyed; as if it were said; whom I by holding his right hand firengthen, or enable, to fubdue nations. Of fuch concile and comprehensive manner of speech, see on ch. 38.17,21. Of the metaphor, Pl. 73. 22. & 89.21, Ch 41. ver. 10.

to subdue nations before him]Or, as a late learned Writer, nations are to be operthrown, or , laid along before him: that, faith he, is the frequent ule of the particle here uled, as Chap 44.14 But the received version may well stand. Nations, that is, the Babylonians, and others, that either lay in his way thither, or were affiftant unto them; Jer. 50, 28, 8 51.9.50 Pialm 144.2.8 ch.41.2. where the fame word is nied.

and I will loofe the loins of Kings Or, and that I may loofe the loins f Kings; or, when I fhall have loofed the loins of Kings, or, of their Kings. See the like ufe of the copulative, Plal. 99.8.chap.8.21.80 33.1.8 43.12. Nch, 2.13. lob 11. 3. and the defect of the pronoun polletlive; chap. 40.31. and 43.14. and 49.22. Heb. open them; as if their joynts opened, and lo were looked one from another. Either by firiking with the fword, thorow the loins, where wounds are deadly, Deuteronomy 31,11. and where the feat of strength is, Job 40.16. Nah. 2.1. or, by finiting them with terrour, and with pains and anguish, thence proceeding, Ezek, 21,6. Dan. 5.6 ch. 21,3. or, as fome of the Jewish Commenters, by loofing the girdle from their loins, the emblem of strength and authority, Job 12, 18, ch. 11. 5.& 22.21.& 23.10. See ver.5.

to open unto him the two-leaved gates Or, that doors, fuch as great mens houses and Palaces are wont to have, Deut. 3.5. Ezck. 41.14. Mal, 1.10. See chap. 13.2 may be opened to himsor, doors are to be opened to him, as before, nations to be subdued.

and the gates shall not be shall Or, that the gates may not sland that.
The gates of great towns and cities: for of them is the word mod. commonly uled, Joh. 2.5.2 King. 7.13,10. put oft rimes alfo, therefore, for the city it felt, Exodus 20, 10. Deut. 16.11.8. 28.52. no gates, or bars, shall be able to keep him out: all shall fly open before him, as Acts 12.10. See ver. 20. The whole passage may thus be rendred. trhom holding by the vizht hand, I will enable to fubdue Nations defere him, when I have loofed the loins of Kings, and to open the two-leaved pum, when I have topica use toms of Ajngs; and to open the two-leavith doors unto him, so that no gates shall shut. Or, it hom I hold by my right hand, to su'day nations before him, whose Kings toins I have looked the copulative for the relative; as Chap. 4.6. & 17.2. and to open the two-leaved doors unto him, fo that no gates shall stand shut. Of this use of the copulative, see Chap. 44. 20. Beffut, for stand shut, as, be open, for frand open, chap. 60. 11. and be built, for, frand built, Dan.9. 25

V.2. I will go before thee, and make the crooked places straight] or uneaven wayer, caven; the word rendred erooked, is no where elfe found, and ambiguous, therefore: the root it should come from, hath a notion of goodliness, and glownsness; who not improbably conjecture, that it fignifies thilly places: two letters; refb and dateth, being in shape so neer the one to the other; that they may easily be taken, and so are, sometime, the one for the other; Diphath, and Rodanim, for Riphath, and Dodanim, 1 Chr. 1.6, There, Departure, and rottamen, tot. repends, and rottamen, 1 Chr. 1.6, 7 with Gen. 10.3,4. Sec., allo, Chap. 40.15, Jer. 2.12 & 3f. 40. So the fense should be, I will lay the hilly places level.: for the verb doth manifest ly fignific, to level, or make plain and caven, chap. 28.25. I will go before thee to conduct thee (as Exod. 13.21, ch. 58.8.) and to cleer all thy palfages for thec. See ch. 40.4.& 42.16. ver. 13.

I will break in prices the gates of braffe, and cut in funder the bars of iron No firength that be able to withfrand thee, or keep thee out, Pfal 107.16,and 147.13.Prov. 18.19.

V.3. And I will give thee the treasure of darknesse, and hidden riches fecret places] The rich treasures, as of other Kingdoms, fo of Baby lon, especially, Jer. 50. 37. and 51. 13. that have a long time been laid up, and lien out of fight; but thou shalt now seize on, and receive as a reward for thy workdone, for me and my people. See the

the of Nebusial variation, the water proper see the like of Nebusial variation, that the tood, who call the top they amme, am the God of [first] Or, that is the tord, who call the top home, even the God of [first] Or, that is the tord, who call the by name, see before,

even int son of straintenent, there cause one of thy aame. See before, on ch. 44.28, and ver. 4. See also before, ch. 43.11.

V.4. For Incolumn fervants safe, and Israel mime Elets See on ch. 41.8, it is out of Gods love to his Elect, that he doth all this, ch. 14.14.

I have corn called thee by thy name : I have furnamed thee, though 1 more CV.n. causes to see by thy name: 1 move furnames a tort; 10migo those haft and shown me] That is, I have taken (picali) notice of thee, (ay fome,as Exod,3,4:3,1-7.Chap,4,3.1.John 10.3,but is feems to intimate withal, a fpecial denomination of thim; because it is there more fully, then before, yet.3,1 have called atter, or, call trailer, by this mane, Exod,3:1.-and because there is spectron of a name; and after in the case of the control of the property of the control of the property of the control of the property of the control of t name; both refer it unto that, which, of Cyrus, fay they, is reported by Herodot, lib. 1. and by Juffine after him, that being cast our by his Grandfathers command, he was found fucking a bitch, and was thereupon called Space, which in the Perfick tongue, fignifieth a doz; but after, coming to years, and to place of command, withal, was then called Cyrus, a name, that hath a notion of power and authority in it, as they suppose may appear, by the

Greek Kip . that fignifieth authority; thence derived, and from it, of the Transcriber. Others, of their concurring, and conspiring Kupio, a Lord, se that his first name should be Space, and his firname, Cyrus, before mentioned, in the last of the foregoing Chaptogether, in carrying on that work, that God was now, by Cyrus, together, in carrying on that work, that God was now, by Cytus, fetting on foot for the defluttion of Babylon, and the deliverance of Godspeople, according to his judgment, the one, to his faithful. nefs, the other. See John 10.13, Judg. 4.20. 15 Aun. 7.10. Pfalm 18.9-14.8 85.11. Others make it a description of Cytus his profeerous ter, and the first of this. But of thefe fables, rather then ftories, untiquity yeeldeth us not a fewias of Telephis, nurfed by an Hinde or a Doe, Romulus, and Remus by a female Wolfe, and the like. Howbeit, the truth is, that the Authors produced do not fo repore, as is relatively for the control of the and plentiful reign, accompanied with juffice, clemency and bountyin regard whereof, the Persians were wont to call cyrus a father, ed; for the former faith only, that the herdiman's wife was called Cambyfes, his fon, a Lord, and Darins, his fuccellor, a Merchant. Space, which in the Median tongue, and wereth the Greek cyae, to termed, of a word that fignifieth a dog, or bitch, and that thence arose the idle fignent, of his being suckled by a bitch, because he a Trader: so Herodote, lib. 3. And indeed somewhat after this manner, is Solomons reign described, Pfalm 72. 6,7. Some draw in all to a spiritual sense, as a promise from God, that holiness and righteourness, should abound as plentifully among them, after had been nurfed by her, as from Romulus, and Remus his nurfe, called Lyco, or Lupa, the like report was raifed: and the latter, though their return from captivity, (the people being thereby refined, and reformed, chap. 48. 10.) as the carth is wont to abound with fruit, when it hath been liberally watered with rain from above, Pfalm 65.10-13 & 68 9. For they feem to dive over-deep, that find Chrift, and the Virgin Mary, here: As many also do the like, Pfalm 72.68
85.11. Those seem to come neer to the true sense of the text, who suppose, therein to be intimated an abundant bleffing of God upon his people, in their flate now again to be restored; and that feet forth in certain metaphorical phrases, borrowed from those means, whereby lands are wont to become settle and fruitful, and the benefits of plenty, peace, prosperity and safety, that unto people from thence accrew. See the like, Psalm 72.3,6,7,16.8 85,9-12 chap. 35.1,2,9. Hof. 2.21-23. Howbeit, I conceive the genuine fenfe of the place to be this. That Gods mercy and goodness, should so manifestly, and plentifully appear, in the deliverance of his people, and disposing all things for their behoof, as if the heavens rained down whole showers of it upon them, and the carth, having ireceived it, should return a plentiful improvement of it, that it feems to be he proper intendment of the like pallages, inthole places, Pl. 81.11.8

> Drop down Nor a prayer for a bleffing, as some would have it) by manibut a command, rather, of bleffing from God, Deut. 18, 8, 1.Pfalm 78.13. Exck. 34.26. Mal. 3.10. as a counter-mand on the other fide, crotte thereunto, Chap. 5.6.

pour down rightcoufnefs]Or,in rightcoufnefs;as Pfalm 72.3. & for poor down righten (mfz) Or, in righten (mfz), is Plalm 72.3, & Delan 72.3, & Delan 62.1.2; two parallel places that is, in a die, in [18], and till measure: or, thowers of righten farf; as rain of liberalitie, Plalm 88.9, and flowers of beachdillon, Exc. 4, a.6. for large and plentifull rain, or, or righten farf; that is, of mercy, bounty and goodness: for for the word is, in Serbure, every frequently used, Pl. 1.2, 3, 2. Cor. 3, 9, 10, let the earls open [Or, spen is felf; for lich verb, neuereally tiken, lave of it acciprocal fentifice (c. 1,4,4,1.5,5 to the bard, or to share).

(as the forme of the verb carries it) for, to harden ones felf, Job 9.4. & 39.16.or open, by a defective form, for, open its month, asic is a full, Genefis 4. 11. and Numbers, 16. 30. 32. But foit isalfo, Pf. 106, 17. the earth opened; to wit, her mouth; as, I opened, to wir, the door, Cant. 5.6. open, to receive, and take in, what confette down upon it from above, Deut. 1.1.1.

let them bring forth falvation, and let vighteonfness spring up together] That is, fay fome, Let the things on earth, bring forth falvation. Others, that salvation and righteonsness, may spring forth; and it, (to wit, the earth) may produce, them together. But I findenot where the former verb is fo used, as may well warrant this version. I suppose the text may not, amis, be thus rendred, That (as verse 1.) they (that is, heaven and earth, as it were between them) may bring they that is, heaven and earth, as it were between them) may bring fluth all submit (that is, deliverance, or, Jafeyz, as chap. 6.1. & 60.

18.to my people) and il (that is, the earth, as Gen. 3.18. Dett. 2.9 13. for watered from above) may teal rejulption plays to plous if out beginer with it, either Gods goodness, or his faithfulnesse, therein manifested, and magnisted. See these two joyned, Chapter 56.1.

Ithe Lord hath retuited is [30; as some, God will createst as ch. 4.1. 20. That God, who hath an absolute command and power over lieaven and earth, hath appointed thefe things to be done, or, is he that will do them: as Pf. 109.27. But others rather (because the pronoun is a masculine,) I have created him, to wit, Cyrus: I have fitted & furnish-

ed him with parts and ablities, for this purpole, to deliver my peo-phe, and to do execution on their enemies, ch. 44. 28. So chap. 43. 7. V.9. Ho unto him that siriveth with his Maker] This passage is here inferted, as fome think, to curb and restrain the impatiency of fome spirits among Gods own people, who growing weary of their long continuance in captivity. began to mutmur against God, and complain of him, as if he dealt not so equally with them, nor so advisedly in delivering them up to the will, and detaining them so long in the hands of those that thereby took occasion to blasshem his name, Chap. 52.5. Ezek. 36,20. and refuling, withal, to await Gods hands. See Chap. 10.11.& 37.10.Dan.3.15. It may well intend either, or both rather, with many other passages of Gods providence, concerning the affairs of those times; which sless and

he tell the tale, as a truth, yet he affirmeth the name cyrus to have been given him, while he lived in the herdimans houle : nor indeed is it fo certain, what the name Cyrus simportest : and much less, that those Greek terms had their original from the Persees nor seems it so safe, to build expositions of Scripture, on such sandy ground: nor, latily, doth the word here used fignific that which we usually call a furname. The word fignificth, properly, see stille, or entitle one, to give him some eminent, or honourable, title: 10 Ell-hu telleth Job, that he could not, nor durft, give titles, as in way of flattery, men ufe to do, lob 31.21,22.& Chap.44. 5. it is faid, one fball emitle himselfe by the name of Israel: call himselfe one of those that belongeth to Israel: as our Saviour calleth Nathancel, atrue Ifraelite, John 1. 47. and two of his Apoftles, James, and John, the fons of thunder, Mark 3.17. the word therefore, here, hath no reference to the term Cyrus, (for that was his proper, and peculiar name, but to those other high, and honourable titles, that God here giveth him, and would rather be rendred, I have entituled, or flyled thee; or I have given thee an honourable stile, or title, to wit, in calling the cyrus my shephyd, Chap.44.28 and cyrus, mine announted; for that is the slyle, and those the titles, that God here fasteneth upon him. The words may be rendred, either by connexion with the former verse, That thou mail know, that it is Ithe Lord, that each thee by name, the God of Ifrael, for Jacob my sevants sake, and Ifrael mine Eletisfor so the verses, sometime, break, in the middle of a fenence as Palm 96.12,13,8,98.8,9.chap.64.1.Jer.4.1.8.a.d.
50.13.) I bab call there by thy name, and give the bonourable titles. So
sithe copulative of tuled, Pla1.76.7.Jer.17.26 howlower, the latter
part of this verie, leems most fitty, either thus rendred, or I thus called -when thou knewest not me : as Chapter 31.3.844.14. though thou hast not known me] Heb. and thou knowest menot; or when thou knewest me not; as Chapter 33. 1, and

43. 12. before ever thou hadft any notice at all of me; but wast, by means thereof, afterward brought thereunto. See Ezra 1.1. V.s. I am the Lord, and there is none elfe; there is no God besides me]ch.43.11.& 44.6,8.

I girded thee with firength, though thou haft not known me] I gave thee power and might, (as Pial, 18. 32.11,5. a metaphor from per-fons girt, who are in that regard, both more active and stronger. See on v.i.) or, I flired the up, to gird, and get on thine armour, to make wallke preparations, and fet upon an expedition, (as x Kingzo, II.I.Sam.24.13. Pfal.45.3,4), though thou then little thoughteft on me,or who it was, that did fet on work, or that did fo profer and firemethen thee, ver. 1, 2. or, when as yet, thou wast altogether ignorant of me:as verse 4. See also, Chapter 13.3-5,17, and 10.6,7.

V.6. That they may know from the rifing of the Sun, and from the well that there is none besides me, I am the Lord, and there is none else] Or, That it may be known: as Chap. 50. 19. See Mal. 1. 11. That by the deliverance of my people, which I will effect by thee, my name, and renown, may palle thorow the whole world, and men in all parts, come to the notice of it, by occasion of thy proclamations concerning it, & thine acknowledgment thereof therein published, Ezrai., 2.
the PVest] Heb.evening-coast: 23 Psaim 113.3. Chapter 43.5.

I am the Lord Or, that I am the Lord:as Chapter 41.7.843.17 You to Environ, that i am the Lorains Chapter 417, 843, 177.

You I form the light, and create darkneffe Heb. Framing light, and evente darkneff. That frame light, and create darkneff. That fend prosperity, and adversity; the one, at some times; the other, at other times; and the one, to fome; the other, to others, Efter 4.3. & 8.16.17. Pfalm 97.11. & 112.4. Ecclef. 3.1.4.as by the motion of the celeftial bodies, I make the ayr, either lightfome, or dark, Gen. 1. 2-5. Plalm 19.1,2.& 74.16.& 104.20. Jer. 31.35.& 33.20. for thereunto he here alludeth,

I make peace, and create evil Heb, making, or, that make; and ereate, or that create peace, that is, prosperous successe and safety; as Judg. 18.6. Ch. 48.18 as to Cyrus and his forces, so to his own people by him, and them, Chapter 26. 3. & 17.18, 19. Evils, that is, calamities to the Babylonians, and their complices, Chapter 47.9.11.

1 the Lord do all these things Or, that (as before) I the Lord do, or

that it is, I the Lord, who do all thefe things; as ch. 44.21. See Lam. 3.37,28,Amos 3.6.

V. 8, Drop down ye heavens from above; and let the spics pour down; vichteousness: let the earth open, and let them bring forth falvation, and let vight confine s spring up together] These words are diversly expounded. Some understand them, as a calling upon heaven and earth, the whole world, to rejoyce, upon the deliverance of Gods people; as chap.44.23. So the ancient Greek, and those that follow 10; Though some suppose that this reading came there by a mistake blood would be over-prone to be quarrelling with God about, Chap.xlv?

fireth with his Maker | Either by opposing his intentions, or by controlling his dipensations. Some taint whereof, in heavy by controlling his ampeliations. Some tails whereof, in nearly preflutes, taketh hold fometime, even of the godly, though they check, retail; reprove, and recover themselves, etc loons, again, Sec Job 21.7-13. Pfalm 73.1-22. Jeremiah 12.1, 2. Habakuk 1.2-4,

his Maker Fileb. his potter, or him that framed him, Chapter 44 24, and 64. 8. an allufion to the matter, and manner, mans first creation, where the fame term is afed, Genefit

7. louthe potsherd fixive with the potsherds of the earth] That is, with earthers polibereds, like it felt : as if he had faid, if frail man, who is but an earthern por, a Cor. 47, made out of the earth, Gen. 2 7 8 3 19, will needs be contending, let him pick out his match to contend with, let him cope with man like himself; but let him take leets how he attempt to be dealing with his Maker, how he enter into the lifts with him, who is infinitely flionger then himfelf, Eccl. 6 and Corn. 2.5. & 10.12. See Jer. 18.3, 4, 6, or, as fonte render the words, as the palfered, with careful polifiered; as it is were faid, that contendeth with his potter, as if he were, being but an earthen pot, entendern with his posters, as it he were using our an earthen por, at the belt, contending and quarrelling with fome other fach as himfelli die defect of the note of fimilitude is frequent. See ch. 21.8.8c 28.134.2nd the supply of the verb from a former pallage, no less suand. See ch.44.11.18. Some would render it, the passers with the morbers of the earth : that is, with fome one of the potters. But I find not the word any where so uled; that for a workman, Chapter 44.13, \$3. different from this, as Shibboleth, from Sibboleth, Judges

faul the clay fay to him that fash onth it, it has makelf thou? I What is it, that thou intended to make? I as controlling his intentions, cither as not fit or, as not feasible: or, why didd thou fame me in this, or that manner, in other manner than I would have had thee to have done? See Jer. 18.4,6, Rom. 9.20, and fomewhat the like, ch.

or thy work, it hath no hands] That is, thou halt not fufficiently polified thy work, thou halt not done it fo exactly, as thou flouldeft: it hash not yet the last hand, as we say, put to it. But the words may rather be read, or, Heb, and as Chap, 44.10.) For thy work there are not hands; thou wanted hands, that is, power and ability, to go thorow, with what thou intended; thou foretelled, or promifoli, more then thou art able to perform, or bring about Sec 2 King. 7.2. But I rather here encline to that late learned Annotator, who,

But I rather here encline to that late learned Annotator, without the former branch, rendech the words, w thall if y were fixed, from the former branch, rendech the words, we thall if y were fixed to with of the workman. I be hath not barde? thall it clear him to have blands, by who has had to was made. Yet, out on the hath to be father, what segently thou? and to the words who had the bar words from I another fimilitude, where God illustrates the unreasonablenes of those, that will streppen them, to controll, or quarel, with their Makers, either changing him with imporency, or challenging him of indirection; as the child found quarted with his parents, about the breeding of him, in such and such times, or in such and such manner, since the strength of the Job 3.3-12. Jer. 15. 10 & 20.14-18.) or rather, (and fo it answers filly to the latter branch of the former verse, (to what end do ye breed, or attempt to breed, ye will never be able to bear, or bring forth, much leis to bring w; and ye were best, therefore, to for-bear. See Chapter 66. 9. the issue is introduced by an allegory. speaking to the parents here, as the clay to the workman

the woman] woman, for, mother; as chap. 49.15, and this term is the rather used here; because the speech is conceived, as with some kind of fcorn, as our Saviour alfo uled it, to his mother, in some-what a tartreproof, for her a little overmach presumption, John

V. 11. Thus faith the Lord, the Holy One of Ifract, and his Maker]

Chap 43.17.8k 44.2.

Ask me of things to come concerning my fons: and concerning the work of my hands, command ye me] Or, as fome, fomewhat allaying the harfbness of the term, commend unto me (to wit, by prayer) my the harithee's of the term, commena unione (to wit, by prayer) my thildren and the work of my handisthat is, your felves, Chap, 60.21, my, new creatures, 2 Cor. 5, 17, my workmanthip in Christ, Eph. 2. 10. Seek ye to me, for the accomplishment of my promife, concerning my children themselves, my handy work, or concerning those works that are to be wrought for them; and you shall find me as ready to do you fervice, as if ye had me at command, (fee Josh. 10. 14.) ye no you nervee, as my cina me an command, 160 point to 142, yet fall not field, colotain what here yet sequent, 1 John 5, 14, But the words feem/poken rather by way of reproof, directed unto the ideal. Liters, and chimites Goods people. And fome therefore would have said them, Aily my of things to come, and continuing my children, And the wave of my bands enjoye me; as if it were fail, feek for information conception, which were to make the prince of the control of the prince of the control of the prince of the prin and the same of my hands exigus me, as it is were tast, feet for intor-mation concerning things to come, to me the rule God, who am able to foretel them, Chap. 42, 9 & 43.12 & 44, 7, and not to your i-dols, who are not able to foretel you ought, Chap. 41.32, 32.6. & 43.9. & 44.7. See the like, [1673], 3.7. Zach. 10.12, and try, with all, if ye can countermand, inhibite, or hinder me, in those things, that intend to do, concerning my people. So the word of explying, is sufed sometime, in a notion of solibilities; as Deut. 2.37. Chap. 5.6.

and controlling his carriage of them. See chap, 40, 17, and But I suppose the world may well be read, as spoken by way of interrogation, and thus rendred, Do ye question me (as Chap. 41.28.) conrogation, and thus rendred, To by question m(as Chap 4.1.3.) (ownering the things to share) (concerning those things that I intend so do, joaccaring my fosts, (or, bildeta) and contrains the you by anday, will ye peclante to appoint, and direct me, what I hall do, and how if falls. Curry matters concerning the disjoint of my people? See chap 4.0.13, 14. Roin i. 13, 32.4. For a greech very tity with y. [8] to and fighther through the standard of the chap the sound in the chap the sound in the sound in the chap the sound in the sound him, to teach, or control God in ought.

V. 12. Thate made the earth, and ereated man upon it | See Gen. 1. V.12. That's made in early, and created man upon it [See Cent. 1,37, Plaim 102 \$5, chap.4.3, & 48.13 ver. 18, laranced as fift, this well univerle, without kidvice, or ayd of any; and have, by imine infinite power and widome, jupported, and ruled a week prove fince, to dividedy: An advant not, therefore, either ability to go thorow with 10 or skill; to manage what fover I undertake. See chapter

I even my hands have firetched out the heavens]Pf. 8.3. & 104.2.ch.

mid all their hoft have I commanded]Or-do I command; have I con-

tinually at command, ch. 40.26.
V. 13 I have raifed him up in righteo fref Cyrus, he meantth, Exta I. I. to manifest the faithfulnesse of his promises, in the deliverance of his people, ver. 1,4. See chap. 41.2. & 42.6.or, in truth, as ver. 23.

oco cnap. 4.1.3 o. and I will direct all his wayes [Heb make fir aight, or, make enven. I will give him free pallage, and ready fuccefs, in all his undertakings; I will facilitate for him all his defigns. See ver. 2.& ch. 26.7.

Dec ver. 2. & ch. 26.7.

— he hall build my city] Ch. 44.28 that is give order for the building of tithe Temple effectally, the principal part of it, Ezra 1.1. as the like is faid of Solomon, Acts 7.47.

and he fhall let go my captives lich captivity: 25 ch, 20,4, my people

remaining in captivity under the Chaldeans, more for price; nor remard, faith the Lord of Hofts] Freely, without tailone, or any confideration. An argument of a royal mind, and of a right generous disposition. See Chapter

13 v. 4. Thus faith the Lord, the labour of Egypt, and merchandife of Ethiopia, and of the Sabrans, men of flature that come our units 1902] Before, he told of their deliverance out of captivity, and liber) Before, he told of their deliverance out of capitrity, and the fetting of them at liberty, now, he proceeds to finew how, and by whom, het phough the proceeding of them at liberty, now, he rocceeds to finew how, and by whom, they hould be furnished with a rich and plentiful hould of them, in their lind again, and the furtherance of them, in those works, that were there to be wrought by them, fulfilled, as most imagine, in the contribution that thele people, being cributary to Cyrus, flouid, at his command, plentifully afford unto Gods penderners the form from reliment, into their land, and rowards the centrality in the form of me reliment, into their land, and rowards the He returning home from exilement, into their land, and towards the building of Gods Temple, Ezra 1.4. & 7.21,22. See chap.60.5.7. Howbeit fonce other not without fome shew of probability, expound this whole passage of Cyrus hamself; of whom he spake before, ver. 13, to wit, that hecause he had dealt so freely with Gods people, as 13.to wit, that neckule ne nad a dear to treety with Gods people, as was before intimated, God would therefore give him, as a reward of this his generous carriage, the wealth of those rich Kingdoms and Countries, which together with Babylon, of whom they former ly held, at the fall of that state, sell also into his hands. See vest, 3.

Against which is objected, that the pronoun is in the feminine gender; which those, therefore, that fland for the former Interpretation, refer either to the word captivity, in the former neterfectation of the content of the word captivity, in the former verse, or to the word city, but neither is needful: for of states doth the Scriptute feeth ulually, as of women, damfels, ladies, wives, or wholews, Chap. 47.1,7,8, & 5.1.8, 54.1.8, 66. 4-7. where the like promifes are made unto the lewish State, restored, with those here inhich seems made unto the termin owner, retured, want time are termine items to carryit with the former. The Transition from perform to perform which either expolition prefumeth, is not unufual. See verfe 17. Chapter 31. 6, 7, and 32. 11, 12. and 34. 5, 6. and 42.

the labour That is, the fruit of theit labour, their wealth thereby

gotten, as Palm 128.2.ler, 3.24. Egys JA very rich kingdome, 1 Kings 10.28,29, and so the other two rich countries. See Job 28.19.Plalm 72.10,15, of them, see on chap. 43.5, where, because the self-same people are mentioned, some would have these two places parallel and refer both to the diversion of Sennacherib:but of that, fee there. Sure it is, that it can have no

men of flaure] Heb.meafure, or, dimension; as Num. 13.32. Sam. men uj janure ji izo manjure, ot. sumanjon; as vutin. 3,53.8.5 am. 21. 20. 1 Chr. 11. 23. & 25.6. So Ieremiah 22. 14. Men, etl., and big. Such are the Sabeans reported to have been, Agatharchides, 1.5.0.50.

they shall come over unto thet Yeeld themselves unto thee, whether to Cyrus, or to the Church, and to Christ (of whom Cyrus a type,) in his Church, See Pl. 45.12.8 68.31.8 72.9,10,11,15.ch.18.7. and

29.21. Zeph. 3.9. and they shall be thine] Thy subjects, See Chapter 19.

they shall come after thre] As captives are wont to follow a conquerer, in triumph.

in chaines they shall come over, I As prisoners, or, captives, Job 36. and in obscure and ambiguous terms 1 such as may be at contrary 8. 2 Chr. 36, 6, which concerning those, that were by Cyrus sub- | tenses, that their fraud and ignorance may not be discovered chan dued corporally, is literally plain enough; but applyed to those, that are brought in, by the Mindry of the Gospel, unto Christ, and his Church, must be spiritually understood Ps. 45. 5. and 149.6-8.

and they fhall fall down untothee] After the manner of adoann my juma jan awaw amanare j Auer tie manner of ado-kation, inule among the Eaftern people; which yet Callithenes in Atrian, lib. 4, reporteth, aor to have been received in Perfia, before flyrus his dayes. See chap. 49, 23, 86 60, 14, Pfal. 72, 9, 11, they fall make Supplication unto thee] So Pial. 45. 12. and

faying] Adefect of the participle; as Pfal. 105. 15. Chapter

26. 19. [urely God is in thre] Either inthee, or with thee, O Cyrus the wing it to to be, by giving thee fuch fuccefs: as fome. See Ver. 1, 2, or, in a peculiar manner, in, and with Christ, of whom Cyrus a type, Exod, 23. 21. Joh. 1, 2. & 14. 10. & 16. 32. & 17. 23. Acts 10. 38. Col. 2, 3. 9. and both God and Chrift, in his Church, Ezck. 48. 35, Zach. 8. 23. 1Cor. 14. 15.

and there is none elfe, there is no god,] That God , who is the only true; and besides whom there is none, ver. 6, 21, Chapter

44. 6. Ver. 15. Verily thou art a God that hidest thy felf] The Prophets words, admiring the hidden depths of Gods differnations; as if, he had faid, Thou Lord doft, for some time, seem to hide and withdraw thy self, to stand aloof off in thy peoples afflictions, Plat. withdraw thy felf, to fland aloof off in thypeoples affilictions, Pla1, 1. Chap, 717, and they mush, therior with patience, wait for their deliverance, though for a while it be delayed, Chap, 8, 17, and 18, 16. for they that fo do, shall not repent them of their patience, but shall be delivered, when the wicked idol-worshippers shall fail of their expectation, and be destroyed, ver 15 chap, 0. 19, and 4, 13. Or, thou dost carry thy self is closely and covertly, in thy dispendations, and in the passages of thy providence, that thy wayse and judgements are unscarcable, and thy intentions of times undiscensable; and men ought not, therefore, to control and centure those things, that are past their shallow reach, Pl.77. 19. Rom 11.33,34 and lo it hath reference to ver.9, 10,11.

O God of Ifrael, the Saviour] Chap. 43. 3. Ver. 16. They shall be ashamed, and also consounded all of them they shall go to consulton together that are makers of Idols] Or, The workmen of Images shall be albamed, and even consounded all of them, they [hall go together to confusion , Plat. 97. 7. & 115. 8. Chapter

Idols] So called, either of a word that fignifieth paines and throws, Chap, 13. 8, & 21,3, because they procure to men nothing but forrow and diftrels. See Chap, 10. 10. & 46, 1, or, from another, that fignifieth the figure and failing of ought, Plal, 49. 14.

Ezck 43.11. See Chap. 44.13. Ezek. 8.10. Ver. 17. But Ifrael (hall be faved in the Lord with an eurlasting falvation] in the Lord, ver 25. or 2 by the Lord, as Plal. 33.16, and Chap. 30. 15. Heb. with a falvation of ager, or, perpetuities, or etermities, as Chap. 36.4. Dan. 9. 24. See Chap. 54. 68.

ye shall not be ashamed ver confounded, world without end.] Heb nnio ages of perpetuity, Plal. 15.3. Joel 1. 16.7. 7. Rom. 9.33. See the like pallage from person to person, Chap 1. 29. & 46. 1. Ver. 18. For thus faith the Lord, that created the beavens] Gen

God himfelf, that formed the earth, and made it] Or that God, as (1 Chron, 18.11.) or, the fame, (25 Pal, 101.17.) that fallioned the earth, and made it,) who (not made it of nothing, but Jout of that rude mass, which at first it was, wrought it into that, fashion,

that tuck the settly Cont. 1, 2, 3, 31 flabilited it. Plal. 93. 1. and the now it beateth, Cont. 1, 2, 3, 31 flabilited it. Plal. 93. 1. and 19, 90, 91. Eccl. 1. 4. or, then prepared, or, fitted, or, familied it as Pi. 11, 7.3. The heads have made me, and fitted mire furnified me, with abilities, for employment 50 other words in requently used, we, with abilities, for employment 50 other words in requently used, Exod, 19, 11, 15, Joth, 8. 4. Job 8. 8. Pfal. 7. 12. and 21, 12. fit-ted it for mansule, by laying it dry, and furnished it with all neces-

faries for his support, Gen. 1. 9,11,29.
he created it not in vain Or, who created it, not in vain. The ne createst in not mount of monocreates in no mount. In fame words here used, what is found, Gen. 1.2. as if he had faid, who though of nothing he made it a rude mais, and mishopen lump, or a vast and wast body, at first, yet did not intend that it should folcontinue: the lame term is used, Chap. 24.10. and 34.11

and 44. 9. A defect of the relative; as Ch. 44. 2.

he formed it to be inhabited] Or, who formed it to be inhabited : by man principally, Pfal, 119, 16, and of mankind, chiefly, for his Church, 1 Cor. 3.22, 23. Heb. to inhabit, for man to inhabit, or, to be inhabited. See Chap. 13. 20. Some apply this, more specially, to the land of Judea, which he had assigned for his people, and fitted and furnished it accordingly for them, Gen. 12. 7. and 13,15. and 15 18. Deur. 11. 10.Pfal, 136. 21, 22. But the rext fcems larger.

I am the Lord, and there is none elfe] Ver. 14, 21,22. V. 19. I have not [poken in [ceret, in a dark place of the earth] I have delivered my oracles, from time to time openly in publike, and that planly and peripicuoufly, for the most part, as I now also do, Deut. 4.11-13, 14. and 5. 22, and 30. 11-14. chap. 48, 16. Jer. 3. 12. Joh. 18. 20. not as your false gods, that deliver their oracle in dark cave; and corners, from under the ground, places fit for deceit;

8. 19. and 19. 4.

in a dark place of the carth] Heb. in a plate of the earth of dark. nefs, for fome dark place of the earth ; as Plal. 74. 20, I faid not to the feed of Jacob, Scek ye me in vain :] Ot, I have

not sad, &c.

the seed of seed of all whose issue God took to be in covenance,
that which he did not with the whole issue, either of Abraham, or

Ifaac, Pfal. 22, 23. fo ver. 25.

Seek ye me] Pfal. 27. 8. & 105.4. in vaia :] The fame word used before, ver. 18. Not in vain, because I perform what I promise, and do not frustrate their exbecause 1 perform what 1 promises and an instrumence enterexpectations, being both able to do for them, what they, feek to me for; and faithfull to keep touch with them, Pla1, 9:10: & 22. 17, Ma1, 3, whatfoever worldlings think of me, Job 21, 15, & 22. 17, Ma1, 3. 14. that which the heathen gods are not able to do for those that feek to them, ver. 20.chap. 46. 7.

I the Lord speak rightcoufue; I declare things that are right, 1

I the Lord Speak righteon Jusi; 1 declare though this waversett, 10°s; 1 awith to 2nd (ax chap, 4, a, 4); then Speir spikeouslay f; that is, righteons things, as chap, 50°s. 10°s in righteon freef, 6 aver. 13°s that is, righteon My, faithfully, frimely, See chap, 63°s. Novithus Steel traths, (as chap, 41°s6, ver. 23°) that declare things obtained the earth of the country or right, and fireight. See chaps, 67°s, 83°3. 15°s. Intelligent quite, nor deliver ought; but what is just and equal, Pfal. 19°s, 7°s0.

Ver. 20. Assemble your selves, and come; draw neer together, ye that are escaped of the nations.] This some understand of the Jews. returned from the Babilonian captivity, having escaped the Chaldean fword, chap. 43. 6. and 66. 19. Jer. 50. 28. Others, of Profelyres converted to Judaifm, upon the difficultion of the Jewith captivity, chap. 44. 5. or, converted to christianity, by the ministery of the Gospel, Zach. 8. 21,22. Eph. 2, 12,13,19. Col. 1.21. But I concur rather with those who expound it of those Chaldeans, or , rather , Nations , that had escaped the sword of Cyrus , and were now, having by experience been taught it, able to fee, how much God was able to do for his people; how little their Idols, for those that them served. Jer. 51.50. See chap. 43. 9. .. they have no knowledg, that set up the wood of their graven image!

That fet up (alluding either to the posture of their images, or to the bearing of them in pomp on their shoulders, chap. 46. 18. Jer. 10. 13. (their wooden Idols, or their graven or carved (see chap. 40,20.) images of wood, Dan. 5.4,23. But the phrase isemphatical that fet up a piece of wood for their god, as a piece of brafs, or, brafew fluff, 2 King, 18, 4. and bricks, or brick fluff, chap, 65, 3, See

ohap, 44.15-20. and pray unto a god that cannot fave] Heb. to a god, will not, or ann pray unto a goathal cannot fave 1 reco. to a goa, whit not, or hall not fave : as to a people, will not, or, [hall not fave, Lam. 4, 17, and, to a people, will not or, [hall not profit chap, 30, 5, 6, a defect of the relative; and a future taken potentially. See chap, 44, 17, Jer. 1.27. Hof. 4. 12.

Ver. 21. Tell ye, and bring them neer: Jea, let them take counsel together.] Or, Declare, and draw neer, (there is an elegant conferegular, J. O.; Decears, and draw neers, (there is an elegant contenancy in the words) or, approach; (fo is the word tiled, Amos 9, 10.) yea, let them conful together, as, Pfal, 71. 10. Some expound it, of coming home to God, and bringing of others with them: as

And coming nome to God, and bringing or outer's with them? 12 chaps, 2, 2.74ch, 8.2.3, but that followeth, ver, 2.4 this is rather of coming to debate, See chap, 41.25, 22, 18, & 48, 14, who hash declared this from ancient time who hash told if from that time? Heb, who hash made to hear this? (as chap, 41.22.) or confed this to be heard, (as ver, 18 to be inhabited) from antiquity? or, from before? (of old, as Pfal, 68.33.& .74. 12. Hab. 1. 12.) hath told it from then? as chap. 44.8. See chap. 41 26. and 48. 14. heutter-teh this, as spoken in those times, when Cyrus had won Babylon, and fet Gods people free,

Have not I the Lord? and there is no godelfe, besides me, a just od and -a Saviour, there is none befide me.] Or, have not I the Lord, eside whom there is no god else, a just and a saving god; beside whom I fay) there is none: the pronoun indicative , for the relative : as chap. 37. 27. nor need, there is, be in a different character, because that negative, of course, includes the verb substantive. See chap.

no god elfe] Ver. 5, 18.
a just god, and a faviour] chap 43,11. and 63. 1.

V 22. Look unto me, and be ye faved all the ends of the earth:] Confidering the iffue of these things, and how therein, as well my power &deity, as the imbecility & vanity of your Idols, hath most evidearly appeared: leaving them out of all parts, as far as the world is wide betake your felves to me, who am the only true God, and a-ble to afford you that fafety which your Idols cannot. See Verfe

Look unto me] As to a place of lafe receit, and fure refuge, Plat. 34.5. chap. 17.7,8. or as the Jewes, fometime, to the brazen Ser-

Pent, Numb. 28, 8, 9, 104, 314, 15, and 6, 40extive, for the future: as do this, and fute, Gen 42, 18, that is, ye flatle five, Luke

8, 18, 16 Pfal, 27, 27, chap. 36, 16.

all the ends of the earth] All the inhabitants of the world, from ane

Chap, xlv. one end to another, Pfal. 22. 17. & 65. 8. for Iam God, and there is none elfe.] Ver. 21. and that ye are now convinced of, by what ye have feen, ver. 26.

Ver. 23. I have [wwn by my felf,] Gen. 22. 16, having no greater to [wear by, Heb. 6, 13. So Jer. 22. 5, & 49. 13. the word is gone out of my mouth in right coufness,] A defect of the the word is gote out of my mouth in repisteouf nefs.] A decede othe prepetition, as chap4.1. 2. in rightcouffers, that is, jully, upon good ground, and agreeable to right and equity: one of the conditions required, in an oath, Jer. 4.2. in rightcouffers, that rightcouffs, through yand faithfully: fo as what I fay, foal be certainly thiffled, and this tenfe, the words next following, confirm, for chap 6.1. I come read it and I we search a mouth of acceptance. See chap. 63.1. Some read it, out of my mouth, a mouth of rightcoul.
nels (at right hand of rightcoulars, chap. 41.10.) that is, out of myrighteous, or, out of a most righteous mouth, Plal. 119. 172. ver. 19 and some, by righteousness here understand truth; as, also, chap.

and shall not return:] What I have uttered, shall not be reand prate not return:] what I nave utered, intain no be revoked or reverted, being epicially, bound thus with a followin oath, Pf.89, 34,35, 87, 13,20,07; it finall not return without effect, but shall not feture without effect, but shall not feturely and certainly be performed and fulfilled, ch. 48,3, & 55.10,

11.Sec Joh. 8,26,2nd 2 Sam. 1.22. that unto me every fine shall five ar.] That the knowledge, and acknowledgment of me, by submission to me, and worship done me, shall pass thorow the whole world; and it is your wilest course, therefore, to come willingly in unto me, tes your when content, therefore, to come a many, many, ver. 12. Pfal, 2,8-10. & 12. 27-31. and 86.9, 110. 2,3. Phil. 2. O. Rom. 14. 11. where the Apollo applyeth it to the last judgment, and Christs power and authority, that then shall be manifested and exercised by him; which though it be not the main drift of Gods fpeech, in this place ; yet is it therein necessarily included.

every knee shall bow] They shall not have me in reverend estimation and ferve me inwardly in heart only, Ch ap. 59, 19, Mal. 1
11,14 but shall manifest it by outward expressions, and professions. on alfo. See 1 King 19, 18.

tongue shall swear Swear by me, or swear allegiance to me. See ch 19.18.8 48.1.

y ... we want y ... y ... y ... in the Lord have I vightenfully and fraughly Or, Survey, final the fay of me. (Io is the particle uted, Gent. 3.3 Chap 4.7, (In the Lord's vightenfully). Heb-vightenfully of the control of the contro nels, or abundance of righteousnelle land strength. The faithful shall find, feel, and acknowledg all faithfulnels and righteous dealing, with strength all-sufficient, to be found in God, Job 12.13, 16 Pfal 36.5,6.& 145.3,11,12,17.0r, their righteousness and spirituall ability to come from him, Zach. 12.5. John 15.5.2 Cor. 3.5. Phil 2.13.&

3.9. & 4. 13.
[hall one fay] Heb Shall be fay, cach one shall fay, or, it shall be faid

as chap. 25.9. be ashamed] Most men read these words, as two diftinct sentences; the former, concerning those, who perceiving all power and faith! text. This Chapter begins with the ruine of their idols, as the next the former, concerning those, who perceiving all power and faith! text. This Chapter begins with the ruine of their idols were not able to supplied the ruine of their state, which their idols were not able to supplied the ruine of their state, which their idols were not able to supplied the ruine of their state, which their idols were not able to supplied the ruine of their state, which their idols were not able to supplied the ruine of their state, which their idols were not able to supplied the ruine of their state, which is the ruine of their idols. and adjoyn themselves to his people, embracing the advice given and adjoyn themicros to inspeople, emorating the advice given them, verfe 23, Pfalm 65, 3. Jer. 16.19. The other, concerning those, that Gobfinately fland our against him, and provoke him thereby to wrath, that fisch thall be put to everlasting shame and confusion, verse 16. Jeremiah 17. 13. Yet some, in regard of fome diftinctions in the original, make them, in effect at leaft, but one and their ender then two ways. Sone, as fooken of perfounced mends and affected with a religious thane, a ring from the confideration of their former tollies. To him fall they come, and se almost and their control to their former tollies. To him fall they come, and se almost d, all that have been incufed at an illuminary wifeed, and thoir these as fooken of the oblinary and immunitary wifeed. thers, as spoken of the obstinate and impenitent wicked, and those 9. For as for those, that understanding the words of the same per-sons, do thus read them, as a speech of the former parties, speaking

that are incenfed against him] See the like of Gods people, chap,

V.25 In the Lord Shall all the feed of Ifrael be juflified Or, By the Lord shall all the feed of Israel be justified: as, by my felf : v. 23 That which most Interpreters expound of justification, and discharge of their fins, by faith in Chrift, Acts 10.43 & 13.37,38. Rom. 5.24, 25,28.8 5.1.Gil. 2.16.chap. 53. 11. as the righteousnels, before spoken of, verse 24. of the rightcousness by faith, Rom. 1.17.&

lobs, against Satans calumnics, and the groundless furmifes of 1005, againtt datans tanonnos, and the grounders turnings of this friends, Job 1, 28, 13, 18, 23, 10, and cuclaring their innecessive and unjub futterings, in regard of those, at whose harids they fufficed: as he juditified dayid, againt the fallecharges and fuggettions of Saul; and his flatterers, 1 dam 24,918,Pfal7,3,3,8, 10 chap. 50.8. He unce, that jullifieth me, to wit, against the falle af-perlions, and wrongful imputations of mine adversaries. To cleer persons, and wrongent imputations of nine adversaries. To elect this a little more, because most, if not all, run the other way; The enemies of Gods people pretended, that they had just cause, and good ground, so deal with them, as they did, they are lawful price. laid they, and we may justly keep them; and there is no just cause, or reason, that we should be compelled to part with them, chap. 49.24. Jer, 40, 33, yea, they took occasion to justifie their extream cruel dealing with them, cliap. 47.6. by a pretence of doing justice, in Gods behalt on them, it officed not (fay they) in definying, and devouring them, for they have trifpelled grewoully against thir God, Jer. 5.9.7. But God telleth both his people, and them, that he would plead the cause of his people against them, and both eleer their innocency, by discovering the vanity of these their frivolous pretences, and do them right on them, as well by refeuing them out of their hands of those that held them, as by taking vengeance on them, for the wrong done to his people, chap. 46, 13. & 49.25, 26. & 51.5, 22, 36. Thus Gods people prefume, that God would cleer the right confinelle of their caule, as the light, Mic. 7.9, to. compared with Plal. 37.6 and upon the diffoliution of the captivity, they acknowledg that God had done, Jer. 51.10,24. And this I take to be the genuine fente of the

all the feed of Ifrael] See verfe 19. either the main body of them delivered out of captivity, (for even a wicked man may be justified, when he is wronged in ought,) or all the faithful, and true-hearted among them, Pf 24 6. John 1.47.Rom. 9.6.8 11.26.

and [hall glory] In him, and not in themselves, v, 24 Plat 56.4. and 106.4.Jer. 9.24 R.m. 3. 27 & 5 . 1.1 Cor. 1.30, 31. Gal. 6.14 fhall glo-100.4. Jr. 9.24 (Com. 3.27 Co. 3.1.3. Co. 1.30.31. Cont. 6.14 man gro-ry, in that falvation, either spiritual, or tempocal, that she hath wrought for them, Pf. 94.2. & 105.3. & 106.5. as one that is not cleer-ed only, but righted enlarged, and avenged on his malitious adverfaries, P. 64. 9, 10. ch. 41. 16.

CHAP, XLVI.

Verse 1. R El boweth down, and Nevo sloupeth] In this Chapter, and the next to it, (as in the thirteenth, and fourteenth and the next o it, (as in termiteetin, and contention before,) is lid down a very pregnant Prophecy againft Babylon, containing in it, a prediction of her utter and univoidable over-throw, rogether with a general deliverance of Gods people, that had been long in thraddome under her. Wherein, allo, by the way, had been long in thraldome under her. Wherein, allo, by the way; is inferted, an alterion of Golds incomparable diwine power, then manifetded, illindrate by the vanity and imbedity of the Babyleinian idob, that good Idal, and come down together with stood Idal, and come down together with stood to the precedent Prophersyand make them one continued coapers of the precedent Prophersyand make them one continued coapers, this Chapter begins with the ruine of their idols, as the next.

Bel Bel, and Nebo, were idols of much note among the Babylonians; and Bel feems to have been their chiefest and choicest god, See ler, 50.2.8 51.44. The name, divers Witers of Special note, fippole to be the fame with Bad, conceived in a different dialect. And that this title, figuitying, Land, was formetime given to the true God, as the Lord of beaven and earth, Marth, 11.25. in like manner, as the Phenicians called their god, Bad famen, that is, the Lord of heaven, as out of Sanchuniathon, and Philo, his translater, Eufebius relateth in his Gospel-preparative : but that after ward, God refused to be flyled, because the name had been so common-ly given unto idols, Hos. 2.16, and true it is, that the name of Baad, as it fignifieth a Lord, doth, in regard of Gods absolute Soveraignty; best agree unto God, but in that regard of cons account coveraintly, best agree unto God, but in that regard, he is in Scripture rather termed Adonai. Whereas that of Bad, both in the term it felf, termed Adonat. Whereas that of East, both in the term it lell, there parallel with lift, that fignifieth an husband, as also, in the ule of the word from whence it cometh, is attributed to God, not fo much in regard of that his general dominion, which he hath of to much in regard of that his general domnior, which he had no eightness, all that are is these digitally here to the text too much; as, also, some other do, whom I therefore the text too much; as, also, some other do, whom I therefore the text too much; as, also, some other do, whom I therefore the text too much; as, also, some other do, whom I therefore the text too much; as, as he hash contrasted her to lead to the text too much; as, he hash contrasted her to lead to the text too much; and the final to the foundation of the text too much; and the final too much in regard of that his general domnior, which he had no regard to the final to the final too much in regard of that his general domnior, which he had no regard to the final to the final to the final to the final too the final to the final too t time allo given to the husband, Gen. 18.12.1 Pet.3.6. Howbeir, apparent it is, that this name of Band, f though whether taken up from the use of Gods people, uncertain, who are not read, to have called God, utually, by that name,) was very anciently given by the Moabites, Ammonites, Canaautics, Philinies, Sidonians, Phe-nicians, and other neighbouring Nations, as also by the kilolatrous Ifraclites themselves, treading in their steps, to such idols, as both the one and the other adored, Num. 22.41.1 King, 16.31,32, whence the mention of many Bath, Judg 3 5,7 & 10.6,10. and those oft-times diffinguilhed, either by the places where their Temples flood, faid, of blotring out, and doing away their first, cli.27, 9, 8, 33, 24, 84,3.5, 84,413. Howber, f. (lappofe it may be understood on the doing for preclain articles; as Bast-Cathub; 1 Nobis 14, 2, Bast-Odos 44,3.5, 84,413. Howber, f. (lappofe it may be understood of Nobis 14, 3, 8at-Zebub; 3 Ning, 1, 1, Bast-Moos, Johna 17, Pen, Numari, 3, Bast-Zebub; 3 Ning, 1, 1, Bast-Moos, Johna 17, lee on Chap. 15, 2, and the lectus af 1 names imposed as well 17, fee on Chap. 15, 2, and the lectus af 1 names imposed as well

Chap. xlvi. of their idols, Daniel 3: 1. they are a burden] Or, were; that it may agree with the forthe weary beaft 7 Tired with the carriage of them; a defect of the fubjectias ch. 28. 12. & 40. 29. and that taken collectively, a V.2. They floop, they bow down together] Either the Babylonian hefore.

v. 2. They moop, they wore norm together. I Extract the Dayson than themselves, that looked so big, and strouted it so before, do now hang the head, and go with dejected looks. See the like, ch. 3, 16. & 10.34,8 \$1.23.07,the images of their gods all alike, in the pillaging of their Temples, For the words are the fame, that were before used of them, v.1. and there is an elegant consonancy in the words, which our Englia cannot fo firly express, as if it were faid, they droop they floop, or the like,
they could not deliver the burden] That was carryed away upon

the beafts, ver. I. The Babylonians were not able to fave their idols, that should have faved them, chap. 44.17, nor could their idols fave themselves that ought to have faved others. See ver.7. The words may well, be rendred, the burden could not be delivered, either by others, or themselves: for the verb is indefinite. See the like, ch. 2. 19.8 45.24 Mal.1.4.

but them clues are gone into captivity] To wit, their idols, or gods themselves. See Jer. 48.7. Heb. and (23 ch. 29.13.) their foul went into eaptivity, as Pf. 105.18 bis foul went into iron ; and the word foul, is fometime metaphorically applyed, even to things not endued with any fensitive faculty, as ch. 10.18.

V. 3. Hearken unto me, O house of Jacob God, by the Prophet, turneth his speechto his people, minding them of his divine power manifested in his support of them, from their very first original; thereby to strengthen their faith, in the assurance of his deity, and in a constant expectation of deliverance from captivity; and with all, laying before them, the vanity of idols, and extream folly of i dolaters; partly, to diliwade them from the practice of any fuch fond fopperies; and partly, to arm them against the fear of them. See the like, ch. 41.8, 9.8 43.1, 10.8 44.1, 8, 21.

house of Jacob | Sec ch. 2.5.

and all the remains of the house of Israel That yet survive after the Chaldean Invasion, and Babylonian deportation, c. 12, 21, 22, & 11, 112

which are born by me from the belly , which are carried from the womb] Or, which have been born, and have been carried; because he Speaketh of the time paft: Which from your first original, have been Supported, and tenderly tended by me : A metaphor from Parents, or Nurses, that carry younglings, not yet able to go well, in rents, or Nuries, that carry younglings, not yet able to go weil, in their arms, or in their lap, chap, 63, 9. See Pfal, 9.1.1. Alb, f.1.3, and he ufeth both the terms of bearing and arrying, before used of their idols, v.1. as thereby purposely to difference the true God, from those idols, v.1. as thereby purposely to counterfeit gods, in that they needed bearing, & were born by thole that worthipped them, v.7. whereas the true God did himfelf support and bear those that adored him; and depended on him, Exod. 19.4. Deut. 32.11. ch.40.11, where by other resemblances, also, is the lane thing fet forth.

thing let form, by mc]A delect of the pronoun; as Job 16.8, 9. from the belly]See ch.44.2, 24, and fomewhat the like; even that from whence this feems borrowed, Pf. 22, 9-12.8, 71.6.

V.4. And even to your old age, I am he, and even to boary hairs will I carry you! I have made, and I willbear, even I will carry, and will deliver you! I ambe; or, I am the fam; as a Chron. 28.22.Pfal. 102. 27. See Mal. 3, 6. Jam, 1. 17. He promifeth the like tender affection toward them , constant care for them, and support of them, as he had formerly afforded them, and used about them, (therein surpassing the wonted practice of Parents and Nurses)even to the last, Gen. 28.15. John 1.5. Jer. 32.40. John 13.1. Heb. 13.5. See Pf. 48. 14.& 71.9.the pronoun, both politive, and policilive, is wanting; asch, 1,15. & to.t.

I have made, and I will bear A faithful Creator, I Pet. 4.19. Another difference between the true God, and the falle; he is the maker of those that worthip him, Pf. 100.3.ch. 44.2. where as, they are made by those that worthip them, verse, 6. chapter. 44.

I will deliver] The main scope of all, to ascertain them of deliverance out of their thraldome at Babylon, Chap. 43.14, and

V.5. To whom will ye liken ms, and make me equal, and compare me that me may be like? Or, To whom will ye make me like, or equal? or compare me, that we should be like? To wit, the one to the other. Heb, and we shall be like. The copulative, for the disjunctive; as cha. 45.9 and for the finitive; as chap. 43.12. See chap. 40.18, 25. and

V. 6. They lavish gold out of their bag, and weigh filver in the ba lance, and they hire a goldsmith, and he maketh it a god] Having laid before them his own approved power, he proceedeth to lay open the filly and forry condition of those idols, where on the Babylonians their enemies, relyed; and thefe to render the more, both deteftable,, and despicable to them, he mindeth them, both of the original of them, and their inability to help, either others, or themselves. See the like, Chap. 40. 19, 20. and 44. 12-19. Jeremiah 10.

3.5, 9. lawith gold The word here used, significate properly, to reafferor,

Spend riotoufly, more peculiarly, fleft, and dainty fare : whence the term zolel, for a glutton, or a gicat walker of fleth: as fobe, for a drunkard, or deep drinker of wine, joyned oft together, Deur. 21, 20. Prov. 23, 20, 21, and to walle it, what for verit be, as some matter of no worth: For that notion, also, the word include th, as appeareth, Jer. 15.19. Lam. 1.8, 11. where it is used. The meaning is, they spare no cost in making them idols, but spend wastfully, as if the fet light by their treasure, upon that that is, in truth, of no use or worth, save what the metal gives it. Of their lavish washfulness in this kind, fee in that vast colollus, Dan. 3.1.

bag Or, purfeifuch as they used to pur, keep, or carry money about them in, Prov. 1. 14. It is also used for such bags as they kept their weights in, Deut.25.13.Prov.16.11.Mic. 6.11.

weights in, Deut. 5, 13, Pov. 16, 11, Mic. 6, 11.
weiß fliver? As in payments they uled to do, Jer. 32, 9, 10. The
whole text may thus be rendered, (becaule the verbs are indefinite,
as thole, alloyer, 7, Joseful is livilfuel, or, wulfful y year, and, filter is
weighed. Gold, whereof to make the ido), and filter, wherewish
to pay the work-man, or either, to make an idol of it, chapter 30.22.

in the balance]Or, by the beam, or, at the beam. Heb. reed, or cane whereof it was oft made : the beam, put for the balance, a principal part of it, for the whole. And thence it may be the Hebrew word. to buy, Chap. 43.24. because they used to buy and sell by it. Of their feverall forts of beams, and scales, or balances. See on chapter

they hire a gold finith] Heb. Founder, or Finer, ch. 40.19, 20. and

and he maketh it a god] Or, to make it a god, as verse 5. or, to make a god of it, of that filver, or that gold, that they deliver him to mage a goa of 11, or that inver, or that goa, that they deliver him to work upon, Chap. 3, 20, or, as before, a gold/mith shired, that my mike it at god, as than, 44, 14. As if the workman were able to make a god of that, which was nothing lefs before, Jer. 10.3,9, and

they fall down, yea, they worship It, the idol fo made. See cha.44. 17.0r, which they may fall down to, and weifhip, a defect of the relative as Ch.42.1.& 44.2.

V.7. They bear him upon the shoulder Oc, he is born upon the shoulder, on mens shoulders; either unto the place where he is to sland, or

der, on mens floutders, either unto the place where he is to fland, or from thence fornetime, abroad to be feen. See on ver. 2. they carry bin, and fe thin in his place [10-7], and derivide, and fet. See th. 44.13. Thus have their gods need of help from them, as, they had heir being from them at nift, [67.10.3.5], and he flandath [10-7], there he flandath, [67.10.3.5], and he flandath [10-7], then he flandath, [67.10.3.5] and he flandath, [67.10.3.5], then he flandath, [67.10.3.5], then he flandath, [67.10.3.5], then he flandath, flandath, for to abide, or flangath [67.10.3.5]. Then he flandath is manned the same and the shadow of the flandath is the manned the same and the shadow of the flandath is the manned the same and the shadow of the flandath is the same than the same

from his place shall be not remove]Or, can he not slir, ch. 40.20. 41. Jer. 10. 5. the indicative, in a potential notion; as in those other

places, and fo in the next clause. yea, one shall ery unto him, yet can be not answer] Oc, yea, though one cry unto him, yet can he not answer, because he can neither hear, nor speak, Pfal, 125.6,7. Heb, yea, he shall cry, and he shall not answer, and for yet, as Neh, 5.18. Pf. 44.18. ch. 29.2. and the verb potential, as

nor fave him out of his trouble] Or, from his streights, because he

can neither do good, nor evil, he can neither help, nor hurt, cha. 41.
23,24. Jet. 10.5. Heb. be shall not save: so ch. 45.20.

V. 8. Remember this]ch. 44.21.

and flew your felv's men Not beafts, like those idolaters, cha.45. to.Jer. 10.14.or, not women like, timorous, for fear, to comply with them, or, to fland in aw of ought from their idols, Jer, 10, 1, 11. So 1

bring it again to mind, O yetranfgreffors]Heb. bring back to heart : That is, consider well of it, ye of my people, that have in this kind gone aftray: a defect of the particle it, as ch. 44.19. Yet some read the text, reduce to missione such as have transgressed, and the verb signitext, reasters my nome juen as nave eranges fleat, and the vero ingui-fieth, commonly, for relating reduce, Jet. 31.18. Lam., 51. Excl. 18.30. and the heart is likewife put, as ulually, for mit or mifdome, Prov. 6.32.8.7.7. Hol.7.11. Howbeit, this form of speech is most frequently used, in the former notion, Deuteronomy 4, 39, and 30, 1. So somewhat the like form, Chap. 41, 22. Hagg. 1.5,7, and 2.

V.9. Remember the former things of old]ch. 42.9. 48.3, what things I have in former ages, from time to time, done among you, whereby have evinced my power, and my deity, v. 3. Pfal. 77. 11, 12.ch. 40.21,

12. & 43.16,17. & 44.7,8.

for I am God, and there is noncelfe Or, that I am God, and none elfe whereby it so appeareth, cha.45. 5,6,21,22.

I am God] Or, that, I am God, that supplyed from the former

branch, as ch.45.6.

and there is none like me] Or, as some, nothing like me. See ver. 5. Acts 17.29. But here, rather, the fotmer, as ch. 43.7. because of that which followeth, ver. 10 that can both fore-tell, and effect things, as I have done, and fill do.

V.10. Declaring the end from the beginning, and from ancient times, the things that are not yet done | Foretelling the iffue of things , long before they come to be executed, and the proceedings or pallages of them, in a continued course and progress, from the first to panages of them, in a community which though, as yet, they are not in being, yet shall furely in their due time, be effected, that which

Chap.xlvi. on perfons, as onplaces, from those their Idols, as Ethbaal, the King of 30. See Josephs antiquities, 1, 10. c. 11. and so might this Belus, or that Baal and Bel, are written with the fell-fame letters, 712, the one; and 712 the other : Which if it be true, then the 73 here mentioned, wanting the middle-letter, feems not the fame with Baat, in the Chaldee dialect. Other of them fay, that the middle letter in Bel, is caft away, after the manner of the Chaldee dialect: but albeit, of the manner of the Chaldean, or Babilonian pronunciation, in some other words, some examples are produced, and in Greek and in Latine, it be a common course, to clip off, or cut out that letter, because they want ene whereby fitly to express it, as in other words Oxias, Mar. 1. 9. Esaias, Rom. 10. 20. Pharas, Rom. 9. 17. and the like; fo in this: yet neither is there any the like necessity of fo doing, in the Chaldee dialect; which is fo far from ordinary cafliering of it, that it changeth other Hebrew ones, oft, into it. Neither do I meet with any inflance, given out of any monument of that language, of Baal, thus contracted; the contary rather doth appear, by those portions of Scripure, penned in the Syriack, (which we commonly call the Chaldee,) Ezr. 4. 8,9,17, where the word "Yu" without any such contradiction, is found. Nor do I find, either in the Targum, or Chaldee Paraphrafe, as it is commonly called,) of the Old Testament, or in the Syrian version of the New, either the name of Baal, in any place, without that letter or the name of Bel, with it. It feems to me, therefore, not improbable, that Bel and Banl, are two feveral names, though by Greek and Latine writers, commonly confounded: and that Bel was a proper name, in ancient tunes not unufual ; as Bela, Gen. 36. 32.& 46.11, and other the like, & that of that name, fome emminent perfons, in divers places had after their deceafe, been deified. Whence it came to pass, that as there were divers Herculeffes, in several countries and those of several ages, and several breeds; See Tully of the deity, lib 3. and Herodote, I b. z. fo were there likewife, fundry Bels, or Beluffes, the Egyptian, the Tyrian, the Affyrian, and many more, whose pedigrees are related in Apollodorus, lib. 1. Diodore, lib 1. Eusebius his preparative, lib. 1. & 9. from Phylo Byblius, his ver from of Sancuninthon, & others: yea, therefore, many the more, becaule B I, and Baal, are both by Greek and Latine Writers, as i not denyed, fo commonly confounded. Again, that which hath been fuggested concerning this Bel, or, Belus, as being fomtime a great Potentate, and after his decease delited, may receive further trength from hence : in that as the Tyrian Belus, is acknowledged to have been no other, then an ancient King of that Country, whose cup therefore, the Poet faith, Dido drank in, to Ancas. Ancid l. 1. to is the like also averred, of the Babylonian Belus; whom Nebu-chadnezzer, therefore, called his Progenitor, in that speech of his uttered in a fit of rapture, from Megasthiones reported by Abydenus, in his Affyrian Hillory, and by Eulebius recorded out of him, in his Gospel preparative, 1, 9. wherein he foretelleth his Babylonians, of an evil that should befal them, which faith he, neither Belus my Progenitor, nor Queen Beltis, are able to induce the Fates to avert. Thus he, whereby it appeareth, that this Belus had been a King, one of his Anceftors; and Beltis, in times paft, a Queen. This Bel, there-fore, whom the Prophet here mentioneth, is nor unlikely to be that Belus, unto whom ancient Writers attribute the building of Babylon; though about that, there be no good agreement among Babyton; though about that, there be no good agreement among them. But in regard thereof, forme conclude Bel, or Bellw, to be Nimrod, fo called, at fift, Lay they, for his tebellion against his Superious, or his Peeres; afterward, Baal, or Lard, when he was fetted in his Empire, and that the Chaldeans kept the latter name of him, in their Records, suppressing the former, as containing matter of reproach. Yet seem not these things altogether so elect, as is conceived. For however it be certain, that Nimrod, at fust built

Babylon, Gen. 10. 10, 11. and it be very probable, that this Bel, whom

the Babylonians thus adored was fome fuch great one, as Nimrod,

in his lite-time; yet it is well knowne, that the name of the first in his life-time; yet it is west knowne; that the name or the first founder of a City, is in continuance of time, of clost, and devolved from those that in faceceding ages repaired it's unites, or railed it to mope flostifility gand glorious condition. So it is fail of a later Pharno, after Josephs death; that by the Educards he built Ramifel. Esod.1:1, though it appears, that the Educards he built Ramifel. Esod.1:1, though it appears, that is fail to a later Pharno, after College and Philosophic Ramifel (1), and Hills fail to laxe the milk Philosophic later cedified, a King, 6:3, a and of Ba by home fell in the philosophic later cedified.

lon it felf , Nebuchadnezzar faith , that he built it, that is, did fo

Sidon, Jezebels father, 1 K. 16, 31. Baal-hanan Ge. 36, 38. the fame, in | Bel, have done many ages after Nimrods dajes; as of Seminamie a manner, with Hanniball rever fed; & Hurombal the Prieft, of whom, also the like is related, to whom many Authors therefore ascribe a manner, with Hamilball reverlea certifermount merken, of whom, a the old men is related, to whom many namious interrela along out of Pophylic Eufoburs, in the place before mentioned, the the building of Babyon, as Ceefing, Diodoc, 1.5. Strabo, 14.5 and fame, it may be with Proub-bead, Jod 2 Ja. as Ambelgan, for Abby.

White and Ambula for Abbyla, or a forme, with Historibal, That forme was babut it, nor odd with Abyden, or a forme, with Historibal, That forme was babut it. on odd with Abyden, or a forme, with Historibal, The forme was babut it. on odd with Abyden, or a forme, with Historibal, The forme was babut it. on odd with Abyden, or a forme, with Historibal, The forme was babut it. on odd with Abyden, or a forme, with Historibal, The forme was before the former and th Baal therefore was a name common to many forged deities, is a thors, whose remains we have, say any more of Belus, in Eusebius thing undeniable, and from thence, divers learned men deem, that his preparative, 1. 9, but that he encompaffed Bulylon with a wall thing underhable, and from mente a first descend, being the Janie a men, the name Bri, her used, ald a first descend, being the Janie a men, the name of the state of the stat production, not a see would be read to be a seen to be a בלשבעל nor בעל Scripture conflantly fileth this idol,neither בל nor בל fimply; nor do we ever find, either this, or that name, in Scripture, ever given unto Nimrod. But whofoever he was that bate the name, or upon what ground forver the name was given him, certain it is, that this Bel was a principal god with the Babylonians: under which name, some tell us, that they adored the Sun. Howbeit, the ancienteft Authors, of whom we find fome few fragments, in relations of former Writers, as Abydenus, and Megasthenes, (of whom, one remaines are found here, and there, in Josephus his Autiqui-ties, and Eusebius his Preparative,) rell us of two counterfeit deities. king Bel, or Belts, and Queen Beltis, that feem to have been unto them, as Jupiter, and June, unto the Latines and Greeks: the former of them we find in the name of Beltsplipe. Dan, 1. the latter, in the name of Beltsplipe. Dan, 4. 8, not is that which they fay concerning this latter, contrary to what is there faid by the Babylonian Monarch, that Daniel was fo called according to the name of his God; for the name of God, with them, might well comprehend deityes, fuch as thofe were, of either fex, as well, as Geo's doth in Greek : nor is is in the one, any more, then a fillabical adjection; as os, or us, is in the other mor doth this Babylonian Beltu feem to be the fame with that Phenician Baaltis, whom they make the daughter of Celus, and lifter to Aftarte, or Venus, by the Greeks

termed Dione. See Phylo Byblienfis in Eusebins his Preparative Nebo | Another of their Idols, whose name is found in the appellations of many of their Kings and Nobles, mentioned as well penations of many of their Airgis and twodles, mentioned as well in Scripture, as in other Writings. Of this fore, are Nabonaffar, Nabushattifar, Nabusaradaa his chief Marthal, fer. 39.1,9, and many other. As the former feems to have been some Marshall man, or great Monarch; so this latter, to have been some famous false Prophet, from whom, after his death, desired, they expefted Oracles by his Priefts , for his name imports Prophecy : and as among both Greeks and Latines, though Jupiter were deemed their chief god: yet not he, but Apollo, was the god, whom they repaired most to, for answer by Oracle: fo it seemeth, that with the Babyilonians; albeit, Bel, were their Jupiter; yet Nebo was their Apollo: whose Oracle that may well be, which Stephen the Byzantine faith, was among the Chaldeans, in like request, as Apollo's at Delphos, was among the Greeks. How-foever, I am not ig.

norant that some learned understand him, of the Oracle of Belin: whereof Actian, in the life of Alexander, lib. 7.

beweith down! Or, is bowed down: not only failing those that expected help from them; but being pulled down, and carried away, either to be born about, as a conquest being made, as well of their gods, as of the people themselves, and their persons; or to make monuments of them, or money of the rich metals whereof they were made. See Chap. 10,10,11. Jer. 43.12,13.8 50. 2.
their idols were upon the bealts, and upon the cattel; year carrie

es, were heavy laden : they are a burden to the meary beaft] Or, their idols were for the bealls, and for the cattel. So the words are in the Hebrew; as if he had faid, they went to the bruit beaft, as fittest companions for them; on whose backs the Medes and Persians bestowed them, to carry them away with them, into their own country, among other their carriages, or they that had wont to be born about in procession, on mens shoulders, or in chariots, with much pomp and flate, are now packed up, and laid as luggage on the backs of beafts, without any respect, or regard, See Chapter 15. 7. Heb, beafis, and cattel, collectively; as Genefis 7. 21.

idals] The word in the first notion, fignificth pain and forrow. See on Chap, 10. 16 44.5. of eth in the third part and foreign See on Chap, 10. 16 44.5. of eth in the there, as hinting what they were; not to those only, that had adored them, but to the beaft also, that did now bear them. Though fome expound it of the heavy burthens, that they had formerly been to the beafts, that used either to bear them about, or to draw the chariots, wherein they had wont to be born; like that, Chap. 14.7,8, but the former feems the

your carriages] He turneth his speech, as some, to the Medes and Persians that carried them away with them; as relating how heavy their carriages would be, with the weight of them: As others, to their idols, as in way of derifion, telling them, that they were heavy gods indeed, heavy burthens both to man and beaft. See the like change of the perion, Chap. 45. 17.

beautific and enlarge it, that it might well feem a new city, Dan. 4. | heavy lader] With the weight of them, See v. 3 & of the malfinels

faying, my Counfel Shall Stand JPf. 33.11. Prov. 19,21, & 21.30, ch.

14.21,26.
and I will do all my pleafure [Pf. 115.3. & 136.5. Dan. 4.35. apply-edin particular, to Gods will and pleafure, accomplished by Cyrus, in the deflivetion of Babylon, the deliverance of his people, and fet-

ing them in their land again, 4.4.4.8.50 v.11,
V.11.calling a vaccions bird from the Eaff Cyris from Perfis, lying to the Eaft of Balylon, 4.4.1.3.5 who fhould come fwirtly, and felx upon Balylon, as an Eagle, or Vultur, upon his prey, Job 3. 26. By either of which also, Cyrus might be resembled, in regard of his hooked note like an Eagles, or Vultures beak, which was in him fo notable, that it brought men fo marked, into much repute among the Persians See the like similitude of an Eagle, Ezek. 17.3,10. Jer 48.40.& 49.22. Hol. 8.1. Hab. 1.8.

a ravenous bird]Heb. a fewl, but the word coming from a roor that figuines, properly, to flee, or fall foreiby (as a Greek word also fetcht from it) upon prey: Souled, 1 Sam. 14.33. and metaphorically to fall foul upon a man with bad language, 1 Sam. 25.14. it is more specially used for wild Fowl, and those of prey, See instances, on ch.

the man that executeth my counfel Hebathe man of my counfel, as ch. 42.13. yet not whom he taketh counfel of for ought; for, fuch God harh none chap 40, 14. But whom he intendeth to make use of, for the execution of his countels and purpotes, concerning the deftruction of Babylon, and the deliverance of his people, chap. 44. 28. Jer. 50

from a far country] For Perfia lay far off, both from Babylon, (Aflyria and fome other Provinces lying between them) and from Judah, See

yea, I have spoken it, I will also being it to pas, I have supposed it, I wil also do it.] Or, a- fire at I have spoken it, I will bring it to pas, as I have contrived it, I will also do it. See v. 15.ch, 14,21,26, a detect of

the pronoun it, asch. 44.13,15.

prepayed fileb. fromed, formed, or, moulded; not only as the potter doth the clay with his hands. con. 2.7.ch. 63.8, but as eather he, or any other workman, also, is wont to contribe, and conceive in his mind, the fashion of that work, which he intendeth to produce, for thereunto, also, it is oft applyed, Gen. 6.5. & 8.21. I Chron. 28.9. ch,

26.3.
V. 12. Hearken unto me ye flout hearted] Or, men of great stomacks, P(a) 76.5. He feemeth to fix a knather, to the enemy, that out of the pride of their heart, and height of their ftomack, thought to carry things, as they lifted themselves, contrary to Gods predictions and purpoles; (as chap. 10.12.) then to thole of Gods people, who, either out of imbecility. o. incredulity, made doubt of, or denied the truth of Gods promifes : the term doth not fo well fit

that are far from rightconfuesed That is, say some the transgressors among Gody people; who by their impeniency, and contumacy, made themselves altogether unworthy of the favour, by God, intended them, ver. 8. Chap. 43.22, 24. But I suppose it, rather, meant of their adversaries, who had dealt most unjustly and cruelly with his people, whatfoever they pretended, Chap. 47.6. Jer. 50. 7, 33. and

51.35.
V-13.1 bring neer my rightconfnesse Heb. make to approach, as chap. 41.21. myrighteoufnelle, that is, as fome, the righteoufnelle, which my people receive from me, for their julification, and acquital from their fins, Chap. 33. 24.8 43. 25.8 45.24,25. As others, my faithfulnefs, my fidelity, in keeping my word, in making good my promifes, chap. 1.27.8 41.2.8 45.8.8 51.5. which no might, malice, or unbelief, of any, shall hinder from taking effect, Rom. 3.3.2 Tim. 2.13.or, as I conceive, my right confinfle, which I shall shew, in executing judgment on the opprellors of my people, and righting the wrongs that by their adversaries have been done them, as if he had wrongs that by their adventures have been done them, as it he had fid, though ye have been fair from all justifice and equity, in those things that ye have done unto my people; yet I will deal justly with you, and caule my justice speedly to approach, and take hold on you ere-long, Plalm 146,799, chaps, 9.14–18, ler., \$1.35, 36.5ce on chap.

it shall not be far off Sec on ch. 13.22.860.22.

and my falvation (ball not tarry) The deliverance of my people, de-

pendingupon, and conjoyned with the deffruction of their foes. See ch.14.1 thefe two go together, as here, fo Pfal. 98.2.ch.56.1.& 59.

and I will place falvation in zion, for Ifrael, my glory] I will make Icrutalem a place of fafety, chap 26.1,2 & 33.20. Zach.2.5. for my people; by whose deliverance and restitution, I will gain to my selfe much glory. So Exod. 15.1,6,11.chap,60,21.& 63.14. & 66.18, or, as some read the words, and in I frael my magnificence; as ch. 4.2,5.& 24.23.8 60.7,19. but the change of the particle carryeth it rather

CHAP. XLVII.

Ome down, and fit in the duft; O Virgin daughter of Babylon] In this Chapter is profecuted the denunciation of Babylons defirmation, entred upon in the beginning of the

no other then my felf can do, chap, 41, 22, 23, & 42, 12, & 45, 5, 6. & Chapter before going, with a relation of the ruine and captivity of their idols; and after fome windings, and occasional digressions, now returned unto again. In this Chapter, is her dejected and defpicable condition, upon her over throw, together with the procur-ing causes, the suddenness and unavoidableness of it, very pithily and pregnantly described.

Come down] From thy throne, from thy former height and flate.

So Jer. 13.18.& 48.18.& 51.25. Lan. 1.14.

[it in the dust] Six on the ground, as one of low and mean condition having neither throne, nor feat, to fit on, Plal. 113.7. But that in the next branch; here rather, fit in dust and athes, after the manner of mourners, on special occasions of great and solemn mournings, much uled in those times, Job 28. & 42.6. Mar. 11.21. See ch. 52,2.]cr.13.v.18.

O virgin daughter of Babylon] Or , O virgin daughter Babylon: thou Babylon, say some, that hall hitherto been unsubdued, chap, 23, 12, but rather; that are like unto a beautiful young damsel, tender and delicate, in diet and deflings, gorgeous in artice, lumpuous in furniture, and priding thy feli in the goodliness of thy glorious estate, Jer. 46.11. See on ch. 1.8.8. 23.12.

fit on the ground | As before to Lam, 2.10. there is no throne] For thee to fit on, in flate: thy government is

gone; throne, for government, as Plal. 89. 14,29. & 121.5. fo of Tyce, ch. 23.10 there is no girdle; there is no power, or trade, left thee; thy might, or merchandize, is gone.

O daughter of the Chaldeans JO thou Babylon, the beauty and glory of the Chaldean State, ch. 13.19. So ver. 5.

for thou fhalt no more be called tender, and delicate] Heb. thou fhalt no more add, they shall call thee: or, that they shall call thee; a form of speech, in other languages unusual; but, in Hebrew, very common, fo I Sam. 2.3. ver. 5. chap. 23. 12. to be called, for, to be, fimply; or, to be accounted, fuch, as chap. 4.3.8 54.5.8 56. 7. thou shall no longer enjoy that delicacy and daintiness, that formerly thou didst. Seea description of such, and of such an alteration, Deut. 32.56,57. See, alfo.vcr.8.

V 2, Take the mill-flones, and grind meal] Prepare and fit thy felf for all fervice offices, of which, the turning of, or grinding at the mill, as accounted one of the meanefl, alligned commonly, as in many countries at this day, instead of beasts, unto the forciest fort of flaves and captives, Exod. 11.5. Judg. 16.21.10b 31.10 Lam5,13, and was ordinarily womens work, Exod. 11.5. Job 31.10.Mat. 24.41.

Luke 19. 35.
take the mill-flones | Betake thy felf to the mill, as we use to say, take thy bed; when our meaning is, betake thy felf to thy bed,
the mill-flones The word here wied, and so also, Exod. 11.5. Num.

11.8. and elfe where, is of a dull form; because the mill confisteth of two stones, the upper, and the lower: the former called, in Hebrew, receb, or, the rider, as in some places, with us, the runner, because it rideth, or runneth about, upon the lower, Deut. 24.6 the latter, in the writings of the Rabbines (for in Scripture it is not found) is called sheeeb, the bedsted, or the rester, because it stirreth not, but lyeth down, and refteth under the former. In the law forbidding the taking of the mill-stones to pledge, it might be deemed by our translation, where the word rachajim here ufed, ftandeth in the first place, and the word receb in the second, that the former should fignific the upper mill flone only; and the latter, the lower: but the former comprehendeth the whole mill, conthe intens of the Law-giver, being to inhibite any to take, for pledge, either the while mill, both stones, or the one of them only; yet, by name, expressing only the uppermost; because that lying loole, night the more readily be taken off, and carryed away upon any fuch occasion; whereas the other being ordinarily fixed, could not fo eafily be removed; and without it, the other would be altogether unufual. That of grinding, fome of the Jews Doctors, both here, and in other the places above-cited, writhe, and wrest, to an obscure sense not worthy to be related.

grind meal | That is, grind grain or corn, whereof to make meal, or by grinding of it, make meal; as in that proverbial speech running elegantly, in Picbrew, their bud shall make, or yield no meal, Hol.8. So, he beketh bread, for he baketh dough, therefore to make bread, chap. 44.19 there is a kind of prolepfis, or anticipation, in it, metal, whereof a graven image is after ward to be made; otherwise, the Founder no more melteth the one, then the Miller grindeth the o-

uncover thy locks That is, fay fome thave thy felf, as mourners the to do, Job 1, 20. See chap, 22. 12. or, as floating time the same wont to be used. See on chap, 3, 24. But that were rather to uncover the head, then the hair, or the locks, to make the head bare, by taking away of the hair : and the like exception may be taken against the exposition of those, that by the word here used, would have to be understood, certain rich or curious fillets, wherewith the hair is wont to be wound, and bound up, among great ones especially. The word rather fignifies the locks, or treffes, that the hair of fuch ufeth to be made up in, their fore-locks, especially, on either fide of their temples, as appears; by Cant. 4.1, 3.86.7. now those of note and state, Queens and Princes, especially, had goodly rich tires and diadems, which did not only cover and adorn their

Chap.xlvii. fouldgo bare-head, with her hair hanging down about her cars, as captives and drudges are wont to do. See Ezek, 21.16, Lam. 5.16, So

ch. 3.24.

make bare the leg, uncover the thigh, paffe over the rivers Truffe up
thy clothes about thee, not as those that are to travel, only, Exod.

12.11.1 King. 18.46. but higher then ordinary, as those that are to wade thorow deep waters, to passe thorow thick and thin, Pfa. 66, 12.8 69.1, 2, the leg, and the thigh, for, the legs, and thy thighs: a defed of the pronoun; as Chap, 37,4,23, and the nounce offed red chap, 20,2, the former whereof, I suppose, might better be rendred trap.20.2. The former wincoms a mapone, might better the foot, then legs as the plural is foot, for paths. Pfalm 77. 19. fermialn 18.15. the latter, fart, rather then the h, because it is expresly diffinguished from the light, Judges 15. 8. where it is rendred hip, as I conceive, not so firty: but if it be foraken here, it thould intimate a further degree of dilgrace. Of which, Chap. 3. 17, and 20. 4. but of that, the Prophet fpeaketh in the next verie: and the laft clause leadeth rather to the former sense, as spoken unto one that was to wade up to the knees. Some suppose an poken unto one that was to water up to the ances. Some uppose an allulion in it, to the river Euphrates; over whose fream the Babyloniaus thould palle captive into Media and Persa; which it may be, is somewhat too nice, and to me seems need-

V.3. Thy nakedueffe shall be uncovered, and thy sham shall be seen] Either thou thalt want wherewith to cover thole parts that wo manly modefly abhoreth to have feen, and to lye open to common view; or, thou fhalt, in fcorn and derifion, be fo difgracefully uled, as women prisoners, taken captive, oft times are, by those uncivil & pointed to, on the former verse, ler, 13, 21, 26, Ezek, 16, 37, & 23, 29, Nah. 3, 5.

I will take vengeance] To wit, on thee, to be supplyed from the latter clause; as ch 48.9 as if he had faid, it is not so much Cyrus, as God by him, that cometh to take vengeance upon thee, ch. 13.3-5, 9,11,17.& 14 22.lcr.50.9.15,21,25,28.& 51.6,11.14,24.25,44.for the wrongs done to his people, ver. 6. Jcr. 51.35,36. See chap. 34.8. and

and will not meet thee as a man But in full wrath, without any pity, or commiseration, such as men are wont to shew; sometime, unto the weaker fex. I will deal with thee, as thou hast dealt with mine, ver. 6.2 Chr. 36.17, ludg. 8.18-21. Jer. 50.15, lam. 2.13. or, in full power, as God, one of might unconceiveable. See Pf. 90.11.ch. 31.3. To this purpose, the Litine, and those that follow it, read the words, and man fhall not withfland m; but that fense the words will not admit. Again, some of the Jewith Doctors, as also of ours, treading in their fteps, encline much to the former notion, and render it, I will not admit any mans intercoffion for thre; for the word here used, say they, Egnifics, fometime, to intercede, fometime, to admit interceffion: and in the former fense, indeed, it seemeth taken, Gen. 23.8. Jer. 7.16 & 27.18 but for the latter sense, it is not so caste to find a place, that may fir it; they alledge, ch. 64.5. but that feems not fo clear to this

as a man] A defect of the note of fimilitude; as Chapter 40.6.8

41.15. V.4. As for our Redcemer, the Lord of hofts is his name, the holy One of tfruel Or, Saith our redcemer, (for As for, is not in the text, nor doth fo well fit here; and faith, or faying, is oft suppressed, but to be Supplyed, 28 1 Kin-20, 34. Pf. 27. 8. & 105. 15. c. 5. 9. & 26. 19. 45. 14. Na. 2.8) our redeemer (our refener out of dangers, difficulties, and diffreffes, G.n. 48.16 ch 43.14. Imbofe name is the Lard of hofts, (as ch. 48. 2,8 54.5 the positive for the relative; as chap. 33. 21 & 41 1.ver. 11.) the holy one of Ifract See ch. 1.4. Spoken in the person of Gods people acknowledging all this done, by God, for their deliverance, our of Godsfree favour and mercy unto them, Chap. 14.1.& 43. 14. &

45.4. V.5. Sit thou filent, and get thee into d. whnesse] Having broke off his speech to Babylon wherein he had begun to tell her what she must do, and what should betide her, to give her to understand, who it was that spoke it, and would enforce her to do it, ver. 3,4. he returns in this verse again to ber; enjoyning her further; for thanie, and confusion, to be mute, and to get into some dark corner out of fight. Sit filent, or Sit dumb, (for that is the very word in the Hebrew; as alfo, Lam. 3.23.) as one confounded, and not able to fpeak, Pf. 77.4.& 107.42. Mat. 22.12. and go into the dark (the abstract for the concrete; as lob 3.3.) as one ashamed of thy felf, and not enduring to be feen, in fuch forry condition, as thou thalt be in thortly, v.3 Lam. 1.9.

O daughter of the Chaldeans] Sec on v.t.

for thou [bals no more be called the Lady of Kingdoms] As the State of Indah, fometime, the Princes of Provinces, Lam. 1.1. and as Baby lon it felf alfo, the glory of Kingdoms, ch. 13.19. not only, as a most flately and glorious one among them, but as one that ruled over them, Jer. 27.7,8,9. Dan. 3.37,38.

V.6. I was wood with my people; I have polluted mine inheritance, and given them into thine hand; thou didst (here them no mercy, upon

heads but did bind in also, and keep up these their locks from fal- lons overthrow, before hinted, ver. 4 their extream crucky exercised upon Gods people; which howfoever, through the just judgment of God, it befel them for their fins, thap. 10.5,6. Ier. 1.15,16. yet it d.d no more excuse them, who intended nothing lefs, then the execution of Gods just defigns. Chapter 10.7. then Gods countel, and purpole, concerning the giving wor his Sons. for the fair vation of his Elect, did acquit any of thole from wicked hearts. and hands, that had ought to do, either as piocurets, or actors, in the putting of him to death, Acts 2,23. & 4,27,28. See on cha.45,

> I was wroth with my people ch. 57.17.8 64.9. Zach.1.15. of the term fee on ch. 34.2.

> I have polluted mine inheritance | Or, I polluted; that it may run in the fame tenour with the former; as in the original it doth. I dealt with my people, whom I had adopted, and taken unto my felfe, for a peculiar, Exod. 19.5. Deuteronomy 7.6. and was as deer to me, as to an heir his inheritance is wont to be, 1 King 21.3.ch. 19,25, as with some profane, or unclean thing, Chap. 43, 28. Lam.

and eiven them into thine hand] Or, gave them (as before) into thine hand, that is, into thy power: as verse 14. Jer. 12. 7. Lant.

thou didft [here them no mercy] Instead of pitying, and compassionating their mifery, thou didft exceedingly aggravate it, by thine extream, hard, and cruel usage of them, 2 Chr. 36.17.Pial. 69.26. Heb. thou didft fet them no bowels : howels , for mercy, or tender mercy : as chap. 54.7. Dan. 9.9. Zach. 1. 16. So Luke 1. 78. Philip

upon the ancient] Who for age flould have been pitied, but with thee found no mercy: thou dealeft unmercifully, with old and young alike, Deur. 28.50. Lam. 2.21. & 5.12, 13.

hall then very heavily lad the yoke Or, didft then, as in the former branch. Heb.mike thy yoke very heavy ; for the pronoun expressed in the Hebrew, thould not be omitted thy yoke, not that thou didft thy felf wear, or bear? as I King. 13.4 ler. 2.20 but that thou laidft upon, and didft compel them, to bear, and wear as Jer. 27.7, 10.2 metaphor taken from fuch yokes, as beafts are wonted to draw in See Jer.

28.48. Lam, 1.14.

V.7. And thou field | Thoughtest with thy self; as Pi. 10.11. & 94.7.
(h. 10.10. Sec also, yet. 8.

I shall be a Lady for ever Another cause of her ruine, her infolent, a post we a Lamp per ever journer cause of the running another more man confident prelumption, magning her power and fettlement to be facth, as the never thould, nor could, by any means, be pulled down, or diffuounted, from the top, or height of her fate, be P/L to.6. Rev. 18-7. See the like prefumption of Edom, Obad. 13. of Ammon, Jer. 49.6. of Gods own people, Jer. 21.13. yea, some tang of it, in one after Gods own heart, Pl. 33.6.

atter Gods own neart, P1,30,6,
So that thou didft not lay thefe things to thine heart] Heb. hitherts,
or, as yet, thou haft not fet thefe things upon thine heartas chap. 57.1.
thou little thoughteft of any fuch matter, as is now befallen thee. See on ch 46.8.

nor didit remember the latter and of it] Heb nor haft remembred her latter end; as Lam. 1.9 that is, thy latter end, as Job 18.4.a permutation of persons, or passage from person to person, the like whereunte; fee ch. 1. 29.8 31.7.8 34.16. Jer. 17.1. Thou little thoughteft what would be the illue of these things, or what would, at length, befal thee, Deut. 32.29. the clause, likewise, of the ruine of Gods own

people, Lam. 1.9. V.8. Therefore hear now thu, thou that art given to pleafures, that dwellest carelesty Heb. and now bear this and for therefore, the copulative, for the illative: as chapter 42. 25. or, But now bear this: the copulative, for the adversative; as chap. 40.31. thou delicate, or delitious one: it comes from that toot, from which the land, or garden of Eden, had its name, Gen. 2.15. See ver. 1. that dwellest carelesty, or fittest securely, or considertly, Judg, 18.7. Jeremiah 49.31.

that fayest in thine heart See v.7.

tant jayer in come effection. The like lee of Nineveh, Zeph.a.15.
An infolent & arrogant expecition, of proud and prefumptuous perfons imitating what God is wont to fay of himfelt, Chap. 41.4. & 43.10,11,12,13.& 44:6.& 45.5,6,22. Some fi pplyit; I am a Lady, (the peculiar one, ver. 5,7. and there is none (no Lady worth speaking of)besides me, as ver, 10. But the words here next following, carry it rather to the former, as spoken, rather of her unmoveable subiftence, then of her marchles magnificence. See verle 7: Howbeit, a learned late Critick, controlleth this generally received vertion; and would have it rendred, either by way of affertion, I am; and I only (as Deut, 15.4. Num. 22.35.2 Sam. 12. 14.) hereafter or, by by way of interrogation, I am, and is there any more befides me? And this his rejection of the received reddition to firengthen, he observeth, that another form of speech is used in the like, concerning God, chap. 45.6. But that very place, if the manner of the Hebrew language be well observed, will help to justifie the received verifon here; for it is a thing very usual in Hebrew, to fwallow up the preposition intervenient between the verb or the noun, and the pronoun affixed to either, which yet must of necessity be restored, or supplied, to make the sense entire. Hereof, lee initances, not a few, on Chap 28.15. & 48.10. & 49.24. & and grown this had those hand; those and the pole from no mercy, upon the ancient half those very heavily laid the pole one cause of Baby | 85.5, the particle besides then, expressed there, being (as of necessity the particle besides then, expressed there, being (as of necessity the particle besides then, expressed there, being (as of necessity the particle besides then, expressed there).

is must to make the sense entire,) supplied here; the version there | Thy wildows and thy knowledg it hath provered thee Or, hath made ble to that parallel place, and agreeable to many other the like con-

I shall not fit as a widow, neither shall I know the loffe of Children Thou thoughteft it impoffible, ever to be deprived of thy King and hingdone, whereauto thou feenelt to be weded, as to an husband, by dome and knowledge, falfy to termed, 1 Timothy 6, 20, puffith ng. an indiffoluble band, or, of thy people, that are as thy children, or, as fome, thy posterity, thine iffue, that should succeed constantly, in thy Kingdom, See Rev, 18.7.

fit as a widow 1 Heb. fit a widow: as Gen. 38. II. or, fit as a widow the hore of limilitude supplyed: as Lam. 1. 1. which here wanteth, as verse 3. I shall not sit desolate, as widows use to

know] Experimentally: fuftain, or fuffer, as Gen. 2.9. Eccl. 8.5.2 Cor.5,21.

V.9. But these two things shall come unto thee, in a moment, in one day, the bolic of children, and widor-hood] it shall beful thee clean contrary to thine expectation, or prefumption rather, in both, and in both at once, yea, both shall betide thee, suddenly, and in as much both at once, yea, both that bettiet tice, inductiny, and in as much extremity as may be, the lofs both of Soveraignty, and of fubjects together; or, of posterity, to lway the Cepter of thy State successively, the line of Nebuchadne zzar being with Baltasar cut off, Dan. 5, 30, 31.Sec the like ch. \$1.19.

Eut] Or, Yet. Heb. And. So Chap. 40. 31. and 42. 20, 25.

in a moment] Or, suddenly. When it is least thought on, or looked for, Job 21. 13. and 34. 20. Pfalm 73. 19. ver.It.

in one day] At one time together; not fo precifely: as 1 Sam. 3.34 but as Rev. 18.8.

they shall come upon thee, in their perfection | They shall come full, or fully upon thee. Heb. according to their entirenes, or, perfection, thy calamities, in either kind, shall be exceeding great. See the next

for the multitude of thy forceries, and for the great abundance of thine enchantments] For, or with, thy manifold witch-crafts, for thy mighty enchantments, thall they come upon thee exceedingly; for the last word is an advert, and fignifies, very much, very greatly, abundantly. exceedingly and is used commonly, to express the suparlative degree, which the Hebrews want, Gen. 1.31. Exod. 1.7. Pfal. 119.4. and there 11. Prov. 15.15. ch. 43.2. And fo our ancient verfions had it, they fhall mightily fall upon thee.

for] As the particle is used, Gen. 18.28. Jer. 18.18. and then are her forceries, or witchcrafts, and enchantments, here mentioned, as one procuring cause, also, of her downsal, or, with, that is, together with; as 1 Sam 1.24. Jer. (1.19. Hof. 5.6 and then the meaning is, that all her magical flights, and cunning fetches, should stand her in no flead, but thould all fail and fall together, with her, and her flate

forecries Or, witcherafts; (for thence the word for a witch, Exod, 22.17.) whereby is underflood, as well her politick devices, wherewith the circumvented, and deluded, and to either won to her, or kept with her, great Princes and Potent people : as if they had been bewitched and enchanted by her; but her magical arts, and practifes alfo, wherein that State abounded \$.12,13. therein treading, and tracking the fleps of Nineveh, by whole ruine the rofe, called, a Mifirefi of witcherafts, Nah. 3.4. as also the spiritual Babylon that sucecceded the fecular, did herein alfo, not come fort of either. See

Rev. 17.2,3.& 18.23.
the great abundance of thine enchantments Heb. the might or power of thine enchantments; for fo the word fignifies, and is fo rendred, ch. 40.29 Nah. 9.2 derived from a word, that fignifieth a bone, and is used, also, for firength; because the bones are the strength of the body, Job 21.23 It is true, that the verb is used, as well for to abound dy, Job 21.23 It is true, that the verb is used, as well for to abound on to be many, as to be floor g or mighty. Plalm 40.5, 12.chap, 31.1. and the adjective from it, descending likewise, Chap. 60.22. but the substantive here used, for mighty arther then for multitude, as in the places pointed to, where alone it is found; fo that not only the variety and numerofity of her flights and policies, but the powerfulnelle and prevalency of them, is here also intimated : neither whereof, yet, should be able to secure her against God : For there is no power, or policy: no might, or flight of any, that can prevail against him, Proverbs 21. 30. Chapter 28, 15, 17, 18,

Ver. 10. For thou hast trusted in thy wickednesse or, Be-cause (Heb. And, as Chapter 64. 5.) thou hast trusted, in thy wicked courses, thy wiles and flights before-mentioned : or, thy means and might thereby acquired, Pfalm 52. 7. Chapter

thou hast faid, None feeth me 7 Thou hast deemed thy felfe even out of Gods eye-fight, and thy defigns and projects fo cumningly contrived, foclosely and covertly carried, that they could not pollibly be descryed, or discovered by any, Pial, 64.5. & 94. 3. Chapter

is none, I, that is, but I, or beliede me, will be warrantable, because suite to thee to turn away; or, hath twent thee aside, Chap. 57.19. Thou didd imagine, but vainly, as by experience it will appear, that thy flight and skill would fecure thee: and thy trufting thereunto, made thee transgreate the more freely: that which Solomon, there-1 Cor. 8. 1.

and thou haft faid in thy heart, I am, and none elfe besides me] See

V.11. Therefore shall evil come upon thee, and thou shalt not know from whence it ariseth] Heb. thou shalt not know the morning thereof: or the rifing of it; that is, the morning, or rifing, whereof thou that not brow: as ver.4.morning, for rifing: as evening, for, funfeting; oppofed to fun-rifing, Chap. 45. 6. Thou thalt not know, either from what region it shall are: 3, or, on what day it shall come alluding to the rising of the Sun, whole approach produceth morning; and withal giving a privy napto the partice and profession of their wizzards, by that State fo much relyed upon, who by the course of the Stars, and the rifing and fetting of them, undertook to prefage, and foretel. what would every day fall out; and by whose help, they made account that they might eafily forefee, and prevents, confequently, any ovil, that was on foot, or intended against them, ver. 12.13. It may have reference also to Cyrus his fudden surprizal of them, ere they were aware of him. The Babylonians little dreamed, when they arole at Court, from their up litting at their revels, that their city was surprized; and the tidings of the unexpected surprisal of it, was even then posting apace to them. See Jeremiah

and mifchief shall be fall thee, and thou shalt not be able to put it off]
Or, which thou shalt not be able to avoid, or to avert: as chap. 37.27, Heb. to explate, cha. 18, 18, a metaphor from fuch explations, as being duly performed, did tree the party fo explated from penalty. Num. 16.46-, 8, thou thalt neither be able to forefee it, nor to free thy felt from it, Jer. 50.24.

and defolution finall come upon thee fuddenly, which thou fhalt not hnow] Or, which thou doll not know as Prov. 27. 1. a defect of the relative, as ch. 44. 2. , or, when thou thale not know it, what time thou thinkeft not of it as Mat. 24. 39.50, the adverb of time supplyed: as

ch.17.6.8 26.10.8 41.17.
V.12. Stand now with thinc enchantments, and with the multitude which the Hebrew want, (sen. 1.3), Exod. 1.7, Plan. 1.19.4. and there is a panic at the word next before it, which theweth, that it had reference to fomewhat elle before that, and to no noun fubfinative, which it will not fitly accord with, but fome verb, which out of former branch, therefore is to be fupplyed; as Gen. 1.16, 30.2 Clar. 10. I indemnity, and deliverance by them. Some both here, and v. 9. would have read instead of euchantments, and witcheres, enchanters, and witches: but thefe terms in Scripture are no where fo used: two other words of the fame flock with thefe, are used for either, Pfalin 58.5. Jer. 27 9 Howbeit, there may in this place, be an Ellipsis, or want of the subject; as in divers places, the like is found: enchantments. for men, or mafters, of enchantments : and witcheries, for men, or women, mafters, or mistresses, of mitcheries, that is, professors, or practises, of such hellish arts, enchanters, or charmers, mizzards, or mitches: as Nineveh is called, a mistresse of mitcheries, that is, a great practitioner in such a majority of wateriers, and is, a great practitioner in such kind of abominations, Nah. 3.4. so is the harvell, put for the harvell man, ch. 17. 5. See more there if we take it for the arts, or practises themselves, the text would be rendred , fland up now with them : as armed , and furnished with them : as 2 Kings 11.11. Sec ver. 13. if for the profellors, and practifers of them, it would be rendred, stand now among them; as confulring with them, or feeking and advice from them.

> wherein thou hast laboured from thy youth] Or, with whom, as ver. 15. having reference, either to the practifes themselves, or to the practifers of them. Their kinds of arts, the Chaldeans were anciently so much addicted unto, that the professors of them, were, among other nations. known, and called commonly, by the name of Chaldeans. deans. See Diodore 1.3.c. 8. and Tully of divination, 1.2. and their Magitlans were highly effected with them, and great men in the State.See Dan, 2.2. & 4.6,7. & 5.7.8.

from thy youth From thy first beginning to rife, and grow up into State. See the like, Jer. 22.21.

a state see the like jer. 22.21.

if fo be thou shalt be able to profit, if fo be thou mayst prevail.]

Try whether the one, or the other, be able to do thee any good, or to stand thee in any stead, good all thee in ought, or to prevail ought for thee, against the evil that is coming upon thee So ch. 30.5, 6. & 45.20, Lam. 4.17. See the like ironies, Jer. 22.20. & 46.11.

V.13. Thou art wearied in the multitude of thy counfels] Thou dost but tire out thy felf in vain, in fludying how to fave thy felf, one while by one courfe, another while by another. So ch. 16.12. Jer. 2.

36,17.8.4.14.
It show the africologies, the flar-gazers, the monthly proznofficators fland up, and favethee, from those things that shall come upon the Caffor all thy wizzards to flandup for thea, and to improve their skill, and power, to the utmost, in thy behalf, So chap. 41. 1.& 43.9-Baltafar called for them all; but none of them all knew what to advife him, or how to fave him, Dan. 5.7,8.

aftrologers] Heb. viewers of the heavers : not fuch , as view fo as

Chap, xlvii. David did, Pf. 8.3 and as Gods people and others, are willed to do, 1 ch.40.16 to confider, and contemplate the incomparable glory, wildom, power, and providence of God, diffcovered, and brightly filming forth in them, Plal.8.1.8 19.1-4.8 104.1-4, Rom. 1.21. but that torum turem, Franchice 1912-1916 1094-194, from 1121, our that gaze on them, to read the fates, and forumes(as they term them) of men, and flates, perfons, and people in tumen; and to forcted thence, what good, or evil, shall betide them; building upon fath fond, groundless, superfictious, and ridiculous principles, as by the Devils luggeftion, (fitch are the good Angels that their feducers and deluders of people tell us of, if they have them from any that pretend fo to be,) or from the flashy fancies of their own addle brains, that they have framed and forged to themselves, Jer. 10, 1, and the Hebiew Doctors, therefore, affirm the term here used, to come from an Arabick word, that fignificth to decide, and to denote luch, as take upon them, to decide, and determine things of future contingency upon mem, to accean; and accentance unings on mante consequency, that there is a consequence of the conseque found, to read instead of it, the word used estewhere, for an enchanter, or thanner, Deut, 18,11,1941,53.5. of the fame flock with that, ver. 9,12. but taken in another lenfe; so as it is no where, save in a feminine form, found used in Scripture, as it lignifieth a confociafuch as confoctate, or conjuga the flars, (that oble we the conjunctions of them, for the drawing of dooms and predictions from them) by contemplating of the beaventfuch an invertion of terms, fome allowould have, Pl. 35.7. But these seems to be somewhat overbold with the text

flar-gazers] Heb. those that gaze upon the flars. Another term given to the fame persons, to those of the same professi on, among whom there were those as Tully reported, that vaunted of skill, gathered from the observation of the courses and conjunctions of the flars, for above, or about, as fome, fourty, yea, as some, seventy thousand of yeers; so many thousands, before there were either stars to be observed, or men to obferve them, the world having not, as yet, feen neer fix thousand

monethly prognossicators] Heb. that give notice, instruct, or make to know things concerning the moneths; the word properly lignifics the new moon, Pla. 81.3. Ezek. 46.3. but is used commonly for the moneth, because the new moon, among the Jews, began the moneth. Those that take upon them, to tell beforehand, the occurents of each moneth, as our Prognosticators also do.

fland up, and fave thee Heb. fland up, and fave thee; for the copulative is in the text or fland up to fave thee: as that particle is also oft

liftines idols, & Samuel 5.21.and the Jewith falle Prophets, leremi.

they [hall not deliver themselves from the power of the flame] Heb, they point not detired themselves point to proper of the fame 1 feet, their fouts (as ch. 4.1.20. Ezek. 1.1.14, from the hand (as Ph. 2.1.20, R49) is 1,5 for the fame, that is, of the firetas Luk, 1.6.14. they thall not be able to fave themselves much lefs to fave others, v. 13,15. ch. 4.6.2. Pf.

146.3,4. there thall not be a coal to warm at, nor fire to fit before it] They fiell utterly periffs, and nothing of them remain, that may yeeld the leaft help, or hope, that may afford the leaft contour; a metaphorateleaft help, or hope, that may afford the leaft contour; a metaphorateleaft from wood, or fewel, fo burnt and confuned to affect, that not fo much as any coal, cinder, or ember, is left, that may be of any ufe, afford any heat, or help, to kindle a new fire again. See the any une, amord any neat, or neip, to send a new me again, see the like in another notion, Ch.30, 4 or, as some tender it, thall not be a contain man with, or fire to fit before it that is, any they, the fire which the Medes and Perfans thall kindle at stabyton, among the which the orders and retrians that wantle at the series, among the Chaldeans, half not be find a fire; so men are wont to fit by for warmth in winter, Jer. 36.51, but such a walking and confuning fire, as thall destroy and devoter all before it, Pi. 3.9.3, 8.7/3.3ch.3. 18.8. 10.16.8. 14.6.8. 16.11 [cr. 51.25,31]. But the former fende feems the founder, both for what went before, and for what tolloweth after.v.15. However, the negative is to be happlyed from the for-mer branch; or the disjunctive inflead of it to be inferted; as Pf 9.18

Sec on ch. 28,28. V. 15. Thus finall they be unto thee, with whom thou haff laboured, V. 15. Thus fluil they be unto thee, with whom thom ball Leboured, because the methods from thy pointd] Or, Thus I, full thy mechanise to note thee, (that is, in like manner thall it be with thee, as in recard of thy wire, and, 6 in regard of thy merchant? with whom thou half tired thy felf (as lee, 51, 58, from thy youth. For there feems to be arrajection in the words or the exe. The like, whereunto, is found Rey 13, 8 compared with ch. 17 8, there as this, with ver. 13, becausities of balls or the feed of the state of the feed of the state will be the chain to the state of the sta here:either of these readings doth well fit those, who, by merchants, here understand her wiggards. Howbeit, if we regard the diffinetions in the Hebrew, the text would thus be read; Thus fhall it be with thee, in regard of those, with whomsthou half tired on the fell; (for there is the middle diffinction) that is of thy wize ards; and then tolloweth; thy merchants, or thy traders, those that have traded with thee (as thy campers, for those that camp again I thee, Pfal. 55.5.) from thy youth shall wander every one to his quarters; and this I take to be the genuine reading of the place.

thy merchants] All that had any trading with her, from foron mettions of the theorem is a training with the property of the theorem is a training with the property of the theorem is a training with the training with the training with the training and partly, allo, in regard of the convenient function/or trade, by reason of the great rivers, upon which, and neer unto which, the was leared-fee the lake of the myfited Bab/lon.

from thy youth] Since thou begannell to rife to a more absolute empire, by the declination of the Alfyrian Monarchy, the trade of Nineveh, that fell with it, being then transferred, and devolved unto thee.See v. 12.

they shall wander every one to his own quarter:] Heb. passage. They shall flee away as fast as they can, each one to his own home, to his own country, when they see how it goeth, or is like to go with thee. Or, they shall see each one any way, that they can fhift, as thou canft, for thy felt. See the like of her Souldiery Jer.

none [hall fave thee] Neither they merchants; for they shall forfake thee:nor thy wizzards; for they shall perish together with thee; verfe 14.

CHAP, XLVIII.

Verse 1. [1] Ear yethic] This Chapter is, also, much of the same both subject and frame, with divers of the former; especially the 43, and 44. For in it, the Lord reproverh the disbedience, rebellioulnels, and obflenacy of his own people; layeth before them, his power, and his providence, whereof by many-vidences, they might be convinced, theweth, by what means they might have prevented many inféhiers that had be faillen them, and yet promifeth, having refined them by fuch afflictions as they had undergone, by Cyrus freely to fet them free, and restore them

Hear vethis, o bouse of Jacob Ch. 1 1.1. & 46.3. which are called by the name of Ifract | Which profess your selves to be Ifraclices, and bear that name, but do not answer your name, are not to in truth Rom. 2.17.8 9 6 They vaunted themtelves of If-rael, as of Abraham, Mat. 3.9 John 8.33. whereas, indeed, they neither refembled, nor imitated, either diael, or Abraham, Mat. 3.7.

John 8.37, 39,40. and are come points out of the maters of theats? I may are or the lineage, or off-fpring of Judah, detecteding and thining from him, as the same, or revelets, from a well head, or fpring, Deuter: 33.18.Pfalm 68.16.See the like metaphor, Prov. 5.15.18. And this is n higher degree of honour and disnity, that these men arrogated to themselves: for all the twelve Tribes were defeended of Jacob; but we, fay they are of the flock of Judah, the royall Tribe, Gen, 49.8, 10. which had retained the service and worthip of God with them, when the other fell a way to idolatry, 2 Chron 11,13-16, and 13.

which (ware by the name of the Lord, and make mention of the God Ifrael | That Iware by the true God, as profetting to ferve him, ch, 19 18.8 45.23. as every nation is wont to fwear by that god they ferve and worthip, Gen. 31, 53, when as yet they yeeld him no obdience, but abuse his name to evil purposes, Jer. 5, 2, Hof. 4, 15, Zeph. 1.5. and make mention of him, when they frear, Exod. 23.23. Joh. 23.17.or more generally have the name of God oft in their mouths as well out of oaths as in oaths as it they reverenced and regarded him, when, indeed, they do nothing lets, Chapter 29.13. Jerem.

but not in truth, nor in righteon [neffe] As an oath ought to be taken, and Gods name to be used. See Jeremiah 4. 2. and

V . Farther call themselves of the Holy city] As it is flyled, Mat. 4.5.8: 27.53. Heb. here, the city of holines, or rather, the city of the Sanctuary. For there is an article of special delignation before the noun governed and to ch. 52.1, which, indeed, was the main ground why it was called and accounted, by an eminency, the haly city, in regard of Gods Sanctuary there feated, and his name or worthip there fetled Deut, 12.11.2 Chron. 7.12, 16. of this city Jerufalem, tinere tetted, Lett., 12, 11.2. (110), 12, 12, 10.0; tints city Jerutalem, Ch. (2. 1. f. they profiled themsileves to be citizens, even tellow-citizens, with Gods holy ones, Eph. 1.9. Now as the text is here tead, it feems to render a further texton, of what they were formerly laid to profess, to wit, that they were of Jacobs Family, and Indalis illue; for they were of Ierufalem, the head city of Judah; which being yet a further matter of honour, and an higher d'gnity to be citizens of fo honourable and holy a city, might well nelp to confirm the former, because it was an adjection thereunto. But Some read the words rather, Though they call themfelves of that city; as having reference to the last words of the former verse, not in truth, nor in ghteonfuch: though, or albeit, they profess themselves to be such as shereafter mentioned; and the particle hereuled is very frequently thus taken , in a difference notion, which, not oblerved hath made fome places the more obfcure as that, Gen. 8, 21.8 48.14. Pfa. 25, 11. but fo clearly, Jo th. 17.18. Pi. 23.4.ch. 12. 1. See the like, Chapter

and flay themfelves upon the God of tfract] Make as it they truited,

and relyed upon God, Mic. 3, 11, Rom, 2 .17, Joh. 2. 23-25, and | Heb. 13.5. 6. 64. Acts 8. 13,23. a metaphor taken from feme flay, that a man leaneth upon for support, See Chap, 36.6.
the Lord of hosts is his name | Or, whose name is the Lord of hosts

as Chap, 47.4. Jev. 48. 15.

Ver. 3. I have declared the former things from the beginning, and they were forth out of my month, and I flowed them: I did them Indednity, and they came to paje. Or, the former things which I declared in tims pail, and which came out of my month, and which I flowered, I did fuddenly, they came to pass.] This is here mentioned, as oft before; partly, to affect Gods divine power and providence: partly, to tax them for not adhering fincerely and conflantly to him, not withstanding those evident proofs thereof exhibited unto them, and partly to fire neither the faith of the godly, partly in firm expediation of the future performance of those things that now he promifed, See Chap. 41,22.26. & 42.9. & 43.9-13 & 45. 21. & 46. 10. The relative is wanting in the two first branches: as chap 47,11. fupplyed by the politive in the third , as chap. 46.4. ver. 1.

former | Heb. firft : as chap. 46.9. from the beginning] Heb, from then; as chap, 44.7. verfe 5. Since the time that I fift took you to be my people, chap. 43.4.or, rather,

more generally, in times paft, chap. 46.9.
went out of my month] Either by way of prediction, Pfal. 89.34. by way of determination, Lam. 3.37,38. Chap. 45.23. See

[hewed] made to hear, Or, to be heard : Chap. 41,22. & 42,2,

Idid | Whatfoever I fore-told, or promifed, I failed not in due

time to effect, John 21 45 & 23.24 chap. 45 23.

fuddenly Ether when they were leaft expected and looked for. Chap. 30, 13.847.11. or at the very infrant of time prefixed, Exo. 12.41 · lo Mal. 3.1.

Ver. 4 Because I knew that thou art oblinase, and thy neck is an iron finere, and thy brow braft.] A reason why God was pleased to fore-tel things to his people, long before he did them; that they might not, when they were done, be afcribed to any other befide himfelf, by them: which he fore-knew that they would be too prone

Becauf: 1 knew] Heb. From my knowing; as ch. 31.4.8653.5. Pl. 12.5. where the particle is used in a causal notion See it in another, con cerning the fame subject, that is here infifted on, Deut. 9.24.

obstract J Heb. hard: 1:x0d 32.9.833,3,5, 834.9. Deut. 9.6.13 & 21. 27.

thy nick is an iron finew] Or, an iron finew is in thy neck : a defect of the preposition, as ch., 4, 13, 8,44, 12. Heb. a linew of ires as a soly of iren, Deut. 28, 48. and, aved of iren, Pfal. 2, 9, for, an iren yok , and, an iron rod : an iron finew, tor, a fliff, hard, tough one; as it is expounded in the places above mentioned

nific, Jung. 16, 21. Jer. 15, 12. Lam. 3 7. Heb bragen; as we fay, a brazen brow : or, a fleely, as the word is used, Lev. 26.19. Job. 6.12. well known) to such carriage of thy selfe, from thy beginning, and Ptal. 18.34 a bow of fieel : a brow of fleel, or, a fleely brow, for, Deut. 9.7,24. Chap. 63.10. a brow as hard, as if it were of brafs, or fleel, that is, exceeding from the momb[From the time that I brought the out of Egypt; hard. See the like phrases of rocky fices, Jer 5.3. and of flony, and, flinty hearts expectling an extremity of obstinacy, Eze. 36.16. Zach. 7. 2.

Ver. 5. 1 have own from the beginning declared it to thee; be-

idol, here used, see on Chap, 10.10.

and my graven mage, and my molten image bath commanded them] thus to come to pals, See before, Gove out of my mouth ver. 3.

and] Or, or, the copulative difjunctively; as Chap 44.10.845. 2. Some one, or other of mine idols.

Ver. 6. Thou haft heard : fee all this and will not ye declare it ?] Or, Confider all this, which then hall beard; (all that I have flewed thee, or made thee to hear, ver. 3 5.) a defect of the relative, as ver. 3. and will ye diffemble what ye have heatd from me fo long before and not acknowledge it your felves, and acquaint others with it, that ye may be witnedes in my behalf, of the truth thereof, unto them? Chap.43.10, & 44.8. See Chap.43.19, Some would read the words, and do not you your felves publiff it? that is, publikely acknowledge it, in the celebration of your folern rites and feafts, which you observe as memorials thereof, Pfal. 81. 1,2,3. Exod. 12. 25-27. Lev. 13, 16. Deu. 16. See the like of Christs death. 1. Cor. 11. an interregatine, as fome would have it, Mal. 1.10. But I suppose it no more so in the one place then in the other; and doubt much, whether so in any There might be some better colour for such a form, from our version, 2King, 1.3. if it were right; but the double

I have showed thee new things from this time, even hidden things, and then diaft not know them. Or, I flew thee (H.b. mekethe hear, as ver. 5. at prefem. Heb. from new, as chap. 59.21. as before, from then ver.3.5. (new things) as chap 43.19. and hidden, Hilb. kept clole, or reserved, Prov. 7.10. Jer. 33.3. which then knowest not, to wit, before, as v.7. the copulative with the pesitive, put for the relative, as thap 37.27. & 44.14. Some read the words, and there are things referred (to be revealed, and done hereafter) which then knowest not, but are as yet spots not of. But the former runs more in couldly: Yet suther to convince thee of thy wisful obtlingcy, I acquaint thee again, with other of my fecret counfels, which shall also in their due time be suffilled.

V.7. They are created now, and not from the beginning, even beforethe day, when thou heardeft them not, left thou fhould if fay Behold I knew them.] Or, They are brought to light now, (as things are, when created (and not in time pall, (not fornerly Heb. from then, as yer. 3.1. 8.) or before this day, (the copulative disjunctively as ver.5. and the prenoun wanting, as .cin.22.16,18,29 2 Chro.35,25) when then nadft not heard of them. heb, and thou bearaist not of them: as chap. 33.1. &43.12. left thou flou deft pretend that feme other way, or from some of thine idols, thou hadft been made acquainted with

them before, yet, shows, to here before, as vet, 6.8.

V. 8 Tea, thou beardiglinet, yea, thou haverell not; yea, from that time, that thine can wan not spring! O., come when (upplyed from verse 7. to carry on the tentence desending upon it,) thou hadft not beard, even, when thou knew fi and; even when thincear had not formerly (Heb. from then: as v. 7.) opened, that is, eper cd it leli, as ch. 45.8. Can. 7.12. or, been ofen, as ch. o. 11. to wn, to hear ought from any other concerning these things, that are now by me revealed to thee. The repetition of the particle, year, or even, doth much quicken the fentence and make it more emphatical as the like, chap.40. 24. Most Interpreters understand it of the spiritual opening of the inward car, Deur. 29.4. Chapter 50.5. as it God flould int mate

his free tayour unto them, in revealing these things, yea, and in making them good to them, even when they continued in their obstinacy, when they stopped their ears, and would not hear, Pial. 8.4,5. Chap. 28.12. Zach.7.12. But the former fenfe is the

for I knew that thou wouldest deal very trecherously] That thou wouldest be ascribing them, and the foreknowledge of them, either to thine Idols, and thy South-fayers, or to thy felt, ver. 5.7. Heb. revoildest dealing trecherously, deal treacherously as : chap. 24.16. or, Becaufe (as chap. 59,14.) I knew, that is, tore-knew knew before hand, as ver. 7.) that then wouldelt deale very treaheroufly.

and was called a transgreffer from the womb | Heb a transgreffer,

or, a revolter, (as, chap 53.12.) was called uppon thee; as chap. 62.2. for, to be, or, to be accounted and commonly known to be: as chap. thy brown but 310, as tome, fifted: as the word is supposed to fig. 18.12. &603. I might well deem, that in suture time, thou nife. 1002.16.21. Icr. 14.12. Lam 3.7. Heb brazen; as we say, a wouldest so demean thy self; because thou hadst been prone (as was

> which was as the birth of that State and Church, chap. 46.3. ler. 2. 2.822.21.831.30. an allufion to mans natural birth, Pfal. 11.5.& 1 58 3. of which alfo, fome, but without good ground. understand it; this passage implying somwhat, not common to all , but pecu-

for it came to physipation we graining accounts a trainer; one if the state of physical properties of the physical properties of till toom pommer projection made people, to a sleribe unto their falle. Indee; fisht is, for mine own kile, ver. 11. 1944.3.3, I halz, vern of many even a more to despell, to a sleribe unto their falle. Indee; fisht is, for mine own kile, ver. 11. 1944.3.3, I halz, gods, what God handel hash done for them, Jer. 44 17, 18, Hol. 11. & 106.8. Exc. 36.3.1, Cor. beteaf of my anne, where by 3.4.6. a sithe fluidness people which do do, Jud. 46.3, 23. Cit. he would do us at called, verl. being a scounted my lock, Chap. 44.3. ler, 14.9. Ezek 20,9. & 36.20 (do I forestern, or, stay my anger, or, I am so stone to anger; Heb. will I protong, or, do I protong Or, given them in charge; as Chap. 38 1. &45.11. appointed them mine anger: Now to prolong anger, may be taken two wayes, either for to lengthen it, that is, to continue long in it as Pfal. 85.5. will thou draw out thy wrath from age to age? though another word be there used; and so one of the Jewish Writers would have it here taken, but renders no reason of it and it seemes directly contrary to the main scope of the place; but it may be taken also for to slav it, and suppresse it, that it break not forth, that it flir not : as of the Ark it is faid, Num. 9.19,22, when it flayed, and flirred not ; where the same word is used, that we have here : and so it is used in this place ; as alfo, Prov. 19.11. the discretion of a man doth slay , and repress his anger: or, make him slow to anger: not maketh him de-fer, or, put it off, till he find opportunity to vent it: and thence flow to anger, Deut. 34 6 Num. 14. 18 and for my praife, (as fome, that I may have a people to ferve and praise me, Plalm, 102.18. 130.3,4. Ch.43 21.64.11. or rather, that Imay gain thereby to my 24. And this fine feems on the myschable. Others would have feel, the principle of my might, and my mercy, Plal. 6.1 & 7.5 & 7.5 the read; and have ye detain d it? that is, have ye by the help of any of your tido—forested, any of that, that I have fo fore-the-call to you Chan. 43.0, & 44.7. So the negative hould be taken for former clause: See Plal. 5.3 & 3. from the commercial of the co upon thee) or, for thee, (that is for thy good) that I deliver thee not, er. 30.11. As it was of my free favour, that I chose you at full, Deut. 7.7,8, &9.4-6. Si is it of my neer mercy, and respect to mine own honour, that I have hitherto spaced you, and net utterly negative feems there more vehemently to aver ; as that tripple one, | destroyed you, and that I fill forbear fo to do, Num. 14.12-18.

Chap.xlviii that I willnot cut thee off and it is true, that the word which fig nifies to feal, different but in one letter from this; but yet in fuch a letter as makes several roots; and the Jewith Criticks enform a letter as makes feveral roots; and the Jowith Chiticle enform us that this word, which as they feak, hath no mate in Scripture, its aword of the fathern, that is, of the Syrian, language; and ignifich to oblituit, 1809, or relitain, and that more specially, the only, which among them, therefore, is all of termed; that which fitted passing well with the words of the former branch, where the word rendred anger, as it is very commonly used, doth properthe word remarks anger, as the state of the note, anger is ultimally discovered: and God is said to jmod; at the nose, anger is ultimally discovered: and God is said to jmod; at the noshrits, when he shew eth himself angry, Plal. 18-7, 8. And so on the contrary, he is faid to forellow, and restrain his breathing out at the note, as it his nofirils were obstructed and stopped, that he could not freely breath at them; when he keepeth in, and restraineth his anger, and suffereth it not to break out, or fly out fo freely and fiercely, as otherwife it would do; hence the phrase a man long, or, flow of breath: that is, one that breaths flowly; opposed to one that breaths this, and big, Eccl. 7, 8, and a man of long, or flow noffrils, that breathes and the property of the state o notiverain, or quite et orisin, rroy, 14,17. and, of port or quite notifits, Prov, 14,29, that is, one that breatheth at the nothris, thort and quite, the former, uted for one that is flow to wrath; the latter, for one that is of an hafty disposition. See further, on Jer.

15. 15. Ver. 10. Behold I have refined thee, but not with filver] Some render it, as here, in the time paft ; I bave refined thee by many affli ctions already, and yet are thou never the better for them, Jer. 5.3 Others rather ,in the future, I milirefine thee, Ch. 1. 25. Jer. 9.7.

not with filver] Or, as filver ; as filver, in some respects, Pfal. 66. nor mini prior; 107, as prior; as prior; in ionic respects, prianto, 10, to purge and purific them, Dan, 11, 35, Mal, 3, 2, 3, yet in lone repetits, paid as fluor; that is, not lo exactly, and exquifitely, as filter is wont to be fined, which the finer ufeth to keep in the fire, till all the drolle be walted, and wrought out of it : intimating, that he would not deal overstrictly, and severely with them: but use much moderation in chastising of them: regarding their infurnity, who would be themselves utterly consumed, if God should hold them so long in the furnace, until their dioffic matter were all melted out ot them. Sec Pfal. 103.9,14. & 118.18. Chap. 27.7,8. & 57.16. Jer. 10.24, and 30.11. Some render it, not into filver: as it he had faid, all my melting of you, so sull of dross, and other base mettal you are, hath not hitherto made you, nor will ever make you become cood filver, Chap. 1.22. Jer. 6.27-30, Ezek. 22.18-22. Others. and fo the ancient Greek, not for filver: as if he had faid, I have got nothing by fending you into Babylon, such another furnace as Egypt was, Deut. 4.20. and melting you there- So Pfal, 44.12, Chapter 52. 3. But these two latter seem not so natural.

Thave chofen thee in the furnace of affliction] Or, as others I will choose thre that is, make a choice one of thee, by purifying of thee through afficitions, and fitting thee thereby for my felt, chap. 1.57. Dan. 12.10. Mal. 3.43. Ads 14.33. Heb. 12.10. 2 Tima. 2.021.1. Pet. 1.6.7. Rom. 7.14. See chap. 4.9.7. But fone other read the words : Thave feletted, or fet thee apart, for the furnace of affliction : to be therein tryed, and purityed more & more better then thou haft hitherto been. I suppose that to be most genuine which the Jewish Commenters, most of them, on the place give, I have made choice of a furnace or, a melting-pot, rather, of afflittion for thee. Heb. I have a justified to, a mixing-possibility of operation for thee. Heb. Theoretological thee; that is, coofer for thee; as ... iven me, for, given one, 10th. 15, 19 Judg. 1.15 as we also speak concilely, in either 16, come us, for, come at us, chap. 28, 15, dwell thee, for, dwell with thee, Pfal. 5.4. and many other the like : in the furnace, or a furnace, or melling pot , for the verb of choosing here used , hath this prepoliti on (as another allo) prefixed before the noun after it, vacant, according to the manner of that language. So Deut. 7.7.8 4.2 the Lord chose to three, for, the Lord chose the : and 1 Sam, 10. 16. and Pfal. 105. 26. bath chosen in him, for, chosen him, a melting pot 16. and Wall 105. 20. and the second manyon, the second man a mental perfor for the word propely flighten by Prov. 17.3, 8. 26. 11.) of a flitting, that is, affliction to be, as, or, for, a melting-por: 23, the second of circumstifient, Roma, 11. that is, circumstifient to be a sign. So that the meaning is, that God had appointed their affliction in Bathackers. bylon, during the timeof their captivit there, to be as a melting pot unto them, as the like in Jerufalem, had formerly been , during the

fiege, Ezek. 22. 18,19.
V. 11. For mine own fake, even for mine own fake will I do it] That which he faith eliewhere, I wrought for my names fake, that I might not be polluted in the fight of heathen people, Ezek. 20.9.14,22. where na oe ponurea is ine gan oj ocamon propre, Ezer, 20 9,14,32. Willer, the word is the fame, as allo, chap 4, 31,3, and the word may well be fo rendred here; Farmine own fake will f youth. I will have a regard to mine own honour and credit, though you deferve nothing left, they what I do intend to do; and then there needs no supply: otherwise, it or this, is to be supplied: as ch. 10.13.ver. 5,6. Ezek. 36,37. Mal. 3.17. See chap. 44.23. there is an emphais in the repetition : as Plat, 115.1. Chap .43.25. as if he had faid, for my felf alone, as Pfal. 51.4. and not for you, or for any defert of yours, Ezck.

36.32. See ver. 9.

for how (hould my name be polluted?] Heb. bow (hould it be polluted?) to wit, myname; supplyed from ver. 9 otherwise how would mine honour be reclipfed and obscured in the minds of people; as if I were

Pfal. 106.45. Lam. 2.3. Some read the words. I will feat unto thee notable to fave, or to deliver my people? See Num. 14, 15, 16 Deut;

and I will not give my glory to another] Or, to any other: as Exod 34, 14. I am very chary, and Jealous of mine honour, and cannot endure any corrival in it, Exod. 20.5. & 34.7. Deut. 4.24.

Ver. 12. Hearken unto me, O Jacob, and Ifeael my called] Whom I called out of Egypt, Hof, 11.1. or, whom I have called to be my peculiar people, Ch. 44.1. 1 Cor. 1.14,26,27. or that are called by my name, as my people, Chap. 43.7. & 63.19. as, fo the called of fefus Chrift; that is, not called by him only, but to be his, and by alling made his, Rom, 1.6. Sec chap. 44.1. & 46.3.

1 am he | Or, 1 am; or, 1 am the fame, See chap. 41.4. & 43.10. & 46.4.& 47.8.

I am the firft, I alfo am the laft] Chap. 41.4.81.44.6. Ver- 13 My hand hath alfo laid the foundation of the Earth] Pfal. 102.25. Chap. 42. 5. & 45.12. & 51.13.

and my right hand hath Spanned the Heavens] Or, doth Span the Hea. vens; doth mete them out, as a workman doth his work in meting whereof, when he maketh use of the hand, he doth it with the right hand rather then with the left. Or, as fome the palm of my right hand bath spread out the heavens ! the word is used, Lam. 2.22. of mothers, or nurses, that either dandle their little ones in their hands, or lay them out to stretch their limbs, that signifies the measure of an hand spread out, or a span, Ex.25.24. Pfal. 39.5. See Ch. 40. 12.

when I call unto them , they fand up together] Or, I call them, and they fland up together; according to the former reading, a defect of the adverb: as Chap, 41.17.ver.21. according, to the latter of the copulative; then which, nothing more frequent. The celefial, bodies are as fervants, that fland attending on Princes, or great per fons, 1 King. 1.2. & 10.8. Prov. 22.29. 112dy preft at a word. or a beck , to obey me their Soveraign Lord, Maker , and Mafter; and to go inftantly about whatfoever I enjoy them, Pfal. 119 91. 8. 148.8. Mar. 8. 9. See Chap. 40, 26. All this is here related, to affure them of Gods power, and al infficient ability, to effect their deliverance according to his promife. So chap. 40.26,27.

V. 14. All ye affemble your felves, and hear [These words feem to be spoken by the Prophet in his own person: and so most take them; because the Lord is spoken of in the third Person, in the latter end of this verse : and the Prophet speaketh of himself in the first Person, in the latter end of verse 16. But there is no ne-cessity thereof : for God speaketh of himself oft in the third Person, centry thereof for you peaken of immelt of it in the third Feddings aschap, 37,432.8 40,4332,1 in the next verfe, God himself fill speaketh in his own person, as Chapter 37,24,32.8 40,29,31 in the next verse, God himself fill speaketh in his own Person; and the Prophet oft patient buddenly from Person to Person; in that 16 verse, as appeareth plainly by the siteenth, interjected, at least if not in the sixteenth it self. The words therefore I suppose to be spoken, as by God him felf; and that to his people, to convince them of his divine power, showed in foretelling of things fo long before and to be further manifested in the fulfilling of them. So ver. 12,16. and

fo to the Nations, chap. 41.1 & 43.9.
Which among them hath declared these things?] Which of the heathen idols hath foretold ought of them ? Chap 41. 12,23. and

The Lord bath loved him] The Lord, that is, I (as ver. 15. the The Loren mail love a lim! I he Lora, trusts, I (as ver. 15, the noun, for the pronoun, as chaps, 2. 1. 83, 43,6,68. 2. Tim.118.) de love lora, to wir, Cyus: as, he faltened h, to wir, the Smith, the image; So, he faid, for, God laid, Gen, 15,14, and, he invote, for, God wrote, Exod. 34, 28, and he noun; for, the King went, 2. King. 25.4. I do fo far torth affect, and favour Cyrus, as to profper him in his proceedings, and to honour him with glorious fuccels in his undertakings, having made choice of him, to overthrow Babylon,

and to free my people their detained, chap. 45.1-4. See ch. 52.1.

He will do his phafure on Babylon, and his arm shall be on the Chaldrans,] Or, he (that is, Cyrus, as before) shall (as in the next claute) do his that is, the Lords) pleafure, chap. 44.28. See there : and his arm (that is, his warlike power, as chap. 30.30, & 59.16.) fhall be upon the Chaldeans : thall light heavy upon them , to difperfe, and deftroy them. See chap. 43.14.

Ver. 15. I, even I have Spoken Or, I, even I, (as chap. 43.25.) have foren it ; a defect of the pronoun: chap. 46.11, and a return again to the first Person.

yea, I have called him,] I have raised him up, according to my Purpole and Counfel, by a fectet inftinct, Chapter 45.4. 13 and 46. 11.

I have brought him :] Heb. made him to go,or, caufed him to come feat him to Babylon , Chapter 43.14. on mine errand : to do me ferrice there, Ver. 14.

be [hall make his way profperous] That is, I will make his way probecome; the third person for the first; as before ver. 14.or, his way Shall be made profperous: the verb taken indefinitely as Cha. 46.6 7. or, he Shall profper in ins way : the verb taken neutrally, and the prepolition supplyed, as chap 55.11. which I take to be the genuine fyntax, as well here, as shere,

Ver. 16 Come ye neer unto me, bear yethis] See on ver. 14. I have not fpoken in feeret from the beginning] Heb. from the head, as chap, 41, 26. This some understand of God : as chap, 45, 19, that, he had in publike, and openly, delivered his oracles from time to the word of righteoufnots, is olt underflood, Pf. 1,2,3,4,9.)2cor.9.6 time, unto his people, ever fince that he took them, at first, to him- 10. to impart unto & confer upon a people, so is the word used, 254 felf, Num. 11.25, 26. Jer. 7.15. Others of the Prophet Efay, as pro-felling of himself, that he had openly delivered, and publikely declared Gods Mind nad Will unto them, ever fince God had called him unto that Office, chap. 6.8,9. & 50,4,5. I rather follow the former , the very fame being protefled by God himfelf, in the place there pointed to.

from the time, that I was, there am 1] This, those that conceive it to be spoken of God, understand two severall wayes; some, in the time paft, as if it were faid, ever fince that ought was, or had being, I was there: to wit, at the creating of them: as noting Gods eternity, Prov. 8:12-39. chap-\$3:10:31. & 44. 6. or, from the time, when that wars, (to wk, of my taking you unto me). Have been there, prefent among you, in my Prophets, by my Spirit, Deut. 18:15;16. Chap. 59. 11. some rather, whom I concur with, Of the time to come: from the time that this [ball be, (when the time appointed shall come, wherein this great work, which is now forctold you, is to be put in execution,) there, will I be present, and ready at hand, to carry on the work, and to cause it to be accomplished: the same, in effect, with that, Chap. 46.11.
and ver.15. Those that understand it of the Prophet, take it also
two severall wayes: Some, from the time before which it was done, there I was : fo the old Latine, and they that followit ; that is, fay they, I foresaw things to come as evidently, as if I were present at the doing of them, Chap. 13.2.3. fo Joh. 8.56, but I see not how the words will admit this reading. Others, ever fince Gods charge came to me, (as Hof. 1.1.)1 have constantly attended it, chap. 21. 8. So Jer. 6. 26. Hab. 2.1. For that is most ridiculous, that some of the Jewish Commenters here suggest, of all the Prophets being present with Moses, on Mount Sinai, at the giving of the Law, and io Esay among the rest, Deut. 33.2.

and now the Lord God, and his Spirit hath fent me] This likewise

fome conceive spoken by Christ, the Word Joh. 1, 1, and Wiscdom, of the Father, Prov. 8.1, 23. by whom he revealeth himself, and his Will and purposes to his people, Mat. 11.27. Joh. 1.18. Zach. 2. 9,11.1Pet.1.10 12 fent by the Father, and the Spirit, to acquaint them with those gracious promises, as well the spiritual ones, as 11. But others, whom I rather accord with, conceive this claufe to be fooken by the Prophet of him felf, fart by the three Perfons joyntly, about the delivery, as of other Gods melfages, to of this in special: added here more expressly, to give the greater assurance of the truth and certainty of it, and of the accomplishment thereof. So Jer, 26, 12,15, See Ch.6 8,9. The Prophet doth many times pais suddenly, & (as may seem, to persons not acquainted with spiritual raptures, and costacies) somewhat abruptly, in the heat of delivery, from one person to another.

V. 17. Thus faith the Lord thy Redeemer, the Holy one of Ifrael] See Chap. 43.14.

I am the Lord thy God, which teacheth thee to profit] Heb. teach ing thee, or, who deteach thee (as Chap .44. 24.) to profit, Who teach thee fuch things, as for thy welfare, that conduce to thy peace and prosperity, ver. 18. Deut. 4.1,40,and 5.29. & 6.3. Job 22,21

which leadeth thee, by the way that thou fhouldeft go.] Heb.makeing thee to tread (that is teaching thee, and directing thee to go, as Pfai, 25, 5, & 43, 10, as a guide doth a traveller, chap 30, 21, or, as a Nurfe doth a child, Hol, 11, 13,) in the way, thou shall walk, that is, wherein thou shouldest walk; the relative wanting, as ch. 47.11. and as frequently with us, and the verb taken in fignification of dury : as Chapae 9.10 Fint. 25.12,13,14.

V. 18. O that thou hade bearkened to my commandement : Deut, v. 18. O first town many nemericate in my comminguations: 1 Decit. 7.3.9 & 3.1.5.6 [Fill 8.1.3.] implying, that then they had defeaped manyevils, and much for row, that melting pet of diffiction, that in the captivity of Babylon, they had to long lien in, among the reft, ver. 10, which by their finful excelles, willind disobedience, and obflinacy therein, they procured to themselves, Pfal, 81.11,12. Jer. 7.23.28. 826.2.6

then had thy peace been as a river I thy peace; that is thy profipe-

in effect, though in other terms, with the former, By rightcoufnes, is here meant, not any moral vertue, or gracious disposition :as the word properly,& most commonly significth Pl. 117. & 45.7. Eph.4.

12.7. Pial. 36.5,6,10. where being my and righteoufness are twice joyned together: as things very neer, if not the fame, as also, pr. Joyne together, as things very neer, a not the same, as also, Pt. 75, 9, 10. See also Pial, 48,9,10, compared with Prov. 3,6,17, Chap.54,17, and 58,8 and 63,7, and this is called Gods, Plal 56,10, because it cometh from him. Chap.54,17, and yet theirs also, Chapter 54.17 & 58.8. because conferred upon them, Chap.45. 24 Dent 28,1-13.
as the waves of the Sea, As great plenty of all good, as of water in

the Sea, or, in the main Ocean, where waves wallow most at large, See the like, Chap. 11.9. So the Greeks ule to lay, A fea of good things, for, great abundance thereof.

V. 19. Thy feed also had been as the fand] Thine issue should have been not numerous only, but numberles, Gen. 13.16,815. & 22,17. & 37.12. Jet. 30.22. Hof. 2. to. See the like expression. 6 22.17. & 3.12. jet. 30.21. mol. 1.10. See the nic expression, Chap.10.22. Gun.41.49 15am.1.38. 25am.13.1. 1. King. 4.50, 29. Job 29. 13. Pl. 78.27. & 13.9.18. Jer. 15.8 Hab.1.9. and the Off-spring of thy bowels like the gravet thereof:] Off spring of the constitution of the constitu fee Chap. 44.3. Heb. the commings out; as chap. 34.1.8. 42.5. put for, iffue, Joh 5.25.8. \$1.8. 8. 27.14 and 31.8. Chap.61.9. 8. 65. 23. io called, because they are laid to come out of the bowels of 13, 10 tailed, because they are failed to come one of the comers of their parents, Gen. 15. 4. & 25. 23. 2 Sam 15. 11. in allusion where unto, the gravel-stones or beach, that ly on the store, by these side, are in the Hebrew here styled, the bowels thereof, to wit, of the Sca; to be supplyed from Verse 28, the pronoun for the noun, as

his name should not have been cut off, nor destroyed from before me on name (both an onever care of p. on activity is more classed, as P. His same: that is, the memory of him; / annex (so, momorid, as P. His same: that is, the memory of him; / annex (so, momorid, as P. His same: that, p. T. His his way of have been acceptable with me: or as others, 'This thy prospects out that had continued with thee, and thy pothersty, without interruption." J. Hil. 8:1,4,1,4,5,2,6,0. 3.7. or, Thou hadft not been cast out of thy land, and thy name. that is, the glory of thy State, and the renown thereof, cut off, Jer. 22.30.8: 36.30. Lam. 5.16. (See Ezek. 16.13, 14.) nor hadd thou been removed out of my fight, the Temple being defaced, & deftroyed wherein theu was yout to appear before me, and to attendine, and have communion, as my people, with me, Pfal. 42. 2. and 84.7, See Jer. 35. 19. Howbeit, others (the rather for that gracious promile of never cutting off, or casting off the whole leed of Ifrael, Jer. mile of never cutting off, or caffing off the whole leed of lifael, Je. 31.37.) read the words, as poken in way of commination, or instination of what flould befall them, but in way of mitigation, and of airoutable exception, with fupply of a distretive particle, thus, Ver flad not his name be cut off, nor acly over from before me; or, or my flesh, 1973, 18, Sec Chap4.9.1, \$1.6. Per; 30.11. and 31.37. and 46.32. in which lath place, God promifieth, that not with flanding all the fins and aboutinations committed by them, yet he would not utterly either cut, or caft them off, See the like defect of the like particle, Lob 14.9. Chap4.4.1. And this fine fleenth the more probable; because preferrely followeth a young of deliverance and refliction again Ver 3.0. See the like. Nies. of deliverance, and restitution again, Ver. 20. See the like, a King. 14.24,26,27. The words run in the Hebrew forrewhat otherwife then they are in our vertion ; He flould not have been, or, Shall not be, cut off, nor his name destroyed out of my fight. But the difference is not much material; fave that the cutting off of their perfors, feems imported (whether implyed or denyed,) in the one; the cafeing off all care of them, or special relation to them, in the wher: an allufion, it may be deemed, to enrolment of servants, and retinue in some great mans family; souldiers in an army, pensioners in a State, or the like. Sce the like, Exod. 32.32,33. Plal. 69.28, chs.

34. 45, 47.

V. 10 Go ye forth of Eabylon; fict ye from the Chaideans, with a voice of finging] A promise of deliverance from the Babylonian threadom, not by a timerous, and hazzardous flight: as when fervants and captives break away from their hard Mafters, by ftealth, Sen. 31.20,27. Exod. 14 4-9. 1 Sam. 3-10. but freely and thee-fully, without fear of flay, or purfult, as merily as a flave, or captive, that is, refected out of thraldom and bondage, and fet at full liber-ty, See Chap. 32.12. Howbeit some understand the words, as an then had thy peace betta at a roter] thy peace; that is thy peolipes it, See Chap, 5,112. Howbeit fone underfland the words, as an ity, as Pla1 13 19 6. flould have abounded, as those rivers that it is the people of the peopl liberty upon Cyrus his proclamation, Ezra 1, 1, Sec Pfal, 14.7, and 126.1,2. ch. 12.1, s and 26.1. and 35.10.

declare it, tell this ; utter it, even to the end of the earth :] See the ike,chap.12.4 5.

declare it I Some joyn the former clause, with finging, to this; as if it were faid, with joy tell it, or tal's of it, one to, or with, another : but the paules annex it rather to the former : and this with what followeth, feems to require the publishing of it, to other, Pfal. 9. 11.

tell] Heb. make it to be heard : as ver. 3,5,6. utter it] Heb. make it to go forth, or to paffe; as Plal. 19.4. fay ye, the Lord bath redeemed his fervant faceb] hath refered Chap, xlix? and delivered num out or the Egyrian bondage, Exod. 94.6. At yeo figures, where to be conferred upon Christ, July, 1.68, COl.113. Some figures, as were to be conferred upon Christ, July, 1.68, COl.113. Some as were to be conferred upon Christ, July, 1.68, COl.113. Some as were to be citefied by him. See class 1.50 Allowers of mer perman acuverance by Christ, Lius. 1,00. CO.1.13. Some would have it read in the future; The Lord with retains and parallel it with thay, Luke. 21.28. but it feems spoken rather to the people, see telling what they should fay, when they were fet at large; as chap.1.4.

as Chapita. As chap, At 8, 441.
In fervoral As chap, At 8, 441.
In fervoral As chap, At 8, 441.
In fervoral As a chap, At 8, 441.
In fervoral As a chapter of the code for them; he clave the testification waters to flow out of the code for them; he clave take vock alfo, and the waters gafted out. I his may well be cause the turner. And they find not thirf, as when he led them throws the turner.

And they find not thirf, as when he led them throws the convergence and defarts, For the Prophet returneth to speak in his own person, and to tell them, how it shall be with them, after their enlargement. For whereas it might be faid, how shall we go with so much muth and jollity, when we have so long and tedious a way to travel, before we can get home into our own Country, and are to paffe thofore we can get home into our own Country, and are to palle tho-row fo many wild and waft places, wherin, through want of necet-rates, we may perith and milicarry by the way. The Prophet, there-fore celleth them, that God will look to that, he will turnith them with all necelfaries, one way or other: and to put them out of fear, and doubt thereof, to wit, of this power to make provision fulficient for them, he mindet them of what he didni former times when he led them thorow the Wilderness to the land of Canaan; when he rea usem thereover the winesteen to the stand of canality how he furnished them with water, the greatest matter of want in those places, and molifocessary for mans sustenance in travel, in those hot Regionscipecially. Exodus 17. 6. Numbers 20. 11, 12, Plaine 78. 15, and 105. 41, implying withall, that what God had then done, he could now doe: yea, and would doe; he would as well and fufficiently supply them, with that, and all other necessary accommodations, as if he had done the very self-

all other necessary accommodations as the insert necessary from thing again. See Chapter 41, 18, and 49, 10, they they fled not] Or, they flad in thirle; as Chap. 49, 10, not that they hould not at all thirlift or hunger, and thirth, are natural affections, to far from being of themselves simply any annoyance; that they are assauce, to give relish to our food but that they should not, when they were athirst, want wherewith to slake and quench

it, So Joh. 4.14. & 6.35. & 7.37.38.
when he lead] Or, as when he lead: a defe@ of the adverb of time; as ver. 13. chap.41.17. of the note of fimilitude, as chap. 33.4,11.

See Chap. 17.5. V. 22. There is no peace, faith the Lord, unto the wicked.] Or, as Some render it, Bur, or, yet no peace shall be to the wicked : no as Some render is, Bus, or, yet no peace that the to the writeful * no peace, that is, no proferous in concidents inceedie in ought, as ver.

18. See Plal, 1.3.4. the differeive is tupplyed 3a. Chapter 44.11.
This fome/andertland this of the prophane and wickedparty among the Jews, that they should have no part or share in the prosperity promified to Gods people. Chap, 6.3.1. Others, of the Babylonians, the enemies of Cods people. Chap, 6.3.1. Others, both of the one, and of the with them, Chap, 13.11-16. Others, both of the one, and of the other; and of the unquiet and reftlel's condition of either; yea, of all wicked ones in general, Job 15. 20,21. and 20,20. See Chap. 57. 20,21.

CHAP. XLIX.

Verf. 1. L Iflen, O Iles, unto me ; and hearhen, O people from far.] The Prophecy delivered, and recorded in this Chapter, runneth on in the same strain with the former, relating the restaunument on in the lame trian with the former, relating the relati-ration and enlargement, of Gods Church, confilling both of Jews and Gentiles, under a type of the Jews releasment from the Daby-an deportation: and the re-establishment of them in their former effare, with much honour and encrease, by according of other Nations also them; both effected by the mighty power of the Lord Jefus the Messias. In these hist words is contained a preamble, pre. fixed before the delivery of the Prophecy, inviting people, far and near to hear it, and inciting them togive due attention, unto the things therein delivered. See the like, chap, 41.4.

Liften] Heb. Hear : as chap. 1.2 or, hearken, as chap. 51.1. duty required as in regard of all Gods Prophets in general, Amos 3.1.8.4. 1. Zach. 7.7. fo, more specially, in regard of Christ, that principal Prophet, or Prince of Prophets, Deut. 18.13,19. that principal Prophets, or Prince of Prophets, Section 3, 13, 13, 148, 13, 12, 13, 15, whom, the Father revealeth himfelf, his mind, and his mysteries, both to his prophets, and to his people, Mat. 11, 27, 82, 17, 10h, 1, 18, 83, 13, Heb. 1, 13, 2, 8, 2, 1-3, 83, 13, 2, 8, 42, 7. & 12. 15. 25.

Oiles] or, lands, countries, Ch. 41.1. Some expound it simply ilands, being remote, fay they from the countries fituate in the continent. Others, transmarine regions : such of them, especially, as coast upon the sea : but the word seems more generall, as chap 20. 6. & Jer. 47.4. fo here: and the lands are put for the Inhabitants, or those that abide therein; as the next clause sheweth.

unto me] The Jewish Commenters understand this, as spoken in the person of the Prophet Elay himself, calling upon them, to give car to Gods melfage, which he was to deliver, wherein also some of ours concur with them; and it is not improbable, that divers pallaverified in him, but in a more peculiar, and transcendent manner, to be accomplished in Christ, of whom, therefore principally in-

and delivered him out of the Chaldean Captivity, Pfal. 107.2.3. | him might hold out tome fludowy relemblance of fach excellent ours, understand this; though the most, of Clirist alone withour relation to any other: as the person, by whom was to be wrought whatsoever benefit God intended to bestow upon his people, either in those times, or in these : and who , as by the Prophet he then foretold them, to was to be depended upon both now and then, for the making of them good chapter 11. 10. Rom. 15.8-12. 2 Cor. 1, 20. and 5.18,19,20. Epnel 1. 3. and 2.13-17. Col. 1. 19, 30. and

and hearken] Or, attend; for the word fignifieth a fedulous, and ferious attention, to ought. either heard, or feen, chap.21.7 & 28. 24. So chap.34 1 & 51.4.

24. So chap 34:1 & 51.4.

O people] Not ye Jews alone, but ye people also abroad; either because the Jewish people were to be disperted among them, and to be thence again recoileded, yet. 12, chap 11.1.12, or because to be thence again this Prophety foretold, flouid concern the Genetiles, as well as the Jews. ver. 6. chap. 60.3. & 66.19.20. fram far Eliher in regard of diffance of place, ver. 1.6. Thap. 60.4 or, of disposition, and affection, Eph. 2.13,17 Some of the Jewith

Writers understand it of the estilling ages: not ye alone, that now are; but those that shall be in after times, as some also expound the like, Act. 2.39, but this feems here not fo ht,

the Lord bath called me from the tromb; I Here followeth the matter, or mellage, unto the hearing whercof, such attention was required. And it is principally of Christ, his office to be the Saviour, both of Jew and Gentile, and Gods calling him thereunto which in regard it was the main foundation of that work, wherein he was to be employed, Heb. 4-6,9,10, the Prophet begins fult with it

called me from the wombe] God the Father, who, from eternity had fore-affigned me to this office , I Pet. 1.20. did, both while I was yet in the womb, and so soon as I was come out of it, mani-1 was jet in the womb, and to foot as a wascome out of it, manic frid and make known this list purpoc concerning me, both to men and Angels, Mat. 1.1-13. Luk 2.10,11.13, Heb 1.6.the like is, in reflect of their office and employment, in their infectiour lightere, floken allo of other the fervants of God, extraordinary ones effectively. ally , Jer. 1.5. Luk. 1.15. Gal. 2.15, and may be verified also of this our Prophet.

from the bornels of my mother] While I was yet unborn, or fo foon as I was conceived in the womb of the virgin, Mat. 1.20, Luk. 1.

as I was concerved in the women of the way... of the 35 years, See AG. 13,33,335.

bath be made mention of my mem. Or, he recorded, or, other the meter of my mam; he made a folenm record of it, as than, 13.4.

Whence the term, that fightfieth a Recorder, or thempsoners, the state of the sta d me thereby to give notice of that work and office, that he had led me thereby to give notice of that would allow that the had defighed me unto, Mat. 1.21. Luk. 1.31. & 2.21. The like here-unto was even before conception, birth much more, done with fome special infiruments, by God intended for remarkable employtome iperal minuments, by Odmentated to translation emporing in 33... Cytus, chap, 44.28. & 45.11.3, and John the Baptiff, Luk. 1.13.60.63, that which the Hebiew Dodors, fome of them affirm also, of this our Prophet; to wir, that (as Johns name was by God afligned him, importing that Grate of God, which he was to publish, Luk, 1.17 76-79. fo) the Prophet Elays name, was before his birth, imposed on him by God, thereby to import that Salvation of God, which he was to foretel. See chap. 1. 1. But of this their affertion , we have no affurance : albeit we are not able to fay, that it was not fo; and leave it therefore in suspence.

V . 2 And he hath made my mouth like a sharp fivord 1 Having avouched Christs calling to the work of mans redemption; he proceedeth, now, to a relation, of Gods fitting, and firmithing of him, with abilities fufficient, for so important a work: together with his sustaining and supporting of him, in the performance of the

be] The Father, from whom all power is derived, and communicated unto Chrift, chap.50.4. & 61.1. Mat. 11,27. & 28.18. Joh. 3. 34, 35. & 5.19 23 Col. 1.19. & 2.3,9. 2 Pct. 1.16,17: hath made] All, to far as concerneth Christ, revealed in the flesh. 1 Tim, 3.16, runneth in a Prophetical firain; speaking of things future, as present, or past So Chap. 7, 14, and 45.5. & 51.16.

my mouth like a sharp sword] The word of Christ is a sword of my mustining a pump yward 1 ne word of Christ is a liwed of all fulficient power and efficacy, as for the fubding of mens fouls, to the obedience of it: lo for the cutting off, of whomforver, or whatforver hall oppole, or withfland it; compared therefore to a fword, and faid to be flusher then any two edged fword what in-J mora, and rate to be major their any time-tagen mora what of ever, Chap J H. Ab, 4, 12, Rev. 1.16, & 6, 2, this also forme apply to the Prophet, whom God, by his Word, and Spirit, enabled, to the carting down, & killing of fin in mens foults, See the Apoltle, what he faith of his Ministry, 2Cor 2.14, 16, &4,7, &10.4-6. There is an elegant allusion in the original, which in other langua. ges, cannot be fo fully, or fitly expressed; for the word mouth, in the Hebrew, is ambiguous, & fignifies as well the edge of the fword, as ges in these Prophecies might have some reference to him, as in part the month of man, or beast hence, a sword of monthes, for, a sword of divers edges, Pi,149,6. Pro. 5.4. and they shall full by the mouth, that is, the edge of the sword, Luk. 11.24. and with the Greeks, tended; of Elay only, as what was done either by him, or about as a Marp-mouthed, for, a sharp-edged; fo, a double-mouthed, for, it must, to make the sense entire,) supplied here; the version there Thy wisdome and thy knowledg it hath perverted thee or, hath made is none, I, that is, but I, or beside me, will be warrantable, because suitable to that parallel place, and agreeable to many other the like con-

I shall not fit as a widow, neither shall I know the loffe of Children] Thou thoughtest it impossible, ever to be deprived of thy King and Kingdome, whereunto thou feemest to be weded, as to an husband, by an indiffoluble band; or, of thy people, that are as thy children, or, as fome, thy posterity, thine islue, that should succeed constantly, in thy Kingdom. See Rev. 18.7.

fit as a widow] Heb. fit a widow : as Gen. 38. 11. or , fit a widew, the note of similitude supplyed: as Lam. 1. 1. which here wanteth, as verse 3. I shall not sit desolate, as widows use to

know] Experimentally: Sustain, or Suffer, as Gen. 2.9. Eccl. 8.5.2 Cor.5,21.

V.9. But these two things shall come unto thee, in a moment, in one day, the losse of children, and widow-hood It shall befal thee clean contrary to thine expectation, or prefemption rather, in both, and in both at once, yea, both shall betide thee, suddenly, and in as much extremity as may be, the loss both of Soveraignty, and of subjects together; or, of posterity, to sway the scepter of thy State successively, the line of Nebuchadne zzar being with Baltasar cut off, Dan. 5, 30, 31, see the like ch. 51, 19.

But] Or, Yet. Heb. And. So Chap. 40. 31. and 42.

in a moment] Or, suddenly. When it is least thought on, or looked for, Job 21. 13. and 34. 20. Psalm 73. 19. See VCI.II.

in one day] At one time together; not fo precifely: as I Sam. 2.34. bur as Rev. 18.8.

they fall come upon thee, in their perfection] They shall come full, or fully upon thee. Heb. according to their entirenes, or, perfection, thy calamities, in either kind, shall be exceeding great. See the next

for the multitude of thy foreries, and for the great abundance of thine enchantments] Bor, or with, thy manifold witch-crafts, for the mighty enchantments, shall they come upon the exceedingly; for the last word is an adverth, and signifies, very much, very greatly, adundantly. exceedingly and is used commonly to express the suparlative degree which the Hebrews want, Gen. 1.31, Exod. 1.7. Pfal. 119.4. and there is a paufe at the word next before it, which the weth, that it hath 18 a paine at the word next center it, which in well is made in reference to formewhat elfe before that, and to no non fishbriative, decline the calleth upon them, to mufter up all their devilifit arts & which it will not fitly accord with, but some verb, which out of the former branch, therefore is to be supplyed; as Gen. 1, 16, 30.2 Chr. 10.1 indemnity, and deliverance by them. Some both here, and with the supplyed of the supply of the supplyed of the supply of the supp 11. Prov. 15.15. ch. 43.2. And so our ancient versions had it, they shall mightily fall upon thee,

for] As the particle is used Gen. 18, 28, Ter. 18, 18, and then are her forceries, or witchcrafts, and enchantments, here mentioned, as one procuring cause, also, of her downfal; or, with, that is, together with; as 1 Sam 1.24. Jer. (1.19. Hof. 5.6 and then the meaning is, that all her magical flights, and cunning fetches, should stand her in no flead, but should all fail and fall together, with her, and her state

forceries]Or, witcherafts; (for thence the word for a witch, Exod 22.17.) whereby is underflood, as well her politick devices, where with the circumvented, and deluded, and to either won to her, or kept with her, great Princes and Potent people : as if they had been bewitched , and enchanted by her .but her magical arts, and practifcs also, wherein that State abounded . 12,13. therein treading, and tracking the fleps of Nineveh, by whole ruine the rofe, called, a Mifirefi of witcherafts, Nah. 3. 4. as also the spiritual Babylon, that succeeded the secular, did herein also, not come short of either. See Rev. 17.2,3.& 18.23.

the great abundance of thine enchantments Heb, the might or power of thine enchantments; for fo the word fignifics, and is fo rendred, ch 40.29 Nah.9.2 derived from a word, that fignifieth a bone, and is used, also, for strength, because the bones are the strength of the body, Job 21.23.1: is true, that the verb is used, as well for to abound or to be many, as to be frong or mighty. Plalm 40.5, 12.chap 31.1. and the adjective from it, descending likewise, Chap 60.22 but the substantive here used, for mighty at the trem or multitude, as in the places pointed to, where alone it is found; for that not only the variety and numerofity of her flights and policies, but the the variety and numerously of them is there also intimated, out the powerfulnels and prevalency of them, is there also intimated, in the control of them is there also intimated, in the control of them is there also intimated, in the control of them is the control of them in any fload, glova vall thee in ought, or to preval in neither whereof, yet, should be able to fecure her againfing of a control of the co 17, 18.

Ver. 10. For thou hast trusted in thy wickednesse] Or, Because (Heb. And, as Chapter 64. 5.) thou hast trusted, In thy wicked courses, thy wiles and slights before-mentioned : or, thy means and might thereby acquired, Plalm 52. 7. Chapter

thou hall faid, Nanefeeth me] Thou hall deemed thy felfe even out of Godseys-fight, and thy defigns and projects fo cunningly contrived, fooledy and covertly carried, that they could not politibly be deferyed, or difcovered by any, Pial, 64.5, & 94.3, Chapter

thee to turn away, or, hath turned thee affee, Chap. 57.19. Thou diddinagine, but vainly, as by experience it will appear, that thy flight and skill would fecure thee; and thy trufting thereunto, made thee transgresse the more freely; that which Solomon, therefore, forewarns his fon, to beware of, Proverbs 3.5 field wife dome and knowledge, falfly fo termed, 1 Timothy 6. 20 puffith up. I Cor. 8, 1. and thou baft faid in thy heart, I am, and none elfe besides me] See

V.11. Therefore shall evil come upon thee, and thou shalt not know from whence it arifeth | Heb. thou Shalt not know the morning thereof; or the rifing of it; that is, the morning, or rifing, whereof thou shall not know: as ver.4, moving, for rifing: as evening, for, functing; oppofed to fun-rifing, Chap.45. 6. Thou shalt not know, either from what region it shall arise; or, on what day it shall come : alluding to the rifing of the Sun, whole approach producerh morning; and withal giving a privy nipto the partitice and profession of their wizzards, by that State so much relyed upon, who by the course of the Stats, and the rifing and fetting of them, undertook to prefage, and foretel, what would every day fall out; and by whose help, they made account that they might cafily forefee, and prevent, confequently, a. my evil, that was on foot, or intended against them, ver. 12.13. It may have reference also to Cyrus his sudden surprizal of them, etc may have reterence also to Syris its tudent superizator time, ere they were aware of him. The Babylonians little dreamed, when they arole at Court, from their up-fitting at their revels, that their city was surprized; and the tidings of the unexpected surprisal of it, was even then posting apace to them. See Jeremish et. 31.

and mischief shall befall thee, and thou shalt not be able to put it off Or which thou shalt not be able to avoid, or to avert: as chap. 37.27. Heb.to expiate, cha.28, 18.a metaphor from fuch expiations, as being duly performed, did free the party so expiated from penalty, Num, 6:46-48, thou shalt neither be able to foresee it, nor to free hy felf from it, Jer. 50 24.

and defolation fhall come upon thee fuddenly, which thou fhalt not hnow Or, which thou doft not know: as Prov. 27. 1.a defect of the reative, as ch. 44.3. or, when thou shalt not know it, what time thou thinkest not of it:as Mat. 24.39,50, the adverb of time supplyed : as ch.17.6.& 26.10.& 41.17.
V.12. Stand now with thine enchantments, and with the multitude

of thy forceries Or, witcherafts, or witcheries: as ver.9. In way of derifion he calleth upon them, to mufter up all their devilifh arts & would have read inftead of enchantments, and witcheries, enchanters, and witches; but these terms in Scripture are no where so used; two other words of the same stock with these, are used for either, Pialm 58.5. Jer. 27.9. Howbeit, there may in this place, be an Ellipfis, or want of the subject; as in divers places, the like is found: enchantments, for men, or mafters, of enchantments : and witcheries, for men, or the fitted of the state of the take it for the arts, or practifes themselves, the text would be rendred, fland up now with them : as armed, and furnished with them : as 2 Kings 11.11. Sec ver. 13. if for the profestors, and practilers of them, it would be rendred, Hand now among them; as confulting with them, or feeking and and advice from them,

wherein thou hast laboured from thy youth] Or, with whom, as ver. 15 having reference, either to the practifes themselves, or to the practifers of them. These kinds of arts, the Chaldeans were anciently so much addicted unto that the professors of them, were among other nations known, and called commonly, by the name of Chaldeans. See Diodore 1.3.c.8. and Tully of divination, 1.2. and their Magitlans were highly effeemed with them, and great men in the State. See Dan. 2.2. & 4.6,7. & 5.7,8.

from thy youth] From thy first beginning to rife, and grow up into State. See the like, Jer. 22.21.

if so be thou shall be able to profit, if so be thou mayst prevail.]

Try whether the one, or the other, be able to do thee any good, or to find thee in any stead account thee in ought, or to prevail ought for thee, against the evil that is coming upon thee. So ch. 30.5,

V. 13. Thou art wearied in the multitude of thy counfels] Thou doft but tire out thy felf in valn, in studying how to save thy self, one while by one course, another while by another. So ch. 16.12. Jer. 2. 36,37.8 4.14.

let now the aftrologers, the star-gazers, the monethly prognoflicators fland up, and fave thee, from those things that shall come upon thee] Call for all thy wizzards to fland up for thee, and to improve their skill, and power, to the utmost, in thy behalf. So chap. 41. 1.& 43.9. Baltafar called for them all; but none of them all knew what to advise him, or how to save him, Dan. 5.7,8.

aftrologers]Heb. viewers of the heavers : not fuch , as view fo as

Chap.xlvii. David did, Pl. 8.3 and as Gods people and others, are willed to do,] ch.40.26,to confider, and contemplate the incomparable glory, wifdom, power, and providence of God, discovered, and brightly shining forth in them, Plal.8.1.& 19.1-4.& 104.1-4. Rom, 1.21. but that gaze on them, to read the fates, and fortunes (as they term them) of men, and flates, persons, and people in them; and to foretel thence what good, or evil, shall betide them: building upon such fond, entar good, or evis, man octate treats tomoring upon uner normal groundlefs, inperfitious, and ridiculous principles, as by the Devils ingention, (fuch are the good Angels that these feducers and desired ets of people et lu so 6, if they have them from any that pretend ets of people et lu so 6, if they have them from any that pretend to be 3. For from the Rathy fancies of their own addle brains, that they have framed and forged to themselves, Jer. 10.1. and the Hebrew Doctors, therefore, affirm the term here uled, to come from an Arabick word, that fignificth to decide, and to denote fuch, as take upon them, to decide, and determine things of future contingency, by the view of the sky. Howbeit, some take upon them, here, to alter the text; and, because this word is in Scripture no where else found, to read instead of it, the word used elsewhere, for an enchanter, or charmer, Deut. 18.11. Plal 52.5. of the fame flock with that ver. 9.12. but taken in another lenfe; fo as it is no where, fave in a feminine form, found ufed in Scripture, as it fignifieth a confociater, or conjoyner; expounding the words, by an invertion of terms; (uch as confeciate, or conjoyn the flars, (that obleive the conjunctions of them, for the drawing of dooms and predictions from them by contemplating of the heavens: fuch an invertion of terms, fome allo would have, Pl. 35.7. But these seem to be somewhat overbold with the text.

flar-gazers] Heb. those that gaze upon the flars. Another term given to the same persons, to those of the same profession on, among whom there were those as Tully reporteth, that vaunted of skill, gathered from the observation of the courses and conjunctions of the stars, for above, or about, as some, fourty, yea, as some, seventy thouland of yeers; some thoulands, before there were either flars to be observed, or men to obfervethem, the world having not, as yet, feen neer fix thousand

monethly prognosticators] Heb. that give notice, instruct, or make to know things concerning the moneths; the word properly fignifics the new moon, Pla, 81.3. Ezek. 46.3. but is used commonly for the moneth, because the new moon, among the Jews, began the moneth. Those that take upon them, to tell beforehand, the occurrents of each moneth, as our Prognosticators also do.

fland up, and fave thee] Heb fland up, and fave thee; for the copulative is in the textor fland up to fave thee:as that particle is also of

there is the extent path for 50 pt. 18 for the fire flath burn V. 14. Behold they flath by at flubble 5 the fire flath burn blem. The first flath burn them. They find the at flubble to the fire, in the day of Gods wrath, Chapter 1,31 and 5,24; Exchis 2,70 Abl., 1,0. Zept. and it was be, also, much turl, matter for ordinary fire, as the Phiand in any be, also, much turl, matter for ordinary for, as the Phian Chapter 1,31 and the product of the Products Leptin. liftines idols, & Samuel 5.21.and the Jewith falle Prophets, Ieremi.

they [hall not deliver themfelves from the power of the flame] Heb. their fants (as ch. 44.20. Ezck. 14.14 from the hand (as Pf-22.20.849. 15.) of the flame, that is, of the fire as Luk. 16.24. they shall not be a ble to fave themselves; much less to save others, v. 13,15. ch. 46,2.Pf.

there shall not be a coal to warm at, nor fire to fit before it] They fiell utterly perifh, and nothing of them remain, that may yeeld the least help, or hope, that may afford the least comfort: a metaphor taken from wood, or fewel, so burnt and confumed to ashes, that not fo much as any coal, cinder, or ember, is left, that may be of not so much as any coars, contert, or contert, is next, that may be on any ufe, after any heat, or help, to kindle a new fire again. See the, like in another notion, Ch.3.o., 4 or, as some render it, thall not be a coalt as warm with, or fire to fit before it. That is, 1 say they, the fire which the Medes and Perfians thall kindle at dabylon, among the Chaldeans, finall not be fuch a fire, as men are wont to fit by for warmth in winter, Jer. 36.21. but fuch a wasting and confuning fire, as shall deftroy and devour all before it, Pf. 50.3, & 97.3.cha.9. 18.8 10.16 & 24.6.8 26.11. Ter.51.25.31. But the former fenle feems the founder, both for what went before, and for what followeth after.v. 15. However, the negative is to be supplyed from the former branch;or the disjunctive instead of it to be inserted;as Pf 9.18. See on ch. 28, 28.

V. 15. Thus fhall they be unto thee, with whom thou hast laboured, even thy merchants from thy youth] Or, Thus final thy merchants be unto thee, (that is, in like manner shall it be with thee, as in regard of thy wizzards, so in regard of thy merchants) with whom thou hall tired thy felf (as ler. 51.58 from thy youth. For there feems to be a trajection in the words of the text. The like, whereunto, is found Rev. 13.8. compared with ch 17.8. there; as this, with ver. 12. here either of these readings doth well hit those, who, by merchants, here understand her wiggards. Howbeit, if we regard the distinctions in the Hebrew, the text would thus be read; Thus Shall it be with thee, in regard of those, with whom thou half tired out thy felf : (for there is the middle diffinction) that is of thy wiz zards: and then followeth; thy merchants, or thy traders, those that have traded with thee (as thy campers, for those that camp against thee, Plal. 55.5.) from thy youth shall wander every one to his quarters; and this I take to be the genuine reading of the place.

thy merchants] All that had any trading with her, from forreign parts, which were not a few, (as with Nineveh before, Nah. 3,16, partly, integral that the was now become the head cry of the Empire; and partly, allo, in regard of her convenient fluation for trade, by reason of the great rivers, upon which, and neer unto which slike was feated. See the like of the mystical Babylon

from thy youth 3 Since thou beganned to rife to a more absolute empire, by the declination of the Allyrian Monarchy, the trade of Nineveh, that fell with it, being then transferred, and devolved unto

they shall wander every one to his own quarter: 7 Heb. paffage. They shall see away as fast as they can, each one to his own home, to his own country, when they see how it goeth, or is like to go with thee. Or, they shall see each one any way, that they can find free passage by, for his own safety, unto any place, where they suppose they may be secured, and leave thee alone, to thift, as thou canft, for thy felf. See the like of her Souldiery Jer.

none [hall fave thee] Neither they merchants, for they shall for fake thee:nor thy wizzards; for they shall perish together with thee; verfe 14.

CHAP, XLVIII.

Verse 1. [Hear yethie] This Chapter is, also, much of the same both subject and frame, with divers of the former; especially the 43, and 44. For in it, the Lord reprovert the discussion with the subject and the same with the subject of the same with the bedience, rebellioulness, and obstanacy of his own people; layeth before them, his power, and his providence, whereof by manyevidences, they might be convinced, theweth, by what means they might have prevented many mischiefs that had be fallen them; and yet promifeth, having refined them by fuch afflictions as they had undergone, by Cyrus freely to fet them free, and reflore them again.

Hear yethis, o house of Jacob]Ch. 4 4.1. & 46.3.

which are called by the name of Ifract | Which profess your felves to be Ifraelites, and bear that name, but do not answer your name, are not fo in truth Rom, 2.17.8 9 6 They vaunted themselves of Ifrael, as of Abraham, Mat. 3.9. John 8.33. whereas, indeed, they neither refembled, nor imitated, either ifrael, or Abraham, Mat. 3.7. John 8.37, 39,40.

and are come forth out of the maters of tudab ?] That are of the lineage, or off lpring of Judah, deteending and illuing from him, as freams, or rivelets, from a well head, or fpring, Deuter: 33.28.Pfalm 68.26.See the like metaphor, Prov. 5.15-18. And this is 33.38 Platin 88.16.50c the like metaphor, row, 1.15-10. Junton is in higher degree of honour and die nivty, that their men arrogated to the milelves: for all the twelve Tithes were defeended of Jacob, but we, fay they, are of the flock of Judah, the royall Tithe, Gen. 49.8, 10. which had retained the fervice and worthip of God with them, when the other fell a way to idolatry, 2 Chron. 11.13-16, and 13.

which frome by the name of the Lord, and make mention of the God of Ifrael That Iware by the true God, as profelling to ferve him, ch; 19 18. 45.23. as every nation is wont to fwear by that god they erve and worthip, Gen. 31.53. when as yet they yeeld him no obedience, but abuse his name to evil purpoles, Jer. 5.2. Hol, 4.15. Zeph. 1.5, and make mention of him, when they fwear, Exod. 23.23. Joh. 23.17 or more generally have the name of God oft in their mouths as well out of oaths, as in oaths, as if they reverenced and regarded him, when, indeed, they do nothing leis, Chapter 29.13. Jerem.

but not in truth, nor in rightconfnelle 7 As an oath ought to be taken, and Gods name to be used. See Jeremiah 4. 2. and

V.2. For they call them [closes of the Holy City] As it is ftyled, Mat. 7.3.1 m insystem reamittees of the law (13) in this typed, Mart. 5.8.27.53. Heb. here, the city of holinol's, or rather, the city of the Sanctuary. For there is an article of fpecial delignation before the noun governed, and so ch.52.1. which, indeed, was the main ground why it was called and accounted, by an eminency, the holy city, in regard of Gods Sanctuary there feated, and his name or worthin there fetled Deut, 12,11.2 Chron. 7.12, 16. of this city Jerusalem, Ch. 52. 1. they protefied themselves to be citizens, even fellowcitizens, with Gods holy ones, Eph. 2. 19. Now as the text is here read, it feems to render a further reason, of what they were formerly faid to profess, to wit, that they were of Jacobs Family, and Indahs iffue; for they were of Ierufalem, the head city of Judah; which being yet a further matter of honour, and an higher dignity, to be citizens of to honourable and holy a city, might well help to confirm the former, because it was an adjection thereunto. But Some read the words rather, Though they call themselves of that city; as having reference to the last words of the former verse, not in truth, nor in righteoufuch: though, or albeit, they profe fs themselves to be fuch as s hereafter mentioned; and the particle here used, is very frequently thus taken , in a discretive notion; which, not observed, hath made fome places the more obicure; as that, Gen. 8.21. & 48.14. Pfa. 25.11. but fo clearly, Jo th. 17.18, Pi, 23.4.ch. 12. 1. See the like, Chapter

and flay themselves upon the God of Ifrael Make as if they trufted

Chap. Riviti

and relyed upon God, Mic. 3. 11. Rom. 3. 17. Joh. 2. 3. 25. 25, and | Heb. 13. 5.

I have fixed then new things from this time, even hidden things,
then they fixed the new things from the fixed this fixed the fixed this fixed the fixed this fixed the fixed this 6. 64. Acts 8. 13,23. a metaphor taken from fome flay, that a man leaneth upon for support. See Chap. 36.6.

the Lord of holls is his name] Or, whose name is the Lord of holls;

as Chap. 47.4. Jer. 48. 15. Net. 3, I have declared the former things from the beginning, and they went forth out of my month, and I flowed them: I did them fuddenly, and they came to paft Ox, the former things which I declared my month. tim: paft, and which came out of my mouth, and which I showed; I did suddenly, to they came to past. This is here mentioned, as oft before; partly, to affert Gods divine power and providence: partly, to tax them for not adhering fincerely and conftantly to him, not withflanding those evident proofs thereof exhibited unto them, and partly, to firengthen the faith of the godly, partly in firm expectation on of the future performance of those things that now he promion of the future performance or under things that now ne promi-led, See Chap. 41.2.16. & 42.9. & 43.9-13 & 45.21. & 46.10. The relative is wanting in the two first branches; as chap 47.11, supplied by the positive in the third, as chap. 46.4. ver.1.

imprigate the first as chap, 46.9.

from the beginning] Heb, from then; as chap, 44.9. verse 5. Since the time that I first took you to be my people, chap, 43.4. or, tather, more generally, in times paft, chap. 46.9.

went out of my mouth] Either by way of prediction, Pfal. 89.34.

or, by way of determination, Lam. 3.37,38. Chap. 45.23. See

(hewed] made to hear, Or, to be beard: Chap. 41,23. 84 42.2.

Idid] Whatfoever I fore-told, or promifed, I failed not in due time to ffeet, John 1 4c.& 13,14 chap. 45 13.

fuddenly Either when they were least expected and looked for,

Chap. 30, 13. 847. 11. or at the very inflant of time prefixed, Exo. 12.41 lo Mal. 3.1.
Ver. 4 Because I knew that thou art oblinate, and thy nech is an

iron finew, and thy brone brush.] A reason why God was pleased to fore-tel things to his people, long before he did them; that they might not, when they were done, be ascribed to any other beside himfelf, by them; which he fore-knew that they would be too prone

Because I knew Heb. From my knowing; as ch. 31.4.853, 5. Pf. 12.5. where the particle is used in a causal notion. See it in another, cor cerning the same subject, that is here insisted on, Deut. 9.24. obstinate | Heb. hard : hxod 32.9.833,3,5, 834.9. Deut. 9,6.12

thy nick is an iron finew] Or, an iron finew is in thy neck : a defect of the prepolition . as Ch. 34.13.844 12. Heb. a finew of ires as a yok of iron, Deut. 28 48, and, ared of iron, Plat. 2, 9, for, an iron yoh, and, an iron rod : an iron finery, for, a fliff, hard, tough one; as it is expounded in the places above mentioned

thy brow brafs] Or, as lome, fleel : as the word is supposed to fignific, Judg 16, 21. Jer. 15, 12. Lam 3 7. Heb brazen; as we fay, a bragen brow : or, a fleely, as the word is used, Lev. 26.19. Job. 6.12. and Plal. 18.34. a bow of fite!. a brow of fleel, or, a fleely browsfor, | Deut. 9.7,24. Chip. 63.10.
a brow as hard, as if it were of brais, or fleel, that is, exceeding from the momb[From the time that I brought the cour of Egypt; hard. See the like phrases of rocky faces, Jer. 5.3. and of flony, and, flinty hearts, expecsing an extremity of obstinacy, Eze. 36.26. Zach. 7. 12.

Ver. 5. I have oven from the beginning declared it to thee : before it came to pass, 1 shrived it thee.] Secon ver. 3, the pronoun liar to that people, it, is here wanting as, chap, 46.11. Sec also, ver. 6.

Y.9. From mam test the bloodlets say, Sumi dash tash one thome] The pronnels will restain for

idel, here used, see on Chap, 10, 10.

and my graven image, and my molten image bath commanded them] Or, given them in tharge; as Chap. 38 1. 845.11. appointed them thus to come to pass. See before, Gone out of my mouth, ver. 3.

and] Or, or, the copulative difjunctively; as Chap 44.10.845. 9. Some one, or other of mine idols.

Ver. 6. Thou hall heard ; fee all this : and will not ye declare it ?] Or, Confider all this, which then hall beard; (all that I have flewed thee, or made thee to hear, ver. 3.5.) a defect of the relative, as ver. 3. and will ye diffemble what ye have heatd from me fo long before, and not acknowledge it your felves, and acquaint others with it, that ye may be withelles in my behalf, of the truth thereof, unto them? Chap. 43. 10, & 44.8. See Chap. 43. 19, Some would read the words, and do not you your felves publish u? that is, publike. ya aknowledge it, in the celebration of your follows rites and feasts, which you observe as memorials thereof, Pfal. 81, 1,2,3,Exod, 12, 25-27,Lev.13,16,Deu. 16,See the like of Christs death, 1,Cor,11. 26. And this tense seems not improbable. Others would have ir read; and have ye declar d it? that is, have ye by the help of any of yo ur idol: ---foretold, any of that, that I have so fore-shewed to you Chap. 43.9. & 44.7. So the negative should be taken for an interregative, as fome would have it, Mal. 1.10. But I suppose it no more so in the one place then in the other; and doubt much, whether so in any There might be some better colour for such a form, from our version, 2King, 1.3. if it were right : but the double

and thou didl not know them. Or, 1 shew thee (Heb. mokethee hear, as ver. 5, at prefent. Heb. from new as chap. 59.21. as before, (rom then ver, 3.5. (new things) as chap 43.19. and bidden, Heb kept cloic, or referred, Prov. 7.10. Jer. 33.3. which then kas well not, to wit, before, as v.7. the copulative with the pestive, put for the relative, as chap 37. 27. & 44.14. Some read the words, and there are things referred (to be revealed, and done hereafter) which thou knowest not, but art as yet ignorant of. But the former runs more imeothly: Yet sunter to convince thee of thy wilful oblingcy, I acquaint thee again, with other of my fecret counfels, which finall also in their due time be fulfilled.

V.7. They are created now, and not from the beginning, swen before the day, when thou heardest them not, test thou shouldest, Jay Behold I knew day, worn non hearage extension, eye now younger, you along a factor them.] Or, They are brought to light now, fastlings are, when created (and not in time pall, (not fornerly, Heb. from then, as ver, 3.56. 8.) or before this day, (the copulative disjunctively, as ver, 5, and the pronoun wanting, as oth. 22.16,18,29. 2 Chro. 35,25.) when then hadft not heard of them. heb, and thou heardest not of them: as chap, 33.1.8.43.12. Left thou flou deft pretend that feme other way, or from some of thine idols, thou hadft been made acquainted with

formerly (Heb. from themas v. 7.) opened, that is, opened it felf, as ch. 45.8. Can. 7.12. or been opin, as the o.11 to winto hear ought from any other concerning thefe things, that are now by me revealed to thee. The repetition of the particle, yea, or even, doth much quicken the fentence and make it more emphatical; as the like, chap 40. 24. Most Interpreters underftand it of the spiritual opening of the inward car, Deut. 19.4. Chapter 50.5. as if God fhould intimate his free tayour unto them, in revealing these things, yea, and in making them good to them, even when they continued in their obstinacy, when they stopped their ears, and would not hear, Pfal, 58.4,5. Chap. 28.12. Zach.7.12. But the former fense is the

for I knew that thou wouldest deal very treeherously] That thou wouldest be ascribing them, and the socknowledge of them, either to thine Idols, and thy South-fayers, or to thy felt, ver.5.7. Heb. wouldest dealing treeberoufly, deal treacheroufly as : chap. 24. 16. 01, Becaufe (as chap, 19,14.) I knew, that is, fore-knew knew before hand, as ver.q.) that thou woulded deale very treater suffy.

and was called a transgreffor from the womb] Heb a transgreffor,

or, a revolter, (as, chap 53.12.) was called uppon thee, as chap 62.2. for , to be, or, to be accounted and commonly known to be as chap. \$8.12. \$660.3. I might well deem, that in future time, thou wouldest fo demean thy felf; because thou hadfi been prone (as was well known) to fuch carriage of thy felfe, from thy beginning.

which was as the birth of that State and Church, chap. 46.3, ler. 2. 2. & 22.21. & 31.30. an allufion to mans natural birth, Pfal. 51.5.8 58.3. of which also, some, but without good ground, understand it; this passage implying somwhat, not common to all, but pecu-

V.9. For my names fake will I defer mine anger ; and for my praise, we wan positively lay, Almeidel hath denethems The pronnels will I steprism a super; and for my point corn many even among Gody people, to affective unto their falle I fale; (that is, for mine own lelle, ver. 11. Chap. 23.2. Plal. 5. gods, what God himleli hath done for them, I per. 4.4.7.1.8. Hol. 11.8. 10.6.8. Exch, 5.3.1. (Or. betaute of my name, where by idolpter used, fee on Chap 11.1. thou are called, verf.i. being accounted my people, Chap. 64.9. ler. 14.9. Ezek 20.9. & 36.20 (do I forestor, or, stay my ager, or, I am so store to anger; Heb. will I prolong, or, do I prolong mine anger : Now to prolong anger, may be taken two wayes, either for to lengthen it, that is, to continue long in it as Pfal. 85.5. will thou draw out thy wrath from age to age? though another word be there used; and so one of the Jewish Writers would have it here taken, but renders no reason of it and it fecmes directly contrary to the main scope of the place; but it may be taken also for to flat it, and suppresse it, that it break not forth, that it fir not : as of the Ark it is faid, Num. 9.19,22. when it flayed, and flirred not; where the same word is used, that we have here : and so it is used in this place; as alfo, Prov. 19.11. the diferetion of a man doth stay, and represse his anger: or, make him slow to anger: not maketh him de-fer, or, put it off, till he find opportunity to vent it: and thence flow to anger, Deut. 34 6 Num. 14. 18. and for my praife, (as some, that I may have a people to serve and praise me, Psalm, 102. 18. 130.3,4. Ch.43. 21.64.11. or rather, that Imay gain thereby to my felf, the praise of my might, and my mercy, Plal. 65.1 & 75 1 ch. 12.1. for mine honour, and my glory, Pl. 106.8.v. 11. (de I refirain it (to wit, mine anger, supplyed, as the particle, for, also from the former clause.) See Plal. 18.3.) from thee, (that is, from cleing upon thee) or, for thee, (that is for thy good) that I destroy thee not, Jer. 30.11. As it was of my free favour, that I chose you at full, Deut. 7.7,8, &9.4-6, fo is it of my meer mercy, and respect to mine own honour, that I have hitherto spaced you, and not utterly megative feems there more vehicmently to aver; as that tripple one, destroyed you, and that I fill forbear fo to do, Num. 14.12.18.

Philos. 45. Lam. 2.22. Some read the words. 1 will feat unto thee notable to fave, or to deliver my people? See Num. 14, 15, 16. Deut; that I willnot cut thee off and it is true, that the word which fig nifes to feal, different but in one letter from this; but yet in such a letter as makes feveral 100ts; and the Jewith Criticks enform a letter as makes feveral routs; and the Jewith Criticles enform us that this word, which as they peak, hath no mate in Scripture, its word of the highest, not referred; and the more specially, the fignifich to observed; must checker, a sale to termed; that which perfect that which may be suffered; and the words of the former branch, where shirten passing and the words of the former branch, where the word comes of the former branch, where the word created with the words of the former branch, where the word created of the sum of the words of the former branch, where the word created of the sum of the words of the former branch, where the word created of the sum of dicorrect: and took is had to provide not suppress, when netwerth hindelf angry, Plail 18-7, 3, And foo not contrary, he is laid to foreflow, and technain his breathing out at the note, as is his not first when the contract of the note of the not fereth it not to break out, or fly out so freely and fiercely, as other, fereth is not to break out, or thy out to freely and fiercely, as other-wife it would do; hence the phrase a man long, or, show of break-that is, one that breaths flowly; opposed to one that breakseth high, and big, Eccl., 7, 8, and a man of long, or flow applies, that breathes howly at the notities, Prov. 1, 51.8, & 16.32, opposed to one of this breath, or quick of bristle, Prov. 14.17, and, of fourt or quick model. Prov. 4 as that it, one that breathers at the action of the noficils, Prov. 14.29 that is, one that breatheth at the nofirils, thort and quick; the former, uled for one that is flow to wrath; the latter, for one that is of an hafty disposition. See surther, on Jer.

Ver. 10. Behold I have refined thee, but not with filver] Some render it, as here, in the time paft ; I have refined thee by many affli-Bions already, and yet att thou never the better for them, Jer. 5.3 Others rather ,in the future, I milirefine thee, Ch. 1. 25. Jer. 9.7.

not with filver] Or, as filver ; as filver, in fome respects, Pfal. 66. 10, to purge and purific them, Dan. 11.35 Mal. 3.2,3. yet in some rejoint punge and parties in the instance and in the free feets, not as filver, that is, not io exactly, and exquisitely, as filver is wont to be fined, which the finer uleth to keep in the fire, till all the droffe be wafted, and wrought out of it : intimating, that he would not deal overflrielly, and leverely with them: but use much moderation in chaftifing of them: regarding their infirmity, who would be themselves utreely confumed, if God should hold them so long in the furnace, until their droffie matter were all melted out ang nue tumas, and the tumbers are the state of them. See Pfal. 10.3.9.14. & 118.18. Chap. 27.7.8. & 77.16. Jer. 10.24. and 30.11. Some render it, not into filture as it he had faid, all my melting of you, fo full of droß, and other bare famettal you are, hath not hitherto made you, nor will ever make you beyou are, hath not hitherto made you, nor will ever make you become yood filver, Chap. 1.23. Jet. 6.2. 7-30. Ezek. 2.1. 18-32. Other, and for the ancient Greek, mo for favor: a si the had faid, I have got nothing by fending you into Babylon, fuch another furnace at Egypt was, Deut. 4.20. and enting you there. So Pfal. 44-12. Chapter 5.3. But these two lates of centure from not fonatural.

1 how chiefes them the furnace of affiliation I or another with

I have chosen thee in the surnace of affliction] Or, as others I will choofe thre sthat is, make a choice one of thee, by purifying of thee through afflictions, and fitting thee thereby for my felf, chap, 1.25 Dan, 12, 10, Mal. 3, 2, 3. Acts 14, 23, Heb. 12, 10, 2 Tim, 2, 20, 21, 1 Dan. 12.10, Mai. 5.2.5. ress 14.25. ress 12.10. 2 1 m. 2.20, 1.1. Pet. 1.6.7. Rom. 7.14. See chap. 49.7. But some other read the words: I have selected, or set the apart, for the surface of affliction: to be therein tryed, and purifyed more & more better then thou haft hitherto been. I suppose that to be most genuine which the Jewish Commencers, most of them, on the place give, I have made thoice of a furnace or, a melting-pot, rather, of affiction for thee. Heb. I have chofen thee; that is, chofen for thee; as, given me, for, given to me, John 15. 19 Judg. 1.14 as we also speak concilely, in either : fo, come us, for, come at us, chap. 28.15. dwell thee, for, dwell with thee, Pfal. 5.4. and many other the like : in the furnace, or a furnace, or, melting-pot; for the verb of choofing here used , hath this prepolition (as another alfo) prefixed before the noun after it, vacant, acon (as anomer and) premier before the transfer of the transfer of the manner of that language. So Deut. 9.7.80 (4). The Lord chose the : and 1 Sam. 10. 16, and Psal. 105, 26, bath chose in him, for chosen him, a melling pot, for fothe word properly fignifieth , Prov .17.3. & 26 21.) of affli-tion, that is, affliction to be, as, or, for, a melting por: as, the fign of circumcisson, Rom. 4.11, that is, circumcisson to be a fign. So of circumetion, Nonta, 11, that its circumetion to oca nigh, so that the meaning is, that God had appointed their afficion in Baylon, during the time of their captivity there, to be as a melting por unto them, as the like in Jerusalem, had formerly been, during the

into distributions 2. 18,19
V. 11. For mine own fake, even for mine own fake will 1 do it] That which he faith eliewhere, I wrought for my names fake, that I might not be polluted in the fight of heathen people, Enck. 20,914, 22. where the word is the same, as also, chap. 43 13, and the word may well be so rendred here; Formine own sake will f work. I will have a regard to mine own honour and credit, though you deferve nothing lefs, then what I do intend to do: and then there needs no supply: otherwise, it or this, is to be supplyed: as ch. 10.13.ver. 5,6. Ezek. 36,37. Mal. 3.17. See chap. 44,23. there is an emphalis in the repetition; as Plal, 115,1. Chap. 43,25. as if he had faid, for my felf alone, as Pfal. 51.4. and not for you, or for any delert of yours, Ezek.

36.32. See ver. 9. for how should my name be polluted? Heb. how should it be polluted? for how floudd my name ke pollute(th) Helb how plouted to we permeted to wit, myname; supplyed from ver. 9 otherwise how would mine to very home to the beginning Helb. from the head, nour be rectified and obscured in the minds of people: a sissif were as chap. 45, 26. This some understand of God 3 as chap. 45, 19, that, the state of the sissing the sissing the sissing the sissing that the sissing th

and I will not give my glory to another] Or , to any other : as Exod 34. 14. I am very chary, and Jealous of mine honour, and cannot endure any corrival in it, Exod. 20.7. & 34.7. Deut. 4.24.

and 5. 9. Ver. 12. Hearken unto me,O Jacob, and Ifrael my called] Whom I called out of Egypt, Hol. 11.1, or, whom I have called to be my peculiar people, Ch. 44.1. I Cor. 1.14,26,27. or that are called by my mane, a smy people, Chap. 43,7. & 63,19. as, fo the called of felse furth; that is, not called by him only, but to be his, and by calling made this, Rom. 1.6. See chip. 44. & 46.3.

I am be] Or, I am; or, I am the fame. See chap. 41.4. & 43.10.

k 46.4.8 47.8.

I am the first, I also am the last] Chap.41.4.8.44.6.

Ver- 13. My hand bath alfo laid the foundation of the Earth] Pfal; 102.25 Chap.42.5. &45.12. & 51.13.

and my right hand half spanned the Heavens Or, doth span the Heavens, doth mete them out, as a workman doth his work in meting whereof, when he maketh use of the hand, he doth it with the right where of which me maketh use of un nand, it can be a continued in the hand rather then with the left. Or, as some the palm of my right hand hath fired out the headens! the word is used, Lam, 2.2.0 mothers, or ingles, that either dandle their little ones in their hands, or lay them out to stretch their limbs, that signifies the measure of an hand ipread out,or a fpan, Ex. 25. 24. Pfal 39.5. See Ch. 40. 12. when I call unto them , they fand up together] Or, I call them, and

they fland up together; according to the former reading, a defect of the adverb: as Chap. 41.17.ver.21. according, to the latter of the copulative; then which, nothing more frequent. The celeftial, bodies are as fervants, that fland attending on Princes, or great per fons, 1 King. 1.2. & 10.8. Prov. 22.29. 1cady proft at a word, or a beck, to obey me their Soveraign Lord, Maker, and Mafter; and to go inflantly about whatforver I enjoyn them, Pfal. 179 1. 8: 148.8. Mat. 8.9. See Chap. 40. 6. All this is here related, to affire them of Gods power, and al fufficient ability, to effect

their deliverance according to his promife. So chap.40.26,27.
V. 14. All ye affemble your felves, and hear [These words feem to be spoken by the Prophet in his own person: and omost take them; because the Lord is spoken of in the third Person, in the latter end of this verse : and the Prophet speaketh of himself in the first Person, in the latter end of verse 16. But there is no neceffity thereof : for God speaketh of himself oft in the third Person, aschap, 37.24,32. & 40.29,31. in the next verfe, God himleff fill fipeaketh in his own perion, as Chapter 37.24,32. & 40.29,31. in, the next verfe, God himleff fill fipeaketh in his own Perion; and the Prophet oft paffeth luddenly from Person to Person, in that 16 verfe, as appeareth plainly by the fifteenth, interjected, at leaft if not in the fixteenth it felf. The words therefore I suppose to be spoken, as by God him felf; and that to his people, to convince them of his divine power, showed in foretelling of things so long before; and to be further manifested in the fulfilling of them. So ver. 12,16. and

so to the Nations, chap. 41.1 & 43.9.
11 hich among them hath declared these things?] Which of the heathen idols hath foretold ought of them ? Chap, 41, 12,23, and 44.7. & 45.21.

The Lord hath loved him] The Lord, that is, I (as ver. 15. the nown, for the pronoun, as chap. a. 1. & 3.445,68. a Tim.,18.) do love him, to wir, Cyrus: as, he fastened it, to wir, the Smith, the image; So, he faid, for, God said, Gen, 15.14. and, he wrote, for, God wrote, Exod. 34. 28. and he went, for, the King went, 2 King. 25.4. I do fo far torth affect, and favour Cyrus, as to prosper him in his proceedings, and to honour him with glorious success in his undertakings, having made choice of him, to overthrow Babylon, and to free my people their detained, chap. 45.1-4. See ch. 52.1.

Hewill do his pleasure on Babylon, and his arm shall be on the Chaldtens, Or, he (that is, Cyrus, as before) shall (as in the next claufe) do his that is, the Lords) pleasure, chap. 44.28. See there : and his arm (that is, his warlike power, as chap. 30.30, & 59.16.) Shall be upon the Chaldeans : thall light heavy upon them , todifperfe, and destroy them. See chap. 43.14.

Ver. 15. I, even I have spoken Or, I, even I, (as chap. 43.25.) have spoken it; a defect of the pronoun: chap. 46.11. and a return again to the first Person.

yea, I have salled him,] I have raised him up, according to my Purpose and Counsel, by a secret instinct, Chapter 45.4. 13 and

I have brought him :] Heb. made him to go,or, caufed him to come fent him to Babylon , Chapter 43.14. on mine errand : to do me fervice there, Ver. 14.

be shall make his way prosperous] That is, I will make his way pro-sperous the third person for the first, as before ver. 14.01, his way shall be made prosperous: the verb taken indefinitely, as Cha. 46.6 pant or man properous the verticant indemney, as Chil. Ago, or, be full proper in bit may; the verb taken neutrally, and the prepolition (upplyed, as chap 55.11, which I take to be the genuine fyntas, as well here, as here, Ver. 16 Comey encer unto me, how yether) See on ver. 14.

Chap.xlviii.

he had in publike, and openly, delivered his oracles from time to the word of rightconfines, is of underflood, Pf. 1, 2, 3, 4, 9.) 2 cor. 9.9; the word of mght on first, is olt under flood, Pf. 1, 2, 3, 4, 9, 2 cor. 9, 9, 1 the word of mght on first, is olt under flood, Pf. 1, 2, 3, 4, 9, 2 cor. 9, 9, 1 the word of mght on first, is olt under flood, Pf. 1, 2, 3, 4, 9, 2 cor. 9, 9, 1 the word of mght on first, is olt under flood, Pf. 1, 2, 3, 4, 9, 2 cor. 9, 9, 1 the word of mght on first, is olt under flood, Pf. 1, 2, 3, 4, 9, 2 cor. 9, 9, 1 the word of mght on first, is olt under flood, Pf. 1, 2, 3, 4, 9, 2 cor. 9, 9, 1 the word of mght on first, is olt under flood, Pf. 1, 2, 3, 4, 9, 2 cor. 9, 9, 1 the word of mght on first, is olt under flood, Pf. 1, 2, 3, 4, 9, 2 cor. 9, 9, 1 the word of mght on first, is olt under flood, Pf. 1, 2, 3, 4, 9, 2 cor. 9, 9, 1 the word of mght on first, is olt under flood, Pf. 1, 2, 3, 4, 9, 2 cor. 9, 9, 1 the word of mght on first, is olt under flood, Pf. 1, 2, 3, 4, 9, 2 cor. 9, 9, 1 the word of mght on first, is olt under flood, Pf. 1, 2, 3, 4, 9, 2 cor. 9, 9, 1 the word of mght on first, is olt under flood, Pf. 1, 2, 3, 4, 9, 2 cor. 9, 9, 1 the word of mght on first, is olt under flood, Pf. 1, 2, 3, 4, 9, 2 cor. 9, 9, 1 the word of mght on first, is olt under flood, Pf. 1, 2, 3, 4, 9, 2 cor. 9, 9, 1 the word of mght on first, is olt under flood, Pf. 1, 2, 3, 4, 9, 2 cor. 9, 9, 1 the word of mght on first, is olt under flood, Pf. 1, 2, 3, 4, 9, 2 cor. 9, 9, 1 the word of mght on first, is olt under flood, Pf. 1, 2, 3, 4, 9, 2 cor. 9, 9, 1 the word of mght on first, is olt under flood, Pf. 1, 2, 3, 4, 9, 2 cor. 9, 1 the word of mght on first, is olt under flood, Pf. 1, 2, 3, 4, 9, 2 cor. 9, 1 the word of mght on first, is olt under flood, Pf. 1, 2, 3, 4, 9, 2 cor. 9, 1 the word of mght on first, is olt under flood, Pf. 1, 2, 3, 4, 9, 2 cor. 9, 1 the word of mght on first, is old under flood, Pf. 1, 2, 3, 4, 9, 2 cor. 9, 1 the word of mght on first, is old under flood, Pf. 1, 2, 3, 4, 9, 2 cor. 9, 1 the word of mght on first, is old under flood. Pf. 1, 2, 3, 4, 9, 2 cor. 9, 1 the word of mght on first, is old under fl called him unto that Office, chap. 6.8.9. & 50.4.5. I rather follow the former, the very fame being protested by God himself, in the

place there pointed to.

from the time, that I was, there am I] This, those that conceive
it to be spoken of God, understand two severall wayes; some, in
the time past, as if it were said, ever since that bught was, or had
the time past, as if it were said, ever since of them; as noting being, I was there: to wit, at the creating of them: as noting Gods eternity, Prov. 8.12-30. chap.43.10,13. & 44. 6. or, from the Code eternity, 1707. 5.12-19. cnap-13.10,13. a. 44. b. 19. find the time, when that was, (to wit, of my taking you untome) I have been there, prefent among you, in my Prophets, by my Spirit, Deut. 18.15,16. Chiap. 59. 21. and 63. 11. Some rather, whom I concur with, of the vime to come : from the time that this Shall be (when the time appointed shall come, wherein this great work, which is now foretold you, is to be put in execution,) there, will I be present, and ready at hand, to carry on the work, and to cause it to be accomplished: the same, in effect, with that, Chap. 46.11, and ver.15. Those that understand it of the Prophet, take it also two feverall wayes : Some, from the time before which it was done, there I was ! fo the old Latine, and they that followit; that is, fay there I was I to the one assume, not nevy that tomowh I; that claim they, I forefast things, to come as vidently, as if I were prefent at the doing of them, (hap. 13, 2, 3) of Joh. 5, 6, but I tee not how the works will admit this reading. Others, ever fince Gods charge came to me, [as Hol. 1...] have conflantly attended it, chap. 1.5. of Jer. 6, 26, Hab. 2.1. For that is most ridiculous, that fome of the Jewish Commenters here suggest, of all the Prophets being present with Moses, on Mount Sinai, at the giving of the Law, and To Elay among the reft, Deut. 33.2.

and now the Lord God, and his Spirit hath fent me] This likewife

fome conceive spoken by Christ, the Word Joh. 1. 1. and Wiscdom, of the Father, Prov. 8.1, 23. by whom he revealeth hintleft, and his Will and purpofesto his people, Mat. 11.27. Joh. 1.18. Zach. 2, 31.1Pet. 1.10.12 fent by the Father, and the Spirit, to acquaint then with those gracious promises, as well the fpiritual ones, as the temporal, that were types of the spiritual, Ch. 61.1. Luk.4.18

11. But others, whom I rather accord with, conceive this clause to be poken by the Prophet of him felf, sent by the three Persons joyntly, about the delivery, as of other Gods mellages, so of this joynny, about methody, as of other constraints, so that in foccial: added here more exprefly, to give the greater affurance of the truth and certainty of it, and of the accomplishment thereof. So Jer. 26, 12,15. See Ch.6.8,9. The Prophet doth many times pass suddenly, & (as may seem, to persons not acquainted with spiritual raptures, and costacies) somewhat abruptly, in the heat of delivery, from one person to another.

V. 17. Thus faith the Lord thy Redeemer, the Holy one of Ifrael]

See Chap. 43.14.
I am the Lord thy God, which teacheth thee to profit] Heb. teaching thee, or, who do teach thee (as Chap .44. 24.) to profit, Who teach thee such things, as for thy welfare, that conduce to thy peace and prosperity, ver. 18. Deut. 4.1,40. and 5.29. & 6.3. Job 22,21.

which leadeth thee, by the way that thou shouldest go.] Heb.makeing thee to tread (that is teaching thee, and directing thee to go, as Pfal, 25,5, & 43.10, as a guide doth a traveller, chap. 30, 21.
or, as a Nurse doth a child, Hol, 11.13.) in the way, thou shall walk. that is, wherein thou fhouldest walk : the relative wanting, as ch. 47.11, and as frequently with us, and the verb taken in fignification of duty: as Chap.26 9, so Pfal 24.12, 13, 14.

V. 18. O that thou had: heaviened to my commandement: Deut.

5.29. & 32.26. Pfal. 81.13. implying, that then they had escaped many evils, and much forrow, that melting-pot of afficilion, that in the captivity of Babylon, they had to long lien in, among the rest, ver, 10, which by their finful excelles, wilful disobedience, and ob flinacy therein, they progured to themselves, Pfal, 81.11,12. Jer

then had thy peace been as a river] thy peace; that is thy profperity, as Pfal 119 165. Should have abounded, as those rivers that flow with great streams; and do oft-times overflow their banks. So Ch. 59.19. Jer. 12.5. and because of the article enclosed in the note of similande, as the river : some of the Rabbins suppose, that Euphrates is here more specially pointed at : as Plal. 72.8. Chap. 7. 20.

and thy rightconfuel, as the maves of the Sea] This is, the fame in effect, though in other terms, with the former. By righteoufnes. is here meant, not any moral vertue, or gracious disposition ias the word properly, & most commonly significate Pi. 117. & 45.7. Eph. 4. 24. But as some, a State well composed, & wanting nothing that is due unto it, or requifice to its compleat happiness, Pf, 72. 3. Joel 2. 32. Others, profp ruy, as before: so called, because the fruit of peace, as fome, Rom. 14 17. Heb. 12, 11, Jam. 3. 18, the reward of righteoutnets, as others, Gen. 30. 32. as iniquity, for, punishment, the fruit and reward of it, Gen. 4.13, or, which I take to be the genuine fense of it, a confluence of all good things, which God, out of his benignity, is wont, in way of beneficence, (for that also, by

Joynet together; sa things etc., short, a most entire, a sain, p. 75, 9, 10. See also Pial, 48.9,10. compared with Prov. 3.16,17. Chap, 54.17, and 5,8.8, and 6,17. and this is called Gods, Pial 36, 10. because it coment from him. Chap, 4.17. and yet theirs also, Chapter 5,4.17 & 858.8. because conferred upon them, Chap, 45.

Chap.xlv iii.

24. Deut. 28.1-13.

as the waves of the Sea, As great plenty of all good, as of water in the Sea, or, in the main Ocean, where waves wallow most at large. See the like, Chap. 11.9. So the Greeks ule to lay, A fea of good

things, for, great abundance thereof.

V. 19. Thy feed ally had been as the fand] Thine iffue should have been not numerous only, but numberlets, Gen. 13.16.815.5. & 22.17, & 32.12. Jer. 30.22. Hof. 2.10. See the like expression. Chap, 10.22. Gen, 41.49 1Sam, 1.38. 2 Sam, 13.1 1. 1 King, 4.20. 29. Job 29. 13.Pf. 78.27. &13.9.18.Jer.15.8 Hab.1.9. their parents, Gen. 15.4. & 25.23.2 Sam 13.11. in allufion whereunto, the gravel-stones or beach, that ly on the shore, by the sea side, are in the Hebrew here styled, the bowels thereof, to wit, of the Sea; to be supplyed from Verse 28, the pronoun for the noun, as

his name should not have been cut off, nor destroyed from before me mn name hould not now vect cut off, nor deployed your works that find mer that is, the memory of him, (name, for, mmorial, as Fl. 83.4. Prov. 10.7.) or their poferiny (in whom, mens names are continued, Num. 74.4.) thould alwayes have been acceptable with met or as others. This thy prosperous efface had continued with thee, and thy poferity, without interruption, Plal. 81.14, 17. 5. eph. 3.7. or, Thou haddt not been cast out of thy land, and thy name, that is, the glory of thy State, and the renown thereof, cut off, Jer. 22.30.& 36.30. Lam. 5.16. (See Ezek. 16.13, 14.) nor hadft thou been removed out of my fight, the Temple being defaced, & definyoder inflored to my pengine temperature and to attend me, and have communion, as my people, with me, Pfal.42.2 and 84.7, See Jer.35.19. Howbeir, others (the rather for that gracious promile of never cutting off, or cafting off the whole feed of Ifrael, Jer. 31.37.) read the words, as spoken in way of commination, or inti-mation of what should befal them; but in way of mitigation, and of actions of water into the last telescope as a ray or many constant or a discount of the control Itanding authe ins and abominations committed by them, yet he would not utterly either cut, or caft them off, See the like defect of the like particle, Job 14.9. Chap.44.11. And this fenic fecench the more probable; because preintly followeth a promife of deliverance, and refluction again, Ver. 20. See the like, a Kingle, then they are in our version; He should not have been one of the version of the like of the version of be, cut off, nor his name destroyed out of my fight. But the difference is not much material; fave that the cutting off of their persons, seems imported (whether implyed, or denyed,) in the one; the cashing off all care of them, or special relation to them, in the other: an allufion, it may be deemed, to enrolment of fervants, and retinue in some great mans family; souldiers in an army, pensioners in a State, or the like, See the like, Exod. 32.32.33. Plal. 69.28, cha.

34. 26.27. V. 10 Go ye forth of Babylon; fleeye from the Chaldeaus, with a voice of finging] A promile of deliverance from the Babylonian thraldom, not by a timerous, and hazzardous flight: as when fervants and captives break away from their hard Masters, by stealth, Gen. 31. 20, 27. Exod. 14 5-9. 1 Sam. 25.10. but freely and cheerfully, without fear of flay, or purfult, as merrily as a flave, or captive, that is, refeued out of thraidom and bondage, and fet at full liberty. See Chap, 52.12. Howbeit fome underfland the words, as anadmonition unro the Jews, abiding in Babylon, to get out of the City, and cleve by flight, fo foon as they hear tydings of Cy-rus his entrance into Chaldea, or approach to the city, and not flay the furprifal of it Ch. \$1.14.52.11. Jer. 50.8. & \$1.6.45. Zach, thay the lurprital of 12 (1), \$\frac{1}{2}, \frac{1}{2}, 126.1,2. ch. 12.1,5 and 26.1. and 35.10.

declare it, tell this ; utter it, even to the end of the earth :] See the like.chap.12.4 5.

declare it] Some joyn the former clause, with singing, to this; as if it were faid, with joy tell it, or talk of it, one to, or with, and ther : but the paules annex it rather to the former : and this with what followeth, feems to require the publishing of it, to o-

tell] Heb. make it to be heard : as ver. 3,5,6. ntter it] Heb. make it to go forth, or to paffe; as Plal. 19.4.
fayye, the Lord hath redeemed his fervant Jacob] hath refeued,

assignmerly out of the Egytian bondage, Exod. 19.4-6. Atype of their spiritual deliverance by Christ, Luk. 1.68, Col. 1.13. Some their spiritual deliverance by Christ, Luk. 1.68, Col. 1.13. Some would have it read in the sturre, The Lord will redeem; and parallel it with thap, Luke 2.1.28. but it seems spoken rather to the people, as celling what they should say, when they were set at larges as chapt.2.4.

but several 3.8 schap. 4.1.8, 4.4.1.

V. 3.8. And they thirsted not, when he led them thorow the deforts, he considered waters tall sow out of the vock for them; he clove the considerance of the waters' and the suffer and the surfers.

roth alfo, and the waters gusted out.] This may well be read in the future: And they shall not thirst, as when he led them thorow the defaits. For the Prophet returneth to speak in his own person, and to tell them, how it shall be with them, after their enlargement, For whereas it might be faid, how shall we go with so much mirth and jollity, when we have so long and tedious a way to travel, before we can get home into our own Country, and are to passe thorow fo many wild and wast places, wherin, through want of neces-raties, we may perish and miscarry by the way. The Prophet, there-fore telleth them, that God will look to that, he will surnish them with all necessaries, one way or other : and to put them out of fear, and doubt thereof, to wit, of his power to make provision fufficient for them, he mindeth them of what he didin former time when he led them thorow the Wilderness to the land of Canaan how he furnished them with water, the greatest matter of war Row ne tummed them with water, the greatest matter of wait in the places, and molfmedilary for man inflerance in travel, in the hot Regionsepecially. Exodus 17.6. Numbers 20. 17, 12 Plalmer 78, 15, and 105, 41. implying withall, that what God had then done, he could now doe: yea, and would be a would as well as a following the formulation with the world. doe; he would as well and fufficiently supply them, with that, and all other necessary accommodations, as if he had done the very self-

an once necessary accommodations as a net sea concentre very left-funct thing again. See Chapter 41, 18, and 49. 10, they they field not] Or, they shall not thirst; as Chap. 49.10, not that they should not at all thirst for hunger, and thirst, are natural aftections, to far from being of themselves simply any annoyance that they are assauce, to give relish to our food thur that they should not, when they were athirst, want wherewith to slake and quench

it, So Joh. 4.14. & 6.35. & 7.37.38.
when he lead] Or, as when he lead: a defect of the adverb of time; as ver. 13. chap.41.17. of the note of fimilitude, as chap. 33.4,1

V. 22. There is no peace, faith the Lord, unto the wicked.] Or as Some render it, But, or, yet no peace shall be to the wicked : no as some render it, but, ois, oc. to peak market on the sequence, that is, no professive, no professive is furphyed; as Chapter 44. 11.

This fome-understand this of the prophane and wickedparty among ann somegumeerstans cuts of the proposale and wickedparty among the Jews, that chey should have no part or finare in the profiperity promified to Gods people, Chap, 65,23. Others, of the Babylonish, the ensemines of Gods people, that all hings should goe cross with them, Chap, 13,11-16. Others, both of the one, and of the other; and of the unguler and cells!s conducto a citier; year, or the control of the co all wicked ones in general, Job 15. 20,21. and 20,20. See Chap. 57. 20,21. CHAP, XLIX.

Verf. 1. L Isten, O Iles, unto me; and hearlen, O people from far.]
The Prophecy delivered, and recorded in this Chapter, runneth on in the same strain with the former, relating the restau-ration and enlargement, of Gods Church, confishing both of Jews and Gentiles, under a type of the Jewsreleasment from the Babyan deportation : and the re-establishment of them in their former estate, with much honour and encrease, by accession of other Nations unto them; both effected by the mighty power of the Lord ons unto mem; both citedea by the mighty power of the Lord elfus the Meffins. In the first words is contained a preamble, pre-fixed before the delivery of the Prophecy, inviting people, far and heart to hear it, and inciting them to give due attention, unto the things therein delivered. See the like, chap. 4.4. Lillon 1 Heb. Har: a scalen, 1.2. or, foreign, as chap. 7.1.1. a duty required as in regard of all Gods Prophers in general. Auso

3.1.& 4. 1. Zach. 7.7. fo, more specially, in regard of Christ, that principal Prophet, or Prince of Prophets, Deut. 18.13,19. Acts 3. 22,23. by whom, the Father revealeth himself, his mind, and his mysteries, both to his prophets, and to his people, Mat. 11. 27.&17.5. Joh. 1.18.&3.13. Heb.1.i,2. & 2.1-3.&3.1,7. & .4.2.7 & 12. IS. 25.

O iles] or, lands, countries, Ch. 41.1. Some expound it fimply, ilands, being remote, say they from the countries situate in the continent. Others, transmarine regions: such of them, especially, as coast upon the sea: but the wordscems more generall, as chap.20. 6, & Jer. 47.4. To here: and the lands are put for the Inhabitants. or those that abide therein; as the next clause sheweth.

unto me] The Jewish Commenters understand this, as spoken in the person of the Prophet Esay himself, calling upon them, to give ear to Gods mellage, which he was to deliver, wherein also some of ours concur with them: and it is not improbable, that divers pallages in these Prophecies might have some reference to him, as in part

and delivered him out of the Chaldean Captivity, Pfal. 107.2.3. | him might hold out fothe fluidowy relemblance of fach excellent graces, as were to be conferred upon Christ; and glorious works graves, as were to be effected by him. See class 50 4, & 61.1 So divers of ours, understand this; though the most, of Christ alone without classion to any other; as the person, by whom was to be wrought whatsoever benefit God intended to bestow upon his people, either in those times, or in these: and who, as by the Prophet he then foretold them, so was to be depended upon both now and then, for the making of them good, Chapter 11. 10. Rom. 15.8-12. 2 Cor. 1, 20. and 5.18,19,20. Epnel, 1. 3. and 2.13-17. Col. 1. 19, 30. and

> and hearken] Or, attend; for the word fignificial a fedulous, and ferious attention, to ought, either heard, or feen, chap.21.7 & 28. 24. So chap, 34:1 & 51.4.

O people I Not ye Jews alone, but we people also abroad; either because the Jewith people were to be dispersed among them, and to be thence again recolleded, ver. 12. chap. 11.11,12. or because the falvation in this Prophecy foretold, thould concern the Gentiles, as well as the Jews, ver. 6, chap. 60.3. & 66.19,20. from far | Either in regard of distance of place, ver. 12. Chap. 60.4.

or, of disposition, and affection, Eph. 2,13,17 Some of the Jewith Writers understand it of the entiting ages; not ye alone, that now are; but those that shall be in after times, as some also expound the like, Act. 2.39, but this feems here not fo fit,

the Lord bath called me from the 11 omb;] Here followeth the matter, or mellage, unto the hearing whercof, such attention was required. And it is principally of Christ, his office to be the Saviour, both of Jew and Gentile, and Gods calling him thereunto which in regard it was the main foundation of that work, where in he was to be employed, Heb. 4-6,9,10, the Prophet begins full

with It called me from the wombe] God the Father, who, from eternity had fore-affigned me to this office, I Pet. 1.20, did, both while I was yet in the womb, and fo forn as I was cone out of it, manifeft and make known this his purpose concerning me, both to men. terrand make known this his purpole concerning me, both to men and Angels, Mat. 1.21-23. Luk 2.10,11.13. Heb. 1.6. the like is, in respect of their office and employment, in their inferiour sphere, spoken also of other the servants of God, extraordinary ones especially, Jer. 1.5. Luk. 1.15. Gal. 2.15, and may be verified also of this our Prophet.

from the bowels of my mother] While I was yet unborn, or fo foon as I was conceived in the womb of the virgin, Mat. 1.20, Luk. 1. 35.ver.5. See Act.13.32,33.

hath he made mention of my name.] Or, he recorded, or, entred upon record my name; he made a folemn record of it, as chap, 12.4. Whence the term, that fignifieth a Recorder, or, Remembrancer, Chap. 36.3. or, he mentioned (that is, affigued me)my name, and cal-Chap 30.5.00; the menument unan 155 and price in the man define thereby to give notice of that work and office, that he had defigned me unto, Mat. 1.21. Luk. 1, 31. & 2.21. The like hereunto was even before conception, birth much more, done with form fpecial influentums, by God intended for remarkable employments; as Josas, 1 King. 13.2. Cyrus, chap. 44.28, & 45.13, and John the Baptift, Luk. 1.13.60.63, that which the Hebrew Doctors, some of them affirm also, of this our Prophet; to wir, that (as Johns name was by God afligned him, importing that Grace of God, which he was to publish, Luk. 1.17 76-79. [6] the Prophet Efor name, was before his birth, imposed on him by God, thereby to import that Salvation of God, which he was to foretel. See chap. 1. 1. But of this their affertion, we have no affurance : albeit we are not able to fay, that it was not fo; and leave it there. fore in fuspence.

And he bath made my mouth like a sharp fivord] Having V . 1. avouched Christs calling to the work of mans redemption; he proceedeth, now, to a relation, of Gods fitting, and furnishing of him, with abilities sufficient, for so important a work : together with his fustaining and supporting of him, in the performance of the

be] The Father, from whom all power is derived, and communicated unto Christ, chap.50.4. & 61.1. Mat. 11.27. & 28.18. Joh. 3. 34, 35. & 5.19 23 Col. 1,19. & 2.3,9. 2 Pct. 1.16,17; hath made] All, fo far as concerneth Christ, revealed in the flesh, in Tim, 3.16. runneth in a Prophetical fixin; feeking of things future, as prefent, or paft So Chap, 7, 14, and 45, 5, & 5, 1.16, my mouth like a floor proved. The word of Chrift is a fword of

all-fufficient power and efficacy, as for the subduing of mens souls, to the obedience of it : fo for the cutting off, of whomfoever, or whatfoever shall oppose , or withstand it; compared therefore to a fword, and said to be thatper then any two-tdged sword what lo-James, and laid to be thatper then any two-edged Jawes dwhat of-ever, Chap.1.4, Eph. 6.1, Heb. 4.1.3, Rev. 1.1.8, & 6.2, this lide form apply to the Propher, whom God, by his Word, and Spirit, enabled, to the cutting down, & killing of fin in mens fouls, see the Apolle, what he faith of his Miniftry, 1.Cor a. 1.4 to 8.4.7, & 10.0.4.6. There is an elegant allufion in the original, which in other langua-lese, cannot be foully, or firly expectled, for the word apoutly, in the Exhercise in anothermore, & forming a multi-discussion of the control of the cont Hebrew, is ambiguous, & fignifies as well the edge of the fword, as the mouth of man, or beaft: hence, a sword of mouther, for, a sword verified in him, but in a more peculiar, and transcendent manner, of divers edges, Pl. 119,6. Fig. 9, 4, and they findfull by the mould, to be accomplished in Chriti, of whom, therefore principally inthat is, the edge of the founds, Luk 21.14, and with the Greeks, tended; of Elay only, as what was done either by him, or about as a flare-mouthed, for, a flare-edged; to, a doubte-mouthed, for,

Chap.xlix. n double edged, fword, Heb. 4. 13. Revel. 1, 16. that which | But this also, seemeth overquaint. Others therefore, who retaine the Latine , call, a double headed one : but each language hath its peculiar properties : the speech seems to be desective; for it as peculiar properties: the special teems to be uterative; for it is more fully, as it it had been faid, be that made my mouth, like the (mouth that is, the edge,) of a loop fowerd; as Daniel 4,33; till his thines were grown blee rather, (that is, like the feath, and of edge), and his naive his birds; that is, like the claws of edge; b and his naive like birds; that is, like the claws of

of cagies) and his name size ones ; macros, size the class of Birds: mouth, for, word, frequently, Genefic 45, al. Levit, 24, 12, Numbers 3, 16, but here more specially, in allusion to the terme, no less commonly used of the sword, Judg, 1, 8, 25, & 4. 15, 16. & 18. 27. & 20. 374

15, 16, & 18. 27. & 20. 374 in the shadow of his hand hath he hid me] in, or with, as Pfal. 17. chap. 37, 38. He hash taken me into his powerful protection, chap. 51.16. shadow, for, protession, as Numb. 14.9. Pfal. 17. 8. and 31.20. & 91.1,2. Eccl. 7.12. hand, for, power, as chap. 10.10,13. and 11.11. & 23.11. & 16.11. verified, as of other his Prophets, and 11.11.6.25.11.0.20.12. vertices, as a count of property, and Servanta, Jer. 1.18.19.26. £75.0.21.16.20.11.16 in more fpecial manner, of his Mefflas, Pfal, a.1-4. chap, 42.1. whom the Lord to protected, against all the might and malice of his capital enemies, that they neather could lay hold on him, or do ought to him, before the time, by God fore-defigned, was come, Joh. 7,

num, before the time, by 100 fore-uningers, was come, 10th 7, 30,44. Luk, 22.53. nor yet keep him under, when that time was once over; though they endeavoured what they could, to do it, Mat. 27.62.66. & 27.2.6. Acts 2.33,24. and made me a polished shaft] has before, a sword to cut; so here, a shaft to pierce: that, at hand, this at distance, that none may escape him: though I approve not that nicety of some Jewish Writers, that would have him termed a fword, for the Jewish Nation neer at hand, Pfal, 148. 14. a fhaft, for the Heathen people, to reach them further abroad, ver. 1. See chap, 41 2. as before, not a dull, but a sharp sword, Kev. 1-16. to cut the quicker; fo here, a shaft nut a jumpy 1907a, NET, 1-10. to cut rie quieser; 10 nere, a jump' trimmed, Ezek, 21.21. and fo tharpened, to make it piece the deep er, See Pla1.45. 3.a Junft polithed, respecting the head, or point of it, as a sword forbifbed, in reference to the edge of it, fizek, 21.9. of this piercing power of the Word, (the efficacy wherof, is in both fimilitudes implyed,) fee Ad. 2.37. Some render it, (and fo both the old Latine, and the Greek) as a choice arrow; fuch an one, as may both flye far, and pierce deep: and the word sometime, indeed feems to figuific choice or, chef, t Chron. 7.40. & 16.41. Neh. Singles, or arrows, by whetting or polifining, made bright, and sharp. See Jer. 51. 11. See also of Gods sword, Ezek. 21. 28. and the like spoken of Gods people, what is here said of Christ, Zach

in his quiver hath he bid me] The quiver, the place, wherein shafti are, both for fasety and readiness at hand, wont to be disposed, Pia. actionarior mercy and readiness at nand, wont to be dispoled, Pfa. 1275. Ch.2.6. [see, c.16. (as the flword in the flietal), of feabord, Ifc. 47.6.) called, therefore, the fons, or, children of the quiver; because fulfaily put up in it, and drawn out of it, as occasion is, to make the others. make use of them, Lamen. 3.13. In this resemblance therefore feemeth to be implyed, as Gods providence, fo Christs obedience as Gods protection, for the lategard of Chrift: fo Chrifts readinels to do all laithful lervice to God his Father, Pfal. 40.7,8. Heb. 10.5. 7. ch. 42.1. & 50.5.7. Joh. 5.30. & 6.38. Heb. 3.2.5.6. but the former more specially.

And the like protection will the Lord afford unto all his true and faithful servants, Pfal. 31.19,20. For I

nuto me, or, nortours, as chape, it occan to beginning a new relation of a further matter) be faid unto me. The words of God follow, who having called the Messias, set him apart, sanctified him, and sen him into the world, for the executing of that office, whereunto he had attigned him, Chap. 61.1. 2. Joh. 6.27,29. and 10. 36. doth, by his speech, to him, in the words ensuing related, encourage him ', fer upon it, and to goe on cheesfully, and con-flantly in it, with afturance of fuccess.

Thou art my Strvant, O Ifrael, in whom I will be glorified.] Thus most read the words; or, with little variation, by way not of compellation, but of apposition, some, Ifrael in whom I will be glo rified ; but much divided in their expositions. Some by Ifrael, here, understand christ: fo called, fay some because he was of the stock of Ifrael. Which though it cannot be doubted of, much lefs denyed; yet they produce us no place of Scripture, where the word Ifrael, is ulcd for an Ifraclite, though for the body of the people, or the better part of them, it is frequently found, Chap. 43 .1.14. and 44.1,21. or, because the head of the Elect the Ifrael of God, Gal. 6. 16. who are one body with him, Joh, 17.20,21. Eph. 1,22,23. but this is also liable to the same exception with the former : for albeit, in regard of the conjunction of the faithful with Christ, by instion into him, Rom. 11.17,24. yea, of those also, in some fort, had laboured; and the welfare of their souls, which he principally that profess the faith of Christ, by external adherence unto him, Joh, 15.2, the name of Chrift, is fometime given as well to the one Gal 3.16 as to the other, 1Cor. 12.12. Yet I no where find, that the name of Ifrael, is given unto Christ, for, as for that place, Luk, 1.54, which some Popus Authors produce, it looketh plainly ano-1.54. which some Populi Authors produce; it looketh plainly another ways: or, say some again, as the true 1/fast, that should wrether ways: or, say some again, as the true 1/fast, that should wrether ways: or, say some again, as the say against it, as Jacob did 14.19.6. 44.17, because in the words enturing, as by way of received the say of the say of

this reading, understand it of Efay; so called, say they, as a right this reading; understand it of Efay; so called, say they, as a right scaline; such an one, as Nathaniel, loh. 1.47. yea, as the only diracl, in a manner, that God, in those times of general descent on, had loyal to him, and conflant with him, Chap 79.1 5,16, and 64.6,7. Mich. 7.1,2. But this exposition laboureth with as many difficulties as the former. Others, again, of the whole feed of the true Ifrael, confisting joyntly of the faithful, both of Jew, and Gentile, Rom. 9.6. & 11.26. and it is true, that Ifrael, is flyled Gods fervant, Chap.44.1. but they that, after this reading, do here to understand it, consider not the coherence of this verie with the former, wherein some particular person is apparently deciphered, and so make the context very abrupt. This to lalve, and make the text run the smoother, some thus render the words, Then art my fertext in the imoother lome thus render the words, 1000 at my fer-vant, to I frael, or, for, I frael; that is, for I fraels good; for my peo-ples behoof. Which they expound, some of Elays of whom it is que-ftionless, true: the Prophet being principally sent on Gods errand, to them, Chap. 1.1. & 2.1. Others, of Christ, who as he came of them, Rom. 9.5. and had been formerly promifed to them, Acts 2. 30. and 13. 23, 32. fo, was in the first place, fent unto them, Mat. 4.23,24. and 10. 6. Luke 24.47. Act. 3.26. and 13. 3.46. and 28. 25. to which purpose it is, that Christ is said to be a minister to the Circumcision (that is , to the circumcifed , the Jews, as Gal. 2.9.) Rom. 15.8. and (as some also would expound it, but that is questionable) a fervant to Ifrael, Hof. 11,1. And this I should encline to, did not the Hebrew paule stay me, that makes a stop, between fervant, and Ifrael. Those therefore I concur with, who read the words in two diffinct clauses, thus; Thou art my fervant (as having relation to his calling, mentioned, ver. t as my j i o nomi as maying tasacon to making statistically and pointing unto the office, whereups to be was called 1 of which branch fee Chap. 2. 1. 1) fract it is, in whom I suit be giorified, (e. with life in the first and it is given the state of th of his grace. Rom. 9.23,33. and 11.22,26. Eph. 1.6,12,14. See Chap. 46.13. Nor doth that late learned Annotators observation here, flay me from adhering to this version, who, with the Tigurine, would have, whom in thee, to be no more then, in whom, according to a good and useful rule given by him, that in Hebrew, when one speaketh to another, the pronoun affixed, following the relative, & having reference thereunto, is net wont to be in the third perion; but either in the first, if it relate to the perion speaking, as ver. 21. or in the second, if it relate to the person spoken to, as here : for although it be granted fo to be there, where the affix hath reference to the relative, by an elegant redundancy, in that language very frequent : yer is there no necessity, of admitting either that

reference, or that redundancy, in this place.
V. 4. Then I faid, I have laboured in vaine, I have spent m Brength for nought, and in vain] Heb. And I faid, which if a be rendred, Then, as Chap, 40.18. it should then be as an inference upon the former : as if he had said, Then I make account that all my labour is lest, if it be Ifrael, by whom I must bring glory to thee. I sup-pose, therefore, it should rather be rendred. But I faid : for it seems to be in nature of a reply, or counterplea, in some fort returned to Gods former speech of encouragement, ver.4. complaining of the Outs is mine i peccin or neconseguent, vei. 3. Outpaining orms paucky, and finall number of thole, that his minitty had hithere any gracious work upon, among his people. That which fome conceive to be flown of, and be flay, others of, by Chift; and a third fort, to concern both: but the one is a lower degree, as a left perfect portraiture, and delineation of the other. See the like conplaint, in the person of Gods ministers, his Prophers and Apostles, Chapter 43, 1. and of Christ, John 1, 18, and 7, 5, and 12,

in vain] As Lev. 26, 16, Job. 29, 16, Chap. 65, 23, the word properly fignifies emptines; Whence an empty veffell Icremials

I have spent my strength] Or, consumed it ; as Chap. 10.18
for nought] Ot this woud, see on chap. 40. 17.
and invain] Heb for vanity, Ecl. 1-2. not that his paines, with Gods

prople, were wholy in vain, either in regard of God, that fent him, unto whom glory should accrew, as well by his justice manifested in the destruction of the obstinate: as by his mercy magnified in the falvation of fincere Converts, 2 Cor. 2.15, 16. Or, in regard of the persons, unto whom he was sent, as if not any at all of them were converted for a remnant of them stil were reserved, ch6, 9, 10, 13. & 8. 16. or, in regard of himfelf, as if lofs or prejudice should thereby accrew unto him. For his work was not the less eitherregard ed with God, or to be rewarded by God, as the words following import; but in regard of the flender effect, that his labours had hitherto found, for the benefit and behoof of those, about whom he therein aimed at, and did more carneftly affect. See Mat. 23 35. Mar. 3.5. Luk. 13.34. & 19.41,42. Phil. 4.1. Thef. 2.19, 20. and 3.8.

yet furely my judgment is with the Lord, and my work with my God] with the Engel, and thence gained that name, Gen. 32.26,28. Aion; for the better support, & re-incouraging of himself, to persite

be substituted in the room of the word, furely, which may here be De Indutateur un de soon of the word, Justify, which may here of emitted. Since, that albeits, fometime it fignite fuelty, as being a note of allereation, Genefis 18. 16. 1 Samuel 15. 3. 10: 15 of trended, 197, or, 194, a. an a notion of opposition, as Joh 318, 178, 24, 79, 24, Iray well include both, as the Latine veruntamen. feems to do, by which fome render it both here, and ch. 53.4.

feems to do, by which none render in both there amend 1,3,4,4, my judgment That is, as some, mine after: fo is the word taken, 1 5an,10,2,5,1 Chr. 6,3,2 and 6 is thould have a respect to his vocation, to Gods calling him to his office, ver, t. as other rather, my manate, to wit, of carriage in my place (as the word is used, I Sam. Manarr, to wit, or cattings firmly pract care the trott is tited, I sain.

2,13,& 8.11.) is well known to God, and approved of by him. So
Paul of himfelf, I Cor. 4.3-5.2 Cor. 1.12.& 2.17. or, it may well be rendred, my caufe, as Job 23.4.8.34. 6. God will justific me, and make it to appear, that it hath not been through any default of mine, that my labours have had no better fuccos See Chapter 10.8.

mine, that my Laboutts may nad no occer tucciss, Sec Claimeter 50.8.

my movely 0, my retured, as Chapa-40.10. my wages for my work;

which God will render unto me, not according to the filte, or fueched only labours; but according to my pains therein taken, and disclaimed in the my labours; but according to my pains therein taken, and disclaimed in the my labours; but according to my pains therein taken, and disclaimed in the my labours; but according to my pains therein taken, and alternative for my labours; but and the my labours are my labours.

Tim. 47,8.

V.5. And now faith the Lord that formed me from the womb to be his fervant to bring Jacob again to him] A further matter of encouraghas fervant to bring Jacobs agans to bind Ja turther matter of encouragement is here adjoyred, by a speech of God himself; either to the Popher, as the Jews, and iome of ours, therein following them; or, as mold of ours, unto Christ, related, partly, in this verie, in a promisence of fufficiency of support, and proceeding of him, only, in the work of his ministery, but of making him glorious in it, and by the work of his ministery, but of making him glorious in it, and by the wors of the minimum streets of the definition of the defined and partly in the vertex following, wherein he thewards, how his minifery should become foglorious, by the efficacy of it, among, and upon the Gentiles, far and near 3th oughout the whole among, and upon the Gentiles, far and near 3th oughout the whole world beforementioned, v.I.

that formed me from the womb] This fome expound of Christs humane nature, framed in the womb of the virgin, Luk. 1.35. Gal. 4.4. Others, the Jews especially, of the moulding of the Prophets body, to fuch an exact temperature and conflitution, as might be fit to re ceive a prophetical lpirit, as the like of Jeremy, Jer. 1.5. but this may well go among their Cabaliftical fancies. Others (whom 1 a. gree unto understand it of a destination unto, and if you will also, a preparation of the person spoken of for the work, that he had a purpole to employ him about. For the word of forming, or framing, is fometime found to used. See ch. 26.3. & 37.26. & 46.11. See also, cha.

43.21.8 44.21.4.1,2.

43.11.18. 44.21.17.13.

10 be his forward [See v. 2.

10 bring Jacob again to him] To convert and reduce them back to
Ood, that were frayed away from him, by the miniflery of the
word, the office principally of Chrift the Arch-fitepherd, Eze. 34.11

16.213.4. Mat. 18. 11.13. [Hold, 32.0.9] Pet. 3.28. § 3.18. 8.7. 48.

16. 413.4. Mat. 11.13. [Hold, 32.0.9] Pet. 3.28. § 3.18. 8.7. 44.4.6.

of others all ounder him, in their feveral places, Ezek 3.44.6. or others and under time, in their teveral places, Ezek 34.4.6. Jacob The faute with Hyard, as the 44.1.4. cit. the Jewish people, unto whom he was in the firlt place fent, Mat. 15.24, Act, 3.4.6. Sec on v. 3. Though Hyard be not gathered There is a two fold reading in this

place, as the like in divers other places, even in this Prophecy, ch. 9.3. & 63.9 the one in the margent, the other in the text. The Jewish Masters, for the most part, are wont to follow the margent; and so do the most of them here, though some admit both. Those that keep to the text, read the words in the negative; but fo, that for the fense they concur, in effect with those, who admitting that in the margent as the genuine reading, take them in the affirmative, and read them, Ifract shall be gathered to him: for either they conceive them, as uttered by way of interrogation, and shall not If rate be gathered? as if it were faid, Shall God send his Prophet, or Messenger, to reduce a people; and shall they not first or last be reduced? or they take the word of gathering in another fense, for taking away, or defrojing, as it is oft uled,ch.4.1.& 16.10.& 57.1.& 60.20,ler. 8.13. Zeph. 1.2.as if it were faid, and Ifract fhall not betaken away, or deflroyed, Our former translations have fluck to the text:our last version exhibiteth both; the one in the margent, the other in the body of the text, as they were found in the Hebrew: neither reading, as they render them, but carryeth with it very good probability, and fit confonance with the rest of the context; though the one onely can be genuine. For to pass by all other interpretations, according to the textual reading, the words may wel be thus rendred, Though, or Albeit, (as ch. 10.5.) Ifract be not gathered (that is, reclaimed and brought home unto God, a metaphor from fraying or fragling theep, as Pf 27.10.C.11 12.)or, will not be gathered; (as some of our former versions, agreeable to Mat. 23, 37) yet, (11cb. and; as c 42,25.) shall the glorious as in the eyes of the Lord, (God will have me in high efteem for the faithful discharge of my duty, and confer glory upon me, Joh. \$ 20,23. & 10,15,17 & 12.28. & 17.1,5. Phil. 2.9.) and my God shall be my strength: he will enable me to go thorow with, whatforver shall be required of me, in the place whereunto he hath assigned me; and protect me against the might and malice, both of men & devils, of all opposites whomsoever. See of Christ, Joh. 10.15, 18, and 16.32 of other his faithful minifters and mellenger, Jer. 1.18,19.& 15,20,21.8 20,11. According to the marginal reading they run ve- 2,32. Acts 13,47.8 22,21.8 26,17,18. Rom, 10,18; 2 Co. 4, 4,6. 8 ry aptly and smoothly thus, to give you the whole entire passage to .

in his empolyment, he opposed the most the want of the chieffly defirof fire and four fire red, the found me in the weath, of the
of fireds of his labours with men, the gracious acceptance of them
of format, for the reducing of Jacob to him, that the article my be gathered
the only of a Cortif (8) through the particle, per may as well
to him, and thus, be glorifed in the tyes of the land, core me God that fubftantive (as they term it) sin the time puft; and, for even, as ch. 40.30 and the relative supplyed, as ch. 44.2. a place parallel to this; either reading so well fuiteth with the sequel of the context, that I can hardly resolve, whether of the twain to adhere to, onely the speech running along throughout, in the person of the reporter, not as spoken to him by another, but speaking of himself, seems to speak for the latter. I thall only add what I fince find in a learned Annotator oft mentioned, who in this manner carryeth on the file of the context; but following the other reading with the negative, ren-dreth that passage, to reduce to him Is set, who is not gathered; that is, who is dispersed, and his thepheids look not after him, And this verfion feems also very probable, as rendring a reason, why there was great need of fending one to gather them. Sc. Ezek. 34.4-6, 11,12. Mat. 9.36 the defect of the relative, as v. 25 is frequent.

V.6. And he faid [Following the latter reading, It would be rendred, Even be(of whom before, ver 5.) now faith, or(as fome render it) He, I fay (the Lord my God, ver. 5.) faith. The Hebrew particle is oft fouled, in returning after fome other matter interpoled, to the relation of what had been begun before, 2 Sam. 23.1. But according to the former, He alfo, or He further faid, as ch. 8.5.8 39.6 because it

should then ather in a second speech.

It is a light thing, that thou flouldest be my fero int to raise up the tribes of Jacob, and to resture the preserved of Israel Asia's chad faid, It is but a finall matter, or too finall a matter for thee to reduce and reftore this handful of people, though thou thouldeft have as ample fuccefs with them. as thou defireft, in comparison of what further work I intend to effect by thee; and for which, I have accordingly fitted and furnished thee, Col. 1. 19,20. Thus, according to the reading held forth in the text. Howbeit, the Jewith Commenters, and not a few of our own Interpreters also read them, as spoken by way of demand: Is it a light matter for thee to be my fervant to this purpole So the Lewith Doctors expounding it of Elay; of whom God thould demand, whether it were a flight matter to be put upon such an employment. And those of ours, that go this way, Art thou lighter, or viler (of less account, to wit, in the eyes of thy people, as v.7.) then that thou fhouldeft be my fervant, an inftroment ufed by me, for the raifing and recovery of my people But the former interpretation feems

the more familiar, and not to need any such supply a light thing that thou shouldest be Oct, to light for the to be. Or, a light thing that thou shouldest be Oct, to light for the to be. Or, a light ter thing then for thee to be Heb .light from being. See 1 Sam. 18.22.1 King 16:31.2 Kin 13.18 Ezc. 8.17, and of the ule of the particle thus in way of comparison Job 11.6, ch.41, 24.

my [ervant] As v.6. my jervani. 1884. 1895. It or affe up the Tribes of Jacob The Jewith people fallen from me; my Church among them decayed by their defertion of me; and their State mined by their fin, Amos 9,11, Ads 17,16. This the Jewith Writers, and divers of ours, also apply, some to Esay, as the foreteller of it, and some to Cyras, as the effecter of the restriction of Gods people here pointed to, in the dilbulution of the Babylonian captivi-ty. But whatloever dusky draught of it, might be deferred in cither, the full accomplishment of it is most clearly in Christ. See

to reflore] Heb to reduce, or bring back or canfe to return, as ver. 5.
Neh. 9.26 for I find not where it is used of restitution, or reparation

of decays in building.
the preferred of Ifrael or, assome, the referred: the Elect of God among that people, whom God had from time to time protected and preferved in times of common calamity, as a remnant referved for himself, Chap. 1 9.& 6.13.& 8 14.& 10 20, 22. Ezek 11-16. 17.Mat.24.21,24.Rom.9.27,29.811.1,24,45,7 Jud 1. Howbers, our margent here afforded us another reading, to wit, defolations, that which the Rabbines also here hold forth, calling in, for the justification of it, divers places, where they suppose the word so to signific, as Chap. 1. 8 & 65.4. Prov 7.10. But these places, some of them, feem queltionable; and though the reftoring of Waftes be oft mentioned, and promifed in this Prophecy, verfe 19. Chap. 44.26.& 11.3 & 52.09.8 58.12.8 61.4. Yet neither is this word found in any of them; nor the verb here joyned with it, used of them, Besides, that the gender of the word carry it rather unto persons, then unto places.

I will alfo give thee for a light to the Gentiles, that thou mayelf be my falvation unto the end of the carth] This likewife not the lews aone, but of ours also apply, some to Elay, from whose Prophecies, much light thone forth, not to the Jews alone, but to other people, when they faw them fulfilled, and were many of them, as they prefume, thereby converted : fome to Cyrus, by whole dillolution of the Babylonian Empire, much light of joy, accrewed not to the Jews alone (as by Hamans downfall, Eft.8.16,17.) Pfal, 126.1,2 ch. 12, 3.8 12.3, 6.8 35. 10. but to all those people, that lived formerly, either in flavery, or in flavish fear, under it, chap. 7.16. But these things seems too much straitned. Evident it is, that Christ was fent by God, to illighten, by the laving light of the Gospel, not those of his own nation alone, Chap. 9.2. Mat 4.15, 16. Luke 1.78,79 John 1.4,5 & 8.12 & 9.5. & 12.35,36,46. but people of all parts throughout the whole world , Chap. 42. 6. & 51 4 Luk S N 2

to effect falvation, as well for the one as the other, Pf. 98.3 . chap. 45. Rom.3.9,23-25,19,30.& 10,12,13,Gal.3.28,Eph.2.13-16.1, lohn

V.7. Thus faith the Lord, the Redeemer of Ifrael, and his holy one Another speech of God, unto his annointed one, followeth, to give him further encouragement, against that forry conceit, and mean estimation, that the world should have of him, with a more ample afturance of good fuccefs in his ministery, and an issue, beyond expectation of the work to be undertaken by him, for the deliverance

the Redcemer of Ifrael , and his holy one] See Chapte

to him, whom man despiseth; to him, whom the Nation abhorreth to a Servant of Rulers] A lively description of the condition o our blefled Saviour in the time of his humiliation, in the days of his flesh. See the like, chap. 52. 14.& 53. 2,3. Howfoever the He-brew Commenters would turn it all another way, applying it all, fome of them, to the Prophet Elay, and some to the body of their

to him, whom man deffpifeth] Heb. to the contempt of foul; as fome that make the word a nountor, as others, supposing it to be a verb to him who is ready, for a foul to contemn : or, as a third fort, who take it for a participle of a passive sense, to the despited of a foul, Herein they all agree, that by the word foul, is understood man, or person, as it is frequently used in either Testament, Exod.1.5. Acts 7.14.1 Pet. 3.20 and in a kind of generality here, foul, or, a foul, for every one, every foul, as Lev. 4.1. & 5.1, though the note of universality be not expressed. So the meaning is , one that is generally exposed to contempt, as our blessed Saviour was here on earth, in the eyes and minds of the most, Plal.22,6.7,chap. 52.14. 8x 53.3. Mar, 13 55.57. Mar. 6.3. John 7.48, 49. Our margent renderth it. To him that is destricted in foul. that is, as fome, to a contemptible creature, one whole fou! is filled, or cloyed with fearn and contempt, Pfalm 123.3, 4. expounding it of the Jewish people, under the Babylonian bondage, Pfalm 137. 1,3. And thus it was indeed also both with Christ himself , when he was here on earth, Mat, 27, 28-44, Mar, 15, 28, and with his members and ministers after him, 1 Cor.4.9 13. Again, some other render it, to him that fetteth light by his own foul; as all true Christians are both admonished to do, Mar. 16.24,25. Luke 14. 26. and are, Said some of nilled to do, Mar, 10, 24, 23. Lune 14. 24. and as a statuonic of them to have done, Rev. 11.15 See Afts 20, 24. applying it to our Propher, who exposed himlelf to hazard, by his freedom of speech, in opposing of Shebna, and other the great ones of the times. That which is true, al.o, of Christ, who exposed, and gave up his life, or in oppofing of Shebna, and other the great ones of the time. That I figure the unto this office, to be the Saviour of his people as well which is true, also, of Christ, who expected, and agree up his life.

For foul, unto death, as an expiatory facilities for the fine and factor of Cods, people, Khapp, 52, 103, 150 and 103, 158. But the fends have for the first and true given feeting engine, which way foever the Grammar redolution, unterlieving the construction of the construction finite, which with the particle here prefixed, oft answereth the Laanne, which with day, as Chap 44, 14, and upon this ground he ren-dreth the text, either thus, thy fost mile the alphit of the property of the first point, or the classic states it with a property of the first property the word foul used, Pfalm 27. 12.) of him that abhoreth the Nation, and is a Servant to Rulers, that is, of Pilate, who abhorred the Jewift people, and was a fervant to the Cefars. I propound them onely, and leave them, as himfelf doth, to be weighed by o-

to him whom the nation abhorred Heb no more then, to an abhoring nation; which fome render, to an abominable nation, that is, people, fay they, who in regard of their prefent, base, and calamitous condition, are generally abominated, Lam. 1.17. But others. and fo the Jewith Commenters, alfo, to one abhorring a nation ; that is, who abhorreth the Nation, either of the Jews for their wicked ness, or other, for their impieties and wrongs to Gods people : or, as they also, to one, whom the nation is abhorring, that is, whom this Nation, the Jewith people, (the rather to termed, as some obferve on the place, because by their wicked practices, they had made themselves no other then as other nations, and such also in Gods fight, Ezek 5,6.Hof. 1.9. See chap. 1.4.) do for the most of them even abhor. See Chapter 53. 3. Matthew 11. 19. and 26. 65 John 5. 12, 18. and 7.12, 20, and 8. 28, 52. and 10. 20.Act. 3.14. The defect of the relative is not unufuall. See on v. 5. nor the placing of the nominative after the verb, or participle commonly used for the verb. So Gen. 25.21. Of which place, see on ch. 21.5.

to a Servant of Rulers] This some understand of Esay, being a tabject, and so a servant to the Kings of ludah, under whom he prophecied, ch.1.1.Others of the Jewish people, in servitude under toricin Governours, during the time of their captivity, ch. 26.13. But the most, and best, of Christ, used in a base fort, and in a fervile manner, by the Rulers in tholetimes, when he was here upon earth, and put, by them, to fuch a death, as flaves among the Romans were wont to undergo, Matthew 26, 27, and 27, 20, 22, 26-38. Luke 22. 63-65. and 23. 11, 23. John 19. 1 2, 5.

Kings fhall fee, and arife, Princes alfo Shall worthip, because of the 22. Mark. 16. 15,16. Luke 24.47. John 10.16. 11.51.52. 12.32. Lord, who is faithful, and the holy one of Ifrael, and he shall choose the Thou that wast sometime contemned, and scorned, both by Princes, and people, fhalt, through the faithful procurement of God who made choice of thee for this office, be advanced to that height of honour, that thou shalt be worshipped, and adored by the greatof Potentates in the world, Eph. 1.19-21. Phil, 2.7-11. Heb. 2.9. A pregnant Prophecy of the Kings and Princes of the earth, fulbritting their crowns and icepters, to the Kingdom, and Soveraignty of Chrift, Pf. 2.8-12.8 72.10,11.8 110.2,5. Chap. 12.13,15. Rev. 11. Though some expound it of this Prophet also, at the reading of whose Prophecies, Cyrus should stand amazed; and other Prin ces admire, when they should see them sulfilled. Others, of the Church restored by Christ, of which somewhat the like, see hereaster, V. 23. Ch. 60. 3, 10, 11, 12. for she partaketh also in some degree with Christ, as his Spoule, in his honour, Mat. 19. 18. Luk. 22, 29, 30. Rev. 3.21. & 12.1. & 19.7, 8 but this place is principally concerning Chrift himfelf.

See] Or, See thee; the pronoun wanting : as v. 18. They fee him, with the eye of faith, as Abraham forclaw him, Joh. 8. 56. and behold the glory and dignity of Christ, now exalted, in the marvellous works, wrought by him, upon, and among his people, cha. \$2,15. and arife] Or , arife to thee, as before : in token of reverence,

ann angel Vt. 3711c to time, as outsier interests of interests. See Selvit. 19.33, ladeg 3.30. it Kings, 19.30. bo 30. it see see Selvit. 19.33, ladeg 3.30. it kings, 19.30. bo 30. it see verife 13. feed from 19. 41,25.8 43.2. and supply of the pronoun attending the latter; as ch.

because of the Lord, who is faithful] Considering Gods faithful. nefs, which shall then appear in the performance of all his promifes, made both unto thee, and unto his people, by thee, Rom. 15.8,9.2

and the holy One Or, for the holy one, the preposition repeated from the former branch; as the verb before; the holy one, that fpeaks this,

and he shall choose thee] Or, shall make thee a choice one; as ch. 48-10. Zach, 1. 17. or, who hath chosen thee: the copulative for the relative; as Chapter 44. 14 Jeremiah 14. 18. or, he cause he shall have chosen thee; the copulative, in a causa, tive notion, as chapter 64. 5. because he shall make it then to appear, that it was he that had formerly made choice of thee, and defigned thee unto this office, to be the Saviour of his people as well

7. I will hear thee, I will help thee : when the time appointed shall come, wherein I have determined to manifest my free favour, and gracious good will anto them, by working by thee falvation and deliverance for them, I will then accept thy fuits, and intercellion for them, and will be affiftant unto thee, in that work. See 2 Cor.

an acceptable time] Heb. a time of good will, or acceptance, as Pfal. 69.13. See Chapter 61,2.

heard] Or, will hear. Heb, answer, God is then faid, as to hear, fo to answer, when he granteth requests, and makes it appear, that he so doth, chap. 65.24. Pfal, 118.5. See his solemn suit for his.

helped] Or. will help: as Christ is with his at hand; alwayes, to hear, and help them, Mat. 28. 20. fo was God the Father, eyer at hand with Christ, to hear, & help him, See Joh. 11. 41, 42. & 16. 32. Act. 10.38.2 Cor. 5.19. See the like promifes made to Gods people, ch.41.10.13.14.

and I will preserve thee Both in thy person, and in the execution of thine office. See ch. 42.1, 6. ver. 2.

and give thee for a covenant to the people Not only make thee the

Mediatour of the new Covenant between me and my people, Heb. 7.22 & 8.6. but make good by thee, all my promifes made to my people, concerning their deliverance, either corporall, out of the Babylonian bondage; or fpiritual, from the fervice of fin, and Satan, 2 Cor. 1.20 the one, being as a type and symbolifo a pledge, or pawn, alfo, in some fort, of the other; and the latter therefore, being usually shadowed out by the former, as wel in this place, as elfewhere. See

to cliabish the earth] Or, to raise up (as verse 6.) the land: as Chapter 57. 13. to wit, of ludah, to restore, and settle the State of it again , after their return from the captivity : a type of the restitution; and establishment of the Church by Christ, chap.

to cause to inherit the desolate heritages | That my people returning again to their polleffions, out of which they had formerly been ejected, may repair, and re-edifie those places that had lien waste a long time, during the time of their absence from them; and being repollefled of them, enjoy them, as in former dayes they had done, ver. 6,ch. 51, 3,& 58.12,& 61.4. Ezek. 36. 3,4,34,35. a type of the

Chap. xlix. lefitunion of the faithful, to their eftare, and condition, for ther, and so lay all level, as chap. 4.2.4, ticked through the fraud of Satan, and the default and defethon, both of their parents, and themselves, Romanes 3:23.&

1.12. V. of That thou may if his to the prifequers, Go forth; to them that fit in darkariles, Shew your felves That chou may el not only fay it; but do it. For Gods Word is his Will, and his Will, is his Work, Pfalm 115.3. & 135.6. Chapter 44.26, that thou mayeft not only proclaim, or preach, liberty to them; but procure it for them; liberty corporal, from Babels bonds, Ezra 1.1-4. Chapter 43.14.& 44 28, & 45 . 13. & 51 . 14. Pfalm 107 . 10-14. liberty fpiritual, from Satans bonds, Luke 13. 16. Iohn 8.31, 32,34. Acts 26.18.Col,1.13.2 Tim. 2.26.Hcb,2.14,15.1 John 3.8. See ch.42.7

in darkneffe] In dark dungeons, Pfalm 88. 6.& 107.10,14.ch. 42.7,22.a type of spiritual darkness,ch. 9.2. Mat. 4.16. Luke 1.79. &

Shew your felves] Heb. He revealed as 1 Sam. 14.8, 11.come forth

into the light.

They shall feed in the wayes; and their passures shall be in all high places To the promise of delivery from their captivity, is adjoyned a further promife of a competent supply, and provision of all necessaries for them by the way, in their travelling home to their own country fer forth in an allusion to the manner of theep (and Gods people are flyled his theep, Pfalm 100 3 ch. 40. 11 Ezek. 34. 31.) or other cattle, that being removed (as in Spain , and some other parts)at time of yeer, from one fide of the country, to the other, are permitted by the way, to grafe on the roads, and drift-walls, that they palle by; together with an intimation of fulliciency of food, that should, by Gods procurement and providence, be found for them, even in the places most waste and barren, by which they were to paste. See Chapter 35. 1. and 41. 18, 19. and 43

high places] That are usually dry and barren, Chapter 41.18 Teremiah 12,12. albeit, a learned late Writer would have it figni fe,not high, but low places, valleys, or plans. See chapter 13.1. & 41. 18.

V.10. They [hall not bunger, nor thir ft] Having provision sufficient, of either fort, made for them, as those that travel thorow deferts, are compelled oft to do, Pfalm 107.4,5. See Pfalm 105.40,41. cha. 41.17.& 48.21.Rcv.7.16.

neither (ball heat, nor the Sun, finite them). They shall not be troubled with such inconveniences, and annoyances, as travellers, in torrid regions, wafte places especially, where no shade, or shelter is, are wont to be exposed unto, and molested with, Pfalm 1 05.37,39, chap. 32.2.8 41.19.

beat, nor Sun] Heb. burning, or feorebing heat, and Sun, for, burning, or feorebing heat of the Sun. See Chapter 5. 6. or, fearthing heat (arising from the nature of the foyl; as chapter 35. 7. or other like occasions,) or fun, that is, sun-fhine : cause they are also, so distinctly set down, Rev. 7.16. though the Sun put firft here : the copulative for the disjunctive; as chapter 44.

(mite]As Pfalm 121.6. `

for he that hath mercy on them, shall lead them; even by the Springs of water (ball beguide them) The reason of this assuence of necessar ties for them, in their way homeward; because the same God, who out of his meer mercy, had wrought their deliverance from Babylon, Chap 14.1. will go along with them, and conduct them, as he did their fathers formerly, thorow the wilderness, after he had brought freshment, the want whereof, whereof, unto travellers especially in hot regions, and through waste places, might most of all difirefs; mention is particularly made of provision for it, God promiling to lead them along by fuch pallages, where plenty of Springs should be found, Sec ch. 41.18,19. & 43.19,20, Plalm 23,1-3. Jer.

Springs As ch.35. 7. V.11. And I will make all my mountains a way, and my high-ways Shall be exalted] Another means of facilitating their journey for them, by making their way fafe and caven before them, and by removal of fuch impediments as might hinder them in their pallage. Sec ch. 40.4, & 51.10.

I mill | A change of the person; as oft else-where. So ch. 41.19,20. & 42.13, 14.

my mountains] Those by which my people are to passe, Chapter 40. 4. Or, therefore, mine, because I am the Maker of them, and can , therefore , dispose of them as I please, Pfalm 95. 4. See Zacheriah 4.6, 7.1 will cause them to pass with as much case, as if all the mountains were taken away, that stand in their

my high-way shall be exalted] Or, my causey (that is, such ways as shall be cast up for the more convenient pathage of my people) shall be highted. See Chapter 35.8. & 62.10. Of the word, see chap. 19. 23. Howbeit, some expound the words, I will make my affinity to it import, chap. 13. 16. & 24.12. dillinguished som fuchmountains a plain way, by depressing them, and my high-ways, or lings, Plat. 8.2. ler. 6.11. See the word it self-used, chap. 65.20. John

V. 12. Behold these shall come from far .] To effure them of return to their own country again, he telleth them, that no remotenesse of place from their own land; nor distance of regions one from another, into which they had been difperfed, fhould impeach their passage, or hinder their concurrence and meeting together, in their own land again, Deut. 30.3,4. See Chap. 11. 11,12.

from far 1 From places most remore, Ch 43.6.8 60.4. Jer. 30.10. Howbeit, in regard that fome special regions are in particular after related, lying towards the four quarters of the world, and the Weftern coaft, next but one to this, most Interpreters here, by the far country, understand the East, or Sun-rising, the Persian land, ch. 41. 2,25, as most distant from the land of Judah, that lay fo far West, on the brink of the Western Sea.

and to these from the North] From Media, say some, ch, 41.25, From Babylon, rather, others, ch. 14. 31. Jer. 1. 14, 15. torfit is not probable, that the principal place of their captivity thould be omitted. See Zach.2.6,7.

and from the Well Heb from the Sca, as Joth, 16,6,8,60 called, beaufe the Midland-fea lay West of them, that is, as some, from the Philistines land, into which they had fometime fled. See ch 9.12. as

others, from the transmarine parts, and Western Hands, Cypius, Candy, Macedonia.

and thefe from the land of Sini Or, of the Sinites; whereby fome understand fuch as lived in the defart of Sin, or about Mount Sinai, Exod. 16.1 & 19.1. But there feems to have been little dwelling in those deserts. Others, the Sinites, reckoned among the posterity of Canaan, Gen. 10. 17. But these were, in likelyhood, Families, inhabiting among the reft of that Stock in the land, where the Ifraelites themselves were afterward seated. Others, would carry them, as far as China, by Ptolomy, called Sina: But that country was not in those times, yet, in likelyhood, known to these parts. The most probable opinion, therefore, is, that by the Similes is hear meant, the Inhabitants of Sin, a chief city of Egypt, called, therefore, Sin, the ftrength of Egypt, Ezek. 30, 15, 16, having its name Sin, from a Syriack word, that lignifies, mire, or dire; as by the Grecks alfo, it is therefore termed Pelufium, from a Greek word of the fame notion, in regard of its fituation, being environed with marthes and quaggy grounds; as Strabo, 1.17. put here for Egypt, because one of its head cities; which land, lying to the South of Judah, Chap. 30.6. cometh in to make up the fourth quarter. The return of the lewith people, out of all these parts, into which they had been scattered, Ezek, 5.10 being a type of those, that out of all parts of the world, fhould be converted, and come in unto Chrift, Pf. 107.3.V.18.C.43.5 6.8 66.19, 20.

V.13. Sing, O heavens, and be joyful, O carth; and break forth into crying, O mountains] A calling upon all the creatures, both above, & below, to rejoyce, upon the deliverance of Gods people, Chapter 44.23.8 55.12. as the whole frame of the creature is faid to droop and mourn, untill their deliverance be fully compleated, Rom. 8.

for the Lord hath comforted his people, and will have merty upon, his afflicted | Or, and had mercy, Chap. 14.1.ver. to.chap. 51.3, and

V.14. But Zion faid, The Lord hath for fahen me; and my Lord hath forgotten me] Or, Jehovah hath for faken me; and Adonai, or my Lord, hath forgotten me; as two diffinct expressions of the same person, which at feveral times they had frequetly in their mouths. The one, sometimes and fometime the other. The laments of Gods people bemoaning them out of Egypt, Exodus 13,21, 22, and will fee that nothing themselves, in the time of their long and reduces captivity and combe wanting unto them by the way; and because water is one of the most necessary supports of mans life, and means of his reoff all care for, and thought of them. See the like, ch. 40, 47, 19, 13, 14 & 31.12.8 88, 14.

Zion] Gods people, ver. 13. who had wont to meet together at Zion, to serve God there, Pfalm 84. 7. So Chapter 1.27. and 40.9.

my Lord] That was in times past, fo : my good Lord, my my Lora Jana was in cancerpare, to my good Lora, my gracious Soveraign, so forward to procedente, so ready to relieve me; whom, alone, I had wont to repaire unco, and rely upon, for succour and shelter, for fastey and delivery in all my distresses, he now fails me, and looks not after me; that which much aggravated their present affliction, and added much aloes thereunto, Pfalm 44.

V.15. can a woman forget her fuching child, that she should not have compassion on the son of her womb?] Gods affectionate answer to his peoples lamentable, but erroneous, and groundless, com-

Can a woman forget ?] Heb. Will a Woman forget > But these enunciatives ate oft used in a potential notion. So Jer. 2.32. &

ber fucking child] That hangeth on her breaft. Such as mothers are wont to be most chary of, and to be most tenderly affected towards them. Or, her young child, her young haz: For the word feems to be somewhat larger, and to signific any young infant, or child, like a tender branch, or elufter, as the words of neer toads, in the valley, shall be raifed, to make them caven with the o to 18,18.8. 22,11, which latter places cannot well be underflood of

that she should not have compassion] Heb. from having compassion; as

ch.23.1.8 50.1. 8 59.1. Heb. of her belly, an affectionate form of peech, Proverbs 31. 2. and emphatical, Mica 6. 7. u-fed as well of the male, as of the female parent, Deut. 28. 4.18. Pfa. 132.11, not unlike that, my fon which came out of my bowels, 2 Sam.

yea, they may forget; yet will I not forget thee] Though fome of them should be fo unnatural, Lam. 4.3. Rom. 1.31. yet I cannot prove fo towards thee, Pf. 103.13.

towards thee, Pt. 103. 13,
yea]Or, though as Not. 6.1.
they] Heb. thefe; as v. 11, 21.
nosy forget [Heb. neith forget, to wit, her fucking babe, or her youngling, as the Offritch doth, Job 39,14-16. But the word is taken here potentially; as ch.39.15.

yet]Heb. and: asch. 42 25. will not I forget thee]Ch.44.21. Ier. 31.20, or, cannot I forget thee; that it may answer the foregoing member.

V. 16 Behold, I have graven the upon the palms of my hands] Or Thave drawn thee (portraid thee, as Ezek. 4.1.) on my hands, as Pfal. 119.48. Lam. 3, 41. an allufion, as fome, to the manner of those, that fet fome mark, or ty fome firing upon their hand, or about fome of their fingers, to mind them of some bufinels, that they may not forget it. Sec Exod. 13.16. Prov. 6.21 or, as others, to the manner of builders, that use to draw models, of those structures, that they insend to erect, which fuits well with the wals mentioned in the next claufe. Or, as others again, pressing the word, graven, (though not indeed found there) to those, that carry about with them engraven, on some tablet, or on the stone of some ring, which they wear on their finger, the mark, name, or picture, of some person, whom

they entirely affect. See Cant. 8.6. Jer. 22, 24. whereunto some add as a probable conjecture; that the Jews, the citizens of Jerusalem especially, should usually have the figure of that city engraven on their rings; and that thereunto fome allusion should be, Pf. 1 37 5. of fome of their coins, some such thing is reported and exhibited : of their rings, I read nothing: a desect of the pronoun possessive; as Job 13, 18.

thy walls are continually before me Either mine eyes are continually upon thy wals now demolished and ruined. Lam, 2.7, 8. a ruful fpectacle, to move me, our of pitty and compatition, to be mindful of the raifing and re-editying of them, Plalm 122.14.01; the model and frame of that goodly structure, that I intend to raise Sion unto (for he speaketh of Church, and People, as of a stately structure, ch.

55.11, 12 Rev 21.10 26 his continually in my thoughts, as the workman hath his model, or pattern constantly, either before his eye, or in his brain, that he is for to work by Sec Exod.25.9.Pf.39.16.Eze.

40.2.8 43.11. V. 17. Thy children shall make hasse] They shall speedily return, Chap, 11.14.ler. 50.8.or, as fome read it, thy builders Shall make haft : Thy walls thall be speedily built up again chap. 44. 28. and

and they that made thee wafte, shall go forth of thee] They thee razed thy walls, and laid thee wafte, shall be expelled, and driven again out of thy land, whereof they had formerly disposleffedthee, ver. 19. Chap. 14.2,6.8 16.4.8 54.14.8 60,18. Zach.

V.18. Lift up thine eyes round about, and behold; all thefe gather themselves together, and come to thee] God speaks to Sion, by the Prophet, following the former allegory; as to a mother or mother-city; and as of a prefent visible confluence of multitudes of people, from all parts on enery fide, flowing in to her; partly of het own natives; and partly, of others joyned to them, and definous to be enfranchiled with them : a type of those numerous, or numberless rather numbers of persons, that should be brought home to the Church of God, under Chrift, by the ministery of the Gospel; and have their names en olled in Gods Regiller, as fellow citizens, with the Saints, ch. 2, 2, 3, & 14, 1, & 60, 11, P. 87, 4-6. Hof. 1, 10, Act, 2, 41, 47.84,4 &19.18-20.8 21.20.Rom.9.24,25.Eph.2.12,13,19.Rev. 3.12. See ch.60.4.

Lift up thine cy s] An ordinary form of speech used in Scripture, to expresse a serious and advised consideration, or contemplation of ought that offereth it felf unto view, Gen. 13. 10. & 22.4.8 31 10, 12.

gather themselves together] Heb. are gathered together : chap. 43. 9. out of feveral parts and places, wherein formerly they a-

and come to thee] Or, they come to thee; or to come to thee; as Judges 2. 48. make halle, do as I do, for make halle to do, as I do; and fo Pfalm 106. 13. they made hafte, they forgat; and the

as I live, faith the Level A folemn form of an oath; that God himfeli,upon special occasions, oft useth; as sure as I live, Ezek. 33.11.

thou flialt furely clothe thee with them all, as with an ornament, and bind them to thee, as a brid doth] They shall all joyn them-

lucking babes. See Chap40.11. A learned Annotator observeth, densome multitude, hanging upon thee; or as ignominious troops that the same word in the Ethiopick version, is used for a cole, Matr.

Start, but house to be a shell be a sixed. of bale forty people, that are no better turn omes, and bitmilles to a State; but they are fuch, as full be as jewels, and or naments, matter of much honour, to thee, being perfons endowed with fuch [piritual graces, as finall make them, and thee, by them, through those pretions endowments, resplendent in them, of high escem, in the cycs both of God, and man, 1 Cor. 12-411. Tit. 2.10. Jam. 2.5. 1Pct. 1

7.88 3,4.2 Vet. 1.1, 4. Rev. 19.8,14.
thou Shalt furely So the particle feems used, ch. 5.7.8, 7.9,16.0r, that thou Shalt, &c, As fure as I live, to fure it is, that thou Shalt. So I

clothe thee with them] Heb. clothe them on, or put them on ; as Exodus 29, 30. as one is faid to be clad, or clothed with that, which makes him conspicuous in the eyes and esteem of others, Pf. 93.1.& 104.2.& 132.9,16. Rom,13.12,14. Eph.4.24. Col.3.10.

as with an ornament] The word is a very generall term, comprehending all rich, and gorgeous raiment, or other ornaments, that people are wont to wear about them, Exodus 33.

bindthem to thee] Or, bind them on ; as Jewels are wont to be for more fecurity, Proverbs 3. 3. and 7. 3. it feems uted more specially of head-active, the head-band, or diadem, Jer. 2.32. the pronoun is not in the text : but may be supplyed; asv.7. Job

as a bride doth] As a bride is wont, of all other, in most speci-ous and curious manner, to attire, and set out her self, Chapter 61 10.ler.2.32.Rev.21.2. as a bride bindeth on her ornaments, or, her head attire, which the hath special care of : the verb is to be supplyed, from the member before going, as Proverbs 25.23. and 26.

V.19. For thy wafte, and thy defolate places, and the land of thy defleu-Clion, shall even now be too narrow, by reason of the Inhabitants Or, carrying on the text in a continued tenour, (which I take to be the right, That thy waste, and defotate places, and thy land destroyed shall be too strait for the Inhabitant: for fo it runs word for word, as certain, as I faid before, it is, that thy land, formerly exhausted with destructions, and deportations, shall now be so replenished with people , that there shall hardly be room for them, to dwell one by another. See Jer. 31.27. Ezek. 36.37,38. Zach. 2.4.or, as a learned late Writer, For in thy defotate places, and in thy mofics, and in thy land deftroyed, thou shalt now furely be strained, by reason of Inhabitant adjudged, in a twofold notion, as Gen. 22.16 and a de-fect of the particle, in, very frequentias ch. 44.12 & 48.4. And this I concur with; adding only, that according to this interpretation, the tenour of the context, may run on as before, That in all those places thou fhalt be firaitned, See v.20. thy waste, and thy defolate places Heb, thy wastnesses, and thy defola-

tions : as Ezra 9.9. the land of thy destruction] Or, rather, thy land of destruction; that is thy destroyed land, v. 17.

by reason of the Inhabitants] Heb. Inhabitant : as chapter. and they that fwallowed thee up, shall be far away] To wit, from

thee:a supply of the pronountas ver. 18. Being either driven away, or destroyed, See.ch. 19. 18. fwallowed thee up]Or, deflroyed thee; that wasted and spoiled thee.

thy lands, cities and people, ch. 3, 1 a, & 19.3, & 25.7. Jer. 51.34,44. a metaphor from fuch ravenous beafts, as devour, what they defroy, Gen. 37. 33, Ph. 124.3, Jon. 1.17.ch 42. 14. V.20. The children which thou halt have, after thou half loft the e-

ther, [hall fay again in thine cars, The place is too floaight for me; give place to me, that I may dwell] The great fruitfulness of the people, teturned from captivity; not unlike that, wherewith God blelled them, fometime, in Egypt; Exod. 1. 12,20. a type of the fertility of Gods Church, under the Meshas, Ch. 5+. 1.

after thou hall loft the other | Either cut off by the enemy, ler. 31. 15 or cast off, for their incredulity, Rom. 11,15,20 which these latter shall, in number, far exceed, Rev. 7.4-9. Heb. the children of thine orbity, or thy childleffe, or deflitute, effate. See ch. 47,9.& verle

[hall fay again] Ov.yet, or further. in thine ears] Or, in thy hearing; as Jer. 48.7.

the place is too flraight for me As 2 Kings 6.1.we want room, Zac.

give place for me, that I may dwell | Or , make room for me, that I may have where to abide; as chap. 5. 8. Icremiah 39.14. See chap. 54.T.

Ver. 21. Then Shalt thou fay in thine heart] Heb. and: as chap. 38. 2, 4. thou Shalt think with thy felf; as I Samuel 27.1. Plalm

11 ho hath begotten me thefe, feeing I have loft my children, and am defolate, a captive, and removing, to and fro? and who hath brought up thefer behold, I was left alone : thefe where had they been ?] A speech, or thought, of much wonder, upon the fight of her exceeding great, and that fudden, also, encrease, with her, after her return: having been to long a time, like a lone woman, and loft to many of her children, partly, in the fiege, and furprizal of the city, (for felves to thee; and being joyned to thee, thall not be a bare bur- as of Sion, or Jerufalem, ver. 14. he fill peaketh, before the captiChap. xlix.

7, 8. [have toft my children] Heb. I am childleffe; or have been fiript of I more (of m) construct 1500. Lam constatile, or nate used first a middle for the word figuilities in billed [5:ext on at largeston to, as Mical, b. Sam. 6. 23. one that never had childe; but more saffedly, such as once as hath had children, but that midcarried with fieldly, such as once as hath had children, but hath midcarried with them, children, by abortion, before birth, Cant. 4. 2. & 6.6 Hof. 9. 14. or, by loile of them, afterward, 2 Samuel 17. 8. Hofea

and defolate] So is the word used, in the male-form, lob 15.34. & 30.3, here, in the female, it is put for a lone woman, (as we speak) or, awidow, as appeareth by those parallel places, where the judgor, a mann, as appearent by those parametrizes, where the judg-ments, here mentioned, are (as here) joyned together, ch. 47. 8,9. Jer. 18, 21. feeing I have bin a long time husbandles; not one, that never had any, (for God had been married to her, Jer. 3. 14.88 31,32 Ezek. 16. 8.) but as one that liveth fevered, and divorced from her husband, as the feemed to do, during the time, of her captivity, & the intermittion of her wonted foleran communion with God, in his Temple-ordinances, wholly for that whole time abandoned, together with the only place, ther cunto appropriated, ch. 50.1. See Lam.

removing to and fro] a pilgrim, or, a vagrant; one that goeth afide, and flitteth from place to place; fo the stock it comes from , gives it. Howbeit , not fuch an one here , as roveth to and fro, of his own accord, like Cain, whom none, lave his own guilty conscience, drave up and down, Gen. 4. 14. but fuch an one, as is hurried from quarter to quarter, at the pleasure of thole, in whose power, hee, or the is; and can find reft in no place; (see Lam. 1. 3.) a just fruit of their wilfull wandring from God, Jer, 14.10 the word in this notion, is not elsewhere read; in another it is, Jer. 2.21. and in a third most proper, Jer. 17.13.
biought them up To growth, see ch.1.2.

left alone] Lam. 1 . 1 . these where had they been Or, where were they, or have they been

all this while? and from whence now come they? Heb, thefe where they that is, where were thefe? the pronoun, for the verb fubftantive:

V. 22. Thus faith the Lord God, Behold, I will lift up my hand to the Gentiles; and fet up my flandard to the people Because it might be demanded, by what means such multitudes should be brought together, and brought home; the dispersed ones of Gods people, being featured, and fevered, fo far afunder one from another, and by reason of their low and bare condition, destitute of all necessary means of conveyance; God telleth them therefore here, that he himself would take a course for the due, and full effecting hereof for he would, by a fecret inflinct, work to upon the hearts of people in all places, where any of his were, that they should not onely help to bring them together, but accommodate them, also, so sufficient to uring them together, our accommodate them, and, so intimently, with all necellaries for their journey, that it should be with as much ease performed by them, as if they were brought home in the arms, or on the shoulders, of others, I'fal. 147. 2. Chapter

tift up my hands to the Gentile] As men use to do to those, whom they call to them, or feeds unt; for the doing of ought, that they defire to have done by them, ch. 13.2.

fet up my flandard] See ch.11.12.& 66.19. and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders Or, they shall bring thy sons in arms; (Heb. as some, bosome: so it is rendred, Plal. 129.7. as others lap, Neh. 5.13.fee ch.40.11.arm, may well be retained, the rather, because little ones are wont to be fo carried, Pfalm 91.11. though a learned late Writer, would rather have it in the plural, arms, not only because the term is here collectively taken, but because it fignishest, properly, as he supposed, the folding of both arms together, to employed, brace ought; as the Ethiopick vertion uleth it, Mar. 9.36.8 10.16. Luke 2.28.) and thy dan theers fhall be brought on fhoulders: with as much ease either, and with as much conveniency, as if carryed in arms, or born on shoulders; for the pronoun is in neither branch: yet may not amille be supplied here, as it is, chap. 41. 31. and may be, chap. 43.14. See the like notion in a divers expression, chapter

V. 23. And Kings Shall be thy nursing Fathers, and Queens thy nurflag Mothers | Fulfilled in those Perlian Potentates, Cyrus, Artaxerx.s, Darius, Affuerus; with the Queens also of iome of them, that patroniled, and protected Gods people, and p omoted Gods work with them, Ezra 1-1-4.& 6.3-12.& 7.12,26. Neh. 2.6-8. Eft. 8.3-8. and much more in other Emperours and Kings, together with their Queens, as Constantine, Theodoius, and the like, who both embraced the Christian Faith themselves, and maintained the professi on or it. Of some whereof, see Rev. 17. 12, 16, 17. Yet some would have it understood of Nebuchadnezzar, and his issue, under whom Gods people were preferred, though not in fo full liberty, Jer. 2.9.5-7.yea, divers of them liberally provided for ar the royal charge, Dan 1.3-5 and fome of them advanced to places of honour, Dan 2. 48, 49. and to it thould be as an answer to the Question, where her children had been bred, and brought up, and by whom, ver. 21. And fome again, would have it to imply no more, the 1 that her children Bould be daintily fed and brought up, as Kings and great mens children are wont to be, Gen. 49. 19 Mat. 11 8, but neither of thefe

vity; and partly, during the time of their abode therein. See ch. 66. | feems to fit fo well as the first, with the leope and tenour of the con

nurfing Fathers Or, nouriflers: fuch as have the charge of educat-

ing great mens children, 2 Kings 10 1.

Queens] Heb. Princeffes, Saraes, they shall be to thy children as Sarah was to Ifaze, Gen. 21.7. nurfing mothers, Heb nurfes, fuch as give children milk, Exod. 2.7. and fo the word fign ifies.

. they fhall bow down to thee with their face to the earth] Heb. faces of the earth, or, to the earth shall bow down to thee, which syntax, because it is not so usual, some would thus render the text; the faces of the earth (the entire put for the contract, as Jer. 10. 10.) fhall bose down to thee; that is, fay they, the honourable, or great men of the earth, shall do obcyfance to thee. To which purpose they alledg a portion of faces, tor an honourable portion, as i Sam. 1.5. but that place is not fo cleer, and the phrase very frequent; though such as requires some supply here, as it doth also elsewhere, carrieth it rather the plainer and ordinary way, with face, or faces, (for the word, though dual, because the face hath two lides, the right, and the left; yet is uled of any one also alone, as Gen. 19. 1.)Or, with their face, or faces (for there is a want both of the prepofition, and of the pronoun alfo, as here: So Gen. 42. 6.1 Sam. 24.8.8 28.14.2 Chron. 7.3. though the latter expressed, Gen. 48.12.2 Sam. 24.20. and the former, on, or upon the face, Num. 22.31.1 Kings 1.23.)to and the terriner, on, or upon the face, term, 2233,1 ming 1233,10 the earth, or to the ground; the noun for the adverb, found fully and exprelly in most of the places before recited, and 1 Sam. 20. 41.2 Sam. 14.4.8 18.28. This is, by fome, supposed to be meant of such Princes, of Moah, and Edom, as were in the time of the Jews reftored estate, after their return from captivity, by soce of arms subdued unto them. Others, of such Christian Kings and princes, as entertaining the Faith of Chrift, Submitted themselves unto the Scepter of Chrift, and to his Ordinances fetled in the Christian Church, It is an allusion to that ordinary expression of submission & reverence, usually practiced of old in those parts, as by the places above pointed to, may appear. See v. 7. Rev. 3.9 and it may have allu-fion to Pharao, and his followers, their bowing down, in suppliant fort unto Moles and Aaron, and Gods people, Exod. 11.8.8 12.31.

not, unto proces and naron, and coorpeople, 180d. 11, 8, 8, 12, 31, and life up the half of thy feet]Or, floop fo low to thee, as if they would even like up the duft under thy feet; an expression of the lowest submitted that may be: they shall deem no office too mean, wherein they may be helpful and useful to Gods Church;or whereby they may teltifie their high estimation of Gods ordinances in it, together with their free and sull subjection, and entire submission thereunto. And it is an allufion, to the peculiar manner of the Perfian adoration, with whom the manner was anciently in worfhipping their Kings, to kille their very foot-fleps, or those places of pavement on which, their feet did ftand, or had flood, fee Pl. 89.51. & 99.5. Howbeit, because the phrate is elsewhere used of persons subdued, and so brought under; some would have it ra-ther meant of such Princes, before spoken of, as were conquered by the Jewith armies. See Pl. 72. 9. & 110. 1. Mal. 4. 2. but nothing hinders, but that in a spiritual fense, it may be understood as before. Pf.45.5.and 66.3.& 110.1,2.

and then Shalt know that I am the Lord] Thou shale, by due proof, and experience, find, that I am the true God Iehovah, able, to perform and make good all my promifes to thee, Ezek. 36. 38.8 37.14,

28. Rev. 3.9. for they shall not be ashamed, that wait for me or, and that (as chap. 38.7.) they Shall not be ashamed, that wait on me Or, as some, on whom, those that wait, Shall not be ashamed of me. Or, Shall not be albamed: For in the first person, sometime, such speeches run, as Gen. 45.4.ch.37.21. See on ver.3. The meaning is, that it shall evidently be made to appear, that whofoever they be, that, through faith and patience, expect me, and falvation to be wrought by me, Ch. 8.17. 8c 28.16.8c 30.18. Like 2.25.38. their hopes and expectations, being never fruftrate, shall never thame them, Pfalm 9,10,825.3.8 34.22. Romanes 5.5. & 9.33. as the hopes and expectations of all those, shall do, that rely and depend upon any other besides me, Pl.

20.7,8. ch.20.5, & 30.5,7.
V.14. Shall the prey be taken from the mixbty, or the lawfull captive delivered A two-fold objection is here met with, that might be made against this promised delivery of Gods people; and a twofold plea, that their adverfaries might alledge, for the detention of them ftill, with them, Jer. 50.33 the one, taken from their might; that they were able enough to detain them : the other, from their right, they had a due interest in them; being lawfully possessed of them, by law of arms, and right of conquell, Gen. 48.22. Judg. 11.21-13 unto both which, God returneth answer, in the next verse, but pitching mainly upon the former,

previous manny upon the beating previous an elegancy of found in the words, as it it were faid, Shall from the mighty their taking be taken. For as we use the word, takings, for gain, gotten by trade and raffique; so do the Hebrews the word of taking, for prey, or booty, taken in war, Numbers 31. 11, 12. So, the taking of the terrible,

the lawfull captive] Heb. the captivity of the just. See Jet

V. 25 But]Or, Yet; as ch. 31 4.

thus faith the Lord] In way of answer, or counter-plea, unto the enemies allegations, to give ground or comfort and allurance

Chap.xlix.

of deliverance to his people. The captives of the mighty shall be taken away Heb. captivity, as v.

and the prey of the terrible shall be delivered] Heb. the taking of the terrible; as ver. 24. No power of any thall be able to de-tain what God will have to be re-delivered, and restored, c. 43.6. Jer.

and I will contend with him, that contendeth with thee Heb. I will contend with he shall contend thee: with he shall contend, (a defect of the relative, as chap 47.11.) for, with him, that shall, or with who fo shall contend thee, that is, contend with thee, as, dwell thee, for, dwell with thee, Pfalm 5.4.10 alfo, chap. 7.8. Howbeit, the word may be (as some make it) not a verb, but a verbal; and then it is word for word, with thy contender: as the plural, from fuch a form, is uf ed, Pfal. 35.1. Jer. 18.19. Whether way we take it, (and this latter feemeth the more expedite) it is delivered in the fingular number, to affure them of protection against any wholoever, that should offer to be medling, or quarrelling with them. So Gene. 12. 3. Pfalm 35. I. chap. 41. 11. & 50.8, 9. and this feems to have some reference to the latter part of the enemies plea, concerning their pretended right, ver. 24. as undertaking allo, to cleer that against them, in behalf of his people, though there were no other to do it for them, chap. 51.22. Mic.7.9. as if he had faid: I will debate with them, in thy behalf, and put them befide their groundleffe claim, Jer, 50.34 & \$1.36. See God himfelf fo doing ch. 52.3-5.
and I will fave thy children []er.30.10.

V.26. And I will feed them, that oppresse thee, with their own stess and they they shall be drank with their own blood, as with sweet wine I will cause them to destroy one another, and shed the blood of each other, as eagerly, and greedily, as if it were meat and drink to them; yea, the most delightful drink to them, that could be, to be making havock of, and spilling the blood, either of other. Thus God had, at divers times, formerly done, Judg.7.23.1 Sam.14.20. 2 Chr. 20.23, and the like he threatens, as to the Egyptians, chap. 19.
2, so here, to other the enemies, and oppressors of his people, those nations, that had served under the Chaldeans, against them, one by another, 2 Kings 24. 2. and the Chaldeans allo, by factions, and divisions amongst themselves. For Xenophon reporteth, that ma-ny of the Chaldeans fell off from the Babylonian King, and joyn-ed themselves to Cyius, and were of the forwardest, both in the furprifal of the city, and of the Kings Palace especially, where they flew him themselves, and all that were about him. For that which fome would have to be hereby intimated, of the Babylonians feeding one upon another for famine, during the fiege of their city, is of no probability; fince that, as Herodotus reports, they had laid in abundance of victual before, as expecting a far longer fiege then it proved; and on that very day, wherein the city was taken, they had a great general feafting, both in publike, and private, throughout the whole city as those two Writers both record. See on Ter. 51.39,57. See also the like judgment, to that here mentioned, ch.

them that oppresse thee | So most render it, thine appressors; as coming from a verb, that fignifies to oppretle, Ezek. 18.13.8 22.7. See ch, 51.23, yet fome of the lewith Criticks, and others after them, render it, thy numberers, or those that numbered thee; as coming of a word, that fignifieth to number, reckon, or keep account: as it is used. Pf. 147. 4. those that numbred thee out to the (word, as God himselfe fpeaks, chap. 65-11. and they suppose it to have some reference, either unto such officers, as are appointed to take tale of captives, or prifoners; such as the field-marshal, ch. 33.18. or, as some of them to thole that take tale of theep, or other cattel, ler. 33.13. (where the word also is read)& Ezek, 20,37, and this way they turn it the rather because Gods people are called his sheep See on v. 11. But the numbering of cattel looks another way; and the former fenfe feem the plainer, and better.

dount with blood in phrase used of bloud in great abundance shed, ch, 34.5.7.by such especially, as much define it, and take delight in it, Rev. 14. 10. & 16. 6.

as with freet mine] Such, as with the pleafantness of it, enticeth men to drink much : the word feems to fignifie, in the first place, new-wine, or must, as newly troden out, coming of a word that fo fignifies, Mal.4.2. and in the next place, fweet wine , because the new is usually such, Ier. 1.5.& 3.18. Amos 9.13. See Chap.

and all field fluow, that I the Lord am thy Saviour, thy
Reditmer, the mixiby one of Jacob] So remarkable shall thy de1 verance be and the destruction of thine enemies to strange, that all people shall take notice of a special hand of thy God in it. See ch.

all flesh] As ch. 40.5.

the misky one | So called here, in opposition to the mighty ones, before ment oned ,v, 24.

CHAP. L.

Verl. 1. Thus faith the Lord This Chapter, and the next, are not 8. Pfal. 44. 1 1, 12. improbably deemed to make one Sermon , fpent in a conviction of the Jewith people, as Authors of their own forlarn,

condition; together with a justification of God and his ministers, aagainst them, ver.1-9, an exhortation to the godly party, among them, to rest and rely upon God, in these calamineus times; with a sad commination to those that trusted to ought else, ver. 1-9, 11. a confolation and encouragement, by promited protection, against their enemies power, unto those that so did, Chap.51.18. a pathetical supplication of them, unto God, to manifest his power, formerly flewed in their delivery, together with a gracious answer of God thereunto, ver. 9-16, and a compellation of Gods people thereupon, calling upon them, to raife up themselves, and come out of that defolate condition, in which they had a long time lain, verfe

Where is the bill of your Mothers divorcement, whom I have put amay ? The people of the Jews, during the time of their captivity, feemed to be in a manner divorced from God, and by God, whom they had been formerly joyned to in marriage, Jer. 3.8,14.5ee cha. 49.21. Now whereas, among that people, many times, for very frivolous occasions, men were wont to put away their wives, Matth. 19.3. but the Law then commanded that a writing, or bill of diorce floud be given them. Dett. 34.1, wherein allo found inpude but that without ground.) that for laving the womans reputation finder dade, there should, if not, the particular ground of the divorce be declared, yet a clering of her from any imputation of different particular ground or the divorce be declared, yet a clering of her from any imputation of different particular ground or different particular ground loyalty. But howfoever it be for the latter, in allulion to the thing it felte, God here calleth upon his people to produce the bill of divorce, by which he had discharged them, and himselfe of them as implying, that either none fuch could be produced, for that he; had not, in any fuch manner, put them away, but they had wilfully, of their own accord, some away from him, Chap, 1.4, Or, if any such were extant, and could be produced, it would thereby appear, that the breach began on their part; that they had rather torlaken him, then he them, and that it was not for any flight occasion, but for their difloyalty, that they had been cast off; Ici.3.1, 2,20. Hof. 2 2,5, For whereas some Interpreters would so mince the matter, asit the Jewish people, though they had been, by God, severed, as from bed and boord only for a time, during their deportation, and the destruction of the Temple : yet they had not been divorced from him, nor had joyned themselves in marriage to any other, though they were defiled with many, which therefore nothing hindred, but that they might be received again by God, upon their return. Yet the contrary hereunto appears, both that God had put them away, as by a bill of divoice; and that their carriage had been fuch, as came within compass of that Law; and that God, notwithstanding as not obliged thereby, nor taking advantage of it, would again receive fuch, as he had so repudiated upon their return, Jer. 3. 1, 2, 6, 7, 8, 12, 14. Nor will that hold, which the Jewish Dectors have here, that leremy freaks of Ifrael, the ten Tribes, that were never to re turn, or have King again, and are therefore, faid to have had a bill of divorce given them; whereas Elay speaks of ludah, that were to return from captivity, and to have Methas for their King : For return is both proffered, and promifed, as well to the one, as the other; and Christas a common King to them both Jer. 3. 12: 14.& 31.1,4-6.Ezek.37.16-25.Hol.3.4,5. Yet true it is, that God did never utterly call off the whole body of his people, but had his referved ones, in all times, among them, Rom. 11.1-5.

where is] Heb, where that: but the pronoun demonstrative, is put for the verb substantive, as ch. 49.21.& 66.1.

your Mothers J The Jewith Church and Scate, is refembled by 2 woman, a mother; whose sons, her people, are said to be, ch. 49.20, 21 So Hol 2 2

bill of divorcement] Heb. book of abscission, or cutting off, Deut. 24. 1. so called, because the woman was thereby declared to be cut off from her husband, unto whom the had formerly been joyned in wed-

Thave put away Heb fent away, or difinified, Deur, 24.1,3,4. So

of lifact, or the ten Tribes, Jer. 3, 8, 9, 161, 2, v. 1.

or which of my creditors is it, to which I have fold you Among the
Jews, Parents many times falling behind hand, or being in want,
did fell their children to help themselves, or pay their debts, Exp. 2.1. 7 and their creditors, unto whom, they were not able to make facti-faction otherwife, took their children for their debt, 2 Kings 4. 1. Mat. 18.25. God alluding therefore thereunto, willeth them to name the creditor, to whom upon fuch occasion, he had fold them; which was a thing that could not be, God being not a debter, or owing ought unto any Rom. 11,35,36. my creditor Heb lenders, Deut. 24. 11.ch, 24.1.

behold, for your iniquities have you fold your felves] They rather had fold themselves unto fin, to purchase liberty for their inordinate defires and delights, I Kings 21.25. Chap. 52.3. Joh. 8.34. Rom. 6. 15,16.2 Pet,2,19.Or, ye are fold; For in the Hebrew it is no more. and although the paffive form is in Hebrew used sometime in a reciprocal notion, as Chap. 1, 15, 24. & 45, 20. yet there is no necessity of it here: for it is well known that for some offences, men were sometime, by Law, fold, Exod. 2 2,3 But the ground, and cause of the sale, was then from themselves And so was it with this people, when Go J fold them, fometime, unto flavery, for their fins, Judg. 2.13, 14 & 3.7,

and for your tranfareffions is your mother put away] Or, difinified,

as ver. 1-10 por configuration policy mount any myses, pass time chaldren were to exceeding ly untuly, and rebellio 15 and the mother to foundly addicted to them, that without caffing our both, no quietno tomay and the had, Gen. 11.10. Gal. 4.30. or, indeed, because the state or Church, refembled by the person of a mother, and the person or people, in the generallity, at least, of whom the Church and State did confift, as of limbs a body, 1 Cor. 12.12. but refembled by fors, or children, are, in effect, one and the fame. See on Ch. 62. 5, howforeer we take it, the meaning is, that God had not out of any peevith, or feltih humour, caft off their mother, and them, any peering, on their dilloyal and rebellions carriages, with ner; out for ner, and their autoyat and recenting carriages, which yet, it they put away repented of, and retonned, they might be received, and taken in again, Jerem. 3.1.12,14. Holea

v. 2. 11 herefore when I came, was there no man? when I called was there asse to answer 1]. Heb. why came I, and there was not a was there asse to answer 1. man; or, not any one; (as fer, s.t. implying a general detection, tha. 59.16.8 64.6,7.) I called, and there was no anjwere, or, none that would answer: a note of wilful obstinacy, Prov. 29.19, for the (yntax, fee the like, Gen. 14. 14. chap. 30. 20. & 44. 14. As their refractary, and rebellious couries, not any unkindness, or harsh carriage, on Gods part, had procured their captivity, and brought them into that defolate and disconsolate condition; soit was not any unwillingness thereunto, or inability on Gods part, who had never willingly cast them off, that retarded their delivery. It was their obstanate refusall to teturne to God by repentance, though by his Prophets, of and carnefly myiting, and inciting them thercunto, that kept them fill in this deplorable plight, ch. 5.43.1. & 65.2. ler. 5.3.23,25. & 8.6. & 11.7,8. Zach. 7.11.12.

I came J He came to them, by his Ministers, and Mellengers, 2Cron.36.15. Ier. 15.19.& 35.14. as to those other, Ephel.2.17. 1001.30.13. 101. 13.19.00 33.14. as to mine order, Experiently, 1Pet, 3.20. yea, not by his Servants only, but by his Son, Mat, 21. 34,37. Joh. 1.11. unto which coming (but groundledly) fome re-

Is my hand shortned, at all, that it cannot redeem > or have I no power to deliver?] Am I not as well able to refere and deliver you out of the hands of thole, that hold you in thraldome now, as in time past ? out of Babilon, as out of Egypt ? See Chapter

[hortned at all] Or, any whit shortned. Heb. shortning shortned. Sec Num. 11.21.

that it cannot redeem] Or, refene; as Pfalm, 107. 2. Heb from refeufe , or red mption : as, from faviag, from hearing, chapter

them. See on chap 49.15. I am able to do it with a word of my mouth; and to refer your fore-fathers from eminent, and immigrated and the father than the mouth a word of the Managing 13.0 Managing 15.0 Managing 15 nent destruction : I sometime did it, Exod. 14.21,29. chap. 15.10. He rebuted the red fea, and it was dryed up, Pfal, 106.9 for though Gods rebuke be not a verbal, but a real rebuke, yet what therein he doth, he doth it with as much case, as if he did it with a word,

I make the rivers a wilderness] Or, I can make (as before; to Pfal 76.6. I mage the struct a without my 1 3 1 1 to a mage (a) toolet; or the struct a with my chiefe, to be simplyed from the stormer branch, as than 47, 9.) the fload; (as 141.93.3; the shoots, both of the red fea, and of Jordan, 10(1), 1.0. 8, 3.14; though the former principally here intended,) as a widderings: (as day as wastes are wont epily here intended,) as a widderings: to be) or, as a plain, as casie to palie, as any plaine ground. See Lam. 5.9. So Pfal. 107.33. Heturneth floods into a wilderneffe; and, chap. 42.15. I will make floods, Hands, or, dry lands; and chap. 63.13. He led them through the deep, as an horfe in the wildernefs, or, on the plain. See chap. \$ 1.10.

their fift flinketh, because there is no water, and dyeth for thirst The like is intimated, chap. 19.5-8,10. Ezek. 29.4,5. Hof.4.3.

Zeph. 1.3.
their filb [linketh] So when the waters were turned into blood Exod.7.18.

because there is no water] For want of water, Heb, from no water being, as chap. 5.9. from no Ishabitant being.

duth for thirle] Heb, with thirl: as Hol. 2.5 See Plalm, 105.

V. 3. I clothe the beavens with blackness, and make fackcloth their covering] Or, I can clothe (as before, ver. 2) the heavens with blackness. I can cause the heavenly bodies to withdraw all their light, as if they were turned into darkness, in token of my difpleasure, Chapter 13.10. Ezekiel 32.7. Joel 2.31. Amos 5.8. Mat. 24.29. and 27.45. as I did also sometime in Egypt, Exod.

make fackcloth their covering] Make them as blacke, as if they were covered over with fackcloth; fuch fluff, as the Kedaren curtains were made of, Canticles 1. 5, and as they used to cover themselves with , in time of solemne humiliation and mourning, Pfalm, 35. 9, 10, Jonas 3. 6, 8. So Revelations 6—12. The Sun became black, as fackeloth of hair, as fackeloth made of goats black hair. Heb. fack; as chapter

3.24. Ver. 4. The Lord God hath given me the tongue of the learned]

as ver. 1. for 5200 12.50 per from the diffinitied, last the putage enfaint, the tropice maturainal thir own Mission to the putage enfaint, the tropice maturainal thir own Mission to the putage enfaint, the tropic maturainal thir own Mission to the putage enfaint, the tropic maturainal thir own Mission to the putage enfaint, the tropic maturainal thir own Mission to the putage enfaint, the tropic maturainal thir own Mission to the putage enfaint, the tropic maturainal thir own Mission to the putage enfaint, the tropic maturainal thir own Mission to the putage enfaint, the tropic maturainal thir own Mission to the putage enfaint, the tropic maturainal thir own Mission to the putage enfaint, the putage enfaint, the putage enfaint the putage enfai fit for it, and his faithfull dilcharge of his duty therein; and that partly, to justific God himichte; of whom before, verfe 2. who had come to them, and called upon them, to reclaime, and reduce them, by no forry fely perform; but fisch as whom having altigned unto that office, he had fufficiently qualified for the fame; and who had accordingly applyed themselves diligently and conflantly thereunto, notwithflanding all the obfluctions and oppositions they had met with, in the excecution thereof : and there was nothing, therefore, wanting on his part, for the bringing of them home a aine to him, Chapter 5. 4. and withall, to cleer himselfe, concerninge his own cor-15 4, and whitain to Geet maneine sententings his over car-riage in his place, against all his opposites, corrupt Princes, falle Prophets, and tetractary people, that had bandied toge-ther, and bent themselves joyntly against him, using him with all fcorne and contempt : and to it hath reference to his former discourse; and partly also, to frengthen thereby, the pious, party among them, in firmer afforance of those gracious promiles of God, wherewith he was fent unto them, that his metfages, concerning them, might be the more efficacious with them, for their confolation and encouragement : and foir looketh forward to what ensueth, verle 10. Chapter \$1. 1,4,7. See the like pallages in the Apostle Paul, concerning his Apostle-ship, Rom. 11. 13. 1Cor. 4. 1-19. and 9.1 a. and 15. 10 2 Cor. 1. Christ; and there are divers passages, that very fitly agree in to him, and whereof concerning Efay, there is no mention, in the holy Story: but as some other, of prime note: well obin the holy Story: but as tome outer, of prime note: well observe, the fame may be faid of fundry particulars, in Plalm. 23. and 40 and 69, applyed expressly unto cur Saviour Chift, in the New Testament, Matthew 17, 34, 35, 43, 46, and Heb. 10, 5. — 10. and yet, onen make doubt, but that those plantes but as they were by David composed for in his own person, the state of the plantes but as they were by David composed for in his own person, they concerned him: and that, in all likelihood, in some particulars, which yet are notfound exprefly recorded in the flory of him.

The Lord God] Heb. Adonai Jehovah; the Sovereign felf-being: and fo ver. s.

hath given me] He, from whom every good gift, and endowment, cometh, Joh. 3.27. Rom. 12.3,6, 1 Cor. 4.7, and 7.25, and 12.4-6

Jam. 1.17.

me | The Prophet Efay. See chap. 8.11. and 49.1, 2. and Jefus Biblid, at myrebuk, I dry up the fea] Or, with myrebuk, I can Christ much more, John, 3, 4. Col. 2, 3, 9. Whom he feat furnities, at my tor fea: for the se tutures, have oft a potential notion in beyond measure with all abilities, requisite, for information, and

contoiation, or in science, the torque of the learned] The word figurifieth one well skilled in fipiritual doctrine, in divine truths. Such an one, as our Saviour speaketh of, Mar. 13.5.5. for the word there used, fully answerth this. See on thap, 8.16.

I might know how to speak a word in scason to him that is

(for the word, no where else found, comes from that which in the word, he where the round, comes from that which fignifical time, or, feafons, Ecclefialtes, 3.1.7, and importent the timety, or, feafonable, doing of ought;) to the weavy, that is, to minister a word of comfort and confolation to a foul, that to mininer a word or comfort and contolation to a foul, that lyeth under heavy preflures, and is almost rired out with them, Chapter 61. 1, 2. Matthew 11. 28. as another Barnahas, a for of conflation, ARS 4.36. and doe it in due feafon, when it is of conjunction, one 3 4, 50, and the confirmation when it is most necessarily, and may be most advantageous to the poor distributed Soul, See Proverbs 15, 11. Eccle, 3, 11. Some render it, to him that is the fly, expounding it, to fuch as thirft after knowledge, are defined to the are and learn; but the word fignificance of the confirmation of eth, not thirfly, but faint, and weary, Plalm, 107. 5. Chap. 40,

he awakeneth morning by morning] Or, he awakeneth me morning by morning : the pronoun wanting, as chapter 46.3. or it may be carried on to the next claufe , he makeneth or, flirreth up, (as we carried on to the next clause, or workness of participal, morting for Haggai 1.14. Zacha, 4.1. morning for morning, or morning after morning, (Heb. in the morning, in the morning; that is every morning: as chapter 18.19.) be firstful by, or, valicib up, (Hay) more car (every morning) to hear as the learned. He doth incessantly, day after day; and very early, every day, not by fits and ftarts only ftir up my fpirit, and inftruct me, Pfal. 16.7. Joh. ; 20. & 8.28.

be makeneth mine car] He ftirieth up my fpirit; as Ezra t. 1. to hear] To liften, and attend diligently, to what he is pleafed to disclose unto me, Pfalm, 8,58, Habbuk, 2.1. Acts 16,14. Rev.

2. 7, 11. as the learned] As Teachers are wont to excite, and ftir up their Scholers; and Doctors, their Disciples; and to the word of fliring up is to be supplyed from the tornier branch; or, as those that are not learners only; but learned: and that affect, and defire to be further taught, and more learne d, are wont to hearken and attend, and then is the word of heming, to be thence lupplyed, as the learned vie to hear. The word first, and properly, fignifieth one taught; in the next place, one learned. See chap, 8. 16. 8 54. 13.

V. . The Land God | As before, ver. 4. bath opened mine car] Or, opened mine car; to wit, then, when, he called me to this office, as he touched my tongue then, to refine it, and thereby to enable me, to speak in fit, and due manner to his people, chap, 6.7. Jer, 1.9. & 15.19. lo he opened mine ear also, to heatken to him, to receive the Word from him, as chap, 35.5. and to be dutiful and obedient to him, in whatfoever he should require of me, or let me about, as Jer. 1.7. for hearing, in thefe, and the like phrases, implyeth as well obedience , as attention, I Sam. 15.12,22. Pfal.81.8,11,13. See somewhat the like, of David, and of Chrift, Pial. 40.6. though the word there used, be divers from this, and, by some deemed to look another way. But of Christs obed ence to God his Father, See Luk, 2.49. Joh, 4.34. & 5,19,36. and 6,48. & 8.26. 29 & 12.49,50. Phil. 2.7,8. Heb. 5.8. of perfons disposed the contray way, Plal. 58. 4,5. chap. 28.11,12.86 30.9. and 33.15. & 42.18-20. Jer. 6.10. Zach. 7.11. Act. 7.51,57.

and I was not rebellious, neither turned away back] Or, I was not disoletion, (as Pfai, 105, 28) sor turned be grown, Pfal, 44, 18, I did neither hang back, (as Moles sometime, Exod. 3.11, 13, and 4.1,10,13.) nor refute to go, when God lent me, as Jonas, Jon. t. 3. but offered my feli freely, and readily, to his call: nor did I afterward flinch, or flirink back, for any opposition, or evil usage, I met with: 25 Jeremy foractime, Jer. 20.7 9. See chap. 6.8. See also of David, and of Christ. Plal. 40.7, 8. Joh. 14.31. Phil. 2.8, Heb. 10.5. of Paul, Act. 26.19 Gal. 1.15,16,

V. 6. I gave my back to the finiters, and my checks to them, that plucked off my beir:] How these particular evil usages were by Esay endured, no flory enforms us : yet that he did undergo much opprobrious ulage, and many affronts, in the profecution of his Prophetical employment, from the prophane great ones of the times, under Ahaz especially, there need no great doubt be made. See chap. 28. 14. But of our Saviour, we have express and pregnant relations of what in this kinde he endured, Mat. 26.27. & 27.26. Luk, 22. 63,64. Joh. 18.21. See on ver. 4.

my checks] Job 16.10, Lam. 3.30, Mic. 5.1.

plucked off the hair] To wit of the beard, Ezr. 9.2. which doth cloth the checks also, as well as the chin; for tough the word bair, be not expressed in the original, which hath reference only to the pluckers off, yet the word doth properly and peculiarly, fignific a plucking off of hair; and is well, therefore so rendred, both here, and Nch, 13.25.

I bid my not face from fl. ame, and spitting S] hame, for, that meful and opproblous nlage, Mic 2 6.

fitting] Heb Spittle, Job 7.19. See Num. 12.14. Luk. 18.32. Job 30. 10. a practice uted, as well in way of dereftation, as of contempt, Mar. 16.47. & 27 , o. Mar. 14 65.

V. 7. For the Lord God will help me] Or, but, or, Tet, the Lord, or, Soveraign, Jehovah ;as before, ver. 4,5, and again, ver.9. Heb. And: as chap. 42.25. His encouragement to perfevere, from afturance of God, affiftance. So ver. 9. See the like, Pfal. 118. 7.

Icr. 15 26 chap. 42. 10. 13. 14.
therefore shall I no be confounded] Or, ashamed; as chap. 54. 4. Jer. 3.3. & 8. 12. for it is the fame word, in notion, and notation, with that which was rendered fhame before ver. 7, and hath reference thereunto; as if he hadfaid, their fhameful ulage of me, thall never thame me, thall never make me afhamed. See Aft.

therefore have I fet my face, as a fliat] A form of speech, noting extream obstinacy in some, Jer. 5.2. Zach, 7,12. fetled and fixed conflancy in others, Ezek, 3,8,9, and fo here,

and I know that I shall not be albamed \ Or, blush : which comes neer to the Hebrew term here uled; in notion the fame with the former. See,Pfal, 25.2.3.8: 119.6. Chap.29 22.

V. 8. He is nece, that justifieth me] God is ready to justifie me, by approving my million, and his acceptance of mine employments, against those that oppose my Ministery, and traduce me, a sa falle Prophet, as many did Paul, for a counterfeit Apollic, 1 Cor. 4 2,3.2 Cor. 13.6.7. for fo the word, much miltaken by many, doth there properly pignifie. This some understand of Christ, according to those places, Joh. 16.10, 1 Tim.3, 16. See chap.49.4. Others, because of the Apollles, either allegation or allusion rather, to it. Rom. 8.33,34. understand it as spoken in the person of Gods people in general; as Chap. 20.22. & 41.10-14. & 45.24,25. & 46.13. and 49.25. & 54.19. where the same things, in feet, here spoken, are applied unto the body of that people. But the Apostles manner is, to enlarge the promiles of God, made to fome particular perfons, as to acob, lothua, David, and others, Gen. 28.15. Iofh 1.5. Pfa 23.1 extending them unto all the faithful in general, as having a joynt interest therein with them Heb. 13. 5,6 & the Apostles argument borrowed hence, flands firm and good, in general, that whom God justifies, it is in vain for any man to attaint, or con-

who will contend with me] Enter plea against me, or implead me, Chap. 49.25.8 54.17.

lit is fland together : As the accuser, or plaintiff, and the defendant, tuch as have fuits in Law, one with another, are wont to do before the 'udge, Exod. 22.9. Deut. 19 17.

who is mire adverfary?] as some render it the master, or, own-

I fuit : judgment, for, eaufe, or Law fuit, as, 2 Cron. 6. 35. Job o. 19. and Maffer, or Owner of fuit, for one that just ; as maffer or owner of bufines, for , one that bath bufines, Exod . 24.14. and my mafter, or owner of fuit, for, one that bath any fuit against me mine impleader, or he that entereth any action against me; to, thy men men of strife, for, they that strive with thee, Change

let him come neer to me,] Let him joyn iffue with me ; as Chap.

V. 9. Behold, the Lord God will help me :] as ver. 7.

who is he, that shall condema me : Or, who is it, that shall, or. can condemn me? Heb. make me guilty, convince, or condemn me, as guilty, Deut. 25. 1. Prov. 17.15. Rom. 8.34. the pronoun, for the verb, substantive, as Ecclel, 1, 10, chapter, 50, 1. the relative wanting, as 49. 25. and the future in a potential notion, as verfe

Lo, they shall all wax old as a garment;] All mine opposites thall be worn out; I shall survive to out-wear them, to see an end of them, a proverbial form of fpeech, Plal. 120 26, chap. 51.6. Heb. 1.11 a garment, for an old or over-worn-garment; fuch, as Josh. 9. 4,5. le. 28. 11. or a moth-caten garment; as the next clause implyeth, a deffect of the adjunct, as chap.1. 18. & 5.6. wax old, that is, be confumed, or wasted, as Pial. 32.3. or, perift; as it is expounded Plal. 102, 26. So chap. 41. 11. thofe that contend with thee, fall

the moth [hall eat them up] Another proverbial form, Pfal. 39.11 Chap. 51.8.

V. 10. Who is among you that feareth the Lord,] He turneth his freech from those obtlinate, and opposite ones, to the pious and obe-dient, as endeavouring to support & sustain them amidst the common calamities, that were to befal the Nation : to withal implying the imall number of fuch among them. So Pfal. 25,12. & 90,11, chap. 53, 1. Joh, 12.37,38.

that obeyeth the voice of his fervant,] Heb that heareth: but to hear, for to obey. See on ver. 4. that yeeldeth obedience to the word of his Servant; Chrift, as some, chap. 42.1. & 53.11. speaking either by himselt, Luk. 4.18,21,22, Heb. 1.1,2. Or, by his Ministers, Luk. 10,16.2 Co., 5.20, and 13.3. Eph. 2.17, or, 33.0. thers, the Propher Efay himfelt, fent by God, to enform , and infruct, his people, and to acquaint them with his Will, chap. 44. 36. A note of one that fincerely teareth God, as to tremble athis Word, chap. 66,2. fo to yeeld obedience thereunto, Ecclef. 12,13.

that walketh in darkach, and bath no light !] Heb.no fbine, as Amos 5.20 no light thining (as Prov. 4. 18.) upon him, or into him; as a man in a dungcon, where no glimple of light firiketh in. to walk in darkness, is sometime to live in wickedness, 1 loh. 1.6. and to the Jewith Commenters, some of them, here understand itas if it were faid, ye that walk in blinde paths, and take wicked courles, return to God, and truft in him : fometime to live in mifery and diffrels, Pfal.23.4, and for ather here; as other of them also much better, and most of the bell with us; that is, in the great eft depth of mifery and calamity that may be, without any means of relief or comfort. So are light and darkness of taken, Plat. 18.28. and 112.4. Chap. 9.1,2. Sec Chap. 8.22. & 9.19, Amos 5.18, Some observing the Hebrew pauses, end the demand at the foregoing branch, where the midling flop flandeth in the original; & joyning this limb to the next following, read the words thus; Let him that walk th in darkness, shaving no light, trust in the Lord, or, he that walketh in darkness, &c. let him trust in the Lord; which comes all to one: Let fuch as you, or fo many of you, as are in straights and di-d ficulties, as well as others, partaking with the reft, in the common calamities of the trmes.

let him truft in the name of the Lord | Let him live by faith. & fuftain himfelf by confidence in, & affirmance of, Gods powerfyl protection: who is able to draw light out of darkness, to give light in darkness, to turn darkness into light, &to bring out of darkness into the light; to give inward joy & comfort amids all calamities, to support and fustainunder all heavy preflures, and to deliver out of all distresses. Gen.1.2,3 Evod. 10.22,23.Eft.3.15.& 4.3.&8.16,17. Pfal.1828. 11.3,47, chap. 9, 2, & 49.9, & 2, Luk, 1.79, 60 2 Cor. 4, 6, See 1 Sam. 30.6. Hab. 2, 4, & 3.17, 18. Heb. 10. 38.

and flay upon his God] As a man stayeth up himself with a stass,

that he refleth upon for Support, Pial. 18.18, & 23.4. chap .10.20, for there is the metaphot taken. See chap.3.1. & 36.6.) fo let him rely, and reft himfelf upon his God, whom he cleaveth close, and continueth loyal unto, (Deut. 4.3, 4. & 26, 17, 19. chap. 28.16 Pfal. 73.25-28. by conftantdependance upon him, flaying up, and Supporting himself from linking down, and fainting away through incredulity and despair, Psal, 27, 13, So may such, and such only, boldly doe, their expectation never failing them, Psal, 125, 1,22 chap. 28,16. & 49.23. their fincere confidence in God being here opposed, as well to the folly and vanity of those that withdraw oppoled, as well to the forly and variety of those than most than themselves from God, and tull to other stays, Jer. 17.5, 6. Jon. 3. ver. 11.as also to the groundless prelimption of such as promise to themselves protestion and safeguard from him, while they carry themselvs disloyally, and rebelliously towards him, chap. 48.1,2.

V. 11. Behold all ye that kindle a fire, The expositions of this paser of my canfe o, of my judgment; but rather, my mafter, or, owner of fage, are to numerous, and to various, that it would be overlong to

Chap.li. one or two of the principal, and most probable. By the fire thereone or two or the principal and the fire of Gods wrath, which wicked persons, and obstinate wretches, do incense against them-

felves by their fins. So fome of the Jewith Commenters, and most felves by their time to tome or the present Commenters, and most of outstallo, pointing us to those places, Deut, 32-1,5er.,5:14 & 17.

But others, rather, understand by it tuch other means of light, improst, cities, and comfort, as the winded Worldlings of light, improst, cities, and comfort, as the winded Worldlings of light, improst, cities, and comfort, as the winded Worldlings of light. The cities and state of the cities of the those times those evils and calamities, that were denounced against them and the State, by the Prophet, See ch.28.15.8 30.7,12,15, them and these, the Prophets opposites, that scorned Gods Word, 16 for to their, the Frophers opposites, that to find Gods Word, and refused to hear it, or yeeld obeditine unto it, chap. 28,13,14, 88 30,914 doth the Prophet here direct his freech. So in the word, a distinguishment of the horizontal and the word, & 30.9,12, and the word, here, is an alluffon, not to fuch a fire, as burns and confumes; as ch, here, is an ananon, no such a fire, as men kindle in cold, wet, and 9,18,8 26,11. but to such a fire, 9.18.8 26.11. DULTO BULLIA BUC, AS BUCH KINGLE IN COId, WET, 3nd winter weather, to warm, releive, comfort, and cherish themselves with, ch. 44.16. Jer. 36.22. Joh. 18.18. Act. 28.2. See the like allution,

h.47.14.
that compass your selves a out with spark] Heb girders on of spark ch.47.14. that compays your serves a our with sparse street, as some are fail to gird or branches that begird your felves with sitch; as some are fail to gird our fivength, or to begir themselves with strongth, I sam. 2.4. Most our fivength, and to be a substitute of the server street. on frongth, or to negar memorares with strongth, I Sam. 1.4. Most render the word, here uted, fronts, and inpoped can allufrion to fuch praklings, as upon collision of fleel and thone, are wont to flar out, or, to fach figurables as are wont to flye about folk, upon the other flar to flow the same work of the same to fine the same to fine a flow of the same to fine the same to fine a flow of the same to fine the same to fine a flow of the same to blowing up of brands: no unfit refemblance of fuch, as by their rebellious provocation, fo incente and blow up the fire of Gods wrath, belieus providenting to meetic and orow up the ric of Gods wrath, that the spaiks fly about their ears. See chap.42.24,25; and this way may that seem to encline, that in Chaldee, and Syriack, a word way may that neem to continue, make it is changed gardles, aword from this deduced, is deemed to fignific, Janel, in the Paraphrafe, not Exod. 3-4. 8, and on Hab. 3,4. in which latter place, yet it feems rather to import tuch confuctions, or Alghest of light, a yet is feem stather to the clouds, formewhat like unto horns, for fo the Hesting of the clouds, formewhat like unto horns, for fo the Hesting of the clouds of the clouds. brew word there used fignifies, as also a Greek and Latine, correfpondent thereunto, whence some ambiguous versions, and fabulous confinitions of them, Exod 34.29 But to let that pass, the word it felf here used scemeth rather to fignific brands, then sparks: It is no where elfe found in Scripture, fave liere, and Prov. 26.18. where it is well rendred in the text, fire-brands, not fo well in the margent flams, or sparks for fuch as play the mad men , or make themselves names, or spens, fain themselves fuch ; as make thy felf fick, that is, as also one of the Jewish Criticks upon this place enformeth us, that the term is used for such parcels of wood, or coal, as being fired at one end, were out of Engines discharged in fight again the enemy, one end, were out or tangines autorarge a in ingit again the enemy, or hot into places befieged; the uic or ginns, and gun powder being in his times, and long after, in their parts of the world, a being in his times, and it feems therefore to be a term parallel to leaft unknown.

I would be the control of mos 4.11. Those thists, therefore, and ferches, which these prophane wretches relyed upon, and from whence they promifed lufficien warmth of relief, comfort, yea, and fafety to themselves, being on every fide therewith begit, the Prophet compares unto brands, that should afford them little heat, or light, but smoke enough, to vex and choak them with Sec ch. 7.4.

malle in the light of your fire, and of the parks, which ye have kind

led Brands here again, not Sparke ; for men use not to kindle fparks, though upon kindling of fire fpaks in brands, especially, are wont to flye about. Some, because the former word here used, is sometime used for a fornace, or a stame. (See chap. 31. 9.) would have it rendred, Gu mothe fornace, or flame of the fire, ye bave kindled, as foretelling, that thereby they fhould be confirmed, to wit, by the fire of Gods wrath, which themselves had kindled. & heated, at on oven, to confume themselves, Plal 21 9. But I suppose rather that the Prophet, in way of derifion, willeth them to make trial, when time thall be and need require, what light of comfort their own fire, with all the muster of brands kindled by them, and fet about them, will be able to afford them. See v. 10. no, the light of the wicked shall be put out in darkness, and go away in a stilling stench, Job 18, 5,6.8 21.17. Prov. 20.20. & 24.20.a detect of the relative.

asch 40. 2c. Thu finall ye have of mine hand] This take from me Gods mellenger, that now speak unto you; band, for ministery; 25 Mal. 1.1. Or, as most take it, spoken in the person of God which some therefore read as in the present tense, This is unto you from mine hand, that is, this obsectation of mind, and obduration of heart, is, through my just judgment, for your former obstinacy, befallen you, ch. 6-10 & 29,10. Mat 13.14 But others, rather, in the future, as our Verfion gives it, this that I now tell you, thall, in conclusion, befall you, whatfoever you now fondly flatter your felves with, Chapter, 28. 15

se fhall the down in ferrore ? Yet that have refuled to walk in the light of Gods fav ur. Plal. 89 15 and in obedience to his Word that holy fire, that affords both light and heat, Pf. 119 105.92.93. Luk. 24.32 Joh. 12.35,36. thall, notwithstanding all the fire that that bare you! The word implies the pain of breeding, and birth, ye kindle, and vain lights that ye fee up for your lelves, wander that bare you! The word implies the pain of breeding, and birth, ye kindle, and meet with nothing but perplexity and confusion in Rebecca moveremarkable, Gen. 25, 23 the fame word is

ly down in forrow] A metaphor from an uneafie b. d. whereoh, one that made account to cafe and tehnis laim elf, frides nothing but difeafe and pain, and is in wo le cale, by reason of the uneafines of it, then he was before he betook binkelf to it, lob 7.34 13-15. Chap. 28, 19, 20, or, to bed clothe, wherein a man less down in our Bame, and our confusion covereth w, and t toling, 19: le whole world truth down in coil. Howbeit, fonce, Loth of the Jewish Commenters, and Others, conceive in it, an intimation of death and destruction because of decease the word is ort uled, Gen 47.30. 1 King 20.10. Job 7.21. ch.14.8;

CHAP. LL.

Veil.i. Heather to me ye that follow after vightconfuel, it that feel the Lord] The Prophet returnshere, to constert and encourage the godly party again, endeaveur to keep them from being difmayd, and difcouraged, either by the confideration of their own fewnels and feeblenets, ver. 2.3, or by the apprehenfion of the supposed might, together with the joynt malice, and multitude of the adver le party v. 4.8.

Hearken to me | Asch. 41. 1.8. 44. 1.8. 49.1.

ye that follow after rightcoufacfs] Heb. purfuers of eighteoufnef. as, purfuers of mifchief, Plal, 119. 150 that continue conflant in the ferious and fedulous practice of holiness, and rightcoulness. Prov. 21. 21 or, as some, that leck righteousness by faith in Christ, Rom. 9.31, 32. but the former here rather, as also, h.f., 1,2 Mar, 3,0,8 %.

33. there feems in the phra's a metaphor, either from a worldly mans eagernefs, in following the world, in forme gainful trade, whereof, he never hath enough, Eccl. 9, 10, or, the inflancy of huntimen,or military persons, in pursuit of their foc,or prey, 2 Sam, 2,19, So Plal 37.15.ch.1.22 Heb, 12.14.

that feek the Lord] The Character of a true Ifraelite, Pf. 24.6. Sec. ch.55.6. Zeph.2.3.

look unto the rock, whence ye are hewen] Or, were hemen, rather, Abraham and Sarah, from whom, they came, as stones cut out of a rock, or digged out of a quarreyy. Dan. 2,34. Some would have A-braham here termed a rock as a dead, and dry, rocky fubitance, unfit to yeeld iffue, Rom 4.19. Others, for the firmnels of his faith, Gen. 15.6. Rom. 4.3,18-12.as Peter was a rock, or a flone, Mat. 10. 2.8.16.18. John 1.42. Neither feems necessary, and the latter of the twain the less:as not feeming at all , in this refemblance, to be regarded. Since that it is not the firmness of Abrahams faith; that is here propounded for imitation, but the bareness, and barrennesse of him, and his wife, in regard of iffue, and the improbability, yea, in humane apprehention, impossibility, of attaining to any increase in that kinds such much less, as afterward issued from them: not what Abraham upon Gods Word believed, but what God did for Abraham, ver. 2

and to the bole of the pit, whence yewere digged] Or, to the hollow of the eistern: whence ye were digged, Jer. 2.13, to Sarah, and to her womb, deemed as dead, and utterly disabled unto issue, Gen. 11.30. & 16.1.& 18.11,12. Rom. 4.19. (for from the word here uled, hath a moman her name in Hebrew; and to a Well, or eifern, is the wife compared, Prov. 5. 15.) untill God, beyond the course, or power of nature, opened her womb, as he did that hollow place in Lehi, Jud. 15.19.8 gave her power to conceive iflue, Heb, 11.11. There is a want of the relative, either pronoun, or adverb, as wel in this branch as in the former alfo.

V.2. Look unto Abraham your father, and unto Sarah, that bare you] The explication of the former words, in plainer termsta want again of the relative; in the latter branch; as ch. 50.11.

Abraham | The name then given him, when a large iffue was promifed him; at which time, with an enlargement, he was by God him felf, fo named; as the father of a great multitude : whereas he was called Abram only, as an high, or lofty father, before, Genelis

your father] Theirs in a more special manner, because descended from him, both by Haze, in whom his feed was to be reckoned, Gen. 17.21.8 21.12, and by Jacob, to whom the birth-right, and bleffing was devolved from Elan, Gen. 25, 33, 34.8 27.29, 30, 33, 35, 36. and was, through him, derived unto all his post rity, Gen. 49. Exod 24. 4.8 27.11, 1. Dent. 32. Otherwife, there were divers nations allo besides the Bracktes, of the lineage of Abraham, as the Bimachtes, the Edomites, and others. See Genefis. 17. 20. &21. 13. and 25.2 4, 12 18. and 36. and of him, therefore, as more perculiarly their father , did the Jewsmuch vaunt, Mat. 3. 9. John. 8.

Sarah] The name likewife given be , at the fame time with A' rahams; fignifying a Lady, or Princife, without limitation, or effriction, at large; whereas the was former by to med S mai, fignifying my Lady, or my Princeffe, as with a relation to Abram, her husband, and Lord, or Prince, alone ; for the entitle the gave him. Gen. 18.12.1 Pet. 3. 6, and the Herhites, the other, Gen 23.6.her Ladiship or Princelle-doom, being now to be enlarged, Gen \$7,15,16 that bare you | The word implies the pain of breeding, and birth;

8 () 2

Haac to Abraham, Gen. 17. 21, a defect of the relative, as before

Ver. 1. Chap, 47.11.
for 1 called him alone] Or, how I called him alone: as the par ticle is used, Exod. 19.4. Pfal. 119.159. Chap. 66.24. Lam. 1.9. or how, when he was but one, 1 called him. Heb, when one, 1 called him. one, for, one only, or, but one, as Deut. 6.4. Zach. 14.9. one only, or, of iffue, as wife-lets the being barrent, and aged, in courfe of nature past childles, and not without iffue only, but past hope of any by her, Gen. 15. 2. & 16. 1. See Ezek. 33.24. and above,

and bleffed him, and increased him,] Gods bleffing is no verbal, but a real blefling; the beftowing of a blefling. So Gen. 1. 28, and 9.1. and this blefling of multiplication, and encrease, was more specially though, among many other blessings, conferred up-on Abraham, Gen. 12.2,3. & 15.5. & 17.2. & 18. 18.& 22. 17, 18, here pointed to as picked out of the whole heap for fittingthen the raith of Gods people, againft the conceit and apprehention of their pascity, and imbecility, by fetting before their eyes, a pregnant pattern of Gods power, able to raile up, of one, and that one, not a decayed only, but, in fome fort, as a dead one, an illue for multitude, like the strais of the sky, and and of the sea, beyond number, Heb. 11.12. and no less able, therefore, to do the like alfo for them. Sec Chapter 49, 19-21. Jer. 31. 27. Ezek. 37. 11-14,26.

V. 3. For the Lord shall comfort Zion, he will comfort all her walle places] God can doe, and will do as much for his Church, as he fometime did for Abraham.

fhall comfort Zion Of, will, as in the next branch. comfort Zion | He will comfort his people; (so is Zion taken, Chap. 1.27. & 49.14.) not by speaking only comfortably to them, Chap. 40.1. Hol. 2.14. but by relieving, and refreshing of them, chap.12.1.& 40.13.& 54.9.

he will confort all her wasse places] Or, wasses, Chap.49,19. By restoring the ruined City, and State, to her wonted beauty and lufter again, chap 49.8.8 54.3.8 58.11.

and he will make her wilderness like Eden] He will raise her up to a flourishing estate, and make her land as pleafant and plentiful as Paradife; called Eden, for the daintiness and delightfulness of it, Gen. 2. 8, 9. & 13, 10, Ezek. 36, 35. See on Chapter 4,2, and

35. 1. and her defart] Or, champion, as Iosh. 11.2. & 12.3. Life the Garden of the Lord] As a Garden of God: that is, a most excellent one: as mountaines of God, for, goodly great mountaines, Conference of God, for goodly great mountaines, Pfal. 36.6, and cedars of God, for, goodly tall cedars, Pfal. 104.16, But a late learned Annotator renders it, as a loufe; taking it for a and an hoft of God, for, a mighty great hoft, 1 Chr. 12.22. or, as the garden of Edin, (the lame thing in other terms.) fo called, Gen. 13. 10. Ezek. 28.13 because of Gods own planting, Gen. 2.8. See chap. 60.21. & 61.3.

joy and gladnes shall be found therein , thanksgiving and the voice of melody | So ler. 33.11. See chap. 35.10.

Shall be found there | Or, Shall be there: as Est. 1.5. chap. 35.9.

fer apart, and fingled out for my felf, Exod, 19.5. Deut, 7.6. Sec | Heb. 12 , 28. Chap. 18. 23 & 44.1.

for a law first proceed from me]asa Lawfometime proceeded from me in mount Sinai, Deut. 33.2. to a fecond Law, in the doctrine of the Gofpel, not for the reditation of my Church, among you only, but for the information, and direction of other people allo, thall hereafter go abroad from me, chap. 2.3. Pfal. 110. 2.

and I will make my judgment to reft for a light of the people.] The

judgment, here spoken of, is no other, then the Law, or, Doctrine before mentioned. For, Law, Dollrine, Judgment, Word, Precept Statute, are words promisenously used oft one for another. See

Pfa.19.2,8,9 and Pfal, 119 throughout.

makeloveft | So fome render it, that is, I will felle it, there : to wit, in my Church : because the word fignifieth sometime to rest, Ch.34.14. Ier. 50.34. Others, I will juddenly execute my judgment, I will speedily do, what I now speak : because this stock hath oft-times a notion of fuddenness ler. 4.20. &18.7. see ver.5. and others again, because it fignificth sometime to breake : as Job 7. 5. render it, I mill cause by judgement, that is, my Doctrine, to break forth; as light is said to break out. See Pl. 119.130. Hol. 6.5. & though this feem not altogether improbable , yet because that use of the word seemeth not so cleer, I go rather with the fiest, For the Jewish Doctors here from to run counter to the text; as if the meaning were, that God would cause his people to rest a while, while he executed judgment upon the Gentiles ; as Chapter 26, 20. Ier.

for the light of the people] Heb, peoples: as Plal, 117, 1, to il. lighten their minds with the faving knowledge of Gods truth, 14al 19.7,8.8 119.103.130. Prov. 6.23. 2 Cor. 4.6. Rev. 1.20.

V. 5. My inducoulach is need The time approacheth, of accompilding mypromife, in the deliverance of my people, chap. 1.27. and \$8.13. and \$6.1. an effect of my faithfulnels, and righteoulnels,

found. Pfal. 51.55 that bave you; not immediately but mediately, in [13.22. they force it evermuch, that would have it, my right out notine fig. that is, my righteous one: applying it to Cytus; as most do, as torcedly expounding the like of Abraham, Chap. 41.2.

forcedly expounding the time or normani, chap 4.1.2.

my falvation is gost forth] The decree is gone out for my peoples deliverance, which thall speedily be accomplished either as ha
ving respect unto Gods purpole revealed unto the Propher, and by him to his people, chap. 14.14-27. or to Cyrus his Edict, as ready to go out, or gone out already, Ezr. 1.1,2. See Chapter 13,21, and 43. 19.

and mine armes shall judge the people:] Heb. peoples; as verie a. Armes, in the plural, to intimate the greatness of Godspower, and the large extent of the exercise thereof; either in the subduing and taking vengeance of those that had been enemies to his Church, and oppreilors of his people, chap. 25.10,11,12 and 32.2-8. and 49.25,26, or in the managing of his Church, and the Nations, out of all parts gathered into it, chap, 2.4. See ch. 19.16.

the tles fhall wait upon me | Or, lands, countries ; even those about, and beyond the Sea : as Chap. 49. 1. See Chap. 42. 4. and 60.9.

and on mine arm shall they trust 1 On his power and might, ma-nifested, in the execution of judgment upon the enemies of his people, and in the refeuing of them, out of their hands, chap. 12. 10.& \$9,16,19.Pfal.98.1,2.or,on his Word, and Goipel, by which, having subdued them, and brought them in to himselfe, he shall, alfo, as by his mighty arm, and powerful fcepter, rule and reign in the midft of them, chap. 53.1. Pfal. 110.2. Ezek, 20.33334. Rem. 1.16. 1 Cor. 1.16.

V .6. Lift up your eyes to the heavens ; and look upon the earth beneath] Confider how firm and flable they feem to be, See chap, 40. 16.Pfal,24.2. & 93.1.& 104.5.

for the heavens shall vanish away like smoke] Heb, be diffolved or melted, as falt ; so the word properly fignifieth. See Jer. 3 8. 11. and fo doth a late learned Writer expound the Greek word precifely answering it, Mar. 9.49. every facerifice shall be wasted, or confunced with fire and fo pals into fmoke, Plal. 37. 20. chap. 34.4. Mat. 24.34 2 Pct, 3.10. Rev. 6.14.

and the earth shall wan old like a garment] Pfal. 102.26. Heb.1. 11.Mar. 13.31. See chap. 50.9. ver. 8.

and they that dwel therein] Or, thereen; as Mar. 6.10, Heb, her

fiall de in like manner] John. 23, 14. 1 King. 2.2. Job 14.10. Plal. 89.48. Heb. 9.27.

in like manner] That is, as smoke, or old rotten rags, the matters before mentioned : fo Interpreters generally ; taking the term here used, for a note of similitude: as usually it is, Pfal. 1.4. chap. 16.6. noun, (for a note of fimilitude there is here besides) whose plural is found, Exod. 8, 16, 17, 18. and the words of the text do not only well bear it, but feem even to require it. See fomewhat the like, Pf. 39.11. as a loufe, for, as any forty despicable vermin,
but my falvation shall be for ever, and my rightcoufins shall not be

abolified] Though heaven and earth fail, yet shall not my promise fail, nor the salvation therein promised : those shall sooner V. 4. Hanken anto me, O my people: and give ear unto me, O my fail, and have an end, then thefe shall, Pfalm, 119, 80, 90.
Nation] My peculiar people, whom, from all other Nations, I have Chap. 45.17. & 50.9. & 54.10. Mat 5.18. Mar. 13.31. John, 16.

V. 7. Hearken umo me] As ver. 1.
ye that know rightcoufnefs] Not only that know it, & what belongs to it; but that approve regard, and make reckoning of it. So is the word of knowing, frequently ufed, Pfal. 1.6. Prov, 12.10. Mat.7. 23. Rom.7.15. Sce ver. 1

the people in whose heart is my Law,] That highly esteem of it, and heartily affect it; having it not in the head only, but in the heart alfo , Pfal. 37.31.and 40.8. & 119. 97, 103, 111, 112, 113, 127, 128,

fear ye not the reproach of men, neither be ye afraid of their revilings.] See chap. 8.12. & 41.10-14. Mat. 10.28. Luk. 12.3,4. A&. 5.40,41.

men] Heb, men, or moreal, miserable men, See on chap 2.0. afraid] Rather terrified, affrighted, damped difficartned, chap. 31. o. Icr. 10.1.

of their revilings] Or, with their spiteful taunts : for fo the word frems to import, chap. 37.6,23. Pfal. 44.16.
V. 8. For the moth (hall cat them up like a garment,] A pro-

verbial speech. See chap.50.9. Job 13.28, Pfal.39.11. and the worm shall eat them up like wood .] Another proverbial

form of speech; for notion, one with the former: wool, for a woollen garment, more prone to breed mites and moths, then linnen. but my righteousness shall be for ever, and my falvation from Generation to Generation.] Heb. to Generation of Generations; as Plal.

102. 24. See on ver.6. V. 9. Awake, awake,] This is spoken either in the person of Gods people, or by the Prophet himself, moving in their be-

half. Awake, awake,] Or, Arife, arife ; raife and rouz up thy felf, fo ver, 17, chap. 52, 1. So also Jer, 6, 22, & 25, 32. because the term of awaking, feems not to fuit fo well with the arm. Yet according to the like, of tougue, lute, and harpe, Plal, 16.8. & 108.2. it may be thefiles as a Thefil 1.637. Heb 6.9, to 1 Joh, 1.9. See chap. retained, and the fenfe of it applyed unto God, whole arm is his

power, and his power the fame wish kindelf. Manifelth yelf to be chap. 35. 10.56 chib., 45. 25 awake, and colwards for us, and other us, Plal. 111.73, and that have the colwards for us, and other us, Plal. 111.73, and that have the colwards for us, and other us, Plal. 111.73, and that have the colwards for us, and under the colwards of the colwards for us, and under the colwards of the colwards for us, and under the colwards for u ry, under nearly premiers, mayra recent code analysis, and offers and rose to floor after use? So P [and 44, 23, and 78, 63, and f80, 2. The redoubling of the words, inclinates the vehencing of their affection, and rearned the defroot? Speedy related the defender. See the like, ludg_5,12, Ch, p2, 13, lo Pf. 13, 1.8.

94. 3. pat on firength] Shew forth thy might, in that higher, by fuccouring and faving of us, that armay evidently appear, and as conspicuously be seen, as a mans garment is on him, that wearchit Sech 52.1.8 59.17:8 61.10.(0 Pl. 93.1.8 98. 132.3,c.

O arm of the Lord] See v. s.ch. 52.10.

awake, as in the ancient days, in the generations of old] Arife, 'and bestir thy felf, as in former times thou hast done, Pf. 44. 1, ch. 63. 11-14. Heb. in days of antiquity (as ch. 37.26.) generations of ages, as years of ages, Pl.77.5.

Arenot thou it that bath out Ralab] Or, that did out, or how Rahab t that by Rahab is meant Rypt, to far as I know, no doubt is made. But now Egypt came to be fo termed, is not ultrogetter fo generally agreed. Most are of opinion, that from her pride, and power pretended, at leaft, (c.30.3,3.7.) that name was given her. See Brek. 30.6 and the word may well import, either. See Job 9.13. Pfalmgo.13. Howbeit, a learned Authtor conceiveth Egypt to be fo term ed, from the houre, or form, of the lower part of that country, which the River Nilus, having with one entire fream attained unto, doth at the head thereof, where it is sharpest and narroweft, divide it felf into two train channels; and fo flooting down on either fide of the land, growing wider and wider, encloseth it in that manner, till it arrive at the Sea, that it makes it to be of a max manner, the neutrine at the Dead, strate makes it to be of a pyramidal, or triangular form, with the point upward, and the bareath; to the Sea-ward. Hence the Greek termithis part of Egypt Defta because it had the shape of their D, thus drawn Δ, and hegypt, viera, because it had the inape of their D, this drawn D, and the ligyptians themselves called it Kiph, or Kib, by a word that fignished a plan, the faithful whereof it bare: whence the head city meters a gar, the tanion whereor it oper. Wheneve the feed of which is guident famour, which that land, was named Altholius, which significit, the heart of a perr, and fone lace Authors, allo, make mention of the hame Erif, with the Arabick article prefixed. Rib and Robot therefore he holdeth; on be all one; as Nobals, and Nilus. and Kanan therefore he holdest eve e an one; as ranne, and prints. And these things, indeed, carry fone good flew of probability with them. Howber, it may be doubted, whether this Kif, or Kib, for the prints, be an home-bred Egyptian word or no. For it may not, a ptar, be an home-bred Egyptian word or no. For it may not, without some good ground, be suspected, that as the Arabian Phil, or Pil, and with their article Elphil, for an Elephant, springe, as most learned deem, either from the Hebrew Eleph, for an Ox, or the Greeks and Latines, Blephns, recifed and reverted; so that this Egyptian Rib, or Riph, for a pear, was taken from the Latine Pyrum,
The Latine termination being cur off, and the term it felf inverted; that which the rather may be supposed; because in those pieees of the Egyptian language, which learned men have of late acquainted us with, words, as well Latine, as Greek, are found not quantient is with, worth, as well Latine, as Streek, are found not a few. And the Arabian Errif, may more justify be deemed to defeeted from the Hebrew Rahab, then the Hebrew Rahab to have flown from it, as Nilus, from Nabal, not Nabal from it. I should therefore rather encline to the received notation of this name, given unto Egypt, being a proud and potent State, from a ready Hebrew original; then to one fo far fercht about, from grounds, neither of any great certainty, nor of approved antiquity; and appliable, in comparison, but to a smal part

of the country, and wounded the dragon] Or, didft thrust thorow, (as the word properly fignificth' See Chapter 2, 19, and 5.13.) Or flay, (as it is well rendred, Ezek, 28.9, and 32. 26. and would alio be hetc) the whate. (Sec chap. 27,1.) Pharao, Pf. 74.14. lo termto be nere just women. (See chap, 27,1.) rhatmo, E1.74, 24, 10 tented, in regard of the fireams of the River Nilts, amidft which, his abode was, and the neighbourhood of the Sea. See Ezek. 29. 3.8.

V. to. Art not thou it which hath dried the Sea, the waters of the grtat deep Or, which did dry the Searas before, v. 9. the red-fea, Exo.

14.21.ch.50.2. that hath made the depth of the Sea, away for the ranfomed to pass outr ?] Or, didl make the deeps or deep places (as waltes, for walle places, verie 3. so also, Plain 69. 2.) of the Sea, a way for the resources, (as Plain 107.2. those that he not only delivered out of Egypt; but rescued also from the hand of Pharao, who purfued them with the fword, and was ready to feiz upon them, Exod. 14.10.23. & 15.9.) to pajs by, or pajs through, Exo. 14.22.

ch.43.18.8.63. 11-13.
V.11.T herefore the redeemed of the Lord shall return, and come with v.11.1 neegore the character of the town plane return, and come with finging nato Zion 1 Or, So in like manner. Heb. And, but to all finish the conductive of tided, Prov. 26 7 chap. 1.7.) the Lords refue ed ones first come again muto Sion, with Jose, See chap. 35.10. those that shall be delivered from the Babylonian captivity; God being able to do as much for these now, as he did for those then, ch. 43.16 8:44,27.850.2.

and correlating joy shall be upon their head?] Or, with fons, and everlafting joy upon their head. So it was rendred,

they fhall oblining laddreffe and joy, thed forrow and thoursains fhall fire away] "See thap, 35, 16, 16 is all of it, Gods affiver to the former supplication; it way of an huntible exposulation propound-

"V. 12.I, even I, and he that completivity you] See verse 3. the word is, for the greater emphasis, redoubled, as Chapter.

irho are thos, that thou foodlast be afraid of a man that fhall die; and of the for of man, that that be made at grafs] A lecret reproof of them, that having the inmortal, and almighty God, to their Protector and Saviour, Hould be afraid of a frail mortal man, ch.2.22. Mat. 10.28.v.7, 8

that thou [bouldeft fear] Heb and thou Thate fear. See the like fyn-

rax, Cen. 2 59, Jolbi 24.7 ch. 53.2.

man, and for of man JAs Job 25.6.Pf. 8.4.

that Jhall die JAs ver. 6. Pfalm 118. 6. and 146. 4. a defect of the relative, Butli here, and in the next branch; as al fo, Chapter

Thall be made his graffe] Or, shall become graffe, or made like hay: but there is an emphasis, in the omission of the note of similardes, as Chapter 40, 6. Plalm 17.3, and 90,516. Heb. Brall be given grafs, or hay : but the word of giving, fignifies ofttimes to make, Num:14.4. Nch. 13.28, Jer. 5.14. and, to be made, for

V. 13. And forgettest the Lord thy Maker | Confiderest not his powe and what he is able to do for thee:to forget, for not to tonfider; as Heb 12.5. See ch 40. 27-29. thy Maker]ch.44.2. Hof. 8.14.

that buth firetched out the heaven] Chapter 42, 5, and 44.12. and bath laid the foundations of the earth] ch.48.13.10b 38.4.Pfal.

and haft feared continually every day]Or, all the day long, as Pfal. 44.22.Rom. 8.36. waft never free from fear; but livedft in a perpetual expectation of death, Heb. 2. 15. notwithstanding the assurance given thee, by God, of his constant protestion, Chapter 43.

because of the sury of the opersson, as if he were ready to de-stroy; Or, had made himself ready to desiroy; and there were no positivity of cleape. So Genesis 19. 19, 30. Exodus 14.

10-12.

**and where is the fury of the oppreflour] What is now become of the fury of the Babylonians thine oppreflours, whole fury thou floods to much in fear of ? they are perithed, and it is gone, Pl. 9, 5, 6. & 76. to.

ch. 16.4.
V. 14. The captive exile hasteneth that he may be loofed, and that he [hould not die in the pit, not that his bread fhould fail] Or, The exile (be that is gone, to wit, out of his country, as Jer. 48. 12. for the word Captive, is not in the original) is haftening to be loofed. (Hcb. word captive, is not in the original) is injuring to 0 to topical. Itely, to the opened, and, 1,1,7, bot 1,1.8,8,3.5. that have the prifondore opened to litin, and to be fet, if the first liting is the folding to the folding (no flut highly), or freedily the food-tod. So Gen, 4.1.3. God is making half to do ut, that is, will do it speedly, out of hand yand up flut him of the in the pick, then that be the first little graph of flut his blood fail, as in fages, and fuch reftraint, it oft doth. See ler. 37.22. & 38 9,10. that which some apply here to that spiritual food, John 6.27. Sec chap. 33.16. The meaning is: My mat primations, 1901 0.27.3cc (1107)33.10. Inclineding it: My people, that are at prefent driven out of their own country, and clapt in holes and dungeons, ch.42.22. hall be fpeedly fet at liberty; Nor shall they perind in their prifons, and places of restraint, for Not that they petalt in their prions, and places of retirant, for want of food, by delay, not in their journeying, home agains through want of victuals, by the way. See Ch. 49.9, 10. Vet I cannot omit, that fome here read the words, He (to wir, the oppie flour, that now holder by on it bondage, ver. 13.) [fail halfen, that is, halfily bring aid, as I king, 21.9, like exite that is to be logh. Or, as within a hiller food the Tourney and the warmen deliverance. It halfenest as the surface of the Tourney and the warmen. majury or mg mu, as 1 king, 22.9. June existe that is to be too feel with an allufion to the Egyptian deliverance, He halfested, or foul make halfe, the oppression gaing to and foo, or running up and deven, (so the word seems to be taken, chap 6; 1. Jer, 2.20.) to fet at liberty; and fo it is faid of the Egyptians, that God faid, that Pharao and his followers should (as alle accordingly they did) come to Moses, and to his people, and instantly press them to be gone from among them, Exodus 11-8, and 12, 31-33; and so the meaning should be, that God would enforce the Babylonians to do the like by them. But this feems not to flow fo freely from the text, as the fore

in the pit] That is, in the hole, or the dangeon, as ch. 42.22. Zach. 9.2. but the word, here used, is applyed commonly to the grave, Job 33.18,24 33.Pfalm.30.9.8: 55.23.the rather here made ule of, because the place of their captivity, seemed to be unto them, as a grave and the getting out of the one, as impossible, as the rising from the other,ch. 26.19. Ezek.37.11,12.

V.15. For I am the Lord thy God, that divided the Sca, whole waves reared] Heb. And; as Chap. 40. 26, or, I the Lord thy God, am he, that divided the Sta, when his maves rowed, and forcad, it flould have reference to that of the red Sea, before ipoken of ver, to, which being effected, by a ft. iff and flrong blaft of wind, bearing back the current of it, Exod.14. 12. could not be done, fay thofe, that fo render it, but with an hideous roating noise. But I find not where

By hu power he breaketh the Sea; as it is commonly rendred : where Interpreters dispute much what should be meant by breaking of the Seat For it cannot be there understood of the dividing of the red-Sca; it being generally agreed, that Job was ancienter then those times: and the most therefore understand it, of troubling the Sca, and fetting it on working, as Pfal. 807. 25. 10n. 1. 4, 13, and fo, also, both the ancient Greek, and the old Latine, here render it, reading the words, that trouble the Sea, and the waves thereof roar, Pf. 93.3. Howbeit, because the word, used both here, and there, hath oft in it a notion of quietneffe, and reft, (Sec on v.4.) of troubling, or difurbing, that I can find, no where; I suppose the words may rather, in either place, be rendred, and so also, Jet. 31.35 Ithe Lord. thy God, am he that filleth the Sea, (that maketh it calm and quiet) when the waves of it year, and being able to rule, and still the raging Sca, and much more able to curb and quiet the rage of man; and to suppress and quel the power and fury of any oppressour, ver, 13. Pfal. 76.10.chap. 15.5. this exposition the latter branch much firengthens nor is there any thing wherein the power of God or-dinarily more appears, nor whereby in Scripture it is more frequently extolled, then by the quieting and laying of fterms and quenty extenses, and the keeping of that vaft and unruly creature within compais, Job 38.8-11.Pl.65.7.8.77.16,19.893.314.8.104. 6-9.& 107.23 19.Jer.5.22.Jon.1.4-16.Mat.8.24.27. Mar.4.39,41. Luk.8.24, 25.

Lux.3.43, 23, which the waves thereof row, Hcb, and its waves row. So Proverbs 3, 24, Chapter 44, 14, Sc Gods people on this gound flengthning their faith, in allurance of all-inflicient protection from God, annufit all roubles, turmoils, and tumults whatfoever, Pfalm 46.1 -- 3.8 65.7.8 93.

the Lord of halls is his name Or, whose name is the Lord of holls. as Chap. 47.4. & 48.2. and doth not therefore vainly boaft of more then he is able to do, having all creatures at command. See Cha.

V. 16. And I have put my words in thy mouth Or, as founc, I will put, &c. There is much doubt, and debate, whom these words should be spoken to Some would have it spoken to the Church of God, to Sion, or Jerufalem : but to it he speaketh in the femi-that God turneth his speech to the Prophet, whom he had acquainted with his Will, and made choice of to deliver it unto his people and that in such words and terms, as he had prescribed him, or dithere, lattly, to Christ, whom the Father, had fully opened all his mind unto concerning what was to be done, in behalf of his Church, mind unto, concerning what was to be done, in behalf of his Church, and appointed him to acquain this people with (i, jlb) at 3,3,44. & 7,1,3,16. & 1,6,18.). O of all the Prophets in general Christ himseln not excanded, by whom, 1,0d, 1, though his grachous promifies, on mortech his Church, pth 4,9,1,8,18. Like \$4.9.\$ If constant with those who rake the whole pulsage, as spoken to Elay in particular, thereby to alture his people of the unbody to d performance of the things force told by him, a coming from God himfelt, who was able to effect them Yet for as that they have a further respect to Chash, who, in an higher, and more eminent manner, they also concern. See ch. 49.2.8 66.1, 2.

and have covered thee under the shadow of mine hand ?] Or. with the Shadow of mine hand have I covered thee, See Chapter

that I may plant the beavens, and lay the foundations of the earth. Heb.to plant an heaven, and to found an earth: To make a new world a new heaven, and a new earth, Chap. 65, 17. & 66 22.2 Cor. 5. 17. 18.2 Pet,3.13. Rev, 21. 1. that which may not amis be here un dethood, as faid to be done, by Efay miniferially, or prophetically, as the like is faid of leteny, by preaching publishing prophecying, and giving affairance of the doing of it See Jer. 1. 10. & 18.9. ing, and giving affairance of the doing of it. See Jer., 1.0. & 18,0, and the next clause here, by Chiff Jess actually, and effectually, as being the person, by whom the Courch is planted and built, Jer. 31, 18. Mat. 16. 8. all things in it are made new, Rev. 2.1. 7, and all things both in heaven and earth are reflored and fetled, Eph. 1.10. Col 1.20. Some, with the ancient Greek, render it, wherewith referring it to the word, hand, before mentioned) I planted the heaven (or, firetened it out, by change of a letter, as ver. 13.) and founded the earth, as if he had faid; I will protect thee with the fame hand. wherewith heaven and earth were built; and fome, fo long as the beavens thall continue built, and the earth founded: as containing a promife of an everlathing protection. See on v 6, 8. But I fee not how the words of the text, though theyer fo much to: tured, will yeeld either of thefe two.

and to fay to Zion, Thou art my people] Or, Thou shalt again be my people. See Hofea 1.10, and 2.1, 23. Efay, by fore-telling: Chill, by fulfilling the restitution of the Church, Rom.9.

the word here used doth signific, to divide, save, as any thing, that V.17. Assales, Assales Or, An, assife. Heb, Raife, or rose is cracke or broken, may be said to be divided: and so Job saith, Job up they fell; as ch. 64, 6. The Prophet, or God, by the Prophet calling is crack to those in, may be laid to be divided; and of the Sea; it is faid, Job 26.12. Upon the people as some, to awake and rouze up themselves from the system crackets, or breakets and of the Sea; it is faid, Job 26.12. Upon the people as some, to awake and rouze up themselves from the system crackets are as it is commonly rendred; where Apolle feemeth fo to apply it, Eph.5.14.though I suppose another place there alluded to, or, as others, rather, in the first place, at least, and in the literal sense, to raile and rouze up themselves, some that drooping and disconsolate estate and condition, wherein they had long continued, being much dejected and ditheartned, during the time of their captivity. See c, 26, 19, & 52.1. implying, that there thould be out of hand, a strange and sudden alteration of that their

fland up] Sit no longer on the ground, nor lye in the duft, as the manner of prisoners, and mourners, is wont to be, 2 Sa-muel 12. 16, 17. Ezra 9. 3. Chapter 47. 1. See Chapter

O Ferufalem] The fame with Sion, ver. 16, the State and people of the Tews, ch. 1.27.

that half further at the band of the Lord, the sup of his fury]
That half fuffained grievous things, inflicted on thee, by
God, for thy fins; yea, that beganness of this sup to others, and haft drunk deep of it, Jerem, 25.15,17,18,29.and 49.12.Ezek

drunk Afflictions, in Scripture, are commonly compared to some bitter, unpleafant, yea, or poilonous potion, Jei. 8.14. and 9.15. and \$3.15. especially considered, as proceeding from Gods wrath, Job

at Gods hand \Heb. from Gods hand: as ah. 50.11. because inslicted on her, by his disposition; in whose hand it is to dispose good and e. vill, at his pleasure, Pl. 75.6-8 cha. 45.7. ler. 51-7. Lam. 3. 37, 38. Hab

the cup of hu fury]Or, his cup of wrath, as the word is well rendred, Deut. 29. 28. Job 19.19. Eft. 3. 5. Pf. 37. 8. Prov. 15.1. for it fignilies properly and primailly, heat. See thap 42.35, then anges, or writing as we allowle the word heat, when we may the most an installment and the season and endances and the heart beaut, and endances whith the heart a hay Deut. 13.6. Whence allow the Lavine, zecond/centains, eccl. 3.28, and better the season and endances which the heart a hay Deut. 13.6. Whence allowed the heart heart and the season and t fon heats, and enflames, the fame word is used also for poi/va, Deur. 32,24,33. Pfal, 140.4. applyed to the Lords arrows, Job 6.4. as here, to his cup, and to the wine, in his cup, Jer. 25.5. and I fee not what should inhibit the rendring of it so here , his cup of puifon , that is, his cup tempered with poifor; it hath at leaft fure dome allufion there unto, See Jer. 8.14. & 9.15 Lam. 3.15. See al lo, Rev. 14. 10 and

cup] The word taken from some certain proportion, or allowance of drink, to fervants, or other, at meals; or to marriners, and patiengers, sometime at sea, is in Scripture used, sometime, for such a por-tion of favours and mercies, as God is pleased to assort any, 50 Pl. 16. 5. fometime, for fuch a quantity of evils, and judgments, as, in his justice, he deemeth fit to inflict upon any. Plain 11.6. Lamentation 4. 21 Ezekiel, 23.31. Mat. 20.22,23. & 26.39. Joh 18.

thou hast drunk the dregs of the cup of trembling, and wrung them out] Or, that hall drunk, (a defect of the relative, as ver. 12.) and fucking out, or in drinking fucked out (as Pl.75.8 the dregs thereof shall they fuck out, drink; that is, in drinking fuck out : for there is no co-pulative in either place the dress, or less, (the word in this passage only used, fignifieth such thick stuff, as sticketh usually to the bottom and comes not so easily away) of the cup of trembing, or of con-custion, or horror: as the word it comes of, is well rendred Nah. 2.7. the fire trees shall be terribly shaken : a potion to strangly strong, as makes all that drink it, to flagger, and quake, and flake, in terrible manner, every limb and joynt of them. See an inftance of it in Baltafar, Dan. 5.6. yea, in Habakkuk himfelf, Hab 3.16, at the fight onely of the character, that forewarned it, with the one; at the bare report of it, with the other. So Pfal. 60.2, 3. fuch a potion as made the whole land to shake, as made a terrible earthquake in the whole State; (fee chap. 2, 1 9, and to Zach, 12, 2, where tome also render it poison, as others, astenishment, in the Pfalm; for they that render it slumbering, as if it importeth some soporiferous potion, seem to warp from the words original ; fuch a cup they had before drunk, when they were possessed with a spirit of slumber, and security, ch. 29.9, to. which was a means to bring on this, that not only rouzed them out of that fee urity, but cast them into a clean contrary sit, and plight of terrour and aftonishment, and of this latter, it is here intimated, that the had drunk very deep, when the is faid to have drunk it down to the very dregs, yea, to have drained, or fucked out the very lowest of it, the less after the rest, that are usually the strongest, and are reserved for the worst of wicked ones, Pfsl. 76.8. as the Jewith State is faid to have done, both here, and Ezekiel

V. 18. There is none to guide her among all her fons, whom she had, of bath brought forth; neither is there anyt that taketh her by the hand, of all her fons, that the hath brought up | Either that guideth her, in the former branch; or, to take her by the hand, in the latter branch: for rhe form is the fame, to wit, a participle, as also, of, or, from, all ber fons, in either. She had not any one of all those that had been bred, and beet ght up in her, neither King, Prince, nor Prophet mentioned, v. 17 betel her, See c. 3.6.8. An allufion to one, that le ng over-mattered with fome throng heady drink, hath none to lead him or to lend him an hand, to keep him from falling down to the ground fei.30.12.14.

none to guide her] Heb.none leading, or no leader to her.

brought up |Or, reared. Heb. made great, as ch. 1.1. V.19. Thefe two things are come unto thee] Heb, are happened to thee for the Holy Ghoft doth not wave that term, See Eccl. 8. 14. & 9.11.nor our Saviour himfelf, Luk. 10.31. and it is used of those things, that fall out beyond mans expectation, and fore-fight, without his contrivement, or befide his intent and purpole. See the like, ch.

47. 9. Who thall be forry for thee] Or, as some, who is forry for thee ? a if it were faid, and yet who takes thine aill clions to heart ; or is at all affected with them, as implying, that the had been urterly a actual assection with meanly as mayoring, close the final detributed yabandmed in the m, Jer. 15, 51, Laun, 1, 12, 82, 3, 15, 07, who follow months of the more design to expected, Job 2, 11 Jon, Januard (as Plal, 69, 20,) with the or, subo floud between thee? as it is rendred, Jer. 15, 5. Nah. 3, 7, for it hath not a bare notion of forow, or go of ; but fuch an expection of a fellowfeeling of the mileries of another, whereby the fame is made known unto him, and that for this end, to help, if it may be, in fome degree, to lighten, and leften his heavinetle and griet; and thefe two, are ordinarly yoked together, conduling, and comforting, both in lome of the places before mentioned, lob 2.11. Pf, 69, 20. Jer 15.5, and in this, defolation, and destruction, and the famine, and the five diffich de

visitation, and constition, or vicaling, as we lay, to finites: for from hence our fireer feems to come. So Chap. 1.28.8. 30.13,14 Hespake of two, he reckoneth up four; the question is, how this feeming difference may be reconciled ? Some, by the two, at first propounded, understand those two before related, desolation, or as stilling, from the wrath of God, by the enemy, from abroad, called alio, Gods cup, Jer. 51.7. ver. 17. and want of confolation, of means to relieve and support her, from any of her own, at home:none of them affording her, or being able to tender unto her, the sup of confo-lation, Jer. 16.7. ver. 18. both also here intimated: in the numeration of evils, the one; in the questions concerning the condoling with her, and comforting of her, the other. See ch. 54.11. Others improfe that those two evils, are contained in these four terms; the evils comprized in them, though bran hed into four sprigs, yet reducible to two heads, to wit, either, evils during the fiege of the city, hunger, and sword, and evils, enfuing the surprisal of it, devastation, and destruction, or, evils concerning the city, devastation, and de-Mruetion, and evils concerning the citizens, famine and fword : or, as some others, supposing them to be twice repeated, defelation, and definition: and again, as the fame, in effect, with the former, famine, and the front, that is, as if he had all, defolation by famine, and destruction by the fword: but these latter feem more coact : the first to have least force; the rather for that these four here mentioned, were all ingredients of that cup of weath, that poilonful potion, that God in his just judgment, had deservedly reached out to them, by whom Should I comfort thee Or, whom Shall I make to comfort thee as some: but that without example; rathet as our version, By whom a defect of the particle, as ch. 63.12. By whose help, or ayd, thould relief be procured for thee? as Nah. 3.7. or, by what example of others, that have been in like diffress, thould I affay to minister comthere, that have been in the differentiation in a unity to minister confert to thee, as implying, that her calminy was matchles, without example, or precedent. So Lam. 2.13. The former fuits better with that before, ver. 8. and that after, ver. 20. The preposition is wanting 3 as Plain 17. 14. Now all this is here intered, to thew, that notwithHanding this her forlorn, and define the sound of the best condition. Colours the resident and there have a dispersion of the condition of the sound of t rate condition, God was able to raile, and restore her, and would

V.20. Thy fons Of whom, ver. 18.

have fainted jor, do faint: as Jon. 4 8. Amos 8. 13 they that should help to releive, and fuffain thee, v. 18. or, to cond ale with thee, and as v. 18. comfort thec, v.19 are in as bad plight, as thy fell, Lam. 1.11, 12.&

they lye] they faint, they lye; that is, they lye fainting : as, they halled they forgat, tor they foon forgat, Plat 116.13.

in the head of all the freets] That is, in the city of Jerusalem. at the end, beginning, or entrance of every freet there, where they eather had been lusprifed, and feized on, by the enemy, like beafts, taken in a toil, Limentation 4.18-20, Ezek, 19.4,8. oi,lay flarved, and pineing with famine, for want of food, Lamentati, 1,19. and 4.5 bead of the freets, Nah 3.10.as, head of the ways, Ezck.16.

as a wilde bull in a net] As that fierce creature, when he is taken in the huntimans toil, and so mathed, and entangled in it, that he is by no means able to wind himself out, though having clean spent himself, by firiving so to do: what creature it should be, that is here mentioned, the Jewish Doctors themselves are very uncertain. Some of them tellus, it is a kind of b rd, or fowl; but of what kind they fay not and that is apparently falle; for it is mentioned among the beafts allowed for food, Deut. 14.5, and it is therefore most generally agreed on to be a beaft, which some of the lewith Masters affirm to be a kind of wild ox, or bull; which our version followeth,

that was able to finlais, and fiblisher up or direct her what come to more do those from to have focus or from the fame not on, that tentak; when that decadule oncedion, from that decid poten, beforeder it, Eubatas, a Inflat, or a Berge : for howforese the word Euker in Affrick, not much bigger then a cale, and thaped formewhat Lie a stag; whereof, see Oppian 1.2. Yet Pliny telleth us, 1, 8.c. 15. that even in his time, the common fort of people had begun to give that name to the thei, a kind of wilde oren, that Germany bred, whereof Cefar, in his fixt book of his mer with the Galler, telleth, that fome were not much less then an Elephant. See on Chap, 34.7. The ancient Greek version, and old Latine Translation in Moles, render it Oyx. This Arifforle, in his b flury of living creatures, 1.2.c. t faith, is fingle horned, and cloven footed: and so Pliny, in his asturallylory, 1.11.c.46. who in ther, 1.8.c.53 adhimeth t, to be a kind of wild gou, who is hair groweth toward his head, But Oppian, in his hunting-treat for, 1. 2. deferibeth it, as a very fierce beaff;not much lefs then the Khiene rus (tor height I hippole he meaneth, rather, then for bulk of body) vith upright, mally, exceeding hard, and that p ho as, wherewith he would venture upon any beaft, wild boar, wild bul, leopa d, or liene and this Author may the better be herein credited; because in his times, this beaft, came to be exhibited, in publike thews, at Rome, where Martial tellethus, it coll the price of many a dog, 1.13, 1:p gr.95. In those thines that Ælian, and Oras relate of it, seem tabulous. But the conjecture of fome other, to me, fective mere probable; who conceive the Hebrew, To, or Tho (for that is the name of it, both here, and in Moles,) To be the fame with that, as in name they agree, which the Greeks, and from them, the Latines call Thus, reported to be a kind of welf, longer tailed, but thorter legged, and yet fwifter; because nimbler; then the ordinary wolf, living by prey, not of him elf prone to et on man, though not fearing him neither; but fighting with dogs, and lions, Ariflotle, 1.2, c. 17.& 1.6.c. 35.& 1.9.c.44. Plmy, 1.8.c. 34. & 1.10.c.74 Oppian addeth in his buntingtreatifes, 13, and in his filling treatifes, 1.1. that they are a mungrel kind, bred between a wolf, and an ounce, and do prey much upon

in a net] The word fignifieth a net, or toil, fet to take beafts in, Pialm 141. 10. the preposition is wanting, as Pfalm

they are full of the fury of the Lord] Heb being full of heat, or wrath of the Lord. See on v. 17 that is, of calamities, thence proceeding, of the rebuke of thy God | See on ch. 50.2.

V. 21. Therefore] Or, Notwithstanding. So the course of the context necessarily required it to be rendred. Notwith-standing this thy forlorn, helpfelle and hopeless estate, that in mans eyes may feem altogether irrecoverable, yet the Lord will alter thy condition, and raife thee up out of it, and reftore thee to thy former luftre again. See the like use of this particle, ch. 30.18, Jer. 16.14. & 30.16.

bear now this, thou affilled, and drunken, but not with wine] Not drunk, at prefent, with ordinary wine, or ftrong drink, as thy people had too much wont to be, when they revelled it in the times of thy better chate, ch. 5.11, 12.8 12 2,13.8 28.1,3,7.Hof.4.11. what time thou wait drunk alfo, as well with pride and fecurity proceeding from the height of thy posperity, Chapter 29. 9, 10. Icremiah 2. 31. and 22. 21. as thou art now, with a guilh and vexation of mind and fpirit, arifing from the depth of thine adver-fity, Lamentati. 3.15,19, but with that ftrong potion, in Gods cup of wrath, v. 17, and the difmal effects of it, which makes all that drink deep of it, as thou with others haft done, not drunk only, but even mad drunk, and to fare as pe fons diftracted, Ier, 25. 16. &

51.7. Exck, 23.33 34.
V.22. Thus faith the Lord, the Lord and thy God, that pleadeth the cause of his people] Whom, being their Soveraign Lord, he hath undertaken to protect. See ch. 49.14. & 50.7,9,10. Heb. will plead. So Chap. 49.25. Jeremiah 50. 34. not, by a meer verbal, or vocal; but by a real, and active plea, as Ezek . 38. 12. a defect of the relative,

Behold ,] A note prefixed , to flir up, not attention only; but admiration, upon confideration, and contemplation, of the Aronge change and alteration that was now to enfue. So chapter

10, 11, 1 have taken out of thine hand | Or, I will take out of thine hand: that which I put formerly into thine hand, Jer. 25.17, 18.1 will do that for thee, that none of thine can do, v. 18, 20,1 will alter thy con-

the cup of trembling Whereof, see on v. 17.
even, the dregs of the cup of my (nest.) Or, with the dregs of my (nest) the dregs of my (nest) the dregs of my (nest) with the dregs thereof the noun repeated for the pronoun as Jer. 18.4.2 Tim. 1.18. the former particle supplyed, as ch. 5.9 this latter, as chap. 34, 15. and

thou shalt no more drink it again] Heb thou shalt not add to drink t further; that is, either thou fialt drink a no longer, as ch. 22. 12.01, thou Shalt not drink it any mere, as Gen. 8, 21, See ch. 54.9. But the for-

V. 23. But I will put it into the hand of them that afflict thee II will remove my wrath from thee; and I will pour it out upon them, that have been thine oppreflours, ch. 49,26. See Lam. 4.21,

But | Heb And, which may also be here retained.

that efflit the Jorgues thee; as Job 19.2. or, as fonc, op-preffether; supposing it to be the same with that, Chapter 49.26, altered only by a small slip of the Scribes pen: but there is no need to question, or after the reading, the word whereof it comes regularly, being oft used for to wex, or afflict, Lam. 1, 5, 12 &

which have faid to thy foul] That is, to thee, as Pfalm 3.2, and

Bow down, that we may go over I That have troden thee down By any, the way a defined per our jan a transfer one and trampled upon the 2 as a definable people; an allulion to the infolent ufage of those Eaftern Kings, to fet their feet upon the necks backs, and bodies, of conquered per fons, and to make them, as their foot-floods. See Johl 10.14. Plal. 66.11. & I 10.1.16.10.6.] er.

13. 10.
go over]Or,go over thee: the pronoun supplyed as chap. 49.7, and
58.9.
and thou half laid thy body as the ground) Ot, and lay(the words fill of her infolent matters, the future, as oft, in an imperative notion for Sam, 2.3, thy bull/as ch. 38.17 & 50 6 Prov. 10.13. & 19. 29. & 26.3.) as the ground, for us to trea. on. See Pf. 44.25. & 119.25.cha,

and as the firect to them that went over Or, as the street to paffengers; that we may as freely tread upon thee, and go over thee, as men go along the ffreets.

CHAP, LII.

Verse 1. A wake, Awake] The former part of this Chapter, pendix to the foregoing Prophecy, or Sermon, running all along in formal parts of the foregoing Prophecy, or Sermon, running all along in the formal parts of the period the fame tenour, with the latter part of it, and very aprly cloting with

Anake]Or, Arise. The Prophet calleth upon Sion to do that her felf here, which she had called upon God to do for her before, c.51.
9.10 wit, to rouz up her self, and plack up her spirits. See ch. 51.11.

put on thy strength, O Zion] Be of good courage, and make it to ar

par on the part but thou are for section 11 to 2 growth as the pear that thou are for Section 11, 12 pear that thou are for Section 11, 12 pear that the pea ments, thy captive attire, thy mourning weeds, thy fervile garb. lay afide now thy wonted rayment, and put on thy best and bravest apparel; thine estate being clean altered, and changed for the better. See Gen. 27.15. & 38.14. & 41.24. Rut. 3.3, c. 61, 10. Jer. 52.33. Zach.

the holy city] Heb city of holinesses, as c.48.2. Now being purged and refined, as having pasted thorow the surface, by the fire of affliction, to be reflored to her former purity again, Chap. 1.25. & 4.3,4.862

from henceforth there shall no more come into thee the uncircumcifed, and the unclean Heb. there shall not add that shall come into thee, or and to anticonfrience, one point more many point some many principles and the principles are principles and the principles and the principles are principles and the principles and the principles are principles are principles and the principles are principles are principles and the principles are principles and the principles are principles and the principles are principles are principles are principles and the principles are principles are principles are principles and the principles are princ fed, nor thalt any more be invaded by heathen people, as by the Syrians, Affyrians, Egyptians, and Chaldean, thou hat been, 2 King. 16, 18, 23, 24, 25, Chapter 63, 18 Lanentation 1:10. See the Egyptians, infi woundfully operfled them, when they fojourned the control one of the control of chap. 35, 8, and 60, 21, and 62, 12, Rev. 21, 27, But the former here ra-

V.z Shake thy felf from the dust] That thou fatest in before, as the char are wont to lye, diregarded, and il intreated, on the bare from periffting by famine, and were there feated in the beft, and rich-Found, and in the dight falta, 52, 44 + 52, 811 - 52, or, flower the control that the dight falta, 52, 44 + 52, 811 - 52, or, flower the control that falta, 6, 60 - 6, 74, 45, 11, 11, 17, now, by this means did from the control that grant for that land, 6 or 6, 74, 45, 11, 11, 17, now, by this means that fall from the control that grant for the fall from the control that grant for the fall fall from the control that grant for the fall fall from the control that grant for the fall from the control that grant for the fall fall from the control that grant for the fall from the control that grant for the fall fall from the control that grant for the fall from the control that grant for the fall from the control that grant from the gran flately Lords, and Mafters to tread upon. See ch. 51.23. which this may well reflect upon and there feems an hypallage, or, inversion in the words Shake thee from the duft for Shake the duft from thee So in the next clause.

Arife, and fit down O Jerusalem] Rather, Arife, sit up, O Jerusalem f. demfor the copulative is not in the text; and the word of fitting, is

loofe thy felf from the bands of thy neek] That is, loofe the bands from off thy neek: an inpullace, as before, such bands, or chains, as pri-Oners, or captives, are wont to be faftened with, by the neck, to fome Ones, of captive, are went to be faltened with by the neeks to fome off, of table, or one to another, abe abasis in a yoke See fer xy, 8, 12, 2, 12, 11, 11, 14, 25 fer, o. 4.1 lastf the from the basis and even therein allo, wronged much more themselves; they obtained, sort lock the sand from off the basis of warming the the fact statiction of their own ambitious.

O captive daught r of Zion] Or, Daughter Sion. See Chapter

1.8. Vg. For this faith the Lord, Ye have fold your felves for nough! in regard of their enemies; became, though they had trespance a 5 feld you not; but ye fold your felves by your fins, or je note: 8 and 2 : 13,19,21.8.35.7,12,14.841.479.8.69.435. Among this great

thold for nought ! for the Hebiew text faith no more the Babylonians to whom ye were fold, pard me, whole fervants ye were, nothing for you, not fo much as thanks, Pfal. 44.12. It that I gained nothing by the fale of you, but reproach from the hands, and mouthes of those, unto whom ye were fold, ver. 5. Dan. 1, 2, & 5, 2,

and ye shall be redeemed without money] Heb, without silver, as Exod, 21,11. Chap,55,1, I will require you back from them again, without ransome, Chap. 45.13. So that Gods argument runs thus; Ye were my people, I had Interest in you; the Babylonians have gotten you into their hands; they pretend to hold you, as good purchale; but I had never ought of them for you : and there is no reason, therefore, but that you should be restored without ransome, Thus doth God plead the caule of his people, See ch. 49.24,25. and

V.4. For thus faith the Lord God Heb, the Lord Jehovah: as ch. so.

my people went down afarctime, into Egypt, to fojourn there | in time of famine, Jacob went with his whole houthold thither, Gen went down | See ch. 30.2. & 31.1.

into Egypt] The particle is wanting, as also in those

and the Affyrian oppreffed them with out caufe] The Interpreters do exceedingly differs about the fense of these words: Some by Affar, there, would have Pharao understood, the Egyptian King, for his construction. crucky towards Gods people, and his evil usage of them, termed Assur; because therein resembling the Assyrian King. Some of them proceed to far, as to affirm , that that Pharao, which oppressed Gods people in Egypt, was no Egyptian; for he would there have known Joseph un arthyrian, Exod. 1.8 So the meaning floud be. My people did not invade Egypt in warlike manner, but came thicher to flooring; and during their abode there, did them no wrong, but were beneficial to them, preferred them alive from periods. rithing through famine, by their forelight, and built them divers cities, Gen. 47.19. Exod. 1.11 and yet they oppressed them, and deale very cruelly with them, Exod. 1.13,14,16 But this exposition is built ippon a sey, fouced interpretation, and a mere groundleft, yea, an input above, fouced interpretation, and a mere groundleft, yea, an input above, fouced interpretation, and interpretation for the king, or kings of Ally. Others, by Allier, here, understand the king, or kings of Ally. The service of the se King 16.8,17,18 & 18.13-17 the one called in by Ahaz; the other indeed, because Ezekiah had at first revolted from him; yet after his fubmitlion, and composition made, contrary to his covenant, be-fetting, and diffressing Jerusalem, Ch. 33.8. Others again, by Asiar, iccoing, and autrening jettinatem, s.n.33.3. Unites again, by ajaw, or the Affyrian Kingjundertland the Babylonian, Nebuchaderzar, fo called, fay they, becaufe Babylon was fometime fubject to the Affyrian, and the Kingdome of Babylon, a branch of that Empje. See 2 King. 17.24.2 Chr.33.11. and the Babylonian was afterward possessed of that Monarchy, which the Assyrian Kings had held before. Now again among them, there is some dillent about the connexion of this latter branch of the verfe, with the former: for fome fome of those also, that go with the latter branch, aplying from the latter branch, what was implyed, but not expressed in the some; late done the like. Others give the copulative, an adverfative notion; V. Show thy fell from the dasti] That then fareft in before, as smore, Job a 8.6. 44.6.04, layed along it, as a prilomer, or cap, and for but, as Ch. 29.13, and 33.4, and they conceive the context to mark thus 1. My people did, of their own accord, lonelline, go down into Egypt, where they had mean afforded them, that kept them terest in them, and resuse therefore to part with them; but you Adyrians, and Babylonians, can make no such claim; you have violently invaded them; by force transported them out of their own land, into your dominions. If I compelled them to deliver them, and plagued them, for their evil ulage of them, Deut. 26.5, 6.1 may much more juftly both confirmin you to re-deliver them, and that here ited, not for fitting down, but to fitting ap, a S Cen. 27, 19, that you have done then, having, for nothing, without any just be abyon it commended, to came down, and he in the day, but a baylon is commended, to came down, and he in the day, but a fit in the freely too; and take venteance also upon you for the wrongs they had endured; and that God had, for their fins juffly given them up into their hands; yet they intended nothing lefs, what loever they might pretend, then the executing of Gods judgment, or the in and to I loof it it bands from off thy hands; or, then, from off humours, the wrecking of their wrath, and the execusing of their cruelty upon them. Chap. 10.5-14.8. 47.6. Jer. 50.7, 17. So in the Pfalms, Gods people complain to God, of their caufeles sufferings, in regard of their enemies; because, though they had trespassed against him and the control of their causes.

Chap.lii. great variety, all circumitances weighed, I concur with those, who understand this latter of the Afficians, as the words expresly give it; which I suppose: may well comprehend the whole race of those Rings above mentioned, with their illie, that had from time to time infelled either house, as well that of Judah, as that also of Iftime intertal center nomes, as went mat or judan, as that also of li-tracl, as the like is thereby defigned. Jer. 50.17. and Loonceve, that the fulferings of Gods people by the Egyptians, are intimat-ed, as well in the former branch of the verfe, as by the Allyrians in the latter: yet not fo much the causelesness of the wrongs done them, as the finitlefitefs of their futterings , in regard ofany gaine that God gat thereby, to be intimated in the word, for nought : as Pfal. 44.12. for nothing of wealth, or worth.

V. S. Now therefore what have I here faith the Lord , that my people is taken away for nought?] The words are in the Hebrew word for word, And now what to me here, that (as Job 11, 6, ver. 6) or, when (as Job 3. 22 for the word may fignific either) my 6) of swien (a) 100 3, 12. for the wording a plante that I my people is taken away freely? Now this most interpreters take, as reflecting upon the words foregoing. Some expounding it, what should lose a should I fit fill, and doe nothing, when my people is the state of the swiends of the sand and all and does not have the sand and and a sand and and a sand a sa ple when my people are thus caufelefly opprefied, and detained from me injurioufly? or, what should I do, but deliver my people, as tornerly, in the like case, I have done? Others, what do I here, to wit, at Jerusalem, when my people are in Babylon, and doe not rather hast thither to deliver them thence? Others, again, What do I here , to wit, at Babylon, as kept in captivity with my people, in a prophane country, in a fit ange land, from my Temple at Jeru-falem, Plal, 137. 4. I conceive this verie to be of a diffine fubject from what was mentioned in the former: he had pointed at two feveral oppressions of his people, in the words foregoing, both past, feveral opperitions or its people, in the works solve group, solve and gone; the one by the Egyptian, the other by the Allgrian it is now paller) on to the third, that was prefeat, and centre which it was adailing with his people, at prefeat; for the Prophecy is delivered, as no the people held by the Babylonian it cap thirty, alluring them of people will be the control to the control to the people with the people will be the control to the people will be a people with the people will be a

Now therefore] Or, And now: as the Hebrews is; at this present, what have I have,] Heb. what to me here? what accreweth unto me? what gaine get! by this prefent oppression of my people, more then by either of the former?

that my people is taken away for nought ?] Or, when, or, fince that: as Job 38.5.or, as force for my people is taken away for noight; and fo the particle is taken, chap. 18.17, but I adhere rather to the

is taken away] So the word fignifies, Pfal, 51.12. Hof. 4.11. and 13.11.01, (for fo it may very well be rendred,) is led away, or, is carried away: as Gen. 12.15, to wit, captive , as Jer. 48.46. oppeled here, to their voluntary descent into Egypt, ver. 4.

for nought] As before, yer. 3. my people are taken from me, and carried away, and I receive nothing at all for them. Have no more now from the Chaldeans, then from the Affyrians before.

they that rule over them, make them to howl faith the Lord ;] Their Lord-like Mallers (chap. 26.13, and 49.7.) use them with extream 19. 6.

V. 8. Thy watch-menssall life up their voice; Heb. the voice: the V. 8. Thy watch-menssall life up their voice; Heb. the voice: the cruelty, chap. 47.6. they fuffer much, and I recive nothing, for all the hard fervice my Servants endure.

and my name continually every day is blafthemed] That is all I had from the Aflyrian before ,chap. 37.4,6,17,23,24,29 and that is all rrom the Anysian Defore (Allay, (77-5)-177-2-377-2-413).

1 get from the Babylonian now, Dan (3.1, 8, 2.3, chap.14.13)

1. Ezek.36, 10,33 as my people fuffer in their perfons, for my fell; in my reputation, being decrined unable to deliver my people. Thus prophiane perfons, by the fuffer, my good of the composition of the people take of casions to balphanes, and to risk! even over God himitelf, Pfalm,

3.2. 8. 42.3. 8.74. 22,23 & 89.50,51. every day] Or, all the day long; and thus tather for the article as Gen. 6.5. Plal. 44, 22. chap. 51.13. Rom8. 36. which is wanting; when it is, every day as P[al. 7. 11. & 140.2. & 145.2.

V.6. Therefore my people shall know my name:] I will no longer endure this loss and reproach : but I will make my power known, by the deliverance of my people, Pf. 106.8. chap. 49.16. & 63.14. it may feem to have an eye to Gods words unto Moles, Exod. 6. 3. 1 will make my felf known to my people, by my name Jehovah as I did to them in Egypt , by making my Word good , by fulfilling my promifes.

therefore they shall know in that day] A supply from the former branch; as Gen. 1.16, 10, 1 King. 10.11.

in that day] At that time, when this is effected; as chapte thet I am be that doth Speak : behold it is I,] That is not Elay, or thet I am he that dath packs; while it is I, I that a not Elay, we may other my meffenger, but I the Lond, that lepsak by him; who now forested and promise, what i will then fulfil and perform, chap, 4-29. & 44,35,5, that is is I that dae [prof., [asyng (inph)]sed-as Plal, 16,71,45,5] (*e, here T am, realy to doe what I have undertaken, and by pomise congaged my left on make good. See chap 4-2-7 and 65. 1. There is a trajection in the words, with a repetition of the particle intervenient, not unlike that, chap \$9.18.

V. 7. How beautiful upon the mountaines are the feet of him that bingch good tidings. The joyons and gladfone entertainment of those that should bring tidings into Judea, and unto Jerusalem, of the dissolution of the Babylonian captivity. Nah.1.15, and of those, much more, that should publish salvation, purchased by Christ, Rom to, 1r, Gal 4, 15, 16,

How beautiful] Or, comely, or, fightly, 25 Prov. 19.10. and 26. that, the root it springeth from, doth first, and properly lignine.

are the feet I How welcome will fuch be when they come; feet, or fat, for the perion hindled (a) tomes a 1841, 8 16 & 314, 33.

Prov. 6, 13 & 7, 11, 07, how welcome will their coming be from and fat, for coming fly of their 8, 36 e(3), 27, 28 fly, 6, 33. The their feets here to be found emphasis in teasing fly of their 8, and the well of the fly of their fly of th be deemed defireable and amiable unto Gods people, in regard of thetidings they bring to them; and they ready to rall down at them,

as ready even to kis them. See Act, 10.25.

upon the mountains] Alluding either unto fuch high places, on which beacons, and wach-towers, were fituate, which those were wont to get up unto, thence, by some figne given, to call people together, that had some message, or tidings, to publish unro them, Chap.40.4. or, to the mountains, rather, that Jerulalem was environed with, Plal, 121, 1.8 125.2. and he feems to freake, as it he faw mellengers coming over these hills, to bring tidings from Ba-bylon to Jerusalem, of the captivity broken up. See the like

Chap 13. 4. of him that bringeth good tiding . The word good, flould be in a different character; for the word is indefinite to good, or bad. See chapter 40.9. of him that beingeth good tidings; that is of the Prophet Jeremy, faith one, that defined the time of the captivity, Jer. 25. 12. & 29. 10. Dan. 9.3. but poor Jeremy found but very forty cintertainment among his people, for all that his determina-tion: Nor is it probable, that people would be so much taken, and so deeply affected with a prediction of a deliuerance, to come leventy years after, from a very calamitous captivity, that they were then finddenly to enter into. The word is rather taken collectively, and indefinitely, nor aiming at, or pointing to, any one in particular; but intending any whaloever, one, or more, that thould come with fuch tidings. See Chap. 40.9.8 41.27, as in fuch cales men are wont to contend, to goe one before another, and to frive who thall bring the good news first, 2Sam, 18.19-23.

See Icr. 50. 8.
that publisheth peace 7 Heb. maketh to hear; as Noh.8.15. peace, that is prosperity and welfare; as chap. 48.18.

that bringeth good tidings of good,] A supersuous repetition; it would be supply rendred; of him that bringeth good or, glad tidings; for the word here used fignificth either, 1King. 12.8. Prov. 15.15.

Zach. 9.17.

Zach. 9.17.

that publisheth Salvation, Deliverance, Corporal, by Cycus; spiritual, by Christ, Chap. 51.5. Heb. that maketh to hear; as before, that saint to zion, thy God reigneth] Thy God hath manifested, tim jaurio zioo, Thy bod reignin j iny ood natu mantetted, and magnified his royal power by the defirution of his enemies, and the deliverance of his people; but chiefly, and principally, in his spiritual Kingdome crected, and exercised by his Christ, Psal. 93.1. & 97.1. &9 9.1. 110,1-7. & 146.10. Rev. 6.2. & 11.15. and

V. 8. Thy watch-ment plant rift my uniter word; I not new your experience pronoun wanting, as chap, 49, 22, 32, 01 another fyntax, fee anon. Thy Prophers and Teachers, (Chap, 60,10, Ezek, 3,17, & 3,3.7, Heb. 1,3,17,) (hall with much joy, and loud voice, publish thy deliverance. See Chap, 40,9, an allufion, as there, and ver. 7, for here as some think, to the manner of those that bring tidings, and tell them aloud, in high places, that as many as may be, may hear them; but the term of watch-men, fuits not fo well to fuch. I rather take it, to have an eye to those, that are placed upon watchtowers, to elpy, and give notice of the approach, or coming afar off, of any that may be deemed to come for relief, in firaits, or with good tidings after some great battel fought, conquest atchieved, or the like. See 25am, 18.24-27, as the former fort, the tiding bringers are faid to appear on the hills, not far diffant from the city, ver. 7. fo the watchmen from the walls, and turrets, about the city, who cither descrying them afar off, and by their gesture, or other

who ciker delerging them alar oft, and by their gettine, or other fignes, differening that they come with good tidings, 50 or receiving, as the usual manner is, the report of things, fill from them, filall, in the manner there mentioned, publish is to others. See Sing, 7, 10,11 with the voice tagether filall they fing; 1 36 Chap, 11,11, they find come with foug, or figure for 200. That the particle superfield there is wanting here; as chap, 33, 5, and off ellowhere. But fome therefore thus render the context, 8 for the water of by watch man; or, the fill of the context is Afor the water of by watch man; or, the superfield them. as others, the voice of thy watch ment, without ought elfe prefixed, (which I take to be the better, as Cant. 2.8. as if he heard the one now , faw the other before, ver. 7. and were ravished at the hearing now have the other before, ver, 7, and were at timed at the nearing of the one, at the fight of the other,) they life up the voice, they fing together, and this reading, the points, and paules, in the Hebrew, encline to. Some think it had some reference, either to the finging and shouting of the Priess and Levites, and others, at the founding, and mouting of the Pricis and Levice, and others, at the founding, of the Temple, Ezr. 3, 10,11. or to their finging together after ward in the Temple, at the dedication of it after it was built, Ezr. 6.16, but they were works of a later date, then this here respected.

for they fhall fee eye to eye, when the Lord fhall bring again Zion.] They shall electly, and evidently, behold those things sulfilled, that had before by them been foretold, those things performed that had been promised 1 Pet. 10-12.

eye te eye] Num. 14. 14. face to fare, Gen. 31. 30, and mouth

10 mouth, Num. 12.12. See Jer. 32.4.
when the Lo-d float living again Zion. 30 is the word generally rendred, both here, and Pfalm, 14.7, & 53.6.& 126.1.in all which places, yet if feemeth to be word for word in the text. when the Lord. shall return again to Zion, with a want of the particle to, as, chap, 35. 10, and 51. 11, and it may well be fo rendred alfo in thole 35. 10, and 51, 11, and it may were to the control and a morphaces of the Pfalmes; wheathe Lord Bhall turn to the captivity of Zien: when in mercy and ravour, he turned again to them; as Num. to. when in mercy and ravous, ne turned again to them; as Num. 1.0.
36. Plai, 9.3.3, chap.63.1.7. to the field will be, when the troid
fluid return unto Zion again; either to his people that had fometime
held it, but had been disposibled or it, and derained long from it, or,
to the place it felt, to take up his abode, & make his refidence again there, as in former time he did. Pf. 132.13, 14. e. 31.9. for God is faid to come along with his people, in the front of them, at their return, ver. 12 they shall cleerly see God himself returning, in conspicuous manner, together with his redeemed ones unto Z.on. And this way the most of the Jewish commenters go: Nor can it be desied, but that the word, in the form here used, is commonly, almost generally, intransitive ; and significth , not to reduce, as in another form, but to return. Howbeit, some places there are, wherein it seemeth to require a transitive notion, as Job 41.18, the Lord turned the captivity of Job, & Nah. 2, 2. The Lord hath turned the pride of the excel lency of Jicob; and so without any supply, it may well be here as our version hath it. See Jer 30.3,18.

V. 9. Bre ik forth into joy, fing together, ye mafte places of Jeru-falem:] That have lien long ruined, but shall now be re-edited, chp.44.28. Heb waffer; avchap.49.19. & \$1.3. See chap.14.7.and

35.1. & 44.23. & 49.13. and 45.1. and 55.12.

for the Lord bath comforted his people,] Returning in mercy to them, ver. 8. See chap, 11. 3, he hath redeemed Ferufalem.] Set her at liberty again, ver. 3. See

chap. 44.23. & 48.20. Luk.1.68.

. 10. The Lord hath made bare his holy arm in the eyes of all the nations :] Or, hath flespeet up his arm; as alluding to the gesture of Author: J. V., out to profess up out town; as a muoning to the getture of the cam, to fittee the more read-ly with it. See Ez. k.4.7 chap 53.1. arm, for power; as chap, 51.9, which place this feems to effect upon. The Lord according to your defire, and furt to him there, hath raifed up himfell, and thew

holy arm | Heb. arm of halines; ss Plal. 98.1. in the eyes] For, in the fight, Plal 98.2. as, in the ears, for, in th

m toe (964) when the myse, and 300, and cars, son, in too hearing, Chap, 36.11, and all the ends of the earth flowl fee the faturation of the Lord Or, that all the ends of the earth may fee; as Chapter 41.50, 23 or, fo that all the ends of the cartibrate fees, as Pfalm, 98.3. the falvation of the Lord; which he hath wrought for his people, Chap.49.26, which shall be to remarkable, that notice shall be takthe house of the Lord, which the house the house of the h the lands end, Pfal. 67 8. & 98.3. Mic. 5 4. Luk. 3.6.

V. 11. Depart ye, depart ye, go ye out from thence :] Get ye with all speed out of Babylon, ye that have been hitherto detained in captivity there, Chap 48.20. & 62. 10. Jer 50.8. & 51.6. 2Cor.6.

17. Nev. 18. 4.

100th no unclean thrie,] Keep your felvspure and clean, free from heathernth and idolatrons defilements, 2 Cor. 6.17, and 7.1.

were enjoyeed to ear the passover, Exod, 12, 11, and as they are faid to have gone out of Egypt, Exod, 12.33. So that they could not have time to provide themselves of necessaries, Exod, 12.39. Deut 16.3. but the word feems to import fornewhat mare then fo here : Deut, 20.3. and consequently to make hafte out of fear, 1Sam, 23.

from publike Authority, taking your own time, without tumult. noise, or fear of ought, chap, 55, 12, 2 Chion, 36, 23. Ezr. 1, 3,4.
for the Lord will go before you; and the God of Ifrael will be your

for the Lord win go in foreyon; and the coast of sprace win be your reviewed. Help, the Lord is walking, or, marking before you, and the God of Ifract is gathering you no, or, elong you as Ann. 10.15, John 6.9,13. Ye hall not need to fear ought, either in feeting out, or on the way; for God will fecure, and fateguard you, on every lide, both before, and behind. It is an allufion to Gods conduct of his people, in their departure from Egypt, and passage thorow the wilderness, by the the pillar of cloud, and fire; which fornetime went in the front with them, and fometime also flood in the rere of them, as was most conducible for their protection and fafety, Exod 13.21.& 14.19.20, So Chap. (8.8.

V. 13. Behold] At this verie feeins to begin a new Sermon; certain it is, that they belong to the fame lubject, with the next Chapter, and do together with it, joyntly make up an entire Prophecy, concerning Christ, his person, parentage, condition, man-ner of life, sufferings, humiliation, exaltation, benefit redounding thence to his, and honour to himself.

Behold | So is the Prophecy of his birth ufhiered in, Chapter

my Servant] This prophecy, the Jewith Commenters themfelves affirme to be very difficult; and howfoever their later Masters strive all they can, to turne it from Christ, in hatred to whom, they flrangely ring, and wreft the feverall paffages of it, writhing, and wriging them, fometime one way, and fometime another, (wherein I could with, that fome Chrift, I fometime another, (wherein I could with, that thene Chriffic an Writers had not too far concurred with them.) by and in applying them, fome to Moles, fome to Edwar, for to Edwar, for to Edwar, for to Edwar, for the Christian Christia the Chaldee Paraphraft expoundeth it of the Meffias; and fo the Chance Paraphiant exponing in or the mentas; and lo likewife form of them acknowledge upon the place, that their ancient Doctors did. The title was before given into Chrift, Chapter 42, 1, and hereafter, Chapter 53, 11, so called by God the Father, who here speaketh of him, because he did him lervice in the work of mans redemption , Luke 2. 49. John 5. your centre, and not communicate up announcing more either than the either thin makes the either thin makes, in most conductive that they cannot but take notic of his handy work, both in your adverfacries defluction, and in 1, 21, Gal 1. 4. and 3. 13. 1 Theff. 1.10. Thus 2. 14. Heb. 2,

14, 15. Shall deal prudently] So the word scens to be used of David, t Sam, 18, 30, or, shall prosper; and so it is generally deemed to be used of the Messias, descended from David, Jer 23, 5, of whom allo it is faid, chap. 53.10, that the pleasure of the Lord [ball profper

he shall be exalted, and extelled, and be very high.] Divers terms assumed by his deity, the Eternal Word, to subsite in one person with it. John t. 14. Hebr. 2. 16. For the Talmudits doe but trifle, when they dreame of three diftinct degrees in the text; exalted above Abraham, extelled above Moles, and advanced above the Angels; though the things themselves be true, John 8.53,56. Heb.3.3 5.& 1.4-7. but notio particularly here intended. Rather, as some of ours every way exalted, that men are ordinarily wont fo to be; to wit, when raifed from a mean estate to some honourable condition, or from a private life to magito lome nonourable condition, or from a private lite, to magi-fracy, and government, Gen. 41.14.40—44. Pélan 107. 17—21. and 78.70, 71. and 113. 7.8. Ecclef. 1.14. or when futnished with fisch pass, and endowments of wildome and understanding, as makes them admirable in the eyer of to bear back the holy veileds that Nebuchadnezzer had spried away to blab Jonn, bring fry you, now reflored, Dan, 1, 2, Chron, 1, 2, 1, 3, 1, 1, 2, 1, 2, 1, 2, 1, 2, 1, 2, 1, 3, 1, 2, 1, 3, 1, 3, 1, 2, 1, 3, 1, 3, 1, 2, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, 3, 1, tures above pointed to, and those typical Pfalmes, z. and 4f. and 7z. 110. most evidently appeareth. See on Chapter 52. 4 See Ephes. 1, 20. 22. Phil. 2.9,10.Col. 1, 19. and 2.3,9. Hcb. 2-7,8. and 12.3.

red that one was the construction of the const V. 14. As many were affonied at thee] The speech of the Father, not of Christ, as before; but unto Christ, whom he Deut, 20.3, and conveyantly nombs hafte and fray 15am, 23, 26, it implyes therefore, a frightful or, scrubbing hafte, a making hafte out of lear, Filia, 11.2, & it for the control of the Others, 1.50, etc. and the intercence, and the former, intermediately [country] country and the ordinary time of it, is here to be acte, as here, for electivater, journal depths, out of item, or by Health, but ye shall depart freely, peaceably, quietly, by committee the peace of the manufacture of the an after famineant as arisent from the content of the peace of the

Chap.lii. at the light of our Saviours condition, in regard of those base, difat the right to done are non-structured in tegeth of concerning the right of the done, to him, and displiciful right of the careful and done, to him, and clearly the right right of the careful and done, to him, clearly the right of the right right of the right of t were fo amazed at the relation of them, when they were fometime

foretold them, Mar. 20. 32-34.

(his vifuge was so marred more then any man, and his so m more then the fons of mea)] Those that expound the foregoing branch, of mens wondring at Christs excellencies, make these words the second member of the collation, which the note of similitude, prefixed to the former, the weth, here to be intended: as if the test ran thus; As he was fometime highly admired for his powerful words and works; fo he shall afterward be as much abused and different again. But the reddition of the fimilitude, cometh afterward in the pext verte: this being inferted between both, by way of parenthefis, with a transition from person to person, in this Prophet not unulual, (fee chap 1.29.30 & 2.9. & 3.25, 26, and we need not therefore, with some of ours, either offer to alter the text, or understand the former, of one person; and the latter of another: that, of linel, this, of Christ, as rendring a reason, why at sight of our Saviour, in time of his deprettion, many thould be fo aftonished. Howheir, the words are not fo to be underflood, as if our bleffed Saviour had, in regard of his bodily person, or prefence, been some Brange, Jeformed, or mithapen creature; but in regard of his out-ward efface, centing of mean, and obfcure parentage, ch, 53, 2. living in a low despicable condition, ch, 53, 3, exposed to scorn, and contempt, and to much affliction, thorow the whole course of his life, tempe, and to much attaction, undown the winds control in filler, (h, 3, 2, and more especially, yet, in regard of what he was also in his Personal appearance; though the base and despitefull usages, that he suffained at the hands of his malitious and mischievous ad versaries, when they had gotten him into their power, Pf. 22. 12-18. and69.19-21.8 71.7. cha.50.6.2nd \$2 5,7,10. Mat. 26.67,68. and 27,16.44. Mar. 14.65 & 15.15-32. Luk. 12.44,63 & 23.26,33,35. 27.10-94. [Mat.14,0] & 15.15-52. [Mat.14,0] & 25.25.33335.
39. Joh, 15.75,16-18.33.39. A learned late Writer would have this pallage read by way of interrogation, as the words of those that wonder at the fight of Christ, thus rendring the text, faying, (as Plal1.25.15.) is in vifage in fact master corrupted, or marked? &c. but the former verlion feemeth the more familiar, and to come off more freely.

bis vifage was fo marred] His watching, dragging to and fro from place to place, buffeting, frourging, carrying his crolle, and other mif-ulage, could not, but much alter the state of his body, and impair, yea, deface all the sightliness of it. Howbeit, the word in the form where the more implies, and the fuller conceive it forms on further than 1. So chap, 3.1. Heb. Just here compared to they fall fee greater flory, and excellence in him, there exists the control of the con

of a man, were left to be feen in him : as some render those words, Pfal. 38.3. chap. 1. 6. the same notion in other terms; as Job

V. 15. So shall be sprinkle many nations] The reddition, or latter part of the collation, concerning Ghi ifts exaltation, opposed to the former, concerning his humiliation, ver. 14, and further confirming and illustrating what concerning Chifts success, and advancement, was before delivered, yet 13.

fprint[le] The Jewish Commenters expound these words, some of them, of the shaughter than he should make of his enemies; he shall prinkle them, that is, thed their blood; chap, 63.3. their blood was sprinckled apon my garments; form or them, of the reports that shall go abroad of his henour, and valour, for the term of sprinceling, or dropping rather, is, fay they, used of speech, Deut. 3 2.2. Ezek, 10. 46, & 41.2. Amos 7.16. Mic. 2.6,11, fo the meaning thould be, 46, & 41.2, Amos 7.16, Nuc. 2.6, 11.10 the investing mean of the final makes them to fprink(e, or d.op, that is, give them occasion to talk of him; but the world sprinkling, is one, those of dropping, other: & this never found to used; thoughthose are. Othersof them again, but without example, likewise, would have the word taken, in a notion of dispersion, he shall say they, grow strong, and drive away the horns of the Heathen, that had formerly dispersed Gods people, Zach. 1.21, but these interpretations are groundless, and forced. Ours expound the words much to one ested; to wie, that Christ should bedew many Nations with the Doctrine of the Gofpel, by the ministery of his Apostles, and thereby convert them to the Faith, through the efficacy of the Spirit, accompanying the is, on whom bath the ministery of his servants an efficacious work, fame, and working faith in them, chap. 59.20,21. Mat 28'18. Acts for the converting of them unto God? a metaphor, fay they, taken 2.33,38,41. Rom. 19. 17. 2Cor. 3.6.or, which comes all to one, from Workmen, who are wont, for the better expedition, to ftrip the that he should fan Still and cleanfe them with his Spirit, imparted arm up to the clow, when they go about their work. See chap. 522 to them, by the Word, and with his blood, by faith applyed unto 10. But this feems over-curious; nor will the Greek, in the Gospel,

of defolation, deto mity, mifety, or the like. So icir ufed, Levit. | Eph. 5,25, 1Pct. 12, 116h 1.7. Rev. 1.5. & 7.14 an allahon, as 9.10,13,14,18-22 & 10.8.10.21.

many nations] As many perions afforsithed at him before; ver-14. fo many people now taken with him, and converted to him, chap. 2.3. yet miny, not all, as Mit. 28, 18. because not accept. 1 by some, though offered to all, Acts 2, 41, and 17, 11, 18

the Kings shall shut their mouths at him I Kings Supply, (for there is no article in the original) or even kings (as chap, \$1,12,22, and \$60,10, & \$62,2.) [that! [that their mouths (Heb, mouth as, tangue, al-lo, Job 23,10,) out of reverence and respect, out of another manner of afton thement at him now, then before, ver 14 to wit, out of admiration of his incomparable excellency. See Job 29 9,10.01, being to convinced of the truth of his reaching, that they thall not be able, or dare once to contradict it, Ink 21.12.15. See Job 40. chiefly intended. For the Jewith Crittick doth but dally here who, to make this fuit with his forced fancy, concerning the foregoing branch, would faften upon this a double fenfe : the word here ufed, faith he, hath a two-fold notion; of opening, and of flutting; of opening, as it fignifies to skip; for in skiping, or leaping, the feet of opening, as a lightness to 1997; for in seaping, or teaping, the fact are opened, Cant. 2, 8. of *lineting*, or *the ling*, Deut. 15. 7. Job 5.16. here it may import both: they shall open their mouths to talk at him; and they shall shut their mouths, in way of wonderment at him. But this is to make a pelphick tword of Gods Word. And yet fuch quirks are too many much taken with,

yes men quants act on many maner taken wan, for that which had one been told them, bull they fee; and that which they bad not beard, fluid they confider.) Foe, 'Heb. Mad; as chap 40.29. They shall fee those things subsilied which their Vir-zards could never forcet; nor had been told by any other, and they shall hear such mysteries, yea, too hear them only : but confider feriously of them, and understand them aright. (See chap. 1.3.) as they never had been made acquainted with, or had once thought on before, chap-41, 26, and 45, 21, and 64, 4. Knot. 16, 25, 26, 100, 28, 9, or, as others read, and render the words, they to pham in had no bear veltack or, to whom nothing had there related of him, shall fee; and those that had not heard; shall consider, or, naderstand. So the ancient, both Greek and Latine, and of ours not a few. See chap. 65. 1. Rom. 15.20,21. I go rather with the for-

log, as some tender it, biof. 7. a. Hebbering, chaps. 219, 20, that which they hear from us; those glad tydings before-mentioned, Chap. 52, 7. Some for the better connexion of the enting discoule, with the former, prefix the adversaries provided in the better control of the control dring the words: But who be dictath our report? that is, who, say the second of the control of the they, of the Jewith people: the fewnels of those that received the Golpel among that people, being opposed to the multitudes of other nations, that should embrace it, and believe in Christ, chap. 52. 15. So the words containe a complaint of the paucity, and fmall number of those, among the Jews, that gave any credit to the Prophecies foregoing, concerning Christ, and the doctrine of his Kingdom, and his glorious advancement, either in the times of this our Prophet, and other his fellow-meffengers 30r, in the time, that being exhibited in the flesh, he lived here upon earth: unto which times. exmotes in the tiers, he need not extend that the miner comes, we find thele words applyed in the Gospel, Joh. 12.37,38, Rom. 10, 16, See chap. 49,4. loh. 3, 32. & 5.43,34. & 7,5,48. Ad. 28,28, See for the form of speech, Plalm 20.11, chap. 50.10. and Or, or : as chap 40.13,18.

to whom is the arm of the Lord revealed ?] His mighty power working by, and manifelling it felf in Chrift, and in the miniflery of his Word, ch. 40, 10, & 51, 5, & 52, 10, Rom. 1, 16, 1 Cor. 1, 18, 24. which must from God be revealed, before it can be believed, chap, 54.23. Mat. 11.25. & 16.17. Joh. 6. 44,45. 1 Cor. 2.9,12. Gal. 1.
12. Meb. 4000 whom; which fome taking hold of, thus ender the text; upon whom is the arm of the Lord first up, or, made bare? that their fouls, fir 18 36,25,27. John 18,3. & 17.17. At,15.9 Gal,3.2. bear it : and the particle, though it usually fignishe upon; yet is it Chap, liii.

ado requently used for neto; 25 Exod. 20. 3. to my face: fo the words; Virgin Mary, Christs Mother, in regard of hope of alice, while h. there are, 3 Ki. g. 18.27, compared with Efay 36.12.1 fal, 13.6.8 18. thould for out time, as furth. See ch. 56.3. Lak.1.34. Other, 56. 41.ch.29,12. with v+11.

paffage, wherein the ground is discovered, and a reason rendred, how also taken into them) come within compals of that, which which is had belief to the doitine of the Prophers and Apollles, concerning him.

They looked for a Meflias to come in princely flate, with royal attendance, and fecular power, that thould reign and rule, as some mighty Monarch, and set them free from the bondage of the Romane Empire, and when they faw nothing lefs; but all clean contrary in Chaift, hence came it to pals, that they were offended in him, and could by no means be induced to believe that fuch an one should be their Meslias, Mat. 1 3.55, 57. Luk. 24.21. Joh. 7.27, 41,53.1 Cor.1.23.

grow up] Heb, afcend; which fome understand, of Christs exaltation; as if it were faid, that he should rife and grow great, for all this, that so sew entertain him, and believe in him. And some of note, to this purpose, would thus joyn this verse with the latter part of the former, And he, on whom the arm of the Lord fleat be revealed (to wit, Chrift) shall grow up: but this offereth too much violence to the context. And albeit, the word here used, doth sometime import arifing, by advancement, and improvement of height, ftrength, flature, or flate, Chapter 40, 31. Jeremiah 51, 53. yet it is used commonly of plants, simply springing up, without any such special connotation, Chapter 32.3. and all the circumstances of the text do carry it another way, as in the opening of the words will

before him] This finall particle is very variously expounded. Some understand it, of God; that in the fight of God he should be great, understand it, or God, that it the right of God he mount be great, and highly effectived, though mean, and of no account in mans eyes, as the like is faid, in express terms, of John his Herbinger, Luk, 1,15, and, in effect, of Christ alfo, Luk, 1,32. or, that by his most wife, and powerful providence, he should be produced, and unmolf wide, and powering post-assessment of the property of the people, in the people of the proceeding, the people of the people readring the text, for his appearance, or outward flien, or flate: for the word face, in Hebrew, is very frequently fouled; as was before fliewed, on Chapter 52, 14." and answereth to the word fight , or , appearance ; uled afterward, in the last clause of this verle for light, as, for height, Prov. 25.3. where the same particle is so used, and this best faits with the scope, and current of the con-

as a tender plant | The word tender is not in the text; and true it is, that the term here used, is of a large extent in the ordinary use 17. that the term neie thea, is of a range extent in the orannary me of it, comprehending branches of all torts, without diffunction of frength, or fize. See Pfalm 80, 11. Hof. 14.6 Job 8.15, 16, 30, & Ezek 17.4, where, though our verifion renders it, a young twig, which would do very well here; yet the words, next before going, controll is there. The word properly fignifieth, a juckling, or fucking childe, Num. 11.12.Pfal, 8.2.1.Sam. 15.3.& 22.19. Jer. 44.7. Lam. 2.11. and Aum, 1, (22) and 4, 4, and 60 the ancient Gieck, and fome after them, here take it, but the refemblance, here ufed, admitted nor that. In the next place, therefore, the word doth fignific, fometime, a branch, or, bough, in general; because it sucketh, and draws the sap and moyflure, as milk, from the root, or flock, from whence it thoos up, or spreads out, Rom. 11.17. sometime, more specially, such a plant, or, Iwig, as recembleth for its renderness, and smalness of growth, some such ling, or suching child: so is it used, Job 14.7. where it is not amils rendred, a tender branch; and may well here (the circumstances of the place, not well admixing only, but requiring it, a teader plant, or young twig, as we use to lay, a factor: for louse we to term fuch young plant, as shoot up from the root of louse we to term fuch young plant, as shoot up from the root of louse electrice, or Stander. See ch. 1.1. This foure understand of the mean beginnings of Christs Kingdom; though afterward wonderfully thriving, and prospering, Mar. 13.31,32, Mar. 4 27 32. Others, rather of Chrift himfelf, Sec ch. 11.1.

-and as a root out of a dry ground] By root, fome understand here, a firig, sprouting out, or springing up from a 1001; as chap, It, Io, Rev. 5.5 but it may be here taken in its ordinary notion; the word, sprig. or twig, or plant, being supplyed from the former branch, as is not unufuall. See on ch. \$1. 8. and fo the words may be rendred, and as, or even as (a ch. 1.6. & 40.30.) the twig, or plant of a room, that tileth out of a dry ground. Heb. a ground of drought, or

the decayed flock of David, and mean I amily or Jeile, that then For he shall grow up before him, as a tender plant] Heb. seemed to be a dry tire, o. dead tinale of a tree rather; as being And; which both the old Greek, and Latine, and some other after reduced to a far lower efface, then it was in at lift. See chart them rets in. Others, render it, suderd, as chap 30.00. Or 7tt, But I suppose we need not appropriate this limb of the collars of as ver. 7.ch. 46.7. and others again, not a few, whom our version unto either of these, albeit, the consideration of the man, and loar concurreth with, For; as ver. 11. Chap 52.15, & 64.5. as uthering in a flate and condition of both thefe (Joleph the Virgins bushould being it came, or floudd come to past, that so tew of the Jewith nation and at 3 to wit, the mean condition of our Savious, which was floudd entertain Christ, as the Messias, and their Savious, and give him so despicable in the eyes of his own people, 1 ut. 1, 48.5.2. is intimated, fuch a poor, and base condition, without fightly thew or flate, as might well be compared to fome forty plant, that had, with much ado, that up, and got about ground from tome al 1 of faple sroot, in some such waste and waterless place. See Jeremian

be bath no form, nor comdinefs] The former word applied to a plant, feems to import the light lines, or comelines of a plant, or tree in regard of the trimb, and body of it, its maps, to opinion, flraightness, smoothness, well colouedness, and the ake a form comes of a word, that fignifies, to delineate, do now and, or porting ought, in its due thape and lineaments, John 15, 9,11.8: 19.13 ch 44.23. and applied to mankind, or woman-kind, figuries a perion well composed, and complexion, well faced and fearmed, or well proportioned, and shaped, Gen 29.17. & 36.6. To it is need allow ed, and might as well be, well-featured, and fat: titnels bettering the feature of a beaft, as leanness defaceth a : the latter feems to have reference, in plants, to that fightliness of them, that proceederth from the leaves, and biofloms, and kays, and truits, or other like verdure, wherewith fuch are wont to be a rayed and adorned Soit sufed, Lev. 23.40. where they are enjoyined at the teath of Tabernacles to take the foul, (that is bon to, or beauties, axit is explained, Neb. 8.15.0) more specially scale bon; by, and branches (nor to the word there used, properly figuilies. See Prev. 11.28 juf trees of fightlines, or goodliness, that is of sixtily, or goods trees, (as a sthere rendred, of such trees, as were thick with leaves, and ewigs, as in both places it is afterward expounded) to make them have he or, of young men is their threagth; and the fightliness of old men is the gray-head; that is, vigour and valour, fetteth out, and adorneth the one; and his gray hairs, the other; more then fine, and gay apparel doth either. Now leaves and verdure, are to plants, as reflments and attire, unto man, or woman. Howbeit, some of the Rabbines, on Gen. 29.17. where beauty in two diffinet respects, is given unto Rachel, and use made of these two words, by the former, underfland the feature, or composure of the face, by the other, the elecacfs of the complexion or countenance. But I suppose them not to be fo firifily here taken. Howfoever, the mean effate of the Meffias, void of all thew and luftre, that is wont to draw mens eyes after it, is here very pithily and pregnantly, fer forth, and deciphered by the refemblance of fuch a plant, as hath neither—height nor flrength, nor comely shape, nor leaves, or verdure, to make it any way fightly, or delireable. Or, if it thall be deemed, that in the former branch onely, fome plant is alleded unto, the perion of man rather in this latter, fuch a party is here intimated, as for personage and flate, may be compared unto such a plant, as by such notions hath been deferibed. Seech. 1.30.

and when we shall fee him, there is no beauty that we should defire bim] Heb. and we shall fee him, and no fight (or fight latefy, to: to the word foundeth, having an elegant confonance, with the term of fieing, whence it is derived, Chap. 52.14, and comprehende th both the former)is(to wit, in him, a defect of the pronoun, as Deut 2.12 ch. 35.9. the like fyntax, fee Prov. 4.23. Chap 37.9.36 jor(25 it may be rendred, by supply from the former member, as Gen. 1, 16, Ch. 52.6.) we shall not fee any fightlines in him; and we flage defive him, for that we fould defice him: as Chap. 40.25 Mal. 1. 9 that is, for which or in regard whereof, we should have any defire, or affection unto him: neither is there any need, as fome would, to supply the negative from the former branch, as Pfalm 9.18. Prov. 30.3 rendring the words, and we fleat not defire him, there being as much implyed without it. He that is fyled, the despres of all nations, Hagg. 1.7.4 whence some are of opinion, that Machined, or Mahommed, borrowed his name, that he might be deemed as another M office) and who much better then Daniel, might be termed, a man of defrees, Dan. 10.11, 19 having all defireable things that can be; yea, all defreableness, eron, the fileth out of a dry ground. Heb. a ground of dought, to brings a tentage of the file of the brings at Plant 63,1,68.6, where it is fittings (faith the lewth Commenter) that trice of the brind take root; and much more oblicity, that it flouid thirties, and much more oblicity, that it flouid thirties, and bear titit, as this plant was to do. Charves, 1 yet. In Rethiel of the first of do, Chaper 13, ver. 10. By this dry ground, fome understand the ple, when they fee him, can differn nothing at all fightly, or defire-

able in him. See ch \$1.14.
V.s. He is delifted, and rejetted of meat to was not enough to day 6 hin, that he was not defired, yet z. bath, add therether now, that he was, as tome; more bale only and despicable, but even vile, and abominable escature, both dispied, and rejected. See Chap. 49-2 dispifed, as of Jeconian, Jene 22, 28 repilled of mentor, as former, taking the word for a noun to a repilled of ment, the abilitact for the contracte; 25 1 Cor. 4.13. But I conceive it rather to be a participle, foundentire, Ezek. 3.17. but he e contracted because it refleth on the word adjoyned to it : and it is not amils rendred by our Tranflators, (e) ited of min, that is , as one of the Jewith Commenters, Hatos, (c) (trang) Red, trans 8, 28 cm. of the Jovann Commenters, either more abject then any man, as Chap. 52. 14. (as for there found be a want of the preposition there field, as there is also, Chap. 20. 7.8. 32. 2. and that in this very notion, also J.C. hap. 65. 5. or, one fivered, and eaft out from the company and feciety of men, as feares deemed worthy the name of a man, Plalm, 22.6, and unworthy, therefore, to converfe with men, or to have any communion with them. See of Paul; Act, 22, 22 and this latter fitteth well with the Hebrew; for it is word to word, 'extrag of min, ox, exhing from ment as one that cannot be admitted to any fociety with them: the condition of the leper, Levit. 13.46.2 Chr. 26. 21. deemed in the condition on the repersion as 3,402. Since 21, the condition that regard, is dead, Num. 12, 10, 11, 14. See [Alah 31, 11, 12. & 83, 45; 8. So rather, then as one, the laft, or low flof mea; as Paul of limitely, the laft, and leaf of the Arabites yea, the leaft, of (as the word imports, compeled of a two folddegr e of comparison) leffe then the least of the Swars, not worthy to be called an Apolle, i Cor. 15.839. liph 5.8 to here, as we would say the very lift, or tag end of mankind, one, at whom the nature, and name of man ends. fo mean, and to low, that the nature of man can hardly defeend lowment, and the state of the stat

a man of torrows | Not of forrow barely, but of forrows; not a man full of forrow, or filed with forrow only; as the Plalmil fipeaks Our foul is exceedingly filled with foorn, and contempt, Pial 123 3.4. but, a man of forrows, as the Pialmift elfewhere; My foul is full of coils; with cyil of all forts, or all forts of cyil; Plal 88.3 and as Solongon, a man of micked devices, Prov. 12. s. a man, not wholly feeup- first word a participle, is one biding, or one that bideth: and the partion, and addicted unto evil, only, fuch an one as Mofes describeth, Gen 6.5. all the device of whose heart, (or whatsoever he devileth) is all daylon; only (that is, continually nothing but) cvil; but a man made up of evil, or wicked devices of all forts, that devileth nothing but evil, and refraineth no device that is evil, Pial. 36.4. as if he confifted of nothing but fuch: fo a min of forrows, of forrows of all forts, fo full of them, that he may feem to confift wholly of them to be made of no other mould : nothing but forrow to be feen in him, (fee Chap. 1.6.) and variety of fortows, fortows of all ferts; (a.h forrows, as for our fake he full amed, and for our fins, verfe 4,5. and acquainted with griff | The participle hereufed, is by the few-ith Criticks diverfly expounded. Some of them would have it fignithe cut off, or defined with infimity, or erief. So they impose the word whereof it cometh, to be taken, Judg. 3.16. Prov. 10.98. 14.
33. Jer. 31.19, Ezek. 19.7. but these places are not so pregnant; and others of them, understand them a lin another notion: the most of them therefore herein depart from them; and expound it according to the ordinaryuse, and sense of the verbitome known by infirmity; well known, or commonly known, to be much subject thereunto, 2nd exercised therewith, one so encompassed with infirmities. as, Heb.5, t, that they cannot but appear, and be feen in him by all that behold him; thus they take it, because the word is in a passive form, and is by most to taken, Deut. 1, 13, 15. but those passive forms have fometime an active, or a neuter notion, as in our languages, alio, fometime the like; and fo others of them, as most of ours, take allo, functione the like: and to others of them, a round to ones, take [Prov. 5,5-33, Chat, 6,9-2] from him, or a be, from whom our would hide this here, a realized it is a consistent of the provided in the large of the first past before that is, as one, whom our would hide this here, a round the first past before that is, as one, whom men hide their world for world, that is, knowing it experimentally: a set is hid, be faces from it is fear our verifion follows: and following it, it may that form on the first past of the form the first past of the first past of the form the first past of the first past of the form the first past of the first past of the form the first past of the first past of the form the first past of th In power to give man a not onal knowledg of good and evil, which | and awful dread, 1923.61 King, 1913 dometime, from fome globefore he had not : but be aule, upon the eating of it, cont ary to Gods command, man should come to have an experimental knowledg of evil, as well as or good, which before he had not; yes, and in fome fort, of the benefit and excellency of good alto, being by the want, better; by the loss of it (which is yet more) bell brown, to we use to say, fuch an one never knew what milery meant, having lived free from it and a men sever knowth what halth is, until he have force a malignity intimated in them, flometime from pitty and com had a fit of fickness; thus it might be rendeed, knowing of infe mity, as men hannels; of the feat, I King . 9.27 and king in wing of the times 1:18. 1.13 and, knowing of good and coil. Gen 3.5. (for to the words are in those places that is, difful in those things and as we use to say, a Conving man for one of Iful in ought; or, to lit it better to the Hebrew form, a new spelled in infirmity, as both the ancient Greek and fome of on s, alfo, take the word to: shifful, or shifted, in the place | Chapter 5,7 founctions, out of detellation, as from Jonne vile, loath-of Deuteronous before pointed tot or, as the word trackles 54.13 | fone-abhorsed and about nable creature, whom we cannot brook, doth fometime imply, not only leaverd, and so skilled in ought, but or abide to behold. Chapter 13, 14,15, and to this purpose, one of one also expect, or experimentally, and securiously or our dento, the Jewish Commenters telleth us, that there is a certain people ought, Jer 2 24.8 3. 22. and the word of traviter is used by the A- this cannot endure the fight of a Jew, but turn the inc. from him, polle, both of himself, Phil. 4.11,12. and o: Ch. i. J. U. b. 5.8, fo the

wood here may be taken, one or a I take to give, or a fee, and as cultioned thereinto, which by one a very fully tent can be a retherewith, as we use to tay or those, who not only brook and enoch of by hear-tay, or by fight, but that have timelially convented to the ther. Or, lattly, a tomes end of the word, both in More and have bonnon or it as thate a clash to be well for our of us, that we have been frequently convey and, and Comitively acquained, with, 11st. 4. Amos 1.2. which, as it comes necreft to the toding y acception, and confliction or the remain the original, fors it the fame, in fleet, with the last base op oposed. Howlover, the notice, or acquaintance, is attributed to the perion, in the one, to the atfection, in the other: both which, in fub lance, come all to enc and import thus much; That Chrift, and humane griefs, and incrmities, were to have great, and much acquaintance, the one with the other, he having bad in his person, much experience of thom, and they conflaintly keeping together with him a great comt it to all thole that have interest in him . Hebrews

greef] The word here used , (as the root also from whence is fprings)hath, in the but place, a norm of difeafe, or hely in Chap. 38.1.0. in the next place, (because respectfully being th pain, and weakness with it,) they are either of them uled, tomer ime, in a notion of vexation, and grief, as Eccl. 5. 17.8: 6.2. Jet 5.3 Hol 5.13. fometime, in a notion of infirmity, and weakard, as Judges (6,7,11, 17 Chap. 14, 10 and of either of thele, proceeding as well from any ailliction of body, or mind, as from any natural diffale: in either of which latter notion tit may well be here taken, not to fiely in the first a became we read not or any poculiar difease, such as we usus ally appropriate that term unvolunation. Savious was troubled withthis feens to thain forms that to far. How beit, Chiff of him bir for him, to have any didate hunging on him, that he well is belif faith, that he was to be made sought nooth; or mother, subsequently, in the healing of other what it might not be obpower contlantly, in the healing of others, that it might not be objected to him as in another kind, and upon another occasion, it was; Phylitian heal thy felf Luia. 4.23. infrinity to infrinities collectively, as Heb. . . .

and we hid as it were our faces from him] The words in Hebrew are both diverfly read, and diverfly refolved. For tome make the ciple, in that flexion, is very commonly to framed. Others make it a noun verbal, as an hidnig, and some verbals of that form are found. Again, some render the last, the particle with the pronoun from us, and that not a few embrace. Others, from him, and fo the pronoun in that form, is most frequently uled, yet in the other no-tion, allo, nor unufual, Gen. 3.22. Pal. 2.3. Hence arite variety of versions; Some render the words, and he bid, as it were the face (that is, his face, the pronoun supplyed, as Chap.59.2.) from us; or he is as one that hideth his face. Heb, the face from him, or of him: but of this latter conftruction, I find no fuitable example. But whether of these two wayes we read, or render the words, they import such a condition of delection, and contusion, and of affection thence ariling, as makes a man, like one athamed or himfelf, to cover his face, as not enduring to look up, or to be feen, and to thun the fight or others; and fo the meaning should be, he is one, who, as conscious to himself, either of the deformity, and lothsomeness of his person, or of his despicable and dejected estate, hideth his face from humane fight: the one was the lepers cafe, Levit. 13. 45. the other, Babylons, Chap. 47.3,5, and hence, together with the help of another word in the next verfe, have the Talmudists coined us a tale, how that one or their great Mafters met with their Mellias, at Rome, where he found him lying among the lepers. But other rene der the words, and as an hiding of faces, or of the face, (for the Word, though of a placed form, yet is ordinarily of a fingular notion, as Prov. 25.23. Civa. 59.2' from him, or as he, from whom one would hide rious splendor, that dazaleth the eye sight, Chap. 6.2. Exod. 34.30, 33.3 Co. 3.13. fom time, from tome flrange paffion of love, that with a kind of the diment, affected the lover, upon the fight of his beloved, an feetleth him into rainting fits. Cant. 6.5. compared with Chap.q.9. (to: they palpably abile, both that Scripture, and the Churches eyes, that is, ber teachers, who thence would passion; when men annot endure to see some person deer unto them, or any or the 'ame nature with them, cruelly dealt with, or otherwife, in fome lamentable condition, Eft.8 6. cometime, out of extream hat ed.or at leaft, out of displeasure, indignation, or wrath, 2 Sam. 14 8 Phil. 10.1.8: 7.9 Chap. 54.8.8. 69.2 foractime, cut of neglect, and diregned, estromone, whom we lift not to look after, fone abhorred and abominable creature, whom we cannot brook,

41.ch.19,12, with v.11. 41.6h.19.14.with v-11.

V.2. For he shall grow up bester him, as a tender plant] Heb.

V.2. For he shall grow up bester him, as a tender plant] Heb.

And; which both the old Greek, and Latines, and some other after
them retain. Others, render is, saderd, as chap-30-20. Or, 7ct;
as ver, 7ch.46, -2 and others again, not a few, whom our version
concurred with, For, 38 ver.11. Chap (5.1), & 6.4, 5.3 withering in a

Medical whose is a small plant with the same of the shall be sadered and are store and the same of the shall be sadered and are store and the same of the pallage, wherein the ground is discovered, and a reason rendred how panage, wherein the ground to pais, that fo few of the Jewith nation thould entertain Christ, as the Messias, and their Saviour, and give belief to the doftrine of the Prophets and Apostles, concerning him. They looked for a Messias to come in princely state, with royal attendance, and fecular power, that flould reign and mile, as some mighty Monarch, and fee them free from the bondage of the Romane Empire, and when they faw nothing less; but all clean Komane Empire, and when they have nothing tests of an electromarray in Chrift, hence came it to pals, that they were offended in him, and could by no means be induced to believe that fuch an one flould be their Meffias, Mat. 13.55,57. Luk. 24.21. Joh. 7.27, 41,53.1 Cor.1.23.

91331. Cont. 1.43, grow up/libe. decord, which some understand, of Christs exaltation; as if it were filld, that he should rife and grow great, for all this, that to few entertain him, and believe in him. And some of notes, to this purpose, would thus joyn this verse with the latter part of the former, And he, on whom the arm of the Lord Shall be revealed (to wit, Christ) finall grow up: but this offerest too much violence to the context. And albeit, the word here used, doth sometime import arising, by advancement, and improvement of height, strength import aripag, oy advancement, and improvement of neight, ittering in flature, or flate, Chapter 40, 31. Jeceniah 51. 53. yet it is used commonly of plants, simply springing up, without any such special connotation, Chapter 32.3. and all the circumstances of the text do carry it another way, as in the opening of the words will

before him] This fmall particle is very variously expounded. Some understand it, of God, that in the fight of God, he should be great, and highly esteemed, though mean, and of no account in mans and mgmy encemed, though mean, and or no account in mass eyes, as the like is faid, in express terms, of John his Herbinger, Luk, 1, 1, 2, and, in effect, of Christ alfo, Luk, 1, 2, or, that by his most wife, and powerful providence, he frould be produced, and under his protection, having his eye perpetually upon him, grow up to a greatheight, Chapter, 52, 13. Others, of the people, in whole eyes he should appear, and seem to be such as is hereaster intinated Others, of Christ himself, that he should be lowly, and of fmall efteem in his own fight, as it is faid of Saul, 1 Sam. 15.17, and in the perion of Chrift, Plaim. 22. 6. Others, laftly, of none of all thele; because no express mention of any of thele, unto whom it may fitly be referred, but of the outward shew that Christ should make may be received, but or the outward new that child make, reading the earl, for his appearance, or estimated flows, or flate: for the word face, in febrew, is very frequently for fleet, as was before the word, on Chapter 62, 14, and ansilveceth to the word fight, or appearance; used afterward, in the last clause of this werle for fight, as for height, Prov. 25.3, where the same particle is so used and this best suits with the scope, and current of the con-

as a tender plant] The word tender is not in the text; and true it is, that the term here used, is of a large extent in the ordinary use of it, comprehending branches of all losts, without diffinction of frength, or fize. See Plalm 80.11. Hof. 14.6. Job 8.75, 16.30.& Ezek 17.4. where, though our version renders it, a young twig, which Exck.17.4, where, though our verbin renders it, § John (1995, Which would do 4.4 well here; yet the word, next being going, controll it there. The word popely fignifieth, § Inkeling, or Jucking, either, Num, 11.11, 118, 12.5, 23.11, 13.12, 32.11, 13.14, 24.12, 13.11, 14.12, 14.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, 11.11, Bougo, in general pecuaties truckers, and draws the lap and may be flure, asmilk, from the root, or flock, from whence it shows upon spreads out, Rom. 1.1.7 sometime, more specially lust a plant, or kerig, astrelambel for its renderrefis, and limited of growth, some studying, or jucking, child: so is it used, Job 1.4.7, where it is not a study to the study of the stu mils rendred, a tender branch; and may well here(the circumstances ministrated, attente vanishments with necessary the transfer of the place, not well admitting only, but requiring it, a tender plant, or young twie, at we ule to lay, a fucker: for foule we to term fuch young plants, at shoot up from the root of some elder tree, or Stander, See ch. 11. This some understand of the mean beginnings of Christs Kingdom; though afterward wonderfully thriving, and prolecting, Mat. 13.31,32. Mar. 4 27-32. Others, rather of Chrift himself, Secch. 11.1.

-und as a root out of a dry ground] By root, fome understand here, a firig, sprouting out, or springing up from a toot; as chap, 11.10. Revis. 5, but it may be here taken in its ordinary notion; the word, forg or twig, or plant, being supplied from the former branch, as is not unusuall. See on ch. 51. 8, and so the words may be rendred; and as, or even as (a. ch. 1.6. & 40.30.) the twig, or plant of arout, that rileth out of a dry ground. Heb. a ground of drought, or

Alfo frequently ufed, for nerte, as Exod. 20. 3.0 mg face: fo the words, a life frequently ufed, for nerte, as Exod. 20. 3.0 mg face: fo the words, there are, Kirg. 18.27, compared with Efay 36.11. If al. 13.6.8 t.g., thould focusionine, as faith. See class, 6.3. Link. 1.30. Other, a lark. 1.34. Other, feemed to be a dry tree, or dead trunk of a tree rather; a sheing reduced to a far lower efface, then it was in a tirel. See ch 11.1. But I suppose we need not appropriate this limb of the collation, unto either of these, albeit, the consideration of the mean, and low flate and condition of both thefe(Jofeph the Virgins husband being also taken into them) come within compass of that, which is hate amed at 3 to wir, the mean condition of our Saviour, which mad-him fo deficiable in the eyes of his own people, Luk.1. 48. 8. 2. 4. 8.3.23. Mat. 13.55. Mar. 6.3.1 tr is fifticent, that by this refamiliance is primared. First work and but condition and the saviour of the saviour and but condition. is intimated, fuch a poor, and bare condition, without fightly thew or flate, as might well be compared to fome forry plant, that had, with much ado, that up, and got about ground from tome, almost See Jeremiah

be buth no form, nor comelinefs] The former word applied to a plant, feems to import the fightlines, or comelines of a plant, or tree in regard of the trunk, and body of it, its thape, proportion, ftraightness, smoothness, well colouedness, and the like the form west composed, ana compression, went accordant reaured, or well reportioned, and flaquel, Gen 19-17. 8-36.6. to it is titled allow beaths, Gen. 41. a, where, with its epither, it is rendred, well // iscorded, and might as well be, well-featured, and flar? if their bettering the feature of a beath, as leanneds defracted a : the latter feems to have reference, in plants, to that fightliness of them, that proceedeth from the leaves, and blotloms, and kays, and fruits, or other like verdure, wherewith fuch are wont to be arrayed and adorned Soit is used, Lev. 23.40. where they are enjoyined at the feast of Ta-bernacles to take the fruit, (that is bough, or branches, as it is exbenacles to take the fruit, (that is our, i), in analysis and branches, (for father word there aled, properly figurities. See Prev. 11.128 Jof tree of fightland), or goodfurfies, that is, of fightly, or goodfurfies, (as it is there ended, of fuch trees, as were thick with leaves, and twigs, is there ended, of fuch trees, as were thick with leaves, and twigs. as in both places it is afterward expounded)to make them bao: hs of And hence applyed to beafts, it is attributed to such, as are surnish. ed, and garnified with goodly and flately heads or horns, Deut. 33, 17. given to men, and women, it is died of tich, as are attited and decked with goodly and gorgeous apparel, Chap, 63.1. Ezek, 16.10, 14 where the word is also used. Hence those speeches in the Proyerbs, In the multitude of people, is the fight tails of a King, Prov. 14.
18-as if he had faid, not fo much, in his rich and royal robes, as in the numerousness of his subjects; and Prov. 20,29, the bravery of young men is their strength , and the fightlines's of old men is the gray-head; that is, vigour and valour, fetteth out, and adorneth the one; and his gray hairs, the other; more then fine, and gay apparel doth either. Now leaves and verdure, are to plants, as veftments and attire, unto man, or woman. Howbeit, some of the Rabbines, on Gen. 29.17. where beauty in two diftine respects, is given unto Rachel, and use made of these two words, by the former, underfland the feature, or composure of the face, by the other, the cleerness of the complexion or countenance. But I suppose them not to be so strictly here taken. Howseever, the mean estate of the Messias, void of all thew and luftre, that is wont to draw mens eyes after it, is here very pithily and pregnantly, fer forth, and deciphered by the refemblance of fuch a plant, as hath neither height nor ftrength, nor comely flape, nor leaves, or verdure, to make it any way fight-ly, or defireable. Or, if it shall be deemed, that in the former branch onely, some plant is alluded unto, the person of man rather in this latter fisch a party is here intimated, as for personage and state, may be compared unto fuch a plant, as by fuch notions hath been

described, Seech, 1.30.

and when we shall fee him, there is no heavity that we should desire bim]Heb. and we shall see bim, and no fight (or fightlines; for so the word sounder), having an elegant consonance, with the term of see ing, whence it is derived, Chap. 5 2.14, and comprehendeth both the former list to wit, in him, a defect of the pronoun, as Deut. 3.12, ch. 35.9. the like fyntax, fee Prov. 4.23. Chap. 37.9.36. Jor (as it may be 155,5,100 INC syntax, 100 F105, 4.25,0019, 37,95,00193 ftml be rendred, by fupply from the former member, as Gen.,1.16,Ch,52.6.) we shall not fee any fightlines in lain; and we shall define him, for that we should define him; as Chap, 40.15, Mal. 1. 9 that is, for which or in regard whereof, we should have any defire, or affection unto him: neither is there any need, as fome would, to supply the negative from the former branch, as Pfalm 9,18. Prov. 30.3 rendring the words, and we shall not defire him, there being as much implyed without it. He that is flyled, the defire of all nations, Hagg. 1.74 whence fome are of opinion, that Machined, or Mahonmed, borrowed his name, that he might be deemed as another Meflias) and who much name, that he might be termed, a man of defires, Dan. 10.11, to having all defireable things that can be; yea, all defireablenefs, a you, that tileth sat of a dry ground. Heb. a ground of drough, or chiefles, at Flath of the dry ground Heb. a ground of drough, or chiefles, at Flath of J. 28, 68,6, where it is firange (faith the lewith Commency)that tree, or herb, should take root, and much more collectly, that is should take; and hear fruit, as this plant was to do, Chap-51,13,ver, 10. By this dry ground, some understand the Chap.liii;

able in him. See ch. (1.11. V 3. He is delighted, and rejettled of most It was not enough to fay within that he was in defined, yet 2. both; add, th further now, other he was, as foure; not halo only and deligicable, but even ville, that he was, as foure; not halo only and deligicable, but even ville, the ne way, ay tome; not one only and depending, but even vie, and about nable creature, both depiced, and rejected. See Chap, 497 depited, so of Jeconin, Jesses, 88 expected of menor, as four, ching the word for a noun; a registion of men, the abstract for the concrete; as 1 Cor.4.13. But I conceive it rather to be a participle, foundentire, Ezek 3.27. but here contracted, because it refleth on the word adjoying to it; and it is not amils rendred by our Tranflators, rej ited of men; that is , as one of the Jewish Commenters; liators, rej (rea o) men; macis, as one of the jewnin commences; either more abject then any man, as Chap: 52. 14. (as fo there should be a want of the preposition there used, as there is as fo, Chap. 20 7.& 32.2. and that in this very notion, also)Chap. 65.5. or, one fewered, and east on the very notion, and femap. 65.3.

or, one fewered, and east one from the company and fociety of men, as feared deemed worthy the name of a man, Plalm, 22.6. and unworthy, therefore, to converfe with men, or to have any communion with them. See of Paul; Act, 22, 22. and this latter fitteth well with the Hebrew, for it is word to word, leaving of men, or, easing with the recores; for it is word for word, execute of min, or excitang from most as one that cannot be admitted to any lociety with them the condition of the leper, Levit. 13, 46.2 Cht. 26. 21. deemed in the condition of the leper, Levit, 13, 46.2 Cht. 36.2 at. deemed in that regard, at dead, Num. 12, 10, 13, 14.0cc pt falm 11.11, 13, 8.8 s. 47.8. So rather, then as one, the Laff, or lower flat more as Paulo of hintels, the Laff, and levil of the Anolfers yea, the leaf, and levil of the Anolfers yea, the leaf, of the word imports, composed of a two-foldingre of comparison.) telform the Laff of the Sansta, not worked for the laft at a spoilte, Correction of the Laff of the Sansta, not worked for the Laff of the Laff o then the (tage of the 5.0.013, not avoicing to be cauca an appoint;). Cor. 15.8.9. Eph. 5.8. fo here, as we would fay the very lift, or fag end of mankind, one, at whom the nature, and name of man ends. fo mean, and so low, that the nature of man can hardly defeend lowmean, and no tow, that the matter of man can rating section now or, and may therefore feem factor worthy the name of a man. See Plaine 21. 6. and what Agus of himfelf, Proveths 30. 2. But this feem to fleat four-charge from the factor of art. However, Chilf of himfelf and the man four-charge from the factor of the factor o

a man of forrows. Not of forrow barely; but of forrows; not a man full of forrow, or filed with forrow only; as the Pialmitt peaks man full of forcow, or pieca with forcow only, as the examinity-axis Our fund is exceedingly filled with from, and contimpt, Pall 133, 3,4-but, a man of forcow, as the Plainitt elfewhere; My fout is full of coil; with evil of all forts, or all forts of evil. Plai 883, and as 50lomon, a man of wicked devices, Prov. 12. 2.a man, not wholly fer upon, and addicted unto evil, only, fuch an one as Mofes deleribeth, Gen 6.5. all the device of whose heart, (or whatsoever he deviseth) is Och o. 5, an time activity of whose means for whattoever ne deviteth if all daylong only. (that is, continually nothing but) reith but a man made up of evil, or wicked devices of all forts, that deviteth nothing but evil, and refraineth no device that is evil, Pila, 36, 4, as if he conout evil, and retrained nevice that be vil, easy, of any ine confifted of nothing but fuch fo a min of forcous, of forcous of all forts, fo full for them, that he may feem to conflit wholly of them to be made of no other mould: nothing but forcow to be feen in him ((ee Chap. 1.6.) and variety of forms, forms, of all feres; fitth forms, as for our faske he findamed and for our fin syelled, so that findamed had for our fin syelled, so that fitted hids face. He he frage feaths with the fitted with girlf 1 the participle here used, is by the lew and argument with girlf 1 the participle here used, is by the lew and argument of the participle here used, is by the lew and argument of the participle here used, is by the lew the fitted with the participle here used, is on the participle here used, is one of them would have it figure as the fitted with the participle here used, is one of the section of the fitted with the participle here used in the participle here are not in the participle here as a participle here are not in the participle here are not increased in the participle here are not increased in the participl them therefore herein depart from them; and expound it according to the ordinaryufe, and fenfe of the verb; tome known by infir mity; well known, or commonly known, to be much fubject thereunto, and exercised therewith, one so encompasted with infirmities as, Heb.5, 1, that they cannot but appear, and be feen in him by all that behold him; thus they take it, because the word is in a passive feen and the most of the word feet in him. form, and is by most for taken, Deut, 1, 13,15, but those passive forms have fometime an active, or a neuter notion, as in our languages, also, sometime the like; and so others of them, as most of ours, take ano, iometime the intersand to others or them, as more ours, take this here, rendring it, one knowing of infirmty; as it founders word for word, that is, knowing it experimentally: as it is faid, he that have not fin, a Cor. 5, 2.1. that neither had drawn ought of it that here not µn, 2 Co15, 2.1. That neutre had a rawn ought of it from any other, nor done any himself; and as the tree inhibited, was called these ted it to knowledge of good and coet, Gen. 2, 1,7,001, as the devil fuggested, because the fruit thereof exten, had a linguistic form. lar power to give man a notional knowledg of good and evil, which before he had not : but because, upon the eating of it, contrary to Gods command, man should come to have an experimental knowledg of evil, as well as of good, which before he had not; yea, and in fome fort, of the benefit and excellency of good alto, being by the want, better, by the loss of it (which is yet more) best known, fo we use to say, Such an one never knew what milery meant, having lived free from it, and, a man never knoweth what health is, untill he have had a fit of fickness: thus it might be rendred, knowing of informity, nad a nt of themest, timest might be renated, growing of his feat, it king, 9.27 and glaroning of the feat, it king, 9.27 and glaroning of the timest, time 1.13 and, knowing of good and coil, Gen. 3.5. (for fo the words are in those places) that is, this full in those things and as we tale to fay, a braining man, for one skilful in ought; or, to fit it better to the Hebrew form, a min skilled in infermity, as both the ancient Greek, and fome of ones, also, take the word to: skilful, or skilled, in the place of Deuteronomy before pointed to: or, as the word taught.c.54.13. out tometime apply, not only learned, and to skilled in ought, but or abide to behold. Chapt. 13, 14,15, and to this purpole, one of one allo expert, or experienced in, and arendowed, or outer due to levelin. Commenters telled but, that there are a certain people ought, for a 24-8, 3, 3, and the word of learning, sided by the due to the levelin. Commenters telled but, that the facetrom bin, where lowers pulle, both of himself, Phil. 4, 11, 12, and or Chill, Heb. 5, 8, 6 the

word here may be taken, one owned to in Tomity, or golet, and se cultimed thereunto; which by our is very fitly tended, acquisited therewith, as we use to fay of those, who not only know one another by hea-lay, or by fight, but that have familiarly converted toger ther. Or, lattly, as fome render the word, both in Mo es, and here, both or it as those a claid to be well kn own of us, that we have been frequently convertant, and familiarly acquainted with, Hof. 7, Amos 3.2. which, as it comes neerest to the ordina y acception, and confluction of the terms in the original, fors it the fame, in effect, with the last before propoled. Howloever, the notice, or acquaintance, is attributed to the person, in the one; to the affection, in the other: both which, in fub lance, come all to one; and import thus much; That Chrift, and humane griefs, and infirmities, were to have great, and much acquaintance, the one with the other, he having had in his perion, much experience of them, and they conflantly keeping together with him a great comfert to all those that have interest in him, Hebrews

grif 1 The word here used , (as the root also from whence it fprings)hath, in the first place, a notion of difeafe, or litking, Chap. 38.1,9. in the next place, (because inclines usually bringeth pain, and weakness with it, Jthey are either of them used, sometime, in a notion of vexation, and grief as Eccl. 5. 17.86 6.2. Jet. 5.3 Hos. 5.13. fometime, in a notion of infirmity, and weakins, as Judgest 6.7,11; 17 Chap. 14.10. and of either of these, proceeding as well from any affliction of body, or mind, as from any natural difcafe. in either of which latter notions, it may well be here taken, not fo fitly in the first : because we read not of any peculiar difease, such as we usue ally appropriate that term unto, that our Saviour was troubled with, any appropriate that term unto that our payiour was trouged with, all his life; and by fome of the ancients, it is not improbably deemed, that he was not exercised with any fisch; it being nor fo fineable for him, to have any dileafe hanging on him, that shewed his power conflantly, in the healing of others; that it might not be objected to him, as in another kind, and upon another occasion, it was; Phylitian heal thy felf , Luk. 4.23. infirmity, for infirmities, collectively, as Heb Cal

and we hid as i' were our faces from him] The words in Hebrew are both diverfly read, and diverfly refolved. For some make the are not averify read, and aweily reloved. For some make the first word a participle, or set failing or our that indictional the participle, in that flexion, it very commonly for framed. Others make it a noun verbal, and shiding, and some verbals of that form are found. Applin, some render the laft, the particle with the propount of the proposition of th from 11s, and that not a few embrace. Others, from him, and fo the pronoun in that form, is most frequently used, yet in the other nopronoun in that form, is most trequentry weapyer in the other no-tion, allo, not unditad, Gen. 3.2. Pilal. 2.3. Pilac arise variety of veriforms. Some render the words, and he hid, aris were the fate (that is, his tees, the pronoun hupbyed, as Chap, 92. 3. John sus, or he as an other hidd his face. Heb, the fate from him, or \(\) him but he as an other hidd his face. Heb, the fate from him, or \(\) him but from humane fight: the one was the lepers case, Levit. 13. 45. the other, Babylons, Chap. 47.3,5, and hence, together with the help of another word in the next verie, have the Talmudits coined us a tale, how that one of their great Masters met with their Messias, at Rome, where he found him, lying among the lepers. But others render the words, and as an hiding of faces, or of the face, (for the Word, though of a plural form, yet is ordinarily of a lingular notion, as Prov. 25.23. Cha. 9.2.3 from him, or as he, from whom one would hide the face, or his fire; as before: that is, as one, whom men hide their faces from: this fen!e our version follows: and following it, it may feem that it should rather be rendred; and as one, from whom the face is bid, or mens faces are bid, for according to this reading, the words are more general and indefinite; there being no our, in the text. Now biding the face, proceedeth, sometime, from a reverent respect, and awful dread, 1:xod. 3.6.1 King. 19.13 fometime, from fome glorious splendor, that dazeleth the eye fight, Chap. 6.1. Exod. 34.30, 33.2 Cor. 3.13. iometime, from fome firange paffion of love, that with a kind of ravidhment, affected the lover, upon the fight of with a kind of ravaliment, anecten the rover, upon the light of his belowed, and either him into fainting fits. Cant. 6.5. compared with Chap. 4.9. (too they palpably abule, both that Seripture, and the Churches eyes, that is, her teachers, who thence would force a malignity intimated in them,) sometime from pirty, and compassion; when men cannot endure to see some person deer unto them, or any of the same nature with them, cruelly dealt with, or otherwise, in some lamentable condition, Ed. 8.6. (once time, out of extream hatted, or at least, out of displeasure, indignation, or wrath, 2 Sam. 14.8 Pfal. 10.1.8 27.9 Chap. 54.8.8 59.2 fometime, cut of neglect, and difregard, astrom one, whom we left not to look after, Chap. 58.7 Sometime, out of detestation, as from some vile, loathfone abhorred and abominable creature, whom we cannot brook, or abide to behold, Chap. 1.13, 14,15, and to this purpole, one of the Jewith Commenters telleth us, that there is a certain people

Chap.liii. wherefoever they meet with any of them. But whether that be, or of them, abuse this place, to prove that their dotage before touch. ever were 60, or no, is not much material; nor at all, to this text, edithat the Mellias should sometime be a Legerand the old Latine the next before it, I conceive the words may well be here underflood. See Chap. 49.7. yet not concurring with those that at-tribute this, hiding of the face, unto pitty and compassion; because it crofleth the main drift of the whole context: nor consenting with

Howbert, in this last notion, wherewith some also take in two of rendreth it, as a Lepter: which yet may bear a warrantable sense. See ver 3. But that of the Talmudiffs, is a most ridiculous fancy, fuch as their rapsodies are fraught with , not a few : the word is general, comprehending any flroke, plagne, or affliction whatfoever; and they may as well prove, that Alaph, the Author of that 73. them, that suppose the covering of mens facts condemned to dye, to be here pointed at as Ch. 25, 7. Eft. 7. 8. To which purpose they draw in also the blind-folding of Chist, Luk. 22, 64, but that is the cover-Pfalm, was for a long time a Leper, from the passage therein pointed to, as from this, that the Messias was so, or ever should so be. See finition of God] That is, as some would have it, most gricyously ing of the parties own face by others, not the hiding of others from fmitten; it being the manner of Scripture, by fuch forms, to express the eminent greatnesse of any thing, as Sinners of God, for grievous

he was despifed Or, he is despifed as in the beginning of the verse Pf 22.6, repeated again for the more emphasis, So ch. 14.26, 27. Pfal,

and we esteemed him not] Or esteem him not; (Phi.2.7 he made himself of no esteem) or regard him not; as the word is rendred, Chap. 33.8.he regards no man, Plal. 144.3 the great contempt that thould be offered unto Christ by the Tewish Nation, being expressed here in a form of extenuation, but to be conceived in a notion of exaggeration, as if it had been faid more fully, We shall not only, when he cometh a mongst us, afford him no respect, or regard; but shall very reproachfully and digracciully abute him. See the like manner of speech, Prov. 10.2 Treasure wickedly gotten shall not prosit; that is, shall do a man much mischies: and, the father of a fool shall not rejoyee; he shall have no joy, but much grief, of him, Prov. 17.21, and, It is not good to have respect of persons in Judgment, that is, indeed, it is flark naught, Prov. 24.23, and, If any man love not the Lord Jefus, let h.m. be anathema, maranatha; that is, accurfed, without revocation, irrevocably, and irrecoverably accurft, 1 Cor. 16.22. a text by fome, extreamly tentred; meant of fisch, as out of meer malice alone against knowledg,oppose Christ, and Christianity, such as our Saviour speaks of, Matthew. 12.32 and the Apossle, Heb 6.6.8 10.26, 27,29,

V.4. Surely, he hall born our griefs, and carried our forrows: | He took upon him, not our nature alone, but the infirmities also of it; and became liable to such forrows of affliction, and pains, as mans finful nature is exposed, and subject unto, Rom. 8.3. Heb. 4.15. ver. 3. Or, the griefs and forrows, that he is faid to have been so abundantly exercised with, ver. 3. (for these words have apparent reference to the very fame there used he fustained for ustand are therefore called ours, because procured to him, by our fins; and fustained by him, for the discharge of our fins, unto the guilt whereof, our of love tous, underraken by him, they were deservedly due, Heb. 9. 29.1 Pet.2.24.& 3.8. Some would have the former word rendred, he took away, or hath taken away, our griefs, that is, our fins, the procuring cause of them, together with the griefs themselves, the effect! of them ! And it is true, that the word fignifies, fometime, to take away, as 10b 7 21. and that our Savionr is faid to take away the fins of the world, Joh. 1.29. but the fequel of the context carryeth it another way: tending to fnew here, rather the ground, and cause of his full rings then the end, or iffue of them. This passage the Evan-gelist makes use of, in relating Christs practice, in the healing of corporal infurmicies, not so much, as I conceive, thereby incimating that those bodily maladies, and the core thereof, was, (as some would have it)a type of those diseases of the foul, that Christ came principally to free men from, and his deliverance of them from the same: but that by histender pitty, and compassionate affection to wards persons so effected, and afflicted, he shewed that he had affumed, together with our nature, the infirmities of the fame; and had theretore a lively fellow-feeling of those pains and griefs, that did from the same proceed, in others.

yet we did esteem him streeten, smitten of God, and afflisted]
The reason why they so much dis-esteemed Christ, to wit, because they made no other account, but that all those afflictions that befell him, were, by God, for his own evill deserts, inflicted upon him, out of a difaffection to him, Phil. 22.7,8.& 71.11. Matth. 27. 39-43.

yet Heb, and; as ch. 50.7.

we effected] The same word, by an elegant antanaelasis, is here repeated, that the Prophet had made use of in the verse before-go ing; but in a different notion here, from that there: they did not effecm him, that is: made any account of him, because they estem-ed, that is, accounted him to be one out of grace and favour with God, yea, to be one purfued by him, with those evils, for his fins. The very like conceit, that lobs friends had of him, for his fufferings. Job 4.7, 8.& 8.4.& 22.5-11.

flricken, smitten, and afflitted] Three several terms used, to express the greatness, and grievousness of his sufferings; as

ing of the parties own lace by others, not the thing of others roth in. However, all things well weighed, I endine rather to the fift, both reading, and rendring; because it both firetch well the tope of the place, as inporting a delipicable and tham full condition and that of one, who feemed to be develted of that magnificence, which formedly he had been pollified of. See John 1,17, 18, 111, 2, 6-7, 8. See Jet. 2. 31. But that he was grievoully limiten, was confliction enough; nor did they deem amile therein; their mistake was, that they thought him thus handled by God, in way of vengeance for his fins. So they wickedly and impioufly deemed of Chrift, when Heb, 12.2 and floweth most freely, without any force at all, from the they faw what grievous things he fuffered. And it is but an idle foppery of some populi Writers, to require the words to be read, God smitten; as intimating the diety of Christ: because the word, of is not expresly in the text: when as they cannot be ignorant, who know any thing in the Hebrew, that the course of the construction on, of noun with noun, doth necessarily imply it. Beside, that this reading directly croffeth the Prophets intention; as intimating, that the Jewish people should acknowledg Christ, notwithstanding his fufferings to be God, who, on the contrary, therefore condemned him, as guilty of impiety and blafphemy, and were enraged against him for it, because he professed himself to be the Son of God, one with the Father, and equal to God, Mat. 26.53-56. Joh. 5.18. & 10.31, 33.& 19.7.

and afflitted] To wit, by God, as befores for that have all the three words reference unto: as if all that befell him, came not from mans malice against him, but Gods just wrath and displea-

Verse 5. But he was wounded for our transgressions] Hib. Vene 5. But me 1991 'Wonnated por our transferguous J 1120. And; the copulative, in an adversarious notion, as Chapter 36, 12. and 40.31. The right ground, and true cause of Christs suffer-ing, is, in this verse, and those following, related, in way of opposition. on, to that vain and fond conceit, that his own people had of him and them.

wounded] So both the ancient Greek, and old Latine, render the word here uled; and some, smitten, to have it answer to the latthe word here uted; and some, mutton, to have it answer to the lat-ter end of verfe 4, which comes, much in effect, on the fance, add-fact of the fance in the state of the state of the state of the state bloom, to fly. Others, reader it, polluted, no progland, state deal with, as some common, vile, or profame thing, as defecteding from the fame roor but in another notion; whereof he Plail. 89, 39,44,45,chap. 43,32.8.47,6 but the word deduced from the state of the sta whether notion of the twain, is fomewhat different from that, that is hereused, as may be seen, Ezek. 32.26. I suppose, therefore, that the better reading is that in the margent of our Bibles, He was to-mented, or pained: for the word comes regularly from a root, that fignifies properly, to be in pain; as women, or other creatures, that bring forth, with pain, are wont to be, at the time of their travel, fo Pl. 11.5. where, as the one word, there used, hath in it a notion of the heat of delight, in conception, as Gen. 29.39,41. so the other, of sharpnesse of pain, in production, as Job 39.1,2,3. & 29.9. and it is uled, commonly, of any grievous termin, or pain, proceeding from vexation, affliction, or fear, lob 19,20. Prov. 26.10. chap. 13.8. & 26. 18. and \$1.9. Ier. \$.3. and this word, the Prophet, delighting much in confonances, may feem the rather to have made choice of here; because it comes very neer, in found, to the word rendred grief, ver.

for] Heb. from; that is, because of, as Plalm 12. 5. chapter 48.4. Obad. 10. asimporting the principal cause of Christs sufferings, mans sins, Romanes 4,25,1 Corinthians, 15.3. so in the next

out transgressions] Or, defections, revolts, (as some not a-misse render it, both here, and Chap. 59. 12, 13,)or, rebellions; for so the word it comes of, is commonly rendred, 2 King. 1.1. & 3.5.7. &

8.30,32.

be was bruifed for our iniquities:] The word used again, verse

10. signifies properly, to beat, or breas, or evalls to pieces, or
grind to powder. See chap. 3, 15. used ordinarily, of grievous
oppression, and affliction; yea, such as tends to, and ends, if not staid, in destruction: Job 4.19.8 6.9.819.2.and22.9.Pfal.72.4.8 90.3.8 94.5.Lam.3. 24.

the chaftifement of our peace was upon him ? He was chaftifed to procure our peace, by removal of our fins, that fet God and us afunder, Chapter 59.2. the guilt thereof, being discharged with the price of his blood, 1 Peter 1.18,19. and to reconcile us unto him, Rom. 3.25. & 5.1.10.2 Cor. 5.19,21, Eph. 2.13-17. Col. 1.19,20. 1 Pct 2 18

to express the greamets, and grievounters of his lutterings; as I PC5, 118, three other of neer nature, being Joyned together, to intimate the eminent, and incomparable height of his cultuing homour, c.3, 13, like word properly fignifies, the mark, or print of a firite, or shock, flicked properly angular of its encircled. Plair, 73, 13, 1000 because the moun hence deduced, is used of the shroke, or plant of groups, there is not his mount hence deduced, is used of the shroke, or plant of groups, the word years of the body black and blue, by gathering noun hence deduced, is used of the shroke, or plant of groups, the mark, or gother of the body black and blue, by gathering noun hence deduced, is used to the shroke, and the shroke of the

Chap. liii. word, whereby it is expressed, I Per. 2.24 But it is used also for any word, whereby it is experiency, a sure state of any fore, and gievous stroke, or huit; such as those, by which the same for any work to be produced, Genesis 4.2, See chap. 1.6. Jer. 30.12, and is wone to be produced, Generic 9-13, see the p.10-jer. 30, 12, 3nd fach, no doubt, our Saviour, as well in the propriety of the term, as otherwife allo bare in his body, being not buffered only, but feourged, as he was, Mat. 36, 76, & 27, 16.

V.6. All we like sheep, have gone astray] In these words is shewed wherein those iniquities, and sins of ours, for which our Saviour futfered, do confift.

All maj By nature, none of us excepted, Pf. 14.3. Rom. 3. 12,22

An well of incutes the plant of int, or mandring, enforced, when they are driven, by violence, from their wonted places of abode. Of which, see Psal. 119. 176. Jer. 10.17.Ezek.34 4,6.Zach.13.7.Mat.26.31. Mar.14.27. Butthis is not the fraying here spoken of ; and there is a voluntarie straying, (they are not willing onely, but love to wander, Jer. 14. 10.) a wandring out of felf-will; not a corporal, but a fpiritual straying; by which, men, of themselves, wander from God, and go a firay from the way of truth, and life; from those ways and courses, that God hath prescribed them in his Word; and directes them unto, by his Spirit, Of which, fee Pfalm 14.3. & 53.2. & 53.3 & 119.67, Rom. we have turned every one to his own way] We have turned the face we have turned every one to his own way) We have turned the face (to wit, away from God, and his ways, and) looked after every suc his own ways. So the Hebrew word uled, both here, and dhap, 6.11. (a parallel place, 32 silo, Jer. 2. 2.00, where the notation of it is) properly fignificant: and because in so doing, the face, and whole body with it, are turned about; hence it coment to path that the word is also used, for the ways or we durn, as Numbers 14. 25. Deuteronomy 1.7,40. and 2.3. & 16.7. See Deut. 31.18,20. ler.

every one to his own way | So Chapter 56.11. All agree in tur ning afide from the right way; but they herein difagree, in that each one hath a by-way of his own , which they turn unto; feme running after one luft, or vice, or evil course, or idol, some after another, ch. 55.7.& 57.17, Ecclef. 11.9, 2 King. 17.30, 31. Jer. 8.28.&

and the Lord hath laid on him the iniquity of us all Heb. hath made the iniquity of us all to meet on him; or to light, or fall on him, rather. Some of the Jewish Doctors, to diver this place from being undershood of Christis fastistation, by his fufferings, made for finners; because the word here found, is sometime used of intercession prayer, as Jer, 16 and here also, ver. 12. would aim turn the word that way, as if the party here spoken of, were, by prayer, only to have mediated, and pacified Gods weath, for the fins of some other, as Moles did sometime for his people, Exod, 32. 12,14 Num. 14,19,20. Pial, 106, 23. and because the word, would not sound handlomly, if it should be faid here, the Lord interceded, or prayed, as it is afterward; he interceded, or prayed; they would have it rendred; the Lord made him to intercede, or to pray: But neither produce they any instance of the word so used, nor will the syntax admit, or endure such a sense : For what a strange piece of non-sense were this: the Lord made him to intercede the iniquity of us all upon him? and both the words before, ver. 4,5. and those also following ver. 7, 20,12. do evidently hold out to any eye, not wilfully winking, that fatisfaction was made to Gods justice, and his wrath pacified, towards those, that had interest therein; not by interceilion, and prayer only, but by penalties, and fufferings. The word, therefore, is not a miss rendred by our Interpreters, where they give it, word for word in the margent, the Lord made to meet on him, and it may well be, to meet with him, as our English phrase is wont to express the like. So chap 47.3. I will not meet thee, as a man, and the revenger of blood, fhall flay the murtherer, where he meeteth with him, Num . 39 . 19,21. (as Exodus 23.4. if thou meet with thine enemies ax,or affe.) Or, where he lighteth on him; as he lighted on a place, Gen. 18, 11. which place, some of the Jewish Masters themselves, also, refer usto, for the notion of the word, in this place: and fo, here, it may more fitly be rendred; he made the iniquity of us all to light up. on him: as, the arm of God is faid (though another word be there) first form, very frequently rendred, fall upon him, 2 Sam, 1, 15.1 King. 2.29.31.and, fall upon the Priefts, I Sam. 22.18. and, be fell made it to fall on him as man is wont to fall in hostile manner, with a weapon, on his foe. God inflicted on him, what foever was re quifice, to the fatisfying of his justice, for all the fins of all his Elect ones, even of all that truft in him, Joh. 3.14,15, 16. & 11.50.52.2 Cor,5.14,15.Heb. 2.9,14,15.

the iniquity] Not the stain, or taint it feli of fin ; but, as the

of it, a portion of punishment, in some regard proportionable, to whatfoever was due unto their fins, and to themfelyes for the fame. So is the word taken, Gen. 4.13. Lev. 20,17,19,20.1 5am. 28.10. Lam. 4.6. which two latter places, the Jewish Commenters here point us to. The Greek Interpreters tender this passage much in the fame words, that the Apostle useth, Romanes,

V.7. He was oppressed and he was afflicted A very pregnant place; for the fatisfaction made by Christs fufferings for our fins, wete it fitly rendred, and rightly understood. The words are, word for word; It was exacted, and he answered. It was exacted; or, It is exacted; as some also well render it: that the former word doth properly, and commonly, fignific, is exact, cannot be denied. The Tewith Commenters, themselves, observe on the place, that it is usually meant of moneyes; directing us to that place, aking.23.35.he exacted the money. So Chap, 88.3. ye exact all your labours; or, as fome, all your debts: and, of a stranger thou mayest exact it; but not of thy brother, Deut, 15.2, 3. hence the name of an exacter, so frequent of the ordiner, Dea, 17,2,3, inches the name of an executive in require in Scripture, Job 3.17.8: 39.7. Chap. 3.12. 8: 9.4.8: 14.2.8: 60.17.
Zach. 9.8.6: 10.4. and that it is here a passive, the same Writers here observe. The old Latine Lendreth it, Hermer officed, as if the word were parallel to that other from whence the Corban cometh, mentioned, Mat. 15.5. and fo the mouning should be, he was ent, increament, mart. 1,5. and the meaning mound of the restriction are made to appreciate, or affired as a facrifice, ver. 1.9. But this verifion article from a two-fold mistake: For, fift, the word here used, and that other, of appreaching, differ, as our Jowish Creickets tell us; as Sibboleth, and Shibotth, Judg. 12.6. And secondly, this latter, in the pallive form, carryoth always neutrall; neither an active, not passive lense: it signifies, to approach, not to offer, or make to approach, not yet to be made to approach, or to be offered. So Gan. 33. 7-Egod. 10, 11 Chap 12, 13. The word, therefore: in the fange in there, with that; 1 Sam; 3.6. Where it is faid, the people, faing is a first il, sere polyled, or dilityled; and fo allo, Chap 14, 24, fave that there is in ucle, more majorically, here propedy, there; peals analy, here, imperionally, as the words of the water videolay faces. For there is neither noun, nor pronoun, before the first word of the verse; but a pronoun expresly before the next : which evidently controlorh their conceir, who expound it of the person from whom it was exacted, and render the words , He was exacted, which yes the yespound; it was demanded, or required of no other just of him the lenfe is found, but she construction hards, and not forting with the frame of the context. This the Rabbine himself law, and thereupon expounds it; it was exadled, to wit, money faith he, by thereupon expounds it; It was exacted, to wit; intropy shall me, why of task, or adlienter, as a Singa, 3,34,15, and he was afflicted, namely, the people of whem it was required, by fireign, or fixekes, being beater, because they paid not the fums required of them; as the people in Egypt were beaten, when they could not make up the full tale of bricks, Egod, 1,4. But the great Dodor had no regard to the current of the context : for that runneth in a constant, and to the surrent of the context, from the tenther in a commant, and continued conge and tenour, not as legalating of one, and the fame party or parties, both fining and fullering, or furfaining penalties, for their own defaults but as one, fuffering for the fini of another, and fulfaining grievous penalties, for defaults made, and faults comand illustuming greevous persistency of accusate management submitted, by other persons, Some of ourstherestore readed; it is exacted, and he is offlitted. Others, it was exasted, and he was affilited. Or, when it was exasted, he was affilited. Of which manner of syntax, see on ver. 2. that is, the penalty due to Gods manner of syntax, see on ver. 2. julice, for our fins, ver 6. was exacted, and he fustained the lame junite, for our his, ver o. was executed, and he initiated the latter for us. For that which a learned late Annotator fuggesteth, who would have it rendred, he was humble, or humbly submitted himfelf, not opening his month, because of Pharao it is said, Exed, 10.8. thou refuselt to be humbled : Neither doth that place and this, fuit well the one with the other : (It is one thing to be bumbled; anether to be humble,) and this Interpretation feemeth to decline from ther to be minute, and the arrivation to the drift of the precedent discourse, whereupon this hath dependance. The words, as formerly read, do infficiently confirm the doctrine of satisfaction made to Gods justice, by Christs sufferings for our fins. But yet some further ftrength may be, from hence, added thereunto, if we confider the latter term a little more exactly: For howfoever it be true, that the word, here used, do in the paffive form fignifie, to be afflitted, or humbled, as Exod. 10.3. Pfal. 119, 107, and fo in a grave, or weighty form, it is used, ver. 4. which this may here feem to have reference unto : and that the word used in a notion of answering, be seldome found, but in att active form : yet , as in the notion of affliction, the word is used, fomerime, in an active form paffively, for, to be afflitted; Pfal. 116. to light upon Affur, Chap. 30. 30, or, which I conceive to be the fittell expression; be made it all to fall on him: for so the word is in the passive form, not to be answered, either verbally, as so b 11.1. or, really as lob 19.7. Prov. 11. 13. but, to an iver, and that either verbally, or really, also. In the former fense, some understand won the Prietts, ver. 20. and, he fell upon him, t King, 2.25, 34,46, that place, Pfal. 19.167 before I and wered, (that is, fay they, before and, he fell upon two men better then himself, t King, 2.23. Gnd ever I was able to speak, as ver. 172. my tongue shall an interpretable to speak as the second of the s is, speak of, thy word,) I went astray; as parallel to that, Pfal 58.3. and having respect to inbred pravity : but the word seemeth to be there:as in an active form, fo in a pallive fenfe; and in a fignification of affliction, and humiliation, as it is commonly expounded How beit, the word is found elle-where, in a paffive form, with an adive fense, and that without any question, in the notion of answering lewith Doftors themselves, well expound it, the guilt and penalty | Ezok. 14.47. as also the word of specking is Plal. 119.13. Ezek. 39

Chap,liii.

ARIOCATIONS ORLICE DOUGH (IN FYODRICE I Julian).

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To obe of finithment et as also, Pial. 1. 3. and to 9.17. Prov. 10.54; and note expounded this text, thus sending the words, It is exactly due to us, was in rigour of judice exacted; and he became a flooply, or fivery for us, by understaking, in our behalf, the dilcharge of it. And though the word, faith he, in Hebrew, be not found to uted; yet in Latice, the word replander, theirs, it allows corner from flooder, that fignifies to underskey; and the word, to answer from the control of the control officed of his own accord, or because he himself would: which version, how foever it fail much, in the former term, as hath already been showed; yet it comes home to us, in the latter word; imply been newed; yet teemes noute to us, in the latter word; imply ing a voluntary undertaking, or engaging of bim/el/([leq Jet. 31.20.]) unto God his Father, in our behalf, as a Surety, (to is he termed, Heb. 7.22.) for the payment of our debt. And, which is yet more then fo, that albeit, the Hebrew be not found expresly, and directly used for such a sponsion, or engagement, yet that in this very form, that here it hath, it is twice used in the place of Ezekiel, before pointed to, I the Lord will answer him (to wit, the man that repairs to me for advice, with an idol in his heart and again, I will answer him by my felf, and that in a notion, not of a verbal, but of a real answering and fol conceive it is to be taken here, It was exafted, and be adjusted it. (the particle being necellarily, as oft elfe-where, fupplyed, See Chap. 48 5,6.) that is, he not only undertook it, but dicharged it. So we ale the word commonly in our English tongue, to answer a debt, for to discharge it And to of our Saviour it is most true, that he answered our debt, and caused our bond to be, cancelled, that it might not come to be par in fuit, against us, any more a-gain, See Joh. 19.30, Rom. 4, 25, Col. 2, 14. A fingular comfort to e-very fincere Christian loul.

Chap,liii.

yet he opened not his mouth \Heb. And; But fo we had it before v 4.and it may well be here retained, if we keep to the received reading of being oppressed, and assisted, as if it were said, having re-spect to his patience, for all the oppressions and assisted in the lefulfained for others, and that in regard of those, by whom he suffered them unjustly: yet was he filent, he neither murmured, or repined, at Gods disposal of things in that manner, nor used any railing, or reviling speeches, against those that dealt so despitefully with him, but earryed himself calmly, and quietly, under them, Mar, 26.39,42. Mar. 14.36. Joh. 18.23. 1 Pet. 2.23. Howbeit, if we admit the fenfe in the fecond place propounded, and preffed of exact. ing, and answering, that is, undertaking, or discharging, the copula-tive shall not need at all, to be altered: for the words will well go on in way of connexion to the former: as if it were faid; Having an eye to his voluntary obedience, and fubmission to the Will of his Father, and agreement thereunto; he under took willingly what his Father, and agreement thereunto, he under took willingly what his Father required of him, and awillingly when the time cane, unaderwent it; neither hanging back, or opposing ought, in vay of contradiction thereunto, when it was by his Father reproducted to him, at first, no atterward seeking to hist it off, when he was no perform what he had eng e⁴ thinself turne, by pleasing onght for hinds; the releasement of him, from their most unjust proceedings. in whose hands in then was, oce ch. 50.5,6, Mat. 26.62,63.8 27. 12 14.Mar. 14.60,61,& 15.3,5. Luk. 23.9. Joh. 10.18.& 14.31. & 19. 14.03at.14.09.01.03 (1).53.3.20a.25.3.3.00. (1).10.00 (4).51.00 (1).

1.1.to open the moule, an utual form, (the antecedent, put for the confequent) for, to fpeak So Job 3.1.82 33.2. Plal, 73.2. Prov 3.1.8, 26, fo to open the lips Job 33.20. and on the contrary, not to open the mouth, for to be filent, not to fay ought, Plalin. 39.9. Proverb

be a brought as a lamb to the flaughter] The Hebrew word is more be the wonger as a camptot the paragrace 1 the electric word to more general, and fignifies a fixer; which word of ours, it comes neer to for found; and it is for endred allo, ACR, 32, where this paffage is related, Pfal, 119, 176. Jer. 50, 17, and yet more largely, there cattle, Ch. 7.25 as parallel to another word uled, v. 6. but, as more specially intending, there there, in regard of the filliness thereof io here, in reintending, forey there, in regard of the fallmets thereoff to here, in re-gard of the ordinary simble of them, above any fisher other caret, brought to the butchery, ff. 44, 42.], fr. 1.3, 2.5ch. 1.1.4, Rom 8, 36 and their quick earning, in driving, thichers have exe may well be rendered, or a firey that it led to the flowfer, 7s Jer. 11, 19. As a fleep, that good as quietly, tothe familes, or the flowgher-houle, as it it were going to the fold, wherein it is usually lodged; or the feld, where it is want to feed. See Jer. 11, 179.

and as a speep before her shearers is dumb] This latter word, whereof Rashel had her name, Gen. 29.6 is, by the ancient Greek Interpreter, rendred, a lamb, and fo Act. 8.32. Luke retaining that transpretty, tenarca, a unmagano o recent planta and the account attended in thombeit, it fignifies the set as a suppearest plantly, Gen. 31.38.8 32. 14. where these rachels are distinguished from rams, as also, Cant. 6.6. where they are described with trains by their fides: and the word, though of a mafeuline form, yet is of a feminine gender, as is manifest, by the verb, or participle, joyned with it and he seems to mention the Ew, as the quieter of that kind, because the rams are sometime more

minuly, small, so Plalm 39.2, 9. or tongue-tied; for that feemes to dumb] So Plalm 39.2, 9. or tongue-tied; for that feemes to dumb or ty up, Ge, to be the firth notion of the root it commeth of to bind, or ty up, Ge.

riously inflicted; and his advancement from them, to a glorious condition, Luk. 24. 26. Act, 2. 24, 33, 36. & 3. 15, 21. Phil. 2. 8, 9. 1 Tim. 3. 16.Heb. 1.9.1 Pet. 1. 11.

taken] That is, as some, taken away, put to death:as Pial, \$1,13. taken) That is, as fome, taken away, put to deathras 1911, 111, 1 Prov. 11.9 as others, a drawn away, to wit, into judgment, and a punishment, by deathras 1902, town, that opingment, and there alike e. yea, a stome, (pupofing the particular manue of his death here defigued, taken spo to the credit, John 3, 1 and 11. 11, 13, 3 but of fifth with a life of the word, a mind flast is brought. Others, but a taken spo from hence, and received by Goglian caloring the series. A Mar 16. 1 Life . 1, 1, 1, 6 to glory; as Gen. 5,24. Mar. 16.19. Luke 24.51. Act. 1.9, 11 .1 Timo.

from] So the word most usually significational so many here take t, as meant of being delivered, and let free from the matters here it, as meant or being delivered, and let tree from the matters here mentioned: as, from work, Gen.2.2, from enemies, Pfal. 44.4, from bands, Jer, 40.4, others take it, for, by, or thorow, as noting the means whereby, or the manner how, he was brought to his end.30 means whereby, or the manner now, ne was prought to me nea, so 10b 7,148, 27,10ef. 10.14.07/g.ns implying the cause producting, or impe lent. So Pi. 12, 5, 17, 5, 16, 5, 14, others for swill-out-being impraioned, or having any due courte of judicature, taken with himses the particle feament to be useful. Pi. 10, 9, 14. Lam. 14, but neither are those places parallel, and one produced to that purpole, hath a negative joyned with it, Job 31. 19. O. thers, laftly, for, after: after that he had past those harsh and unjust courses taken with him. So is the particle used, Dan. 11 23.Hol.6.3.

23.110, 6.3.

pifon Supposed to be so called, as a place of continuous reflexion (see on chap.44.7.) for the web, whence it comes, signifies to float up, or reflexing, Gen. no. 18, Dutt. 11.17. yet; for a prisor, the word is no where sound to be used: nor was eur Saviour ever imprison. ed, though that would fland well enough with their exposition, that render the particle without Others, therefore understand by it, retitudes the parties repulmit, Outers, tituserous understand by it, yet frame, or difficilly and this not unfirst garcent with the native figuritation of the word; utel for the flustrapp or, steff sin, left few games, for the woods are; Proventes 50:16 that sit, the woods had, no, et sign the single sin in diffresse, proceeding from such strict restraint. Others, of such anguilb, and anxiety of mind, and spirit, as Christs foul was polleded of arising from the apprehension of Gods wrath both in his agony, Luke, 22, 44 and upon the crosse, Mar. 27, 46. Others render it, deminum, payer, tyranny, oppression: and a term of the same flock, differing but in a yowel only from it, is used sometime for payer, and therity, or magifracy, Judg. 18.7. and the root they both fpring from, Invity, or maginary, judg. 10.7, and the root they both tpring from, for 10 have power, or to prevail, 2 Ch. 14.11. and this very word fornetime for fuch power abused: for opprefion, or tyranny. So Pfal, 107, 39, where it is also joyned with the particle here uled and it fuiteth well with the power, both of Jews, and Gentiles, unjuffly exercised against Christ, Psalm. 2.1, 2. Act. 4.25 27. Others would have it to gaife, here, a congregation or a multitude: becance a-nother word of kin to this, is used for a follow as a following the fewith Rulers, wherein Christ was condemned, Mat. 26.57 -66. Others, to the popular multitude, that were instant to have him erucified, Mat. 27. 15-26 Mar. 15.8, 15. Luk. 23. 18-25, and to these therefore as well as those, by whom they were incited, is the murther of Christ ascribed, thole, by when they were increases the matrice of Christ alcined, Like 14.20.68; 3.13.14, 14.5.8, 7.52.8, 13.27, bit neither is the word it self any where, as I conceive, so used, not its kin, of either, then a solemn affembly, called together by authority, not of a confused, or disorderly multitude on their own heads gathered to-

and from judgment This fome understand of judgment in general, either, without which, or by which, or after which, exercised, and executed upon our Saviour, he was, either taken away, or taken up. executed upon our Saviour, he was, either taken away, or taken up. Some more particularly refutain it, either to the Lewith Alfimblier cenfure of him, Mat. 26.65, Joh. 19.7. er, to Pilates fentence palfed upon him, Luk. 3.44.dillinguifided from the 42 of the tude multi-tude, which they conceive implyed in the word before-poing. Now must they, that expound is of the judgment of God, and the to-ments by him infilited upon him, implyed in the word torife, God. 3. 13.1 concur with those, who by these two terms, understand oppres 13.1 center with thole, who by their two terms, under fland opport, flow, and judgment, a comprehending all thole hath, and cruel courfie, a stunder pretence of judgment, were exercifed upon our Saviour, whereby his life was taken from him, and himself taken away, for the tine; or, from which, he was after a while freed, being, after the fulfating of them, taken there, and atten up tuno God, as Enoch, and Elia before him, of both whole allumptones are the same and the fole openith not hit month] Heb. and; used here, for the tion, the same term it used, Gen. 5.24. 2 King. 2.9, 10. But I encline

rather to the former, because the course of the context, both be- 49.11.8 104.9 and so forme understand it, of the Jewish people, up. fore, and after, as well in this verle, as in the next, runs ftill upon

and who [ball declare his generation ?]Or, who can declare? for the indicative future is oft potentially uled. See chap. 26.18.8 49. 35. This pallage, fome understand of the centration of Christ, some cettinity, in regarde of his God head, Prov. 8.24, 25. Others, changed of his many these control of the from cernity, in regarde of its Good near, 170-34,35. Officers, of the production of him, and that of a vingin, without knowledge of man, in regard of his manhood, Luk, 1.34,35. and fome, of both jointly; as allo that, Plala, 2, Ads 1,33.3. Some by guestation, here, understand neather of these, but, either, his coatinutions. ance, reading the words, but who can recken his ag. ? living now to eternity, beyond all number of dayes, or years, Ro. 6.9. Heb. 7.3,8, 15. Rev. 1.18. agreeable to that, he shall prolong his dayes, ver. 10 15.ACV. 1.10. Agreeable to triat, or pain proons, BB 8.175, Ver. 10. that, which they extend allo to his body, the Church. Pial. 1.25.1. Jer. 31.56.37. & 33.25.36. Mat. 16.18. Heb. 7.25, and for continuance of time, the word is commonly used; as chap. 13.20. & 60. 15. or, of his illue, rendring the text: who can count, or, recken, his race > his spiritual seed and iffue, being a numberless multitude, Gen. 15.5. & 22.17,18. Jer. 33,22. Heb. 2.10,13. Rev. 7. 9. as agree able to that, be hall fee a feed, verle 10. fo is the word taken, Plal. 21.30. & 14.6. & 49.19 & 73.15. & II L. 1. In the first fenfe, most of the ancient Writers take it. & in the two latter, most of the later. What the first should do here, cannot casily be made to appear; the latter if we admit, according to the former lines pretation, at least of the foregoing branch, the copulative would be turned into anadverfative, as ver. 10. yet who can reckon his age, or, count his race? But there want not those, that turn the words another way ; and they conceive them to run in an abrupt, and paffionate form of speech, as complaining either of the strangeness of the things that befell him : & they then read the words, who would have faid of his generation ? to wit, that fuch things should have, in his age, or time, betala him? as, Who would have faid to Abram, that Sarah Should give fuck ? Gen, 21.7. or, of the month ous impiety, and wickedness of them, that dealt in this manner with him, that came wickedness of them, that death in this meant in the ministration of de-ferible, his generation? or, his age? that is the wickedness of the men of his time, or the age he lived in the verb lignifies to speake, or utter, Job 12.8. Plat. 69.12.8 143.5. his generation, or age, for, the men of his time : as, his states tons or ages tor, thole of the times wherein he lived, Gen. 6.9. So is the word very frequently used, Gen. 7. 1. Deut. 32.5, 20. Pfal 78.8 Mat. 11., 6.& 12.39.& 16.4. and 17.17. And this fent: teems not improbable; as well fuiting both with what ushered it in, and what attends on it. As for that of another, who could declare his flock ? that is, who would fay, that he motier, who would say, that he was begotten of God, or the Son of God, feeing him depreffed, and abafed to beneath the meanest of men? chap, 52.14, it gaineth with me no acceptance; because I find not where the word is in that notion used. Besides, that the Centurion, unto whom the exe-

of a truth, this man was a San of God, Mar, 27, 54. Mar, 17, 39.

for he was cut off out of the land of the living J Or, as some read
the words, (those especially, that expound the two fore-going
branches, of his deliverance, and explacation) though he were cut off: as the particle is used, Gen. 8.21. Josh. 17. 18, chap. 12.1. Butwhat if we read it according to the expolition of the branch, next before, deemed not improbable; as continuing the fentence in a notion of wonderment, that he should be cut off, (fo the particle was used befure, ver. 5, 6.) as a tree that was hewen down, 2 King. 6.4. that he should be thus taken away, by a violent death, from abiding and conversing on carth, among men, that there live, Pial, 27, 13.852. 5, and 116 .9. chap. 38,11.

for the transgraftion of my people was he stricken] The words thus read, are the same in substance, with what was before said, ver. 5. See there. But some read them thus tacher; by the transgression of my people was he stricken. Heb. from, but of the various use of that particle, see on the fiest branch of this verse: in this sense, the words conceived, the fentence may still be continued, and carried on thus, that (the particle supplied from the former; as 1 Sam. 24. 30.) by the transgression of mine own people he should thus be stricken, Act. 2 23.8: 3.13-15,8: 13.28.

my people] Either mine Elect, for whom he dyed: as Col. 1. 24 2Tim. 2. 10. or, those obstinate wicked, that pursued him to death,

was be firithen] As ver.4. Heb, the firshe was upon him: so the pronoun is sound used in a singular notion, Gen.9.26,27. Job 20. 23 & 22.2. Pfal. 11.7. & 28.8. Chap 44.15. contrary to that which both some PopithWriters to faster willul corruptions upon the Hebrew text, affirm; and fome Jewith Doctors also, ro divert this testimony from the Messias, avow: both either of grosse ignorance, or mony than the weights arow, some enter or grone ignorance, or of mere malice; for other of the Jewith Matters, and that of prime note, for Grammar effectally observe the affix here ited, to be as well fingular, a splural: and the places above recited, whereof fomealfo are by them alledged, do evidently evince as much. Howbeit others, and that of ours also render it, they were fleichen; the frok was upon themstaking the pronoun in a plural notion as it is Cammonlyufed, Exo. 15.15. Deut. 33.29. Pf. 2.5. & 17.10. & 21.11. &

49.11.6. 104.9. and to tome undertraint it, of the Jewith people, up-on whom, according to their own imprecation. Mat. 16. 35. the floke of Gods wrath, flority afer, lighted, and lytch heavy, to this very day, for their crucifying of Chrift, Mat. 17.33.41, 8.23, 37.30.82 24.23.23. Luk 23.34.35.82 21.20.24. 1 Theil. 27.36. And fome of those that go this way, knit this men, ber thus to the former: because he was cut off through the transgrellion or, we chedness of my people: therefore, shall they be smitten, or, they are smitten; (for the Prophet speaks of these things, as already in execution, and act) the froke, shall be, or is, upon them. But the course of the context carries it on , rather, the fornier way, and makes the p. flage electer to what it on justice; the county way, and makes the points exercise to wine followeth. For they been to go further out of the way, who taking the affix in a plural notion, we all have it underflood, either of Chrift, confidered joyntly with those, as one with him, for whom he fuffered, 2 Cor. 5.21. or of those alone, whom the floke was due to, rendring the text, he was cut off from the land of the living, for the rendening the text, on what can be promitteed in the transfer for the iniquity of my people unto whom the fivele belonged, was due, or, was imended, for this, the words will hardly beat.

V. 9. And he made his grave with the wieked, and with the rich in

his death.] Some Writers of note, suspect these words to have been by some means transposed, and suppose, for the fitting of them, to the story of the Gospel, concerning his death with malefacturs, on mount Calvary, Mar. 27, 33, 38. Mar. 15, 28. Luk, 22, 37. and his barial, in Josephs Sepulchre, Mar. 27, 73, 60. that the text ought thus to be read; And his death shall be disposed of, with the wicked, and his grave with the rich. The like thoughts have some other had of Plal. 35.7. and of Act, 7.16, but to give way to fuch conjectures, scemeth unfate. To let that therefore pass, and take the words as we find them, at present, in the text, the expositions of them in the lump, may be referred to two heads: the one of those, which feems the more improbable, who understand the words, as concerning either the effect, or the efficacy of Chriss sufferings; to wit, either, that those wicked ones, and ich ones, that had had an hand in the procuring of his death, flould pay full dear for it; being given up to endure the like harft and cruelulage, at the hands of others, as Chnit, at their hands of others, as Chnit, at their hands of others, as Chnit, at their hands had fulfained: as chap, 43-3,4, or, that even wicked men, and those great ones too, who are wont to be most obstinate, should be Subdued, and made subject to the Scepter of Christ, by the power and efficacy of his passion, Pfal. 110.2. The other is, of those, who conceive them to be meant, wholly of his fufferings themselves, either, that the Jewish people thould put him into the hands of Heathen people, the Romans, and their Ruler Pilate, Mat. 20.19.20, Joh. 18.
35. who by that means, having condemned him, and dealt with him, as with a malefactor, should dispose of his death, and burial, at

him, as with a maletador, floudid dipole of his death, and burial, a pile is plastice, blast, 72, 57, 88, 100, 83, 21, 23, 50, 100. 118, 28, 28, 28, 6, 11, 13, 18, or that God thould deliver him into the hands of wireld men, and Ruletas to to be disploted of by them, pic cither'as themselved pleafed, Luk. 1, 13, 48, 1.3, 38, 4, 17, 18, Howbeit, among the latter there are, who, together with his folicities, conceive an insimation of fome honour done tim, concerning his burial; a first in twee faid, that though his read-with considerable many confidence of the control of that notion used, sends; that the Centurino, into who that not well as the continuation may be consisted, lesing the continuation may be consisted, lesing the last words, recorded, Lik, 3,3,46; is, both by Matchew Mark, exported to Marco Lordon into the lowed by Matchew Mark, exported to make the other words. matifactorsyct it was sumptife tensecting outcome nonourator man-ner,by Jofeyh, in his own tomb, Mat. 17,57-60, and that to the hew, that all penalty and thame for fin, were fully fathfield for, and had an end at his death; according to that, Joh. 19,40. Howbeit, that feems ra-ther to have been manifefled, at and by, his refunction, Rom. 4-27. & the reception of him, in foul firft, (though that not fo conspicuous) Luk. 23.43,46, and in the whole man, not long afterward, into Heaven, Joh. 13.1. & 16.10. 1Tim. 3.16. otherwise his abode in the grave, though a rich, and honorable mans grave under the power of death, for a time, was a branch of his humiliation, and is reckoned, death; to a time, was a to since of ms numination, and is reckoned, as a part of his paffion, Act 2.24,27. Nor want there here again fome others, who would have hereby intimated, Chrifts carrying of ourfins, which in his body he bare on the Crofle, 1Pet.2.24, with him into the grave, and there burying them, that they may not apnum into the grave, and there our jung them, that they may not appear any more in Gods fight, as Gen. 23.4. Pfa.18.5. 7, to which pulpofe, alto, they hook in hither that of the Apoflle, Rom. 6.4. Col. 2.11 as alfo that of Dan. 9 24. to fluit up and feate up fin, as they would have the words there read, with lone reference to the fluitting up of Christ in the Sepulchre, and the sealing up of it, Mat . 27. 66. And as this in the former branch, to the pretions riches of his bloud and death in the latter, 1 Pet. 1. 19 Eph, 1.7, 8, 18. & 2.7. & 3.8. Col. 1.27. All which to make out, the two concretes in the text are prefumed to be put for the abstracts, wieked ones, for, wiekednilles: & pediumed to be puttor the autracts, where ones, for, witherniffer: & rich, for riches: and the text is rendred. He put wither affect in his grave, and riches mins death. But thefe things feems overmuch to-ced, and far fetcht. Nor feems it fait, or fit, to that in Scriptures thus, to wring points of faith from them : nor should I have montioned them, but for the note of their great Author,

And he made his grave with the wicked] Heb. And he gave, or, shall give the wicked, or, with the wicked, but grave; which the old Latine swaveth too far from rendring it. He gave the wicked for his grave. twarveth too far from tenderment. He gave the wirked for his grave. Now fome here, by he, understand God, by whose hidden counsel, and predetermination, these things were done; and without whom, men could not have had any such power over him, Mar. 26. 53,54 loh.19 9,10. Others, the Jewith People, by whose hands they were acted, and executed, See Act. 2, 23.8: 4.27, 28. But others conceive, not amifs, that the words may well be taken indefinitely, and fo rendted by a paffive form, (of which manner of confiraction,

Set on Chap. 34.11.and the like to this Gen 40.15. his grave was found to the continued on Central dealers, that goe the other way before mentioned; for the conduction featured for the conduction featured for the conduction featured for the conduction featured, when the meaning the word of giving, of figurities. Set Chapter 4:1.2 by the wireled, is made to be because they envied him for his integrity, both (as they p. 17), or, with the wider of as chapt. 17:5; that is, as if lie and deferring, Mat. 27:18, year, hough not only no man could he had been ont of that anak, yet, 1.4 by from you for the conduction from Mat. 27:19, 23; 14, 14, 14, 23, 14, 15; Joh. 3, 46, but even the fact him that for making the first plant of the fact of the wind fact of the ne nad been one of that rank, yet, 1 my joints 30 because in mount Calvary he was buried, lay others, 30h. 19.41,42. where malefactors corples uted to be laid. But this latter feems not so suitable to the genour of the story. For albeit, the place of his burial was not sar diremour or the tony to a more time posse or an oursal was not far deflant from the place of his recording yet it was in a private graden, belonging to a man of minent place, wherein the lunder as fepticistic out for hindiff, Mast. y. 17,00. Mast. y. 18,00. Mast. y. 18,00

begged, and buried Christs body, called a rich man, Mar. 27. 57.
Others, Pilate, that had the power to dispole of Christs corple, and of whom Joseph begged it Mat. 27.58, conceiving a rich man, to be put here for a Rultr; as Ecl. 10. 6,7,20, because those usually are such: put nere tor a America Euchson. 973200. Accume tuned tuning when the that they that repoind it of four particular perform, which may carry the better flow with it; because the former word, widefer, was ploral, this, ingular. But many other conceive the word with, there to be taken collectively, and the fame perform to be man by both, the first that an hand in the death of Christ, as well the bafer fort of people, as the rich and wealthy Rulers, whether of the Jewish Nation, or the Roman State, whom (fay those, that understand the place of the vengeance, by God executed, on either, for the death of Chrift,) their riches should not ransome, nor relieve in the day of wrath, Prov. 11.4. Ezek. 7.19. as yet they are usually wone to doc,

in his death] Or, at his death; as Job 27.19. at their death; though in another notion there, then here: for there 'tis faid of some that they shall be buried at their death : that is, in mean and bale manner; their corpies being committed to the ground, alloon as their breath is out of their bodies, without further care or, coft whereas, though our Saviours body was, thortly after his decease disposed of, for burial, yet was it curiously shrowded, and richly embalmed before he was laid up in the grave, Mar. 17.46. Joh. 19. 39,40. fo the particle is used allo, Err. 9.4. Eft. 1.1. Alch. doubt, 19. 37. 16.4. hence the Jewith Doctors (whose expositions I medle the Jet. 16.4. hence the Jewish Doctors (whose expositions I mede the few with, in this prefast Prophere, because they run most upon another ground) thrive to wing this prediction awry, and ro surn is, from the Meilias, or any other particular perion, to the main body of their own people, who, though innocent, 13y they, yet were put to death, as malefadors, because they would not change their religion, 15:1, 44.3. and, were made awry, if itch, not for their wickedness, but for their wash's the through the simple death of the work of fome by another : fome burnt, fome flain, fome floned, and the like lome by another: some burnt, some intent, some intent, some intent, should burnt be word, though plurint, is tounic cliewhere allo, applyed to one particular person, as to the King of Tyre, Exc. 13, 8, 10, where it is faid of him, that he shall due the death of the flain, 8, the death of the undiricumes/fat: and so the Apostle of himself, also, in death of the 2 Cor. 11.23, that is, not in hazards, and dangers of death only bur in afflictions, and vexations, as fore and painful, as death it felf. and such as might well go, for as many deaths, 1Cor. 4,9. & 15,31.

Luk.9.23, 2Cor.19.& 4.8-11.86.4,55,9. & 11.23-27, and the same might by the irrophet, as wellyces, far better, be said of the Messias, as of the Tyrian Prince, by the Prophet, in the one place: or, of himfelf, by the Apoftle in the other: besides, that the Chaldee Paraphraft, rendreth it in the fingular number. Nor can I condescend unto thole, though of prime note, who having put the word prople, into the text, and fet it in the front of the verle, render the words. unto their own death; as importing, that the Jews, by delivering up of Chrift, brought definiction upon themselves : as having reference to the imprecation by themselves past upon them, at the delivering up of him, Mar. 27, 25. See before, yer. 8. There is another reading, that the Rabbines fome of them, here exhibit; as if it were not made up of a fervile particle, and a noun, with his affix; as both we, and themselves, also, commonly take it; but a noun only, with a pro-noun affixed unto it, and so should signife his high places. Which I should not mention, save that some, not Popilih Writers only, but ours alfo, and those of note, doe not only take notice of it, but admit it, and preffe it, as intimating the stateliness of the Sepulchre wherein Chritts body was laid as if lofephs monument were, as flately an one, as Shebna had built it for himfelf, ch 22.16. But this stately an one, as shedna had clinic to infinelly cut 22.10. Dirt this reading, the points, or vowels, in the original, refule, and refute a nor doe the Doftors, that circ it, give any appobation of it; nor will this reading cohere handlomly with the reft of the context. I suppol. that as the latter part of the foregoing verse, so the forepart of this, run on in a continued feries, containing matter of admiration, in this manner; And that his burial should be at the disposal of wicked ones, and of rich ones, or, rulers, at his death; that is that wicked greatones should have finel power given them over him, as not only to take his life awayfrom him, by a violent and most cutel death; but after that perpetuated, to dispose of his dead corpse alfo for his burial, at their pleatures

because he had done no violence, neither was any deceit in his mouth This reading may fland, not amils, with the expolitions of those, that conceive the foregoing words to be understood, either of the revenging hand of God, upon the Jews, for the death of Christ, or of some honour done him, in, or at, his interrement; or of the berefits, that from his death and burial, accrew to the faithful : not

or and doctrine, mat. 27. 19,23,724, Luk. 23. 14,15, Joh. 3. 46, but even the devil himself could find nothing amisle in him, Joh. 14, 30. But the words would rather be read, as they found, we for any iniquity, that he had done, nor guile that was in hismouth. So Job 16 Indignity, that we that almes, and generally a monoided also, are found, Not for any injuffice (to the word is there rendred) that is a mane hands, that is, albeit, he had done nothing amiffe, Mar. 7.37. Luk. 23. for the word rendred violence, is more general : and is no 41. to the word rendred worder, 3 more general and is useful for any wrong, Gen. 16.5. Plalm. 7.16. Jer. 51.35. and the Greek therefore gives it, fin, 1 Pet. 2.2. according to that, 17 Joh. 3, 5. in him was no fin: so also, but there the negative only transpofed, 1 Chron. 12. 17. mithout any mong, that is in my hand; to fe it would be rendred, both in Job, and there; there being in ci, ther place, a defect of the relative, as allo here; and the like, Chap. 50.9. and 51.12. Nor doth that at all crofs this exposition, which a learned Writer objecteth, who having himfelf fometime which a featured writer objection, who maying in inner rometime rendred the text here, although or, when my sty, be had donness wrong, doth afterward revoke it, because never findeth the particle here used, in such an adversative, but frequently in a causal notion, for it is plainly in a causal notion, when it is said, not for, or, brcause of, any wrong he had done: which is the very same, in effect, with what himself had before given, albeit he had done no prong, and he had no caute therefore to reverle; his grammatical

construction only, was not so exact.

neither was any deceit in his mouth of or, nor for any guile, thatwas in his mouth; a defect, of the particle; as Plal \$9.3. but supplied here from the former member of the distribution & of the relative alfo, as before : it is rendred, 1 Pet. 2. 22 neither was guile found in his mouth : to be found, for, to be ; as Luk. 17.18.50 chap. 30.14.

51.3. There was nothing amiffe with him, either in word, or dee eriof [Or, Teh the Lord being willing (as 1 King. 13.33.) or, defiving, (as 1 King. 13.33.) or, defiving, (as 1 King. 13.33.) or, defiving, a participle,) to breake him, did put him to pain, or, torment,

Yet] Heb. And : as Ver. 4, 7. bruife] Or, breake, See on ver. 5. not, that his body was bat-tered to pieces; or, that any bone of him was broken, Exod. 12. 46. Plal. 34. 20. Joh 19.33, 36. but as the Plalmift of himself, I am fore broken, Plal. 38. 8. and as we use to say, that a man is much

broken, with age, ficknels, grief of mind, evil-ulage, and the like-all which and much more, were together in Chrifts fufferings, put himto grafes Or, as some, suffer him to be put topsin, or, tor-ment; because this form, oft lath in it, a notion of permission: as Pfal. 47.33. & 119,10,116. Chap. 63.17. and true it is, that God did not incite, or infligate those wicked wretches, unto those vile, and cruel courses and carriages, that they offered unto Christ, Jam. 1.15. but yet that his fufferings were by God predetermined for the Salvation of man kind , is expressy faid, Act. 2.23.84.28. and of Abfoloms wicked Act, we know what is faid, 2 Sam. 11, 11,

The order of the control of the cont what time he was made fuch a facrifice. Otherwife, as if as most feem to take them, they relate to the after finite and benefits, needed to the account of the words entiting, it would rather be centled, which them flatt have made his foul an offering for fax: as. Chap. 4.4. when Heb. if: So Num. 36.4. Job 21.6. Chap. 82.5.
thou float made his foul 1, 3, 2, Co. 5, 21.4. change of the perfons

the speech being turned to God; as ch. 2.9. or, his foul hadbave made it self an offering; for the second person masculine, and the third seminine, are in letters, and sound, the same, his foul; that is, himfelf: or, he himfelf, as Pfal. 3.2. and as God made a facrifice of him; fo he made a facrifice of himfelf, Eph. 52. Heb. 91.4, 25, 26. But the former feemeth the better,

an affering for β 1 lith refposit, or, fin. So Levit. 5, 19. & 7.5, Zach. 14, 19. and for our Saviour, a. Cors., 21. God made him fig. that is, a fin facrifice: a slacetike of print, Roma 8.1. for the word facrifice; is there also wanting; as Heb. 10. 8. becaule he had undertaken for the guilt of our first, wer, 2 and fulfatined for s, the penalty due thereunto, ver. 5. 6. 1 Cor 5.7.

us, the penalty due thereunto, ver. 5, 6, 1 Cor. 5,7.
In fillad [te his piced] Heb. a feed y that is, fille, pofferity, as Gen,
15,3. thus hall not given me a feed: and Gen, 4-35. God habb fet
me a feed: and, 6 follad lib feed 66, Gen. 1-5, b. is in not in the Hebrew but may be fupplyed: as oft elfewere, ver. 3, chap. 2-5.62
d. 1. yet not greatly needful here: a feed, indefinitely, he fufficient. It is that which our Savience of himfeld, applying it to himfeld,
contact for the first of foreign elfective count of the great of the first of the first of the first of the great of the first of the great of the gre and the fruit of his fufferings; If the grain full into the ground and dye there, it fructifies, and multiplies, it brings forth much fruit, Joh. 12.
24, 32, 34. and fo Christ by his death, brought many fous to God, Heb 12.10, 3.even a numberlefte progeny. See on verte 8. who con vectors up his race? as from Abraham and Sarah, that were effective ed, a dead flock, the one: and no better then dead, the others, Gen. 18, 11, 12, Rom. 4, 19, Heb. 11, 12, and from Isaac

Chap.liii. fg. ung a numberlefs iffue, Gc. 22.2,10.8 26.24. & Heb. 11.17-19. figurg a number cers mue, Ge. 22.2, 10.8, 20.2, Cittor 1.17-19.

for feed] Live, and furvive to fee them; as job lived to fee his
fors, and fors fors, 10b 42.16, and, thou shall fee thy childrens chil-

dren, Pfal. 128.6. gaint of some other, raised to lite, for a time, 1 King, 17, 22. 2 King. some or the maximum at group of the maximum, 26, 218.10, and 25,46. Joh, 25,29.26. 11.25, 268.44. 19. I Thell-4.75, and then thould be read, he fould fee a feed, that findly proton; its days; with a tupply of the relative; at chap, 11.12 but the former feets more probable. Of the phash; the Deut, 17.20. Prov. 28.16. and the pleafure of the Lord field profess in his hand J Or, the will see the data find the profession has been a secondaria, but Tob. 88. and 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.20. 18.

will; as the old latine giveth it, according to that Joh.4. 38 and mil 3 as the old latine giveth it, according to that Joh. 4, 8, and 6, 80, nite delignes at the word is reinded 1, 30 m. 13; 5 m, the part pit of the Lard, as Eccl. 3, 1, 1, 7 and 8, 6, it hash reference to the reib, from whether is counts, tudied in the fifth branch. That which be old intended to effect, by giving him up, Rom 8, 3x. v.9, and for which he was well content, 8 p blacked for 60 do, hall, by his means, and ministery (to the word hood, is ordinarily ufed, chap. 50.1, and and ministery (to the word hood, is ordinarily ufed, chap. 50.1, and

37.14.8 6.4-7.) accordingly take cheet. See ver. 11.52,13.
V. 11 He shall fee of the travel of his foul, and shall be fatisfied: 'V. 1. He [half [ee] (the resort of bits [but] and [half] [stirffed]] Or as fome render; it, He [half] (the threat of bits travet of bits), and [half] be [attiffed. That is, he half receive, and empty that, as he effect, and dime, of all he paines that he hath taken, and pain that he hath endured; that thalf give him full content.

[half [ex] Te, it, is emmonly used, for, to prevenient or may as to fee paid [ex] (or, is everient, or, miny good, Pl. 34, 11.] 109 9.3.5; fee; 17.6.16; feelif, for, it employ [fr, it work Eccl. 9.9.] [0.3.1], 5.6.kt is in utilized controlling without any further addition, to behold, what one much described over a helich U [ex. New Andrew C. 866.11, In home

quently, without any turther addition, to behold, what one much defice, with great delight, 1/13, 2, 85,4,7,60c.ho.5, 866.14, ho bere, of the travel, leth, from the travel, as, to set of once bread, Lev, a.13, Numl., 15,9, and, to drink of once wine, Dant., 5, lers, 1/2, travel, lor the trait of his travel, as, thour, for the fruit of once have plant, as the down of the travel, and the set of that which proceedeth , and cometh from it; as, from the eater that which proceeding and coment them it; as 17000 the easter each mate, and from the first, freet, Judg. 14.14. and the word cendred travel, fignifies properly, collome, croublefome, wearsome labour, Deut. 26.7, Job 27, Pfal. 10.7, 12.

the travel of his foul! For, his travel, or, his ownstavel; as, his

the travet of me fout 1 vor, he travet, or, he open ravet, as, he foul, for, he middle, were, a final he faisfied 1 A metaphor taken, either from perfons, that having been much pinched, and pained with hunger and thirft, having been faith, afforded them now to their fill, which they fo much wished for, and earneftly defired before, Pfal, 107.5,9. Mat, 5.6. or, from the husbandman, that hath his fill of those truits of the carth , that he hath taken much pains for ; or, of trees, and plants, that he hath taken much pains about, 2 Chron 31 to Joel 2.26. contrary to that Hol. 4.10. Mic. 9.14. Hag. 1.6. See Prov. 12. 2.3.6, contrary to that, Hold, 4.10. Mic, 9.14. Hag, 1.6. See Prov. 13. 1.3 and 38.19.2. Tim. 3.6, But there are two other exportients, (to pais by the reft,) that earry fome good thew of probability with them, we have almost of good note of probability with them, we have almost of good note for them. The former tender the words thus, When, he fluil fee his fault (that is, hingleff, as before,) treed from trouble (thating, and presented with the fluil he fertified, that his made have about the distribution of the fluil he fertified, that his made have about the manufactor of the distribution of the distribution of the fluil he fertified, which was all head about the distributions of the fluil he fertified, which was the fluil he fertified, which was the excercifed with) be fhall be farisfied ; that is, moft abundantly filled with glory, being taken up into Heaven, and fet there at Gods led with glovy, being taken up mto neaven, and tet unere at cousting the analy, blaid, \$1, 18, 17, 15. The latter (that which to me foremed the more probable of the town). read the words thus, For the treated fine, fond, for find fire cled, and be fainlight of For the treated of this fond; then is, because the bath treadvilled: \$a, for my knowledge, that is, because I to know, I have a consequent to know, Change, \$a, b, to form the vertle before going, as, Job 3, 17,18,20,23, &2.3, 44. Chapa, 5, 1.6. and be flush is exhibited to the consequence of the conseq and gladded therewith and the metaphot they suppose taken from women delivered of child, after hard, and long labour: which sense, and noxion admitted, I should rather render the text. after the travel of his foul; that is, after his travel: yet the word, foul, may be the better retained; because a feminine term, and

definated unto death, exercised again, in a manuer, from the dead, which women oft in that cale fail of, Gen. 35.17 19. 15am. 3.18. 2 1 being to taken therewith, as a woman, that being fafely delivered, after fore and fharp labour, forgetteth now all her fore-paffed forrow, for joy of her much defired birth, Joh. 16. 21 And this exposition, the words of the text doe very well bear; though I adhere rather to the first.

by his knowledge finall my righteous Servant Julifie many :] Thefe words are delivered, as in the person of God the Father, with whole words lie began, chap. 52.13. and the like pallages from perfort to perfon, we out meet with in this Prophet, as chap. 13.11. & 17.1c. and 22.19.8 26.19, and they hold out unto us, the main truit, and effect, of Christs passion before-mentioned, mans justification, and reconciliation, to God, Rom. 3, 24, 25, & 5, 1, 8, 10, and the feed, or illie, that he should fee, & rest fatisfied in, for all the paines that he had undertaken, and for their takes, undergone: the persons thus justified, and saved by those sufferings, whereby satisfaction was fully made unto God, for their finsHeb. 2. 10, 13. The greatest satisfaction faction to his foul, is to fee fouls justified, by faith, in him; as the greatest joy, and contentment of mind, to his faithful ministers, to ce fouls won, and begotten, by their ministery, to him, 1 Cor.4.13.

lee louls won, and begotten, by their manutery, to him, ILOG.4.15, Gal.4.15, ITHGL. 21, 23, 20 ibl. 4. 3 joh. 3, 14, 19 his feaswledge] Or, to make it more plain, and take away all ambiguity, the howvedge of him: hot his feaswledge, taken litigitively, his own knowledge, as fome would here expound it; the knowledge, that he hath himself, either of God, Maz. 11.27. Joh 8. 55.& 10.15.or, of them, Joh. 10.14,27. but his knowledge, taken objectively, that is, the knowledge, whereby they know him. Phil. 3.8. 2Pet 1.3.8. x.30. So Plals, 7. they fear "i there, and, my fear, for the fear of m, let 2.4. ook Plals, 3.7. the thoughts, for, my thoughts of the: and, my rong, tor, the wrong, by others, don't to me Gen. 16.5., i let x-10.8. knowledge of Christ, is that, whereby we are justified for the Di-yels themselves, both know, and acknowledge himtoo, Mar. 1.24, 4. Luk. 4.34,41. but by knowledge of him, is meant, faith on him, Act. 25, 2 3, 826, 28, the antecedent, for the consequent, as Joh. 17.3 no. 15, 13,020,10. The americans of the ground of truly, and confidence in him, Rom. 10, 14,17, 110h. 1,20. as the belief of him, though not the justifying act of faith (for the Divels, alio, believe and tremble, Jam. 2.19.) yet is put for gruff, and confidence, in him, Act. 13.39. Rom. 10.9 r loh. 5.1. for that act, whereby we are faid to be justified, where the Apoftle Rateth the controversic concerning justication, Rom, 3, 25, 26. and whereby the same is more fully expressed, and more precisely defined, 10h.3.15, 16, 18, 36, Act. 16, 32, and 24.21.8 24.25. Rom. 10.14.Gal. 2.16.

my rightens Servant] My Servant: because serviceable to God his Father; yea, unto the Elect of God also, in the work of mans redemption. See chap, a, t. & 5, 13, Mat. 20, 8, Mar. 10, 45, Luk, recomption. Sec chap. 4.1.60. 7 a. 1.5. mar. 20.20. mar. 10.45. Luf., 22.27. Rom. 17.8. Phil. 2.7. rightens Servant, as, rightens Luf., Pfal. 11.7. (the adjective, before the fubitantive, nor fe usuall in that language) called therefore, that rightens one, Ad. 3.14.8.7.52. ting tanguage scaned therefore your registers one one, 1.1.4, 87,52, and 22,14, because wholly free from all act, or taint, of tin, ver. 10, 2Cor. 5, 21, 210, 3,5, which unless he had been, he could not have been, either a fit Prieft, Heb. 7.26. or, a fit facrifice, 1Pet. 1. 18,19. to make fatisfaction to God, for the fins of others, having

need to fatisfie for his own fins, & for himself, Heb. 7.27.1 Pet. 2.18.

(ball justifie] Some would have the word, here used, to fignific other, then a converting of men to godlines, and righteousness, by wholsome instruction, and religious institution: as the Ministers of God, or Teachers, are said to make many wife, and righteous, Dan. 12.3. tor fo, questionless, the word is there taken : and in a notion, neer thereunto, Rev. 22. 11, the term being used of inherent neight, nec energiant, Sev. 23.1, 11, 11 etc. fantfified, 1 Cor. 6. 1 1, as also, that we have as well the one, as the other, from Chrift, 1 Cor. 1.30 & 6.11, Heb. 9.14 & 10.10, 1 Pet. 1. 2. Rev. 1.5,6. but yet that is not the notion of the word, in this place, but by julifying, is here meant, as allo, thorow the whole discourse of miliferation, in Paul Epitles, Rom. 2, 24, 25, 26, 28, 30, and 4.2, 5, 3, 8, 5, 1, 9, 16, 18, Gal. 2, 16, 1 Core, 6.11. (in which late the second of the second o place, allo, in this unit, and fantification, are expectly diffurguithed, the one from the other) to wit, of the discharge of men, from the guilt of fin, by making farinfation unto God for the fame: as evilently appears to the contract of lently appeareth by the whole course of the context, and the main matter of the Prophets discourse in this place; as well by those paffaul, may be the better retained, because a feminine term, and faul, may be the better retained, because a feminine term, and that fex here alluded to rather by whole page, in travell allo, are did, properly lignifies. After these therefore (for fortis patient of the properly lignifies. After these therefore (for fortis patient) is of used, as was before thewed, on ver. 8.1 path, and gone, he for the market patients and the patients of the pa [ball fee feed: He shall not travel in vain, as those complain, that Gal. 3.10,13.) or, so the committing of ought, that they ought, they did as if they went but with winde, chap. 26.18 and that the not to have done; yea, or in regard of any the leaf warping as babe was come neer to the beating place, but no power to bing, well as fewering, by any obliquity of heart, or Spirit from the Law chrischaps, 373. God would not cause to travel, and deny delivery, of God, the onely first, transfer give no ment of the control of all righteounest chaps 65, but the fruit of his travel, o much delived hould obtain, to wit, a numerous filter of raithful foul is begotten to God, it is a numerous filter of raithful foul which is the company of the company of the control within the company of and brighty of the control within the company of the control within the company of the control within the control of the control within the control of the control within the company of the control of t they must of necessity become, and justly be deemed (fo far, as concerns any guilt of fin) perfectly rightents, Romanes 5, 19. Phillip 3, 9, and be confequently justified, that is, even in justice acquired, and affolied, whenfoever they shall be cited to appear at Gods tribunal, Romanes 3.26,30.88 8.1,33,34.But of this notion, and use of the word justifie fee more on Chapter 3.25.

for he fhall bear their Iniquities Heb, and he fhall bear their iniquithere but the copulative is oft used. in a causal notion; as implying the cause, or reason, rendred of what was before said, So ver. 2. Pla. the caule, of reason, resulting what was detore take, so ver, 1.1914.
75.1.8.95.9.8.108.12.chap.38.21.8.40,26.8.52.15.yet it may allobe rendred; whose iniquates he shall bear: for the copulative of Supplies, also, the place of the relative; as Job 20.11.8 37.5.ch. 4.6. & 17.1,& 18. 1. whether way we here take it, either as rendring set 17.1.26.2.18.1. Intentier way we never case it, either is rendring the reason, why he should jufflife to many; because the should bear the quilt of their fluir, and thereby make full fatisfaction unto God for them; flort, by such bearing of them, 1 Pet. 2. 24. he should take them away from them Joh. 1.29, Jorga describing the perions, whom he should justific; not all promiscuously, but those only, whose fins he undertook to discharge, and for whom he laid down his life; that is, the faithful and penitent alone, unto whom, only, he promif th to make good this favour, and alligneth to thare in the fruit of his interceffion, and fufferings, Mar. 9, 13. & 11, 28. Mar. 1.15. Joh. 3. 18. & 17, 9, 20, it will come, in effect and fubfrance, all to one, & the result of all will be that Christ justifies those, and those alone, that rely on him, and belong to him, by his fufferings for their fins, Rom

V.12. Therefore I will divide him a portion with the great; and he Shall divide the foil with the floor :] In this pallage is related another fruit, and effect of the futterings of Chrift, and his service, exhibited unto God his Father therein; to wir, the multitudes of those, that God the Father would for the lame bestow upon him, to the advancement of hishonour, being adorned, and enriched with them, as a victorious conquerour, and tryumpher, with rich spoils and booties, taken from those, when by fight, he hath subdued.

Therefore; So the Apostle: Therefore also, Philip 2. 9. be-

caufe he hath done me and finithed, this faithful fervice, refuling no pains hardthip, or evil-ulage, attending upon it, ch. 50.5,6 v. 10, and in the next branch again. See Joh. 17.4 5. and the Apollle Paul of himfelf, a Fim. 4.7,8 and of all the faithful, our Saviour himfelf, Rev.

I] God the Father, who fpake before, v. 1 1, fo Pf. 2.8, See John, 6

37,39.44,65.Act,2.47.& 11.21. 37,19,44,9 and a portion with the great] This some understand of a port on of honour and dignity, collated upon Christ, not as tude of those that should be converted unto Christ (or when, we the first born only, in one respect, Roma 5, 9, 6, 0, 11,5, and the sould be portion was due, Deut, 1,17, but, as the outly begater also a double portion was due, Deut, 1,17, but, as the outly begater also as the previous distinction either to the choicest substantial previous magnitudes. The control of the a double portion was dues Deuts.11.73 you has true ontry register also of the Father, in another refpect, joh. 1.14.14 above alternatures, either men, or angels, Pal. 45.7; Dihl. 1.2.1.1/hil. 3.9 Col. 1. 18.19. Heb. 1.3.4.6.5, and they lappoped it to be taken from the division of inheritances. John 1.4.1.1/rov.19.2.4.1.1.18.15, 1.1. in regard where of, they infert the word pointion, which is not in the texts, as foomed they are the word pointion, which is not in the texts, as foomed they infert the word pointion. other also who expound it by that, Plal 2.8. I will give the heather for thine inher tance, and, thou inheriteft all nations, Pfal. 8 . . 8. understanding it, as spoken of the great Princes, and Potentates of this world, that fhould be brought in, and made to fubmit, and floop to the feeper of Chrift, Ch.49 23.8 (2.13,15,8 69.3,12, Pfal.72.10, 11. and to avoid ambiguity, left any should feem to share here in with Chrift, and yet in some kind and degree, some are faid so to do, Ch. 49, 27, & 60.10. 'at. 19 28. Joh. 17, 12. Rev 2. 26, 27. & 3, 21.& 21, 7.) they would have the words rendred, I will divide him great victory obtained, or conquest atchieved, Judg. 5,30.Ph. 168.

12.2 Chtt20.25. Chap 9.2. & 33.23. Zach, 1...7. Heb. I wild divide to him, of, or ingrest ones, or many. (for the word is ambiguous, and is used as ordinarily in the one notion, as in the other, of multitude, as of magnitude, whence the like ambiguity, Plal 25.11.& 119.162.) Some therefore here cenderit, I will give many to him, or beflow maay on him, and that with very good probability: For howforver it be true, that the word, here used, doth fignific, in the first place, to diditable, or divide, Joh. 22.3. Nch. 13.13. yet the word is used som-time at the second hand, simply, for to impart, bellow, give, a ligh, or at to bute, even where no distribution is necessary in the fame place were to suffer; two notorious this vest, the one, intended: because of division, and distribution, that is the ordinary cuefficed on his right, and the other on his left hand, he hanging and, Nois the word deemed to be taken Deut 4-19. Of the San, in the midd between them, as the principal of them, Mar. 27,38.

**Stora and Stars, which the Lord hath imparted, and offigued, unto all wherein the Evangelist tels us, that this Prophecy was fulfilled, Mar. Mesas and Stars, which the Lord hath impared, and aligued, unto all Katinas, bestowed upon all alike, Deut. 29.26. whom he had not giwen under them tob 11.17, he sixes for converse his anger, Job 39.17. of hind them; or (if ye will) for height of evil defert, preferred before

evat, or many. And it feemeth to be no other here, then there; but note only of the acculative case, as it is commonly termed; as alio. Exod.7.20.Lev.24.16 Job 21.12.Eccl.5.10.Lam.1.17.Jon.3.5. So the meaning should be no more then this, that God would beflow many upon him, or give many unto him, to be his subjects, whether with an allulion to a portion of inheritance; as Pfalm 16.5, 6, or, the distribution of spoyls; as Genesis 49. 27. it is indiffe.

he shall divide the spoyl with the strong] It is by the best Inter-preters acknowledged, that the same is in some other terms repeated here, that was intimated in the words fore going this difference only observe, that the Fathers donation and appointment, was pointed to there; Chilfs pollefilon, and enjoyment or what was the his Fathers donation afligned to him, here. Divers go the fants way here, that our English doth; he shall divide the spoil with the way here, that oue English doth, he fount attract me post whe hermed, (as Prov. 1.5.176 doi:helte fight with the prount, and Prov. 1.3.4.6 upon and Prov. 1.3.4.6 particle with a third. Duranother particle there:) that is, just forme, he shall fettle his Kingdom, among the great and mighty Kingdoms of this world; as thating in some for twit them, Ker. 1.1.1, 5.th old Latines reads is, he shall divide the spul of the mighty that is, as some, the spoint, that Santan, the strong man, had stormely been possible of the strong the special with the strong that strong the strong that strong the ticle is used, as a note of the genetive case, Some render it, that he may divide the fpoil with the lirong : to the copulative was uled be fore, ver. z. fee there; as if it were faid, I will furnish him with all endowments, whereby he may be enabled to grapple with, conquer, plunder, and tryumph over, all the enemies of mans falvation. Col 2.15, to which purpose also, some other, he fhalf divide the mighty as a spoyl. But in the last place some render it; (which to me feems most probable)he shall obtain, receive, perceive, or poffefs, very mamy, for a prey for as the word, that primarily fignifies, to divide, or diffribute, either inheritance, or prey, doth fignifie, in the next place, to impart, affirm, or give, and brillow, in general, in relation to the giver, fo it is used also, in general, for to inherit, receive, obtain, and pofeff, in relation to the receiver. So Joth, 18. 2. thefe remained that fff; in retation to the receiver, so your, so 2, my exemants use that me ty veceived their inhoritance, blo 2, 17.1 He(that is, the wick ed mush | hall prepare it, but the jult | hall vetar it, and three quiltleff | hall inheir, but in, poffer, or enjoy his fivee, Pfal &o.6. 1 will dentil Section, or poff it, make my left Lord of it, and for the word constitution. monly rendred frong, it is very apparent, both that the verb from whence it comes, hath very ufually a notion of multitude in it. (See on Chap 31.1.) and the word it felf is most frequently used to figure fic very many; as Chap. 8.7. Gen. 18.18. Num. 14.12. Deut. 4.38 & 9. 1.8 11, 23 & 26.5, John. 23.9, Joel 2.5, Mic. 4.7, and, for a prey, the word lo joyned with very many, without any particle coming between, is also not unufualifor so it is said, Plal. 135.11. he gazether land an inheritance, that is, for an suberitance. So that the words, or Commander in chief , to wear ; riding in triumph , Judge 5, 30. 2 Samuel 11. 30. or, to captives, great ones especially, taken in fight, or conquest, and following the conquerour, as an addition to his magnificence and honour, Chapter 45. 14. and 49. 18

because he hath poured out his foul unto death | Poured out as water is poured out: fo is the word ufed, Gen. 20, 24. and fo the Pfalmift of himself, in the person of Christ, Plal, 22.14. I am powed out like awater and so some expound the phrase here used; power not out my foul, or life, Plal # 41.8. because when the foul departs, the life goeth with it he pour dout bu foul, or his life: (fo the word is used, Pfal, 26. 9.86 31.13.86 35.4. and 56.6.) as if he had made no more reckoning grad ones for a portion. Others, again, inferette word, [full, jupple] of it, then of series as it is failed the Martys floring, that from the negotianch, that rendeng the words, I will divide great, they leared not their foods, that is, their lives, for his faile, a street, and a willingly, whereby they understand those proncipalities and powers, of the a six they valued, or loved them not. (which helpings for the six and powers, of the six failed as it they valued, or loved them not. (which helpings for the six and powers, of the six failed as it they valued, or loved them not. (which helpings for the six and powers, of the six failed as it they valued, or loved them not. Amendment & Manager in the date of the description of foods, after fome them, to fulfill his Fathers Will, had done, Joh. 10.17.18 & 14.20. them, to fulfill his Fathers Will, had done, Joh. 10.17, 18.8 14. 30, 31. So the Apoffle of him; He became obedient unto death, Phil 18. See Luke 23.46 of pouring out of the faul, in another fenle, to wit, by prayer with tears. Sec 1 Sam. 1.15 compared with ch. 7 6. Pf. 4: 3,4.Lam.2,19. and of our Saviour fomewhat neer it, in that notion, Heb. 5.7.

and he was numbred with the transgressours] Or, with transertsfours: for there is no article in the text. He was reckoned, as fuch an one, as one of that rank; being put to the fame death, that malefactors used to suffer; in the same place, where such were ordinarily wont to be executed; and at the fame time, when fome other also 15.27,28.yea,he was not only reckoned among them, but cait beMark. 15 7,11, Luke 23,18,19,25. Acts 3 14,15.

and be time the least many) The penalty of the fins of all that numetrons, or number-less multitude, before-mentioned, that were, by the ministery of the Gospel, so brought home to him, as sincerely to

the mannery or the compets, to orought tome to min, as innecrety to tent on him, yerle. 5, 6, which, by bearing allo for them, tent of them, the control of the control of them, the day dicharging them of the guith three (yet, zhought them, and by dicharging them of the guith three (yet, zhought them, of a julifiable condition, even in Gods fight, and at his Tribunal, to the condition of the condition of the condition of the condition of the condition.

and made interession for the transgressors For those very transgresand made interesting for the transgretions from those very transgret-fors, or wicked ones, by whom he fullered, Luk 23,34, wherein Ste-yen also imitated him, Ass 7.60, for the article, here emphatical, ven also mutated 10th, 2008 7.00. for the active, perc emphatical, feems op ont most hat (picel) alt, and those particular perforss, but that relation allo, to Christs interectfion for funers, that belong to him and have intered in him, Monna, 5.8. % of \$8,10, which continued hill, and shall do unto the worlds end, Roma, 3,4,4teb,7,25. & 9.24,1 Joh. 2.1,2.

CHAP, LIV.

Vetle 1. Stag, 0 barren This Chapter Some Suppose to belong to the former Sermon, or Prophecy, beginning at ch. 52.
1. and proceeding on from thence, in a continued diffourse, concerning the State of the Church restored, muro ver. 12. which having ing the State of the Church retored, unito ver, 12. which naving been there interrupted, with a digreffion, concerning, either the Meffirs, or fome other, whom they suppose to be there meant, should, in this Chapter, be returned unto again. But most take it to mouta, in the Chapter, be returned unto again, but more takes it to be a new Prophecy, diffind from the former; shough much of the fame fubject, and argument, with it: Howfoever, it hash a good coherence with, and dependance upon, the latter end of the former: For that ended with mention, as hath been thewed, of those multi-for that ended with mention, as hath been thewed, of those multisudes that should be converted to Christ: this beginneth with those fluer that flould be bred by, and brought into the Churchand is wholly spent in predictions, and promises, of the enlargement and advancement thereof, together with the continu ance of it in that cftate.

Sing]Or, Shout, for joy; as ch. 12.6. Zeph. 3.14 Zach. 2.10. for ther is allo a crying out for grief, Lam. 2.19, where the fame word is

O barren, thou that didft not bear] A want of the relative; as ch. \$1.12, and so in the next branch. This some understand of the Jewish Church and State, returned from captivity, which, during the time of that Babylonilhbondage, feented to be as a widow, or 21one woman, barren without hope of illuc, yer. 4. See Ch. 49.21. Others, of the Gentiles, to be called in; by the minifery of the Goffel, who had been before barren, and brought none forth unto God, being without Chrift, without Goil, in the world, Eph. 2. 1-3, 12. It may well be understood of the Church under the New Teflament, confifting joyntly of lew and Gentile; though with reference unto that former , as a type of this latter. See Galatians

break forth into finging, and try aloud, thou that didft not travel [The fame thing repeated in other more emphacical terms, implying abundant matter of exceeding great joy. Of the terms, fee on c. 12,6

& 14.7.8 55.1.2. travel | For bear, or bring forth, the antecedent for the confequent

as ch. 23.4. for more are the children of the defulate, then the children of the married wife, faith the Lord Heb many from, or in comparison of, them, for more in number then they; as it is rendred, Gal.4.27. See the like use of this particle, Judg. 5.34.Pfal.45.7.Prov.22.1.Eccl.7.1.
That is, as not a fewithe Jewith State, that had been a long time desolate, shall abound in people much more then either her self formerly, in her flourithing efface, as forne; or then other Kingdoms and Provinces, fay others, that had enjoyed a continued fucceffion of Kings. (a King tay they, being as an husband to a State) which the for a long time wanted; and cities inhabited, whereas their lord had been depopulated, and their cities uninclessand they obferve withal, that Jerusalem, even in her latter times, is reported, ; by Pliny, I. c. 14. to have been the famouleft, or faireft civ. not to the finish that of all the Eaftern parts. But the most refer it to the finished flate of Sion, to the Jerufalem, from above, unto which more children were to be besotten, and bred again, by the ministery of the Golpel, 1 Cor. 4.15.1 Pet. 1.23. of the Gentiles, that were wholly barren before; then of the Jews, that were sometime fruitful, Rom. 9.23,26,30, Rev. 7.4,9. And there is thought to be in the words, fome allufion to Sarahs cafe, though a long time barren; yet in iffue afterward going beyond Hagar, Gen. 11.30.& 17.19.& 21.11.8 22.17. Gal. 4 27,31.or to Flannah, in regard of Peninnah, at first, barren, and yet afterward more fruitful then the other, i Sam. 1.5,6,20.& 2.5.

Ver. 2. Enlarge the place of thy tent] Heb. widen; as cha-5.14. Implying, that her iffue and Inhabitants, should so encrease and mult ply, that the should want 100m to recieve them, See chapter 49.20,21, and 60.4,5 it hath reference to their ancient manner ofdwelling in tents, Gen. 12.8 & 18.1. & 26.17. & 33.19. Hebr.

and let them fretch out the exittins of thint habitations | Thas is,

let the curtains (of which their tents confifted, Exod. 26.1, 12. Jer. 4. 20.) be firetched out, for the verb is used impersonally, See the like, ch.33.1.& 34.11.

fare not lengthen thy cords Or, fare not to length en (as, multiply, walh me, for m:ltiply to walh me, wath me over and over, egain and again, Pl. 51, 2. 3thy cords: wherewith those cutains were tastened, whereof their tents confifted, unto pins, or flakes, driven into the ground.See ch.33.20.

and [frengthen thy flakes] Make them flrong, and lure drive them faft into the ground, that they may be able to hold, and keep right, fuch a weight of curtains of that length and bredth, that thine must be, being failned to them, by thole cords. See hereo allo, Chapter

Ver. 3. For thou fhalt break forth on the right band, and on the left] The reason why the tent wa to be enlarged, be carle her iffue, that must dwel in it, would be multiplyed, and room on every fide, on either hand, was to be made for them. See Chapter

break forth That is bring forth, and propagate abandantly: to is the word fled, both of mankind, and other creatures, Gen 30. 50, 43. lixod. 1.12. 1 Chr. 4.38. Job 1.10 and it is a metaphor, taken, cither, from the breaking forth of iffue, at time of delivery, Gen. 38. 33. See Ch. 37. 3 or, from such plenty of any material laid up in a florehouse, as being more in quantity, then the place is able well to contain, breaks through the walls that encloie it, Proverbs

on the right hand, and on the left] That is, fay lome, to the South, on the right man, and outlet (1/1) and is just using the country and to the North, or, South ward, and North-ward, as it intimating which way the Church flould moft propagate because the face before ing turned Eaftward, (which part of the world, as placed before man, fo fittuare, bath its name. See on Ch. 4.6. Whe South is on the right hand, (thence in Hebrew denominated. See ch. 21.1.8 43.6.) and the North on the left. But this is too nice: the phrase, on the right hand, and on the left, is used for, on either side, Exod. 14.29 Num. 21. 26.2 Sam. 16.6. Ch. 9.20. In the phrase, there seems a defect, to be thus more fully made up; thou finit bring forth, or, be delivered of those, that shall break out, (thorow the curtains of thy tents, if it be not made the wider to hold them) both on the right hand, and on the left, as alluding to a flore-house, so unveasionably flowed, that the walls are enforced to give way, on either fide. See Zach,

and thy feed flall inherit the Gentiles] This, some understand of the Jown more the country 1 nns, ome uncertained the Jewish people, who, after their return from the captivity, did, in process of sime, enlarge their terrisories, and encoached upon some parts of Mosh, Edon, and Syria; according to that promise anade by God, to Abraham, Gen. 22. 17. Thy feed float possibly their causing seter. But whatforer was therein then done, was but a dim shadow of thus which is breast notice in the needed. ** to wish commit gatet. But whatfever was therein then done, was but a dim fladow of that which is herein principally intended: 1 to wit, the inheritance which God weuld give onto Chrift, and te his Church together with him, by multidudes of faithful convertes, in all parts of the world. See on Chap. 6: 11. and 5.11. A work begun by the Apolltes, the children or the former Grant on the parts of the care on by those, that fucceeded them, in the spreading of the Gos-plantant with the seed of the God-plantant of the Seed of the God-plantant of the God-p

and make the defolate places to be inhabited] They shall people the world, that lay as defolate before, with a new race of faithful people, v. t. as after their return from the captivity, they re-edified, and replenished their cities, and country again. Pfalm, 6.9.35, ch. 44.26,

& 49.8.8 51-3. V. 4. Fear not] Do not, out of a diffrufful conceit, entertain groundlefs fears, as if the things, now foretold thee, were matters incredi-ble, and impossible to be performed. See ch. 41.10, 14.& 43.1. and

For thou first not be afframed] Or, blufb, ch. 50.7. as one frustrate of his expectation and tailing of his hopes, Rom. 5.5, or, thou that not continue fill in or return again unto, that deferted, dejected, and reproachful condition, wherein, at present, thou art, ve. 6. See Chapter,

fame thing repeated in other terms; to give the fuller affireace of the performance of the things promifed, and add further flength to the feeble taith of his poor people, ch. 35.3,4.50 likewife, Chap.

for thou shalt forget the shame of the youth, and first not remember the reproach of the widow hood any more of the but thou shall forget, &c. as the particle is expressed, Chap 30.16.& 49.25. lo great, and glorious thall thy condition be, and thine iffue fo ample, that it that drown the memory, both of thy mean and reproachtul effate, which in thine younger years, thou fullainedlt, in the Egyptian fervitude, In time younger years, non intainent, in the Egyptan tervoide, for 3, Ezek 1, 3 and the like allo, which thou odd now undergo, in thy prefent Bubylonian bondage. Ch. 3, 9, 1, Lam. 1, 1, thou that momer regard them, (to great that lity joy be blen as it they had never been, the 6516-Joh. 16, 21. See the like expeditions, Gun. 41.

Ver. 5. For thy maker is thine bushand; (the Lord of holls is his name)] Or, Thy Maker (whole name is the Lord of holis) (as Chap 51.15. Is thine hisband. The Sovereign Lord of the whole world, who hath all the creatures at his command, and who, ar to mouth, Num. 12.12. See Jer. 32.4.
when the Lord shall bring again Zion.] So is the word generally rendred, both here, and Plain. 14.7, 8, 53.6.8. 126.1. in all which places yet it feemeth to be word for word in the text when the Lord Thattreturn again to Zion, with a want of the particle 10, as, chap, 35, 10, and 51, 11, and it may well be fo rendred also in those places of the Pfalmes; when the Lord finall turn to the captivity of his woodle; and . when the Lord turned unto the captivity of Zion:

when in mercy and favour, he turned again to them; as Num. 10. 36. Pial, 90.13. chap.63.17. fo the fenle will be, when the Lord hall return unto Zion again; either to his people that had fometime held it, but had been disposited of it, and detained long from it; or, to the place it felt, to take up his abode, & make his refidence again to the place it fertion are the interesting to make its remained and in the fertion at fail to come along with his people, in the front of them, at their return, e. : 1 they shall cleerly be code himielt returning, in conformation, together with his redeemed ones unto Zon. And this way the molt of the Jewish commenters got. Not can it be detailed, but that the word, in the form here used, is commonly, almost generally, intransitive ; and tignifieth , not to reduce, as in another form, but to return. Howbeit, fome places there are, wherein it feemeth to reto ream. recover, come paces reason enter the entert to en-quie a transferire notion, as Job 4.18.16 t. Lord turned the captivi-ty of Job. & Nah. 1.2. The Lord halt turned the pride of the exect letter of Jobs, and to without any fupply, it may well be here as our vertion hath it. See Jet 30.3, 18.

V. 9. Bre & forth into joy, fing together, ye mafte places of feru-falem:] That have lied long usined, but thall now be re-edited, chp. 44.28. Heb waffer; as chap. 49.19. & \$1.3. See chap. 14.7. and 35.1. & 44.23. & 49.13. and 45.1. and 55.12.

for the Lord bath comforted his people,] Returning in mercy to for the Lova blan composite any people, J. Returning in mercy to them, ver. 8. See chap. 51. 3.

In blast vederated ferulation.] See ther at liberty again, ver. 3. See chap. 44. 23. & 48. 20. Luk. 1.68.

V. 10. The Lord hath made bare his holy arm in the eyes of all the nation:] Oc, bath flespett up his arm; as alluding to the getture of those, that flespup the fleeve of the arm, to fleike the more readjly with it. See Ez. k.4.7 chap 53.1 arm, for power; as chap. 51.9. which place this feems to reflect upon. The Lord according to your defire, and fuit to him there, bath raifed up himfelf, and theweth forth his might, in most consp cuous manner, in the tight of other people, as well as your own, that they cannot but take notice office people, as new a your configuration on the more of his handy work, both in your advertained effection, and in your deliverance, Pla1.98.2. chap 2.6.1. holy on "Heb. arm of holms"; as Pla1.98.1. m the eye.) For, so the fight, Pla1.98.2. as, in the east, for, in the

in the O(s) I vo. 16 the Joyn (114) 92.1.35, in two ears, toe, in the hearing, Chap. 36.1.1.

and all the rule of the earth Judy fee the futuration of the Lord O(s) that all the code of the earth may Jee; as Chapper 4.1.0, 12.

o. 10 that all the ends of the earth heavy fee; as Endan, 98.3, the futuration of the the develope of the Lord. Which he hash verought for his people, Chappag. 26. which thail be coremarkable, that notice thall be take en of it, even in the remotest parts of the world, on every fide, unto the lands end, Pfal. 67 8. & 98.3. Mic. 5.4. Luk. 3.6.

V. 11. Depart ye, depart ye, go ye out from thence:] Get ye with all speed out of Babylon, ye that have been hitherto detained in captivity there, Chap 48.20. & 62. 10. Jer 50.8. & 51.6. 2 Cor.6. 17. Rev. 18. 4.

touch no unclean thing, Keep your felvs pure and clean, free from heathenth and idolatrous defilements, 2 Cor. 6.17. and 7.1.

away to Babylon, being, by Cyrus, now reflored, Dan. 1.2. a Chron. 36.7. Ezr. 1.7,8.11. See the charge, by Eldias, given unto them, Ezr. 8.28. or, ye Prichs that are to handle them in your ordinary minifrations, L. v 11,6,13. Num.4,5,15,& 19.13,19. Ezzk, 12,126. Hag. 2.13,14. and o all Christians called to be spiritual

to have gone out of Egypt, Exod. 12.33. To that they could not have time to provide themselves of necellaries, Exod. 12.39. Deut have time to provide themlelves of necessaries, Exod. 13.39. Deut 16.3, but the word feems to impore fomewhat merethen fo here: ye shall not make shafte out of fear, as if ye middoubted, lest ye should be intercepted and stayed again, by those that detained you before: for the word it comes from, properly fignifies, to traphle, Deut, 20.3, and contequently to make hafte set of few, 1 Sam. 23. 26, it implyets therefore, a frightful or, trembling hafte, a making hafte out of fear, Plal 31.13. & 116.11.

nor got by flight,] As if ye fled; as they feemed to do out of E gypt, Exod. 14.5. and as thole are went to do, that fleal away with out the privity of those, under whom, or, in whose power, they are, Gen. 31.20,21, and this therefore, and the former, flight, and haft. Och 31,30,31, and this interestic, and the former jarge, and no jarge, pointe or the context. In the word rather, according, own area sheer, for fletwhere, joyned together, \$5 am 4.4. \$ king.7. \$1.6. you shall not pec away has liftly, out of fear, or by fleath; understood of such an afterthem as a raisent from the context by the little pears freely, peaceably, quietly, by commission of forme strange, uncount, and rucful special of the pears freely.

Chap, like from publike Authority, taking your own time, without turnult,

noile, or fear of ought, chap. 55. 12. 2 Chion. 36.23. Ezt. t. 3,4.
for the Lord will go before you; and the God of Ifrael will be your creward] Heb. the Lord is walking, or, marching before you, and the God of If sach is gathering you up, or, closing you : as Num. 10.21, Joh. 6. 9,13. Ye shall not need to tear ought, either in letting out, or on the way; for God will lecure, and fateguard you, on every fide, both before, and behind. It is an allusion to Gods conduct of lide, both before, and behind, it is an arithmon to close conduct of his people, in their departure from Egypt, and pallage thorow the wilderness, by the the pillar of cloud, and fire; which fometing went in the front with them, and fometime also flood in the tree of them, as was most conducible for their protection and fafety, Exod 13.11.8: 14.12.10. So Chan e 8 8

certain it is, that they belong to the fame lubject, with the next Chapter, and do together with it, joyntly make up an entire Prophecy, concerning Christ, his person, parentage, condition, man-ner of life, sufferings, humiliation, exaltation, benefit redounding thence to his, and honour to himfelf.

Behold | So is the Prophecy of his birth ufhiered in, Chapter

my Servant] This prophecy, the Jewith Commenters them-felves affirme to be very difficult; and howfoever their later Masters strive all they can, to turne it from Christ, in hatred to whom, they strangely ring, and wrest the severall passages to whom, they ittended rung, and wrett the teverall palages of it, writching, and wriging them, fonettine one way, and fometime another, (wherein I could with, that fome Chrifti, an Writers had not too far concurred with them,) by, and in applying them, fome to Moles, fome to Efdara, fome to Jefus the fonne of Joladak, fome to Jofias, fome to Ezekias, fome to Elay, some to Jeremy, some to Ifrael, in generall, or the maine body of the jult ones returned from the Captivity; (un-to none of all which, the subject matter of it will agree) yet to none of all which, the nupeer matter or it will agree) yet the Chaldee Paraphraft expoundeth it of the Mefflias; and so likewise some of them acknowledge upon the place, that their ancient Doctors did. The title was before given unto Christ, Chapter 42. 1. and hereafter, Chapter 53. 11. fo called by Go the Father, who here speaketh of him, because he did him service in the work of mans redemption, Luke 2. 49. John 5. 17, 30, and 6, 38, and 9, 4, and 10, 18, and 12, 49, and 14, 31, and 14, 31, and 16, 31, and 16, 31, and 16, 31, and 16, 31, and 17, 4, and 18, 11, Phillipins 2, 7, 8, for the deliverance of his Elect from the threadome of fin p and Saran, Mauthew I, 21, Gal 1, 4, and 3, 13, 1Theff, 1, 10, Tium 3, 14, Heb. 2,

14, 15, flat deal prudouty] So the word feems to be used of David, 15am, 18, 30. or, shall prosper; and so it is generally deemed to be used of the Messias, descended from David, Jer 13, 5, of whom allo it is faid, chap. 53. 10, that the pleasure of the Lord hall profper

he shall be exalted, and extelled, and be very high.] Divers terms heaped up, to expectle in part the transferndent, and unexpectible advancement of Christ, in regard of his human nature, assumed by his deity, the Eternal Word, to substitute one performance to the control of the con anument of his owny, the external word, to hubit in one per-fon with it. bohn 1: 14. Hebr. 2: 16. For the Talmodift doe but triffe, wheathey dreame of three diffind degrees in the text exalted above the alamy, extelled above Mofes, and advanced above the Angels; though the things themselves be true; John 8.53,56. Heb.3.3 5.8 1.4-7 but notio particularly here intended. Rather, as some of ours every way exalted, that men are ordistrom heathernin and stolateous delicentus, a Cot. 6.17, and 7.1. Rather, as fome of ours every way exalted, that men are order by rouch, Lev. 11. 24.29 4.8 & 21.49.6 Col.3.11. One of the mild offer 3 Col.3.11. Also col. 4.1.14.40. — 4.4. Plant 10.7. When the bark the wifest of the Level. Either ye that are to be as back the holy well-be from the collection of the mild offer 3 Col.3.11. One of the mild offer 3 others, Gen. 41.39. r King. 3.12. and 10.24. Daniel 1.19, 20. and y.11. and when enabled to perform and goe thorow with great matters, whereby they become famous, and renown-

któb. 2-7,8. and 12.3.

V. 14. As many were affonied at thee I The speech of the Father, not of Christ, as before; but unto Christ, whom he here discletch his speech unto The world some expound, of an aftonishment at Christ, in way of admiration of him, in rean attonifmment at Chrift, in way of admiration of him, inregard of the power of his Deity, and his excellent parts, appearing, and manifeting themlelwes, partly, in his manner of teaching, and partly, in the mirakets, and mighty works wrought by him, Matchew 7. 18, 19. and 8. 17, and 13, 14, and 13. 23, Market 1, 23, 77, and 6. 3, and 7. 37, and 11. 15. Luke 9. 43. But this finis fusirs on well with the course of the context. The word rather, according, both 26.16. & 27.35. & 20.19. and no marve, it many were automified at the light of our Saviers condition, in regard of those bale, diffigacently, and differed utages, that were offered, and done, to him, in the time of his humilation here on earth, when his followers were to amazed at the relation of them, when they were fometime foretold them, Mar. 10. 32+34.

tortold them, planted, 32-54.
(In wifige was for mixed more then any man, and his form more then he form from the abe found of Those that expound the foregoing branch, of mens wondring at Christs excellencies, make these words the for and member of the collation, which the note of fimilitude, prebecome member or one constant, which the note of minimum, pre-fixed to the former increase, Spite, so the made in a Spite Spite, and thus; As he was functione highly admired for his powerful words and works; fo he shall atterward be as much abufed and different again. But the reddition of the fimilitude, cometh afterward in the mext verte: this being inferted between both, by way of parenthefis, with a transition from person to person, in this Prophet not unuluwell a transition period to period, in this propiet no almand a fee chapt 1.49 50 & 19, 8 3, 15, 16. And we need not therefore, with fome of ours, either offer to alter the text, or understand the former, of one person, and the latter of another: that, of listed, this, or Chirst 2a. tending a reason, why at fight of our Saviour, in time of his deprettion, many thould be fo aftonished Howheit, the words are not fo to be under flood, as if our blelled Saviour had, in regard of his bodily perlon, or presence, been some strange, leformed, or milhapen creature; but in regard of his out-Itrange, detormed, or minapen creature; but in regard of his out-ward efface, coming of mean, and obfeure parentage; ch, 53. 2, living in a low defpicable condition; ch. 53.3. exposed to foorn, and con-temps, and to much affliction, thorow the whole course of his life, ch, 53.2. and more especially, yet, in regard of whathe was also in his Personal appearance; through the base and despitefull usages, that he sustained at the hands of his malitious and mischievous ad versaries, when they had gotten him into their power, Ps. 22.12-18. and69.19-11.& 71.7. cha.50.6.and 52 5,7,10. Mat. 26.67,68, and 27.16.44. Mar. 14.65 & 15.15-32. Luk. 22.44,63 & 23.26,33,35. 19,16-44, Part 14,0 × 1).11-32.106.12,44,63 & 23,26333335,
9, Joh,19.15,16-13,33,29, A learned 1 late Writer would have this pallage read by way of interrogation, as the words of those that wonder at the fight of Christ, thus rendring the text, 19/19, (as White, 19,19), and the words of those that wonder at the fight of Christ, thus rendring the text, 19/19, (as White, 19,19), and the words of the words but the former vertion feemeth the more familiar, and to come off

his vifage was fo marred] His watching, dragging to and fro, ns variage was jo marrea j rais watering, energing to and no, from place to place, buffeting, scourging, carrying his crofts, and other mit-usage, could not, but much after the state of his body, and mpair, yea, deface all the sightliness of it. Howbeit, the word and impair, yea, detace all the lighthinets of it. Howbert, rice word offerchere, and form, in the new branch, feem to be taken more largely, for all outward appearance, both of boddly rhape and of flate, or condition in general as fight or appearance, ch. 11.3 Joh. 7.2.4. and form, 1.Sam. 18.1.4. 2 Tim. 3.7. and face, or perfor, Deur. 16.1.9. Rom. 2.11. So chap; 3.3.1. Heb. fush the corruption of his offige more than, or, above man: for they feem wide here, who di twing the word from another root, would have it rendred, the untilion of his person above any man, Plal. 45. 2,7.

more then any man] Heb. then a man: a man for, any man, or, any one; aschap. 4.11. & 40.26.8 50. 2. fo that he feemed rather as a worm, then a man, Pfal, 22.6.

and his form more then the fons of men] As if no form, or shape of a man, were left to be feen in him; as fome render those words, Pfal. 38.3. chap. 1. 6. the same notion in other terms; as Job

25. 6. V. 15. So shall be sprinkle many nations The reddition, or lat-V. 15. Selphalite finalete many natural: 1 no reduction, of tat-ter part of the collation, concerning Childs exaltation, oppoided to the former, concerning his humiliation, ver. 14, and further con-firming and illustrating what concerning Childs fueccies, and ad-tancement, was before delivered, ver. 13. phrankle? The Jewith Commenters expound these words, some of them, of the Haughter than he thoused make of his enemies, he final

Brinkle them, that is, flied their blood; chap, 63.3. their blood was sprinchled apon my garments; fome of them, of the reports that shall go abroad of his honour, and valour, for the term of sprinchling, or dropping rather, is, fay they, used of speech, Deur. 32.2. Ezek, 30, 46, & 41.2. Amos 7.16. Mic. 2.6, 11. so the meaning should be, he shall make them to sprinkle, or drop; that is, give them occasion to talk of him: but the wordof sprinkling, is one, those of dropping, other: & this never found so used; thoughthose are. Others of them again, but without example, likewife, would have the word taken, in a notion of diffection, he shall fay they, grow strong, and drive away the homs of the Heathen, that had somerly dispersed Gods people, Zach. 1.21. but thefe Interpretations are groundless, and forced Ours expound the words much to one effect; to wit, that certit through packers many Nations with the Definite of the Go-field by the ministery of this Open the specific and the control of the specific and the speci

ed & Salarion, delo mity, mikety, or the like. So is it uled, Levi; Eph. 5.16, 1Pct.r.; 110h. 1.7. Rev. 1.3. 8.7.14 anallaloia, as 16.33 where the no ation of it alfois expedied. So alfo, tking. Joine think, to the water, and wathing with a, ufed in the Evan-Salario and Control of the Water, and wathing with a, ufed in the Evan-Salario and Control of the Water, and wathing with a, ufed in the Evan-Salario and Salario and S Equ. 5.25, 176.1 between, and wafting with it, died in the Evan gelical Baptime, Mat. 3.1. [bd.; Abs. 3.8 & L.1.6. 19c.; 1.4.5 oblight, or blood, or both mixt together; for the fandition, of the canding of others, that were Legally understand, Fred. 3.4.6.8.8.3.9. 4. 10,21. Lev. 13,6,7,8, Num. 19.12-11. Plal, 51,7. Fich. 9.10,13,14,18-22 & 10.8.10.22.

many nations] As many persons associated at him before; ver, 4. Io many people now taken with him, and converted to him, chap . 2.3. yet many, not all, as Mat. 28. 18. because not accepted by fome, though offered to all, Acts 2. 41. and 17. 11, 18

34. - 34. the street that there shale groups at 1 in 7 Space Goods, (for there is no article in the original) or even Kozzi (as chap; 1, 12, 22, and 60, 10, & 62, 2) [ball [but thir mouth () I ch, mouth as, tonzue, allo, Joh 2, 10, 2) out of reverence and respect, out of another manner of aftonifhment at him now, then before, ver 14 to wit, out of admiration of his incomparable excellency See Job 29 9,10. or, being to convinced of the truth of his teaching, that they shall not be able, or dare once to contradict it, Luk. 21.12,15. See Job 40. 4,5. Plal. 107.42. Mic.7.17. But the former feems rather here chiefly intended. For the Jewith Crittick doth but dally here who, to make this fuit with his forced fancy, concerning the foregoing branch, would fasten upon this a double fense: the word here ufed, faith he, hath a two fold notion; of opening, and of flutting; led, faith he, that he a two-four hotors; of opening, as it flightless of kpt is for in skiping, or leaping, the feet are opened, Cant. 2.8. of butting, or eloping, Deut. 157. Job 5.16. here it may import both: they thall open their mouths to talk of him; and they shall thut their mouths, in way of wonderment at him. But this is to make a pelphich tword of Gods Word. And yet fuch quirks are too many much taken with,

yet lich quirks are too many niune taken with.

for that which had no been told them, had they fee; and that
which they bad no beard, final they confider.] For, Heb. Mad; as
chap 40.29. They shall fee those things suffilled, which their Wirzards could never forcet; nor had been told by any other, and they shall hear such mysteries, yea, froi hear them only; but confider seriously of them, and understand them aright. (See chap. 1.3.) as they never had been made acquainted with, or had once 1.3., / as they were non over more acquamted with, or had once thought on before, chap4.1.6. and 4.5.1. and 6.4. Rom.1.6. 25, 26. I. Cor. 2.8.9. or so others read, and render the words; they is obsen it had no been velated, or, is whom nobing had been velated or him, healt fee : and thefe that had no been dead, of the deplication. So other ancient, both Creek and Latine, and one acquired depliand. So other ancient, both Creek and Latine, and one acquired the source of the control o activation. So the anticent-joint wreet, and Latine, and of our not a few. Sec. Chapp. 65.1. Rom. 15.03.11. Igo rather with the former; the lyntax feeming to me the more familiar, and the fuller. The fame way go the Jewish Commenters, fave that fome of them conceive it poken, not famply, and abifultely, but comparatively is the control of the contro conceive is possession impry, and automatery, our components they thall fee greater glory, and excellency in him, then ever they heard, or dreamed of; they hall find, and know his magnificence to go far beyond whatfoever they had been told, or could conceive of him before, Sec of Solomón, 1King, 10.657.

CHAP. LIII.

Verf. 1. V HO hath believed our report 3.] Or, who biliveth our report 3.0, dolfrier, as the 18.19. or, preaching, as fome render it, Hof. 7. 12. Heb hereing, thap 18.19. or, preaching, that year from 18.1 Heb hereing, thap 18.19. that which they hear from 18.1 Hobe glad tydings before-mentioned, Chap. 5.2. 7. Some for the better connexion of the effuing discounting the words. But who the textre conversion of the effuing discounting the textre of the control of the textre of the discounting discounting the textre of the few 18.1 Here is the first of the multiwages of other nations, that flould embrace it, and believe in Christ, chap. 5.1.

15. So the words containe a complaint of the paucity, and imall 15. 30 the words command a companion of the patienty, and mail number of thoic, among the Jews, that gare any recult to the Prophecies foregoing, concerning Christjand the doctrine of his King-dom, and his glorious advancement, either in the tithes of this our Propher, and other his follow mellengers or, in the time, that being exhibited in the field, he lived her rupon rawth cunto which times, exhibited in the tieth, he lived nere upon earth a line which where, we find these words applyed in the Gospel, Joh. 12.37,38. Rom. 10, 26. See chap.49.4. loh.3,32. & 5.43,94. & 7.5,48. Act. 18.28. See for the form of speech, Plalm. 90.11, chap.50.10.

and Or, or; as,chap.40.13,18.

ana jur, or; ascnap.40.13,18. In what is mighty power to whom is the arm of the Lord revtaled?] His mighty power working by, and manifefling it felf in Christ, and in the ministery of his Word, ch.40. 76.88 \$1.58 \$5.10. Rom. 1.16. Yes.1.18,24. which must from God be revealed, before it can be believed, chap. 54.23. Mat. 11.25. & 16.17. Joh. 6. 44445. 1Cor. 2.9,12. Gal. 1.
12. Mcb. upon whom; which fome taking hold of, thus render the their fouls, Ex 26,25,27, John 15,3, & 17,17, Ad, 15,9 Gal, 3,2, bear it: and the particle, though it usually fignishe upon; yet is it their fouls, Ex 26,25,27, John 15,3, & 17,17, Ad, 15,9 Gal, 3,2, bear it: and the particle, though it usually fignishe upon; yet is it

41,ch. 29,12, with v-11.

For he shall grow up before him, as a tender plant] Heb. And, which both the old Greek, and Latine, and some other after them retain. Others, render it, Indeed, as chap.30.20. Or, ret; as ver.7.ch.46.7. and others again, not a few, whom our verifon concurreth with, For, as ver. 11. Chap 52.15.8c 64.5. as ufhering in a pallage, wherein the ground is discovered, and a reason rendred, how it came, or should come to pass, that so lew of the Jewith nation should entertain Christ, as the Mesias, and their Saviour, and give belief to the doittine of the Prophets and Apollles, oncerning him. They looked for a Meflias to come in princely flate, with royal attendance, and feedlar power, that thould reignand rule, as some mighty. Monarch, and set them free from the bondage of the Romane Empire, and when they faw nothing lefs; but all clean contrary in Chill, hence came it to pass, that they were offended in him, and could by no means be induced to believe that fuch an one should be their Meslias, Mat. 1 3.55, 57. Luk. 24.21. Joh. 7.27, 41,53.1 Cor. 1.23.
grow up] Heb. of cend; which some understand, of Christs exalta-

tion; as if it were fald, that he flould rife and grow great, for all this, that fo ew entertain him, and believe in him. And some of note, to this purpose, would thus joyn this verse with the latter part of the former; And he, on whom the arm of the Lord fhall be revealed (to wit, Christ) flall grow up: but this offereth too much violence to the context. And albeit, the word here used, doth sometime import arifing, by advancement, and improvement of height, frength, flature, or fave, Chapter 40, 31. Jeremiah 51, 53, yet et sufed commonly of plants, fimply fpringing up, without any fued flecial connotation, Chapter 32, 3. and all the circumflantes of the text do carry it another way, as in the opening of the words will

before him] This fmall particle is very variously expounded. Some understand it, of God; that in the fight or God he should be great, uncertiana it, or God, that in the fight of God in thould be great, and highly effected, though mean, and of no account in mans eyes, as the like is faid, in express terms, of John his Herbinger, Luk. 1.52 and, in effect, of Christ allo, Luk. 1.32. or, that by his most wife, and powerful providence, he should be produced, and unmost wile, and powerin province, it most to produce, and the his protection, having his eye perpetually upon him, grow up to a greatheight, Chapter, 52, 13. Others, of the people, in whole eyes he should appear, and seem to be such, as is hereafter intinated. Others, of Christ himself, that he should be lowly, and of

as a tender plant | The word tender is not in the text; and true it is, that the term here used, is of a large extent in the ordinary use Ezck. 17.4. where, though our version renders it, a young twig, which Exek 17.4, where though one of the words next before going controll it there. The word properly lightless, a faceling of properly signification, a faceling of properly significant of properly significant of properly significant place, therefore, the word doth fignific, fometime, a branch, or, bough, in general; because it sucketh, and draws the sap and moysture, as milk, from the root, or stock, from whence it shoots up, or spreads out, Rom. 11.17. sometime, more specially, such a plant, or, twig, as relembleth for its tendernels, and imalnels of growth, lome fuckling, or fucking child: fo is it uled, Job 14.7. where it is not amis rendred, a tender branch; and may well here (the circumstances of the place, not well admitting only, but requiring it) a reador plant, or young twist, at we tile to lay, a fucker: for for the we to term fuch young plants, as shoot up from the root of form edder rece, or Stander, See ch. 11. This forme understand of the mean better the plants of the stander of the stander.

here, a drig, sprouting out, or springing up from a 1001; as chap, 11.10. Rev,5.5, but it may be here taken in its ordinary notion; the word, thrig, or this, or plant, being supplyed from the former branch, as is not unusuall. See on ch. 51. 8. and so the words may be rendred, and as, or even as (a. ch. 1.6. & 40.30.) the twig, or plant of arout, that right out of a dry ground. Heb. a ground of drought, or

allo frequently used for neto; as Exod, 20.3, to my face: so the words | Virgin Mary, Christs Mother, in regard of hope of illne, while she there are, 2 King, 18.27. compared with Efay 36.12. If al. 13.6. & 18. thould fo continue, as fuch. See ch. 56.3. Luk. 1.34. Others, of the decayed flock of David, and mean Family of Jeffe, that then feemed to be a dry tree, or dead trunk of a tree rather; as being reduced to a far lower efface, then it was in at first. See ch 11.1. But I suppose we need not appropriate this limb of the collation, unto either of these, albeit, the consideration of the man, and low flate and condition of both these (Joseph the Virgins husband being alfo taken in to them) come within compass of that, which is here anned at ; to wit, the mean condition of our Saviour, which made him fo despicable in the eyes of his own people, Luk.1. 48. 8. 2. 4. num to actification time eyes of ins own people, 148.5. 2, 4, 8, 2, 2, Mar, 13, 55, Mar, 6.3, It is inflicient, that by this refemblance is intimated, fuch a poor, and bare condition, without fightly them or flate, as might well be compared to fome forcy plant, that had, with much ado, thot up, and got about ground from tome, almost faple (stroot, in some such waste and waterless place. See Jeremiah

be buth no form, nor comelinefs] The former word applied to a plant, feems to import the fight line's, or comeline's of a plant, or free in regard of the trink, and body of it, its thape, proportion, fraightness, importancis, well colouredness, and the like of for it comes of a word, that fignifies, to delineate, dearwood, or portray ought, in its due thape and lineaments, Joh. 15. 9,11.8: 19.13 ch. 44.23. and applied to mankind, or woman kind, figurities a perion well compoled, and complexion, well faced and featured, or well proportioned, and fhaped, Gen 29.17. & 36.6. To it is used also of beafts, Gen. 41, 2, where, with its epithet, it is rendeed, well of a soured, and might as well be, well-featured, and fat: fatnels bettering the feature of a beaft, as leanness defaceth a: the latter feems to have reference, in plants, to that fightliness of them, that proceedeth from the leaves, and bloffoms, and kays, and truits, or other like verdure, wherewith fuch are wont to be arrayed and adorned Soit sufed, Lev. 23.40. where they are enjoyned at the feath of Tabeinacles to take the fruit, (that is bon is, or beauthes, as it is explained, Neh, 8.15.01 more specially, leafir bour bs, and branches, (for plained, Neh. 8.15.0 i more (pecially scape on a more), two to the word there used, properly figuities. See Prev. 11.28 Jost pres of fightbuses, or goodbusses, that is, of fightly, or goodly trees, (as it is there rendred, of fuch trees, as were thick with leaves, and twigs, as in both places it is afterward expounded) to make them booths of And hence applyed to beafts, it is attributed to such, as are surnish. ed, and garnified with goodly and flately heads or horns, Deut.33. decked with goodly and gorgeous apparel, Chap.63.1 Ezek.16.10, small efteem in his own fight; as it is faid of Saul, 1 Sam. 15.17, and 14 where the word is also used. Hence those speeches in the Proin the person of Chrift, Plalm. 22. 6. Others, Infly, of none of all persons to the person of Chrift, Plalm. 22. 6. Others, Infly, of none of all persons to the persons of fally be referred, but of the ourward fixed that Christ thould make, reading the text, for his appearance, or outward fixed, or flatter to the word farce, in Hebrew, is very frequently be lided, as who have before the word farce, in Hebrew, to very frequently be lided, as was before the word affect, in Hebrew, to very frequently be lided, as was before the word farce parameter; tied afterward, in the last claste of the very fixed that is vigore and valour, fetted but, and advanced the very fixed of the last claste of the very fixed that is vigore and valour, fetted but, and gay appeared that is vigore and valour, fetted but, and gay and the very fixed fixed that is vigore and valour, fetted but, and gay appeared that is vigore and valour, fetted but, and gay and the very fixed that is vigore and valour, fetted but, and gay appeared that is vigore and valour, fetted but, and gay appeared that is vigore and valour, fetted but, and gay appeared that is vigore and valour, fetted but, and gay appeared that is vigore and valour, fetted but, and gay appeared that is vigore and valour, fetted but, and gay appeared that is vigore and valour, fetted but, and gay appeared that is vigore and valour, fetted but, and gay appeared the numerous fixed but the numerous fixed to his fulls, not for much, in his cla and organized and provide the numerous fixed to his fulls, not for much, in his cla and organized and provided and provided the numerous fixed to his fulls, not for much, and provided and provided the numerous fixed to his fulls, not for much, and provided and provided and provided and provided the numerous fixed to his fulls, not for numerous fixed to his fulls, not for numerous fixed to his fulls, numerou derfland the feature, or composure of the face, by the other, the elecucfs of the complexion or countenance. But I suppose them not to of it, comprehending branches of all lotts, without diffinction of be fo fit filly here taken. How lovers, the mean clate of the Mediar, Acrosch, or fize. See Plalm 80.11. Hof. 14.6. Job 8. 15.16. 30.8. void of all finew and lufte, that is wont to draw means eyes after it, is here very pithily and pregnantly, fet forth, and deciphered by the refemblance of fuch a plant, as hath neither—height nor flrength, nor comely flape, nor kaves, or verdure, to make it any way fight-ly, or defireable. Or, if it shall be deemed, that in the former branch onely, some plant is alluded unto, the person of man rather in this latter fisch a party is here intimated, as for personage and state, may be compared unto fuch a plant, as by fuch notions hath been

described, See ch. 1.30.

and when we shall fee him, there is no beauty that we should desire im]Heb. and we shall fee him, and no fight (or fight lines; for to the word foundeth, having an elegant confonance, with the term of feeag, whence it is derived, Chap. 5 2. 14, and comprehendeth both the ormer)is(to wit, in him, a defect of the pronoun, as Deut. 2.1 z.ch. torner just to wit, in imm, a cerect or the pronount, as Deute, 3.1.2, 6.1.
\$5,5,the like (pitals, fee Prov. 4.3.3,Chap 3,79,56,Jor(3s) it may be rendred by fupply from the former member, as Gen. 1.1.6.Ch. 5.3.6.)
we that not fee any fightiness in him; and we fluid define him, for that we flound define him, so, that we flound define him, so, that we flound define him, so, that we flound define him, so that we flound the him so that we flound the him so that we have the him so that we have the sound him the him so that we have the him so tha or in regard whereof, we should have any defire, or affection unto him: neither is there any need, as fome would, to supply the negative from the former branch, as Pfalm 9.18. Prov. 30.3 rendring the words, and we shall not defire him, there being as much implyed withwords, as we join not active instance being as much implied with-out it. He that is flyled, the defire of all nations, Hagg. 1.74 whence fome are of opinion, that Machimed, or Mahommed, borrowed his name, that he might be deemed as another Meflas) and who much perter then Daniel, might be termed a man of defires, Dan. 10.11, 19 having all defireable things that can be, yea, all defireableness, reasured up in him, Col.2.3,9. in true beauty, and excellency, far chinfs, a. Pfalm 63, 1.8 e8.6, where it is fragge (faith the lewish exceeding and inpuffing, not the fors of men of the forse of the forse of men of the forse of the forse of men of the forse of the forse of men of the forse of the Chap.liii: able in him. See ch. \$2. 1 4. the in thin, acc co. s. s. s. s. v. V.3. He is delify fed, and reselled of mon! It was not enough to lay of him, that he was not defired, ver. 2. but he addeth further now, that he was, as fome; not bale only and despicable, but even vile, this he way, as tone: not name only and stepteause, but even vie, and about nable creature, both defpided, and speeded. See Chap, and about nable creature, both defpided and speeded. See Chap, 14-7 delipfide, so in Comish, 16-12-18 rejected of memoras fourt, taking the word for a noun; a rejection of men, the abtract for the concrete, as it Con-4-13, that I conceive it rather to be a participle, found entire, Ezek. 3.27. but here contracted, because it resteth on foundentire, Ezek. 3.27. Dut nere contracted, occanie it reflection the word adjoyned to it: and it is not amifisemedred by our Franflators, iel ited of near, that is, as one of the Jewith Commenters, either more abject then any man, as Chap. 52. 14. (as so there entermore anject their any man, as enapt. 32. 14. (as to there flouid be a want of the preposition there used, as there is also, Chap. 20. 7. & 3.2. and that in this very notion, also .) Chap. 65.5. Chap. 20, 7.8, 3.1. and that in this very notion, and J. (149, 0.5), or, one fewered, and call out from the company and feeting of men, as fearer deemed worthy the name of a man, Plalin, 22.6, and unworthy, therefore, to converte with men, or to have any community. on with them. See of Paul; Act, 22. 22. and this latter fitteth well on with the Hebrew; for it is word for word, leaving of men, or, ceasing with the from meat as one that cannot be admitted to any fociety with them; the condition of the leper, Levit. 13, 46.2 Chr. 26, 21. deemed in the condition of the leper, Levis. 13, 46.2 Cir. 26. 21. decined in that regard, as dead, Num. 12. 10, 11.1, 14. See [Pfalm 11.1, 11.2, 8.8 8.45.8.50 tather, then as one, the laft, or loweft of mean as Paul of hundel; the laft, and leaf of the Apolller; yea, the leaft, of as the hundel; the laft, and leaf of the Apolller; yea, the leaft, of as the word imports, composed of a two fold degree of comparison) leffe then the least of the Saints, not worthy to be called an Apolle, 1 Cer. 15.8,9. Eph. 5.8 io here, as we would fay the very lift, or fag end of mankind, one, at whom the nature, and name of man ends, fo mean, and fo low, that the nature of man can hardly defeend low-

mean, and to low, that the nature of man can hardly defected abover, and may therefore leem fearce worthy the name of a man. See Plahue 21. 6. and what Agur of himfelt, Proverbs 30, 2. But thisfeems to thrain fomewhat too far. Howbeit, Chrift of himfelt faith, that he was to be made nought-worth, or nothing, Mar. 9.12, a man of forows Not of forow barely, but of forows: not a man full of forow, or filed with forow only; as the Pralmift speaks Our foul is exceedingly filled with feorn, and contempt, Plal 123.3,4. but, a man of forrows, as the Plalmitt elfewhere; My fout is full of evilt; with evil of all forts, or all forts of evil; Plal 88.3, and as Solomon, a man of wicked devices, Prov. 12.2.a man, not wholly fer up on, and addicted unto evil, only; such an one as Moses describeth, Gen 6.5, all the device of whose heart, (or whatsoever he deviseth) is all daylong only. (that is, continually nothing but) evil: but a man made up of evil, or wicked devices of all forts; that devileth nothing but evil, and refraineth no device that is evil, Pfal. 36. 4. as if he confifted of nothing but fuch; to a min of forrows, of forrows of all forts, fo full of them, that he may feem to confift wholly of them to be made of no other mould : nothing but forrow to be feen in him, (fee Chap, 1-6.) and variety of forrows, fortows of all ferts; fuch forrows, as for our fake he fullained, and for our fins, verte 4,5. and acquainted with grief] The participle hereused, is by the Iew-ith Criticks diversly expounded. Some of them would have it fignitie tut off, or destroyed with infirmity, or grief. So they suppose the word whereof it cometh, to be taken, Judy 8.16. Prov. 10.9.& 14. 33. Jer. 31. 19. Ezek. 19.7. but these places are not so pregnant; and others of them, understand them a lin another notionathe most of them therefore herein depart from them; and expound it according to the ordinary use, and fense of the verb some known by infirmity; well known, or commonly known, to be much subject thereunto, and exercifed therewith, one so encompassed with infirmities. as, Heb., t. that they cannot but appear, and be feen in him by all that behold him: thus they take it, because the word is in a passive form, and is by most fo taken, Deut, 1, 13, 15, but those passive forms have fometime an active, or a neuter notion, as in our languages, alfo, fometime the like; and fo others of them, as most of ours, take ano, tomerime the inext and to others of them, as most or other, the there, rendring it, one knowing of informity, as it founders word for wo, that is, knowing it experimentally: as it is faid, he that known on fin, 2 Cot, 5, 2.1. That neither had drawn ought of it from any other, nor done any himself; and as the tree inhibited, was called the tree of the howeledge of good and toel, Gen. 2,9,17,not, as the devil fuggefted, becaufe the fruir thereof caten, had a fingular power to give man a notional knowledg of good and evil, which before he had not : but because, upon the eating of it, contrary to Gods command, man fhould come to have an experimental know-ledg of evil, as well as or good, which before he had not: yea, and in fome fort, of the benefit and excellency of good also, being by the want, better: by the loss of it (which is yet more) best known, so we use to say, such an one never knew what milecy meant, having lived free from it, and, a man never knowth what health is, untill he have had a fit of fickness; thus it might be rendred, knowing of infirmity, had a not themers course migrator executed, governors, especially assumed generally of the feat, thing, 9.7 and fed generally themers, till. 1.13 and, knowing of your and coil. Gen. 3.5. (for 6 the words are in those places, that is, biffinit in those things and a sew tile to fay, a knowing and, for one skilful in ought; or, to fit it better to the Hegraving man, for one signal in origin; to, to it to etter to the re-brew form, a man skilled in infemity, as both the ancient Greek, and fome of one s, allo, take the word to: skilful, or skilful, in the place of Deuteronomy before pointed to: or, as the word taught e. 54.13. doth fometime imply, not only learned, and fo skilled in ought, but one also expect, or experienced in , and secustomed, or enur d ento onght, Jera 24-8, 2, 33, and the word of the origination of the pulled by the cannot endure the fight of a Jew, but turn the faction than, wherefore expelled, both of limits, Julia 4, 13, 12, 2, and or Chit. Jules 5, 8, 6 the

word here may be taken, one conved to infirmity, or grief, and accufformed thereunto; which by ours is very fitly tendred, acquainted therewith, as we ale to fay of those, who not only know one another by hear-fay, or by fight, but that have familiarly converted toget ther. Or, lattly, as some render the word, both in Moles, and here, known of it: as thole a claid to be well known of us, that we have been frequently convertant, and familiarly acquainted with, Hof. 5. 5. Amos 3.2. which, as it comes necreft to the ordina y acception, and conftruction of the terms in the original, fo is it the fame, in effect, with the laft before propoled. Howloever, the notice, or acquaintance, it attributed to the person, in the one; to the af-section, in the other: both which, in sub-tance, come all to one: and import thus much; That Chrift, and humane griefs, and infirmities, were to have great, and much acquaintance, the one with the other, he having had in his person, much experience of them , and they conflantly keeping together with him ! a great confert to all those that have interest in him, Hebrews

grif] The word here used , (as the root also from whence it grid J the word nece med a vas the root and from which it firings/hath, in the first place, a notion of diffelf; or fickerly, Chap. 38.1.9. In the next place, (because fickness usually bringest pain, and weakness with it,) they are either of them used, fonetime, in a notion of vexation, and grict; as Eccl, 5.17.8c 6.2. Jer. 5.3 Hol. 5.13-fometime, in a notion of informity, and preaducif, as Judgess 6.7, 113 17 Chap, 14, 10, and of either of these, proceeding as well from any affliction of body, or mind, as from any natural difeate; in either of which latter notions, it may well be here taken, not fo fitly in the first : because we read not of any peculiar difease, such as we usue ally appropriate that term unto that our Saviour was troubled with, all his life; and by fome of the ancients, it is not improbably deemed, that he was not exercised with any fuch; it being nor so suitable for him, to have any disease hanging on him, that the wed his power contlantly, in the healing of others; that it might not be objected to him, as in another kind, and upon another occasion, it was; Phylitian heal thy felf , Luk. 4.23. infirmity, for infirmities, collectively, as Heb.

and we hid as it were our faces from him] The words in Hebrew are both diverfly read, and diverfly refolved. For some make the are noted diverny read, and diverny reloved. For some make the first word a participle, as each biding, or one that bideth: and the participle, in that flexion, is very commonly so framed. Others make it a noun verbal, as an biding, and some verbals of that form are found. Again, fome render the last, the particle with the pronoun from us, and that not a few embrace. Others, from him, and fo the pom us, and that no a tew subsets. Subsets from may an or the pronoun in that form, is most frequently delayer in the other notion, allo, not unufusal, Gen. 3-12, 1731-3. Hence arise to verifous, Some render the words, and he list, a subset of the verifous from ender the words, and he list, a subset of the free (that is, his sice, the pronoun supplyed, and he list, a subset has the free her as somethat headth had face lists to the proposition, or of him but he as somethat headth had face lists to the free free through the subset of the subset had been also been also as the subset of of this latter construction, I find no suitable example. But whether of these two wayes we read, or render the words, they import such a condition of dejection, and confusion, and of affection thence ariting, as makes a man, like one alhamed of himtelf, to cover his tace, as not enduring to look up, or to be seen, and to shun the sight of others: and so the meaning should be, he is one, who, as conscious to himself, either of the deformity, and lothsomeness of his person, or of his despicable and dejected estate, hideth his sace from humane fight: the one was the lepers case, Levit. 13. 45. the other, Babylons, Chap. 47.3,5 and hence, together with the help of another word in the next verse, have the Talmudists coined us a tale, how that one of their great Mafters met with their Meffias, at Rome, where he found him lying among the lepers. But other ren-Nome, where ne tournament sympationing the experience other feet the works, and at an inhibit of facely or of the facel for the Words though of a plural term, yet is ordinarily of a fingular notion, as Prov. 2, 2, 3, Chai, 9, a y from him, or as the face, or his face, as before: that is, as one, whom men hide their face, or his face, as before: that is, as one, whom men hide their face, the face of faces from: this fen!e our version follows: and following it, it may feem that it should rather be rendred; and as one, from whom the face is bid, or mens faces are bid; for according to this reading, the words are more general and indefinite; there being no our, in the text. Now hiding the fice, proceedeth, sometime, from a reverent respect, and awful dread, 1:xod. 3.6 1 King. 19.13, fometime, from fome glorious fplendor, that dazeleth the eye fight, Chap. 6.2. Exod. 34.30, 33.2 Cor. 3.13, formtime, from forme frange paffion of love, that with a kind of ravillment, affecteth the lover, upon the fight of his beloved, and caffeth him into rainting fits, Cant. 6.5. compared with Chap.4.9. (for they palpably abuse, both that Scripture, and the Churches eyes, that is, her teachers, who thence would force a malignity intimated in them,) sometime from pitty, and com paffion; when men cannot endure to fee fome perion deer unto them, or any of the fame nature with them, cruelly dealt with, or otherwife, in some lamentable condition, Eft. 8.6. sometime, out of extream hatred, or at least, out of displeasure, indignation, or wrath, 2 Sam. 14.8 Pfal. 10.1. & 27.9 Chap. 54. 8. 8 59.2 fometime, cut of neglect, and difregard, astrom one, whom we lift not to look after, Chap. 58.7. Sometime, out of detestation, as from some vile, loathfonce abhorred and abominable creature, whom we cannot brook, or abide to behold, Chap. 1.13, 14,15, and to this purpole, one of the Jewith Commenters telleth us, that there is a certain people

wherefoever they meet with any of them. But whether that be, or of them, abuse this place, to prove that their dotage b. fore touch. where locy et they meet wan any or them. Dut whether not seek, the state of the sta rendreth it, as a Leper: which yet may bear a warrantable fenfe. See ver 3. But that of the Tahmudifts, is a most ridiculous fancy. Howbest, in this last notion, wherewith some also take in two of the next before it, I conceive the words may well be here underthe next before it, I conceive the words may well be here under-flood. See Chap. 49.7. yet not concurring with those that ar-tibute this, hidning of the face, unto pixy and compassion; because it crofleth the main drift of the whole context: nor consenting with fuch as their rapfodies are fraught with , not a few : the word is general, comprehending any floore, plague or affliction what fovers and they may as well prove, that Alaph, the Author of that 73. them, that suppose the covering of mens faces condemned to dye, to be here pointed at as Ch. 35.7. Eft. 7.8. To which purpose, they draw in also the blind-folding of Chiff, Luk 22.64, but that is the cover-Pialm, was for a long time a Leper, from the passage therein pointed to, as from this, that the Messias was fo, or ever should so be. See [mitten of God] That is, as some would have it, most gricyously ing of the parties own face by others, not the hiding of others from ing of the parties own race up outers, not the fluing of other from him. Howbeir, all things well weighed, I encline rather to the fift, both reading, and rendring; because it both fitter well the fcope of the place, as importing a delpicable and shameful condition Imitten; it being the manner of Scripture, by such forms, to exprels the eminent greatures of any thing, as Sinners of God, for grievous

terms used in the text.

le was despifed Or, he is despifed as in the beginning of the verse Pl 22.6, repeated again for the more emphasis, So ch. 14.26,27. Plal,

and we effected him not Or. effeen him not; (Phi. 2.7. he made himfelf of no effecm) or regard him not; as the word is rendred, Chap. 33. 8. he vegards no man, Plal. 144.3 the great contempt that should be offerof extenuation, but to be conceived in a notion or exaggeration, as if it had been taid more fully, We thall not only, when he cometh a. mongst us, afford him no respect, or regard; but thall very reproachfully and disgracefully abuse him. See the like manner of speech, Prov. 10.2 Treasure wickedly gotten (hall not profit; that is shall do a man much mifchief: and, the father of a fool fhall not rejnyce ; he | 33.& 19.7. shall have no joy, but much grief, of him, Prov. 17.21. and, It is not good to have respect for persons in Judgment, that is, indeed, it is flark the three words reference unto: a si fall that befull him, came good to have respect for persons in Judgment, that is, indeed, it is flark the three words reference unto: a si fall that befull him, came good to have respect from the persons in the pe naught, Prov. 24.23. and. If any man love not the Lord Jefus, let h.m. be anathema, maranatha; that is, accurfed, without revocation, irrevocably, and irrecoverably accurft, 1 Cor. 16.21. a text by fome extreamly tentred; meant of fuch, as out of meer malice alone against knowledg oppose Christ, and Christianity, such as our Saviour

heads of Matthew 1.2.3. and the Apolle, Heb 6.6.8 t. 0.26, 57,3.9. V. 4, Surtly, he hall born our griffs, and carried our forrows:] He took upon him, not our nature alone, but the infirmities also of it; and became liable to fuch forrows of affliction, and pains, as mans finful nature is exposed, and subject unto, Rom. 8.3. Heb. 4.15, ver. 3. Or, the griefs and forrows, that he is faid to have been fo abundantly exercised with, ver. 3. (for these words have apparent reference to the very fame there used the fultained for ustand are therefor called over, because procured to him, bour first, and ultrained by him, for the discharge of our fins, unto the guilt whereof, our of love tous, undertaken by him, they were deferredly due, Heb., 29.1 Per. 2.14, & 3.8. Some would have the former word rendred, 23.1 Per. 3.4, S. 3.8. Some would have the former word rendeed, in which was any be feet, Early director, therefore, that betted many a both bridge any approx grief, that is good finght pro-curing cause of them, together with the griefs themselves, the effect of them of the size rule, that the word fignises, for meeting, to concern the probability of the size rule, that the word fignises, for meeting, or a root, that meeting and the size rule, that the word fignises, for meeting, or a root, that meeting and the size rule, that the word fignises, for meeting, or a root, that meeting are size rule and the size rule, that the word fignises, for meeting, or a root was a root with the size rule and the size ru of them : And it is true, that the word ugnifies, fometime, to take away, as lob 7 21. and that our Saviour is faid to take away the fins of the world, Joh. 1.29. but the fequel of the context carryeth it another way, tending to flew here, rather the ground, and cause of his sufferings then the end, or issue of them. This passage the Evanno materings then the end of material. It in paraget the EVAngeliff makes use of , in relating Chrifts parktee, in the healing of corporal infirmities, not so much, as I conceive, thereby intimating that those boddly maladies, and the cure thereof, was, (as some world have ic) a type of those disease of the foul, that Chrift came principally to free men from, and his deliverance of them from the fame: but that by histender pitty, and compassionate affection to wards persons so effected, and afflicted, he shewed that he had assumed, together with our nature, the infirmities of the fame; and had theretore a lively fellow-feeling of those pains and griefs, that did from the same proceed, in others.

yet are did effeen him fleeken, fmitten of God, and afflitted.
The reason why they so much disefteemed Christ, to wir, because they made no other account, but that all those afflictions that befellhim, were, by God, for his own evill deferts, inflicted upon him, out of a difaffection to him, Phil. 22.7,8.& 71.11. Matth. 27. 39.43.

761 Heb and; as ch. 50.7. we essemed The same word, by an elegane antanaciasis, is here repeated, that the Prophet had made use of in the verse before-go ing but in a different notion here, from that there they did not efferm him, that is : made any account of him, because they estem-ed, that is, accounted him to be one out of grace and favour with God, yea, to be one pursued by him, with those evils, for his sins.

The very like conceit, that lobs friends had of him, for his sufferings, Job 4.7, 8.& 8.4.& 22.5-11.

flricken. Imitten, and affitted] Three several terms used, to express the greatness, and grievoulness of his sufferings; as

sincers, Gen. 13.13, and, a ficep of God, for a deep ficep, 1 San. 26.12.
See Jer. 2-31. But that he was grievoully initten, was confpictous enough; nor did they deem amilie therein: their militake was, that and that of one, who feemed to be devefted of that magnificence, which formerly he had been polletled of See Joh. 17.5. Phil. 2.6.7.8 Heb, 12.2 and floweth most freely, without any force at all, from the they thought him thus handled by God, in way of vengeance for his fins. So they wickedly and impioufly deemed of Christ, when they faw what grievous things he fuffered. And it is but an idle foppery of some popish Writers, to require the words to be read,
God smitten; as intimating the diety of Christ: because the word of is not expresly in the text: when as they cannot be ignorant, who know any thing in the Hebrew, that the course of the construction, of noun with noun, doth necessarily imply it. Beside, that this ed unto Christ by the Jewith Nation, being expedied here in a form reading directly crosses the Prophets intention; as intimating that the Jewish people should acknowledg Christ, notwithstanding his fufferings, to be God; who, on the contrary, therefore condemned him, as guilty of impiety and blasphemy, and were enraged against him for it, because he professed himself to be the Son of God, one with the Father, and equal to God, Mat. 26.53-56. Joh. 5.18. & 10.31,

and afflicted] To wit, by God, as before, for that have all not from mans malice against him, but Gods just weath and displea-

Vetle 5. But he was wounded for our transgressions] Hib. And; the copulative, in an adversative notion, as Chapter 36. 12. and 40.31. The right ground, and true caule of Chriffs (fife-ing, is in this verle, and those following, related, in way of opposition, to that vain and fond conceit, that his own people had of him and them.

arounded 7 So both the ancient Greek, and old Latine, render the word here used; and some, smitten, to have it answer to the latter end of verfe 4. which comes, much in effect, to the fame; as detending from a word, that fignifies, to finite, to wound to thrust thorough to finite the state of the state 9,44,45,chap.43.28 & 47.6 but the word deduced from that root in whether notion of the twain, is somewhat different from that, that mented, or panned: for the worst conservegularly from a root, that fignifies properly, to be in pain; as women, or other creatures, that bring forth, with pain, are wont to be, at the time of their travel, fo Pl. 51.5, where, as the one word, there used, hath in it a notion of the list of delight, in conception, as Gen. 29, 39, 41, to the other, of that pnelle of pain, in production, as Job 39.1,2,3. & 29.9. and it is uled, commonly, of any grievous terment, or pain, proceeding from vexation, affliction, or fear, lob 19,20. Prov. 26. 10. chap. 13.8.8.26. 18. and 51.9. ler. 5.3. and this word, the Prophet, delighting much in confonances, may feem the rather to have made choice of here; because it comes very neer, in found, to the word rendred grief, ver.

5.94.
for] Heb. from; that is, because of, as Psalm 12. 5. chapter
48.4. Obad. 10. as importing the principal cause of Christs sufferings, mans sins, Romanes 4.25. I Corinthians. 15.3. fo in the next

out transgressions] Or, desettions, revolts, (as some not a-misse render it, both here, and Chap. 19.12, 13.) or, rebellious; for so the word it comes of, is commonly rendred, 2 King. 1.1.& 3.5.7. 8.20,22.

he was bruised for our iniquities :] The word used again, verse 94.5.Lam.3. 24.

94.5.1.m.3; 2.9. the the challenge of the load o 1 Pct 2.18.

to experts the greatness, and giverounters of this mixed price of the of mere, and incomparable height of his enduing honour, e.s. 1.3. His firites me we heated Heb. by his firite, or brail e fifty, or first price of the most properly figurates, the mark, or print e fifty, or place fifty, or first print p and with his stripes are we healed] Heb. by his stripe, or bruife : for 13.; 9,20. and very oft in that chapter; hence the Rabbines, fome name, Fxod. 21.15. Prov. 20, 30. and the same signifies the Greek

Chap. liii. word, whereby it is expressed, I Pet. 2. 24. But it is used also for any word, whereby it is expletion, a local section in Standard for any fore, and grievous ftroke, or huit; fuch as those, by which the fame is wont to be produced, Genesis 4.23. See chap. 1.6. Jer. 30.12. and fuch, no doubt, our Saviour, as well in the propriety of the term, as otherwise also, bare in his body, being not buffered only, but scourgcd,as he was, Mat. a6.67.86 27.16.

ed, as ne was, raz. ao. 07.02 27.10.
V.6. All we like sheep, have gone astray In these words is shewed wherein those iniquities, and fins of ours, for which our Saviour futtered, do consist.

All ma By nature, none of us excepted, Pl. 14.3. Rom. 3. 12,23

As well plants, and the past more exprelly, Pf. 119.176. So clustify Or, time lost futer past more exprelly, Pf. 119.176. So clustify for the past past plants load, chapt a 41.3, how got affirm) has there flast, concerned card and featured by dog, or wolves, or this view, or the like, job, to 12, or forced to by dog, or wolves, or this view, or the like, job, to 12, or forced to get a 40.0 at 12 miles about 1.0 at 12 miles and 1.0 at 12 miles about 1.0 at 12 feck abroad, for want of patture, ven. 47.4, 15.6, 15.6 metime, again of themlelves, out of a filly disposition, Luke 7.4, 6 to it swithen also, in either resp. 25, retembled by florey. There is a freying, or wandring, enloyed, when they are driven, by violence, from their wonted places of abode. O'which, fee Pial. 119, 176. Jer. 91.7 Ezek \$4.4,6. Zach. 13.7, Mat. 16.3, 1. Mat. 14.2.7. But this is a with floration beer foolconed: and shere is a volument of the desired for the floration of and shere is a volument of the desired for the floration of and shere is a volument of the desired for the floration of and shere is a volument of the floration of the desired f 50.17.EZCK.34 4,0. Lunn.13.7. WARLE-0.31. WARLE-1.27. But this firaging, bere spoken of 3 and there is a voluntarie straying, they are not willing onely, but love to wander, Jer. 14.10.) a wandring out of self-will, nor a corporal, but a sprintal straying; by dring our of lelf-will; net a coprorat, but a spiritual traying; by which, men, of themselves, wander from God, and go aftray from the way of truth, and life; from those ways and courses, that God hath prescribed them in his Word; and directeth them unto, by his Spirit, Of which, see Plalm 14.3. & 53.2. & 53.3 & 119.67. Rom. we have turned every one to his own may] We have turned the face to wit, away from God, and his ways, and) looks after torry such his own way. So the Hebrew word uled, both hore, and chap 56.11 (a parallel place) as allo, fer. 2.20, (where the notation snap, 56, 11. (a parameter prace/as amos) er 2. 2.50, where the notation of it is) properly fignifieth: and because in so doing, the same and whole body with it, are turned about, hence it cometh to pair that the word is also used, for so turn, or to return, as Numbers 14. 35. Deuteronomy 1.7,40. and 2.3. & 16.7. See Deut. 31.18,20. ler.

every one to his own way] So Chapter 56.11. All agree in turevery one contains many journaport 50.1. All agrees in that each one hath a by-way of his own, which they turn unto journ unning after one luft, or vice, or evil counte, for idle, for each exches, by, 57,68, 77.17, Ecclef. 11.9.1 King, 17.30, 31. Jer.s. 18.8.

11.13. and the Lord hath laid on him the iniquity of us all Heb. hath and the Laron norm that an norm tee transparty of us at J 160. Both made the iniquity of us all to met to him; or to thele, for full on him, rather. Some of the Jewish Doctors, to direct the place from being underflood of Christis statistation, by its fullerings, made for finners; because the word here found, is fornetime used of intercellion by prayers Jet., 1.6 and here alloyer. 1.2. would aim turn the word but was set the neares here for the produce of prayer, as Jet. 7, 10-ann neve anoyee. 1.2. wome nature that way, as if the party here flooken of, were, by prayer, only to have mediated, and pacified Gods wrath, for the line of fomewher, as Moles add floomerine for his people, Exod. 33. 13,48 Dunu 14.19,30. Plal. 106. 23. and because the word, would not worth and forly it if thould be flightness, the Lord interestable to prayed, as it is afterward; he interceded, or prayed; they would have it renas it is atterward; in intercent, or prives, when the produce they any inflance of the word to itself, not will the intercent they any inflance of the word to itself, not will the include admitsor endure fush a femile 1 For what a fleange priviley for and almost this; the Lord mattle him to intercent the priviley of me all upon him? and both the words before, ex-4, 3, and those lafe following, ver, to the control of the co 10,12. do evidently hold out to any eye, not wisfully winking, that fatisfaction was made to Gods justice, and his wrath pacified, to-wards those, that had interest therein; not by intercession, and prayer only, but by penalties, and furferings. The word, therefore, is not a mils rendred by our Interpreters, where they give it, word for word in the margent, the Lord made to meet on him, and it may well be, to meet with him, as our Englith phrase is wont to express the like So chay 47.3. I will not meet thee, as a man, and the revenger of blood, (hall flay the murtherer, where he meeteth with him, Num. 39 19,21. (as Exodus 23.4. if thou meet with thine enemies ox, or affe.) Or, where he lighteth on him; as he lighted on a place, Gen. 28. 11. which place, some of the Jewish Masters themselves, also, refer usto, for the notion of the word, in this place: and so, here, it may more fitly be rendred; he made the iniquity of us all to light up. on him: as, the arm of God is faid (though another word be there) to light upon Affur, Chap. 30. 30. or, which I conceive to be the fitto the upon Affair, Canp. 33, 20, 51, when to refer to the word is, in the first form, very frequently rendred, fall upon him, 2 Sam. 1, 15, 1 King. 2, 29, 31, and, fall upon the Priess, 1 Sam. 22, 18, and, be fell mpon the Priests, ver. 20. and, he fell upon him, 1 King. 2.25.34.46. and, he fell upon two men better then himfelf. 1 King. 2.32. God made it to fall on him as man is wont to fall in hostile manner, with a weapon, on his foe. God inflicted on him, whatfoever was re quifice, to the fatisfying of his justice, for all the fins of all his Elect ones, even of all that truft in him, Joh. 3.14,15, 16. & 11.50.52.2 Cor.5.14,15.Heb. 2.9,14,15.

of it, a portion of punishment, in lome regard proportionable, to whatfoever was due unto their fins, and to themselves for the lame. wnattorer was the time then may an extended to the than 2.5 of it the word taken, Gen., 4-13.Lev. 2.0.17,19,38.1 5 am. 28.10. Lam, 4.6. which two latter places, the Jewish Commenters line point us to. The Greek Interpreters tender this pallage much in the same words, that the Apostle taleth; Romanes,

4.2.).

7.7. He was opprefict, and he was afflitted IA very pregnant place; for the fairstaction made by Christs sufferings for our fins, wetering the rendered, and rightly understood. The words are, word for word; it was exalted, and be answered. It was exalted, or, it is exacted; as some also well render it: that the former word doth exacted; as lone allo well render it that the white bold defining properly, and commonly, fignific, to exact, cannot be denied. The Jewith Commenters, themselves, observe on the place, that it is usually meant of moneyer, directing us to that place, a King. 23.35. he exatted the money. So Chap. 88.3. ye exatt all your labours; or, as fome, all your debts: and, of a stranger thou mayest exact it; but not of thy brother, Deut, 15.2,3, hence the name of an exatter, fo frequent of 109 orange, Decut, 1,3,5,1 sence the name of an exacter, to require in Scripture, 0,05,1-17, & 19,7-Chap,3,1-8, & 9,4.6, 14.3, & 6.1,9.
Zach, 9,8 & 10.4. and that it is here a palive, the fame Writers the observe. The old Latine renderth is, Henore offered, as if the word were parallel to that others from whence the Corban comthe word were parameter that other from whome the coverant con-test, mentioned, Mall 15.7. and for the monaing fincial be, for some made to approach for effected as a facilitie vers. 10 But this version are that on the coverant coverant for the coverant for the coverant that other, of approaching, differ, as our levels Caccion could not substitute that the coverant for the coverant for the coverant for the Subbottle, and Subbottle, Judgia 1.6. And for coverant for the coverant Subsettly, and Smooth's Judg. 12.6. And tecondly, this latter, in the pallive form, carrytch always neutrall, neither an adive, nor pallive (enfe: it fignilises, to approach, not to offer, or model to preach, not yet to be made to approach, or to be offered. So Gen. 32.7. Exed 20.21. Chap. 29.13. The word, therefore: it the faune rather, with that, 1.5 m., 1.6. where it is fail, the papels, being to a first it, were profiled, or difficilities: and for allo, Chap. 14.2. Afave that there it is tutled, more metaphorically, here propely, where; perionally, here, imperionally, as the words of the text evidently show: For there is includen on onnoun-before the first word of the For there is neither noun, nor pronoun, before the first word of the verse; but a pronoun express before the next: which evidently reties, but a promoun expectly before the rage; which evidently controlled their concein, who expound it of the perion, from whom is was easiled, and render the words. He was unalled, which yet they expound, it was demanded, or required of no other but of himst the fant is found, but the confunction hards, and not foreing well with the fame of the context. This the Rabbine his lift law, and the troughout the confunction of the context. This the Rabbine his lift law, and the required the confunction of the context. This the Rabbine his law, and the confunction of the context of the con nnecupon expounds is, it was executed, to wis, money laish he, by way of eas, or different, as a Sing, 33, 34, 15, and he was afflicted, namely, the peaple of when it was required, by fittipes, or throkes, as the posterior, because they paid not the fume required of them, as the people in Egypt were beaten, when they could not make up the milt also of bricks, Exod, 1,4. But the great Dodor had no regard to the current of the context for that runneth in a conflant, and course the context in the conflant of the conflant of the current of the context. to the surrent of the context : for that runners in a constant, and continued could and tenour, not as speaking of one, and the large party or parties, both fining and fulfering, or fulfating penalises, for their own defaults; but as one, fuffering for the finish and and fulfating greens penalities, for defaults made, and faults constant fulfating greens as penalities, for defaults made, and faults constant fulfating greens as penalities, for defaults made, and faults constant fulfating greens as the first penalities of the first faults constant fulfating greens are constant for the first faults constant fulfating the first faults for the first faults faults for the first faults for the first faults faults for the first faults for the first faults for the first faults faults for the first faults faults for the first faults and futtaining giverous penaltics, for defaults made, and faults committed, by order persons. Some of our sthreeffore reading it is extended, and be an offlitted. Others, it was exalted, and he was affilied. Or, when it was exalted, he was affilied. Or when it was exalted, he was affilied of visuality of the manner of fyrax, fee on wer. 2. that is, the penalty due to Gods judice, for our fins, yet 6, was exalted, and he further the lamb or us. For that which a learned late Annocaro fuggetleth, who would have it rendred, he was humble, or humbly fubmitted himself and or the standard of the same is feld the action. felf, not opening his month, because of Pharao it is said, Exod. 10.3. thou refuses to be humited: Neither doth that place and this, suit well the one with the other : (It is one thing to be bumbled; anether to be humble,) and this Interpretation feemeth to decline from the drift of the precedent discourse, whereupon this hath dependence. The words, as somethy read, do sufficiently confirm the doctrine of satisfaction made to Gody justice, by Christs sufferings for our fins. But yet some surther strength may be, from hence, added thereunto, it we consider the latter terma little more exactly: For howfoever it be true, that the word, here ufed, do in the paffive form fignifie, to be afflifted, or humbled, as Exod. to. 3. Pfal. 119, 107. and foin a grave, or weighty form, it is used, ver. 4. which this may here seem to have reference unto : and that the word used in a notion of answering, be seldome found, but in an active furm : yet , as in the notion of affliction, the word is used, fometime, in an active form passively, for, to be afflicted, Plal. 116.
12.60 in the notion of an wering, it is fometime uled actively, in the paffive form, not to be answered, either verbally, as lob 11.2. or, patitive torm, not to be anjuncted, entire vertainly, as 100 11.1. 05, really as lob 19.7. Prov. s1. 13. but, to anjunc, and that either verbally, or really, allo. In the former fense, some understand that place, Pfal. 119.167. before I answered, (that is, fay they, before ever I was able to speak, as ver. 172. my tongue shall answer, that is, speak of, thy word, I went assure; as parallel to that, Pial. 58.3. and having respect to inbred pravity; but the word seemeth to be there: as in an active form, fo in a passive sense; and in a signification on of affliction, and humiliation, as it is commonly expounded How-Seit, the word is found else-where, in a passive form, with an active 30.Mal. 3.13, 16.And fomewhat to this purpofe, an Author of good note of finalitude; as allo, Plal. 1. 3. and 109.17. Prov. 10.33, and 109.17. Prov. 10.33, and he under ability (a term that form of the Ancients allo use, in and he indireleths, (a cenn that founce the Ancients allo utle, in the opening of his text beta, is, in the, the penalty due to us, was in rigour of judice exactod; and he because a plouple, or justify for us, by under taking, in our behalf, the discharge of it. And though the word, faith his, in behave, he not found to ufed; yet in Latine, the word or plouder, that is, to answer, comes from plouder that fignifies to a subject, on the French tongue, for commonly utile. Hereunto may be added, that the old Latine fears to look this way, that renders the text, 18 mass. offered of his own accord, or because he himself would: which version, howfoever it fail much, in the former term, as hath already been showed; yet it comes home to us, in the latter word; imply been flowed; yet teemes none to us, in the tatter word; sniply ing a voluntary undertaking, or engaging of himfelf (loc Jet. 31.20.) unto God his Father, in our behalf, as a Smety, (to is he termed, Heb. 7.22.) for the payment of our debt. And, which is yet more then fo, that albeit, the Hebrew be not found expresty, and directly used for such a sponsion, or engagement, yet that in this very form. that here it hath, it is twice uled in the place of Ezekiel, before pointed to, I the Lord will answer him (to wit, the man that repairs to me for advice, with an idol in his heart) and again, I will answer him by my self, and that in a notion, not of a verbal, but of a real answering and fol conceive it is to be taken here, It was exalted, and he assistered it. (the particle being necellarily, as oft elsewhere, supplied, See Chap. 48 5,6.) that is, he not only undertook it, but discharged it. So we use the word commonly in our English tongue, to answer a debt, for to discharge it. And to of our Saviour it is most true that he answered our debt, and caused our bond to be, canceltrue, maxine any meren our acot, and cause on solute to be cancelled, that it might not come to be per in full, againfus, any more again, See Joh. 19. 30. Kom. 4.25. Col. 2.14. A fingular comfort to every fincere Christian Joul.

get he opened not his mouth] Heb. And; But fo we had it before, 4. and it may well be here retained, if we keep to the received reading of being oppressed, and afflisted, as if it were said, having respect to his patience, for all the oppressions and afflictions, that he fullained for others, and that in regard of those, by whom he fuffer ed them unjully: yet was he filert, he neither murmured, or re-pined, at Gods dipo fal of things in that manner, nor uled any rail-ing, or reviling speeches, against those that deals to despitefully with him, but earryed himself calmly, and quietly, under them, Max. 26.39,42. Mar. 14.36. Joh. 18.23. 1 Per. 2. 23. Howbelt, if we admit the ferfe in the fecond place propounded, and prefied, of exact ing, and answering, that is, undertaking, or disthinging, the copula-tive shall not need at all, to be altered: for the words will well go on in way of connexion to the former; as if it were faid; Having ar eye to his voluntary obedience, and fubmiffion to the Will of his Father, and agreement thereunto, he under took willingly what his Father required of him, and as willingly when the time came, un-Father required of him, and a winingly when the time same, time determent it, neither hanging back, or opposing ought, in way of contradiction thereunto, when it was by his Father propounded to chim, at first, no atterward feeling to this it off, when he was to perform what he hadeng to "his find into," by pleading ought for middlight, or teelalament of him, from their most unjust proceedings, and find the most own that the same and the same a the mouth, for to be filent, not to fay ought, Pfalm. 39. 9. Proverbs

he is brought as a lamb to the flaughter] The Hebrew word is more general, and fignifies a sheep; which word of ours, it comes neer to in found; and it is fo rendred also, Act. 8.32. where this passage is related, Pal, 119, 176. Jet. 50, 17, and yet more largely, Lifer cattle, Ch. 7, 25, as parallel to another wordused, v. 6, but, as more specially intending, fleey there, in regard of the filliness thereof; to here, in reintending, litter there, in regard of the unimets thereofy in tee-en regard of the ordinary sumber of them, above any fulch other carel, brought to the burchery, VI. 44.12. Jet. 13. J. 26.11. 14. Hom 8, 36 and their quiet carriage, in driving thisherithe exer may well be rendeed, as a florey that it led to the flampletry as fer. 11. 19. As a flicep, that good is a quietly, to the shambles, or the flampletre-bond, as if it were going to the fold, wherein its usually lodged, or the field, where it is wont to feed. See Jer. 11. 19

and as a sheep before her shearers is dumb] This latter word whereand as a speep negre ner phasers is animal. I histater word, where he can feel he canner, Gen. 2,0,6,8,9, the ancient Geed Interpreter, rendred, a lamb, and fo Act. 8,3 2. Luke retaining that transfer, condition, given his Howbeit, it fightition in First, as a speeareth plainly,
Gen. 3,1,8,8,3,3,1,4, where their artherist and difficultied from
zem, as also, Cant. 6,6 where they are defertised with twins sy their fides: and the word, though of a mafeuline form, yet is of a feminine gender, as is manifest, by the verb, or participle, joyned with it and he feems to mention the Em, as the quieter of that kind, because the rams are sometime more

is dumb] So Plalm. 39.2, 9. or tongue-tied; for that feemes to be the fifth notion of the root it commeth of to bind, or is up. Gre.

v.8. He was taken from prifon, and from judgment] In the exposi-tion of this pallage, interpreters do exceedingly diffent, and that about every word, and particle, in it. Howbeit, they may in general be referred all to two heads, either of those, that understand them of Chills humiliation, and oppression only, and the harth, cruel, and unjust courses, whereby his life was taken from him, Mat. 27.18, 24. Act. 2.23.83 14.15.813. 28. Or, of those, that conceive them to be spoken of his deliverance out of those afflictions, and difficults, injurioufly inflicted; and his advancement from them, to a glorious condition, Luk. 14.16. Act. 2.24,33,36.8: 3.15, 21. Phil. 2.8,9.1 Tim. 3 16.Heb. 1.9.1 Pet. 1. 11.

taken] That is, as some, taken array, put to death: as Plal 31.13. Prov. 1. 19 as others, diama away, to wit, unto judgment, and to punishment, by death; as Prov. 24. 11. but the structure is not here. and there alike : yea, as some, supposing the particular mannar of his death here designed, taken up to the cross. John 3. 14,15, and 12. 32, 33. but of such use of the word, no instance is brought. Others, he is taken up, from hence, and received by God into glory, as Gen. 5.24 Mar. 16.19 Luke 24.51 Act. 1.9, 11 .1 Time

fom] So the word most usually significath; and so many here take t, as meant of being delivered, and let free from the matters here mentioned: as, from work, Gen. 2.2. from enemies, Pfal. 44.4. from hands, Je., 40.4. others take it, for, by, or thorons, as noting the means whereby, or the manner how, he was brought to his end. So Job 7, 14.& 37.10. Jer. 10.14.07/87, as implying the caufe producing, procuring, or inpe lent, So Pl. 12.5.4.5.6.65.14.0 thers for without being imprisoned, or having any due courle of judicature, taken with him: as the particle feemeth to be used, Pl. 109.14. Lam. 4.9 but neither are those places parallel; and one produced to that purpole, hath a negative joyned with it, Job 31. 19. On thers, laftly, for, after: after that he had paft those harh and unjust courses taken with him. So is the particle used, Dan. 12.

prifon Supposed to be so called, as a place of coertion, or restraint (fee on chap. 44.7.) for the verb, whence it comes, fignifies to flut up, or refirmin, Gen. 20.18, Deut. 11.17. yet, for a prifun, the word is no where found to be used: nor was our Saviour ever imprifoned, though that would fland well enough with their exposition, that render the particle without, Others, therefore underfland by it, re-Fraint, or differfit: and this not unfit by agreeth with the native fig-nification of the word; uted for the fluintings or, refpraint, of the words, for the words are: Proventies 50.16 that is, the woods plant up, or, refferenced as Jacob Feealts to Rachel, Gen, 30. nor can at be denyed, or doubte made, but that Christ was uter-refferentiation. in diffreffe, proceeding from fuch ftrict reftraint. Others, of fuch anguiff, spruceunignoin and their traint. Others, of hich anguiff, and anxiety of mind, and spicit, as Christ's foul was possessed of, arising from the apprehension of Gods wrath; both in his agony, Luke, 22, 44, and upon the crosse, Mac 27, 46. Others render is, deminuen, power, tyranny, oppression: and a term of the same flock, differing but in a vowel only from it, is used fometime for power, anletting out in a vowel only tout it, is titled sometime for power, antherity, or majfure, judge, 18, 2, and the root they booth froing from
for to have power, or to prevail, 2 Chr. 1, 1.1. and this very word
formetime for finch power abuled: 6 roo oppyrfine, or synamy, So
Pla1, 10, 3 a where it is also joyned with the particle here undrained
it fainten the will with the power, both of fews, and Gentiles, unjushly
exercifed again ff. Chrift, Pfalm. 1, 1, 1, 4, 4, 2, 3, 2. Others would have it to fignific, here, a congregation, or a multitude: because a-nother word of kin to this, is used for a folcom affembly. See on Chap. 1.13. and this some refer to the Assembly of the Jewish Rulers, wherein Christ was condemned, Mat. 26.57 -66. Others to the popular multitude, that were instant to have him crucified, Mat, 27. 15-26 Mar. 15.8, 15. Luk. 23. 18-25. and to these therefore, as well as those, by whom they were incited, is the murther of Christ ascribed, Luk. 24.20. AC 3.23,26. & 3.13,14,15. & 7.52. & 13.27, but neither is the word it felf any where, as I conceive, so used, not its kin, of other, then a folemn affembly, called together by authority not of a confused, or disorderly multitude on their own heads gathered to-

and from judgment This fome understand of judgment, in general, either, without which, or by which, or after which, exercised, and executed upon our Saviour, he was, either taken away, or taken up. Some more particularly restrain it, either to the Lewish Assemblies centure of him, Mat. 26.66. Joh. 19.7. or, to Pilates fentence passed upon him; Luk. 23.24. distinguished from the act of the rude multiupon nim; 11(1-2), 24, and ignificant from the act of the rune miles tude, which they conceive implyed in the word before-going. Nor want they, that expound it of the judgment of God, and the torments by him infilled upon him, implyed in the word curfe, Gal. 3, 13,1 concur with those, who by these two terms, under stand oppressions. fion, and judgment, as comprehending all those harsh, and cruel courses, as under pretence of judgment, were exercised upon our Saviour, whereby his life was taken from him, and himself taken saving, whereof his the was taken trook min, and nimely taken away, for the time; or, from which, he was after a while freed, being, after the fulfaining of them, taken hence, and taken up unto God, as Enoch, and Elia before him; of both whose assumptions of the same trook of the s To be openeth not his month] Heb. and; used here, for the tion, the ameterm is used, Gen. 5.24. 2 King. 2.9, 10. But I encline

Chap.liii. fore, and after, as well in this verle, as in the next, runs ftill upon

his futterings. his futterings.

and who final declare his generation >] Or, who can declare? for the indicative future, is oft potentially uled. See chap. 26,18.8.49.

35. This pallage, forme underfland of the peneration of Christ, from eternity, in regarde of his God head, Prov. 8.24, 25. Others, of the production of him, and that of a virgin, without knowledge of man, in regard of his manhood, Luk. 1.34,35. and fome, of both jointly; as also that, Pfal.2.7. Ads 13.33. Some by generation, here, understand neither of these; but, either, his continuance, reading the words, but who tan recken his ag . ? living now to eternity, beyond all number of dayes, or years, Ro. 6.9. Heb. 7.3,8, 15, Rev. 1.18. agreeable to that, he shall prolong his dayes, ver. 10. that, which they extend also to his body, the Church, Pial. 125.1.

Jer. 31.36,37. & 33.25,26. Mat. 16.18. Heb. 7.25. and or continuance of time, the word is commonly used; as chap.13.20.8 60. manace of time, the word is commonly used as chips, 13,0.8 (dos, 15,0.5) of child like, endeding the vect **who eas could, or yelden, but rate t his firstual feed and filler, being a numberless multitude, Gents, 5, & 2, y. 7, 18, 18, 133, 23, 24, Heb. 2, 10, 21, Rev. y. 9, as a pre-able to that, he fulfill ret a first, yet it to, for inche word stack, plast, 33, 30, 24, 6, & 49, 19, 87, 31, 8, 1122. In the first lettle, most of the ancient Writers take it:& in the two latter, moft of the later. What the first should do here, cannot cafily be made to appear the latter if we admit, according to the former Interpretation, at the fact of the foregoing branch, the copulative would be turned into an advertative, as ver. 10. Jet who can receive his age, or, count his vace? But there want not those, that turn the words another way: and they conceive them to tun in an abrupt, and paffionate form of speech, as complaining either of the strangeness of the things that befell him: & they then read the words, it is would have faid of his generation ? to wit, that fuch things thould have, in his age or time, betaln him? as, Who would have faid to Abram, that Saral bould give fuck? Gen. 21.7. or, of the month ous impiety, and wickedness of them, that dealt in this manner with him, that came so fave them: and then they render the words, who can utter, or de feribe, his generation? or, his age? that is the wickedness of the men of his time, or the age he lived in the verb fignifies to speake, or uter, Job 12.8. Plat. 69.12.& 143.5. his generation, or age, for the men of his time: as, his generations or ages: tor, those of the times wherein he lived, Gen. 6.9. So is the word very frequently used Gen. 7.1. Deut. 32.5, 20. Pfal. 78.8. Mat. 11., 6, & 12.39. & 16.4. and 17.17. And this fent: teems not improbable; as well fuiting, both with what ufficred it in, and what attends on it. As for that of a nother, who could declare his flock? that is, who would fay, that he was begotten of God, or the son of God, seeing him depressed, and abased to beneath the meanest of men? chap, 52.14. it gaineth
with me no acceptance; because I find not where the word is in that notion used. Besides, that the Centurion, unto whom the execution was committed, feeing the manner of his death, and, in likelihood, observing his last words, recorded, Luk. 23. 46. is, both by Matthew& Mak, reported to have broken out into those words of atruth, this man was a Son of God, Mat, 27, 44. Mar. 15.39.

for he was cut off out of the land of the living] Or, as some read the words, (those especially, that expound the two fore-going branches, of his deliverance, and exaltation) though he were cut off: as the particle is used, Gen. 8. 21. Josh. 17. 18. chap. 12.1. Butwhat if we read it according to the exposition of the branch, next before, deemed not improbable; as continuing the sentence in a notion of wonderment, that he should be cut off, (so the particle was used befure, ver. 5,6.) as a tree that was hewen down, 2 King. 6 4. that he should be thus taken away, by a violent death, from abiding and converfing on earth, among men, that there live, Pfal, 27. 13.852.

5, and 116.9. chap. 38.11.

for the transgraftion of my people was he stricken] The words thus read, are the fame in substance, with what was before faid, ver. 5. See there. But some read them thus rather ; by the transgression of my people was he flricken. Heb. from, but of the various uie of that particle, fee on the first branch of this verse: in this sense, the words conceived, the fentence may still be continued, and carried on thus, that (the particle supplyed from the former; as 1 Sam. 24. 30.) by the tranfgression of mine own people he fould thus be stricken Act. 2 23.8 3.13-15,8 13.28.

my people] Either mine Elect, for whom he dyed: as Col. 1. 24. 2Tim.2.10. or, those obstinate wicked, that pursued him to death.

"Thefi.2.15.
was be #ricken] As ver.4. Heb, the fireke was upon him: so the pronoun is found uled in a fingular notion, Gen. 9, 26,27. Job 20. 23 & 22.2. Pfal. 11.7 & 28.8. chap 44.15. contrary to that which both fome Poptilwriters, to fallen willul corruptions upon the Hebrew text affirm and fome Jewih Doctors allo, to divert this teftimony from the Meffias, avow: both either of grole ignorance, or of mere malice; for other of the Jewih Masters, and that of prime note, for Grammar especially observe the affix here used, to be as well fingular, as plural: and the places above recited, whereof formealfo are by them alledged, do evidently evince as much Howbeir others, and that of ours also render it, they were firithen; the firek was upon them; taking the pronoun in a plural notion as it is

rather to the former, because the course of the context, both be- | 49.11. & 104.9. and so some understand it, of the Jewish people, up 49/11/ck 104/9, and to tolic undertained it, of the jewin people, up-on whom, according to their own imprecation, Mar. 16, 45, the floke of Gods wrath, floutly afer, lighted, and lyeth heavy, to this very day, for their curvilying of Chnh, Mar. 17, 39, 41, & 23, 37,30,& 24,22,33, Luki 3,34,35,& 21,20-24, 1 Theil, 2,15,16, and fome of those that go this way, knie this member thus to the former: because he was cut off through the transgression or, weigh dies of my people: therefore, small they be smitten, or, they are smitten; (for the Prophet speaks of these things, as already in execution, and act) the froke, fight be, or is, upon them. But the course of the context carries it on ,rather, the former way, and makes the p. flage elecres to what followeth. For they feem to go further out of the way, who taking the affix in a plural notion, would have it underflood, either of Christ, considered joyntly with those, as one with him, for whom he fuffered, 2 Cor. 5.21. or of those alone, whom the stoke was due to. rendring the text, he was cut off from the land of the living, for the iniquity of my people, unto whom the fivoke belonged, was due, or, was intended; for this, the words will hardly bear.

meanas, for tins, the words win instany ocar.

V. 9. And he made his grave with the wicked, and with the vich in
his drath.] Some Writers of note, tulped there words to have been
by fome means transposed, and suppose, for the fitting of them, to
the story of the Gospel, concerning his death with malefactors, on mount Calvary, Mat. 27.33,38, Mar. 15.28, Luk. 22.37. and his burial in Josephs Sepulchre, Mat, 27,57,60, that the text ought thus to be read; And his death shall be disposed of, with the wicked, and his grave in the the rich. The like thoughts have some other had of Plal. 35.7. and of Ad. 7.16. but to give way to such conjectures, seemeth untafe. To let that therefore pafs, and take the words as we find them, at present, in the text; the expositions of them in the lump, may be referred to two heads: the one of those, which seems the more improbable, who understand the words, as concerning either the effect, or the efficacy of Christs fufferings; to wit, either, that those wicked ones, and rich ones, that had had an hand in the procuring of his death, flould pay full dear for it; being given up to endure the like harsh and cruelulage, at the hands of others, as Chrift, at their hands had fustained: as chap, 43.3,4. or, that even wicked men, and thole great ones too, who are wont to be most obstinate, should be subdued, and made subject to the Scepter of Christ, by the power and efficacy of his passion, Plal. 110.2. The other is, of those, who conecive them to be meant, wholly of his sufferings themselves, either, that the Tewish people should put him into the hands of Heathen people, the Romans, and their Ruler Pilace, Mat, 20.19, 20, Joh. 18. 35. who by that means, having condemned him, and dealt with him, as with a malefactor, flould dispote of his death, and burial, at his placture, Mar. 27.2.57,58. Luk 23.7.2.50,51. John 18.28-32 & 19.6,11.12,38. or that God blould deliver him into the hands of wicked men, and Rulers to to be disposed of by them, for either, as themselves men, and Kuters 10 to De ampute or by them, to enter, as themserves pleafed, Like, 24,5, 3.46.12, 3.8. 4.17, 3.8. Howbeit, among the latter there are, who, together with his fufficings, conceive an infination of fome honour done him, concerning his burial; as if it were faid, that though birgrave, were, in ordinary courfe to have been among malefactors; yet it was with the vich: being buriedin honourable man-ner, by Joseph, in his own tomb, Mat. 27, 57-60, and that to frew, that all penalty and hame for fin, were fully fatisfied for, and had an end at his death; according to that, Joh. 19,40. Howbeit, that feems rather to have been manifefted, at, and by, his refure ction, Rom. 4. 21. & the reception of him, in foul first, (though that not fo conspicuous) Luk. 23.43,46, and in the whole man, not long afterward, into Heaven, Joh. 13.1. & 16.10. 1Tim.3.16, otherwise his abode in the grave, though a rich, and honorable mans grave, under the power of death, for a time, was a branch of his humiliation, and is reckoned. as a part of his passion, Act 2.24,27. Nor want there here again fome others, who would have hereby intimated, Christs carrying of ourfins, which in his body he bare on the Croste, 1Pet. 2.24. with him into the grave, and there burying them, that they may not appear any more in Gods fight, as Gen. 3.4. Pfal.88.5. to which purpole, also, they hook in hither that of the Apolle, Rom. 6.4. Col. 2.12 as also that of Dan. 9 24. to shou pp and fede up sin, as they would have the words there read, with some reference to the shutting up of Christ in the Sepulchre, and the sealing up of it. Mar 27. 66. And as this in the former branch, to the pretions riches of his bloud and death in the latter, 1 Pet. 1.19. Eph, 1.7, 8, 18.8 2.7.8 3.8. Col.1.27. All which to make out, the two concretes in the text are

them, but for the note of their great Author. And he made his grave with the wicked] Heb. And he gave, or, shall give the wicked, or, with the wicked, bis grave; which the old Latine warveth too far from rendring it He gave the wicked for his grave Now some here, by he, understand God, by whose hidden counsel. and predetermination, these things were done; and without whom, men could not have had any fuch power over him, Mat. 26. 53,54 Joh. 19 9,10. Others, the Jewith People, by whole hands they were acted, and executed, See Act. 1, 23. & 4.17, 28. But others conceive, not amifs, that the words may well be taken indefinitely, and Commonly uled, Exo. 15.15. Deur. 33. 29. Pf. 2.5. & 17.10. & 21.11.8 fo rendred by a paffive form, (of which manner of conflucation Services)

prefumed to be put for the abstracts, wicked ones, for, wickedniffes : &

rich, for richer: and the text is rendred, He put wicked uffes in his

grave, and riches in his death. But thefe things feems overmuch for-

ced, and far fetcht. Nor feens it fafe, or fit, to ftiain Scriptures thus,

to wring points of faith from them : nor flould I have montioned

senour of the story, For albeit, the place of his burial was not far de fant from the place of his execution; yet it was in a private garden belonging to a man of cuinent place, wherein he hadeut a sepulchre out for himself, Mat. 27, 57,60, Mar. 15, 43,46.

of whom Joseph begged it, Mat. 27.58. conceiving a rich man, to be of whom Joseph begged it, Mal. 37.18. conceiving a rich man, to be put here for a Ruler's Ecl. 10. 6,7, 20 because those usually are such thus they that exproval to fome particular person, which may carry the better shew with it; because the former word, micked, was ry the better incw with it; because the former word, which will be plural, this, singular, Butmany other conceive the ward rish, here to be taken collectively, and the same persons to be meant by both; these that had an hand in the death of Christ, as well the baser fort of people, as the rich and wealthy Rulers, whether of the Jewish Note of people, as the rich and weating Rulers, whether of the Jewith Nation, or the Roman State, whom (fay those, that underland the place of the vengeance, by God executed, on either, for the death of Christ,) their tiches should not ransome, nor relieve in the day of wrath, Prov. 11.4. Ezek. 7.19. as yet they are usually wont to doc.

in his death] Or, at his death ; as Job 27.19. at their death ; though in another notion there, then here : for there 'tis faid of fome, that they shall be buried at their death : that is, in mean and bale manner; their corples being committed to the ground, allow a sethetic breath is out of their bodies, without further care or, coft; whereas, though our Saviours body was; thortly after his deceale, disposed of, for burial, yet was it curiously throwded, and richly disposed of, for burial, yet was it cutionly throwded, and tichly embalmed, before he was used upon the grave, Mart. 14.6. John Jo. 19, 40. To the practice in the Dodors (whole sepositions) medical set Jet. 15.4, bence the emission of bodors (whole sepositions) I medical set Jet with, and other Prophecy, because they run most upon another than the property of the property of the property of the property of the most property of the property of the main body of their own people, who, though innoven, fay they, yet were put to death, as malefadors, because they would not change their efficient. Plat. 4 a. 2. and, were made away, it rich not for heir fertilistics. Plat. 4 a. 2. and, we can made away, it rich not for heir fertilistics. Plat. 4 a. 2. and, we can made away, it rich not for heir fertilistics. religion, Plat. 4422. and, were made away, if rich, not for their wickedness, but for their wealth. & that some, by one kinde of death wickednefs.but for their wealth? & that forme, by one kinde of death forme by another; forme burns, tome flain, some flored, and the like; but the word, through so the King of Fyre, Exc. 28, 3, 00, where it is one particular performal die the death of the flain, 8, 4, but deaths of the individual of the death of the flain, 8, 4, but deaths of the nucleum ford; and for the Apolle of himefile, 3 (log), death of the Correlation of the flain, and the support of the flain, aloga and the support of the flain of the Apolle of himefile. 3 (log), a death only; 4 (log), a death only; 4 (log), a death only; 4 (log), a death only; 5 (log), a death only; 6 (log), a death bur in afflictions, and vexations, as fore and painful, as death it felf and such as might well go, for as many deaths, 1 Cor. 4.9. & 15.31. Luk, 9.23. 2 Cor. 1 9.8 4.8-11 & 6.4,5,9. & 11.23-27. and the fame [might by the iropher, as well yea, far better, be fail of the Meffias, as of the Tyrian Prince, by the Prophet, in the one place; or, of himfelf, by the Apostle in the other; befides, that the Chaldee Paraphraft, rendreth it in the fingular number. Nor can I condescend unto thole, though of prime note, who, having put the word people, into the text, and fer it in the front of the verfe, render the words, unto their own death; as importing, that the Jews, by delivering up of Christ, brought destruction upon themselves : as having reference or Unrus, prought actitutes on upon intermerves: 35 naving reference to the imprecation by themselves past upon them, at the delivering up of him, Mat. 47.45. See before, yer. 8. There is another reading, shat the Rabbines some of them, here exhibit; as if it were not made that the Rabbines fome of them, here exhibit; as if it were nor made up of a fervile particle, and a noun, with his aftir; as both we, and themfelves, allo, commonly take it; but a noun only, with a pronoun affixed unit; and folloud fignific his pike places. Which I flouid not mention, flave that fome, not Popith Witters only, but ours allow that the place of the pike places with the place of mucit, and preficit, as intimating the fractioners of the sepulcine, wherein Christs body was laid as if lofephs monument were, as stately an one, as Shebna had built it for himfelf, ch 22.16. But this reading, the points, or vowels, in the original, refule, and refute : nor doe the Doctors, that cite it, give any appobaton of it; nor will this 'eading cohere handfomly with the relt of the context. I suppol that as the latter part of the foregoing verse, so the forepart of this, run on in a continued feries, containing matter of admiration, in this manner; And that his burial should be at the disposal of wicked greatones thould have fuch power given them over him, wicked greatones thoma have men power given them over him, as not only to take his life awayfrom him, by a violent and most quel death; but after that perpetuated, to dispose of his dead corple

alfo for his burial, at their pleafure. because he had done no violence, neither was any deceit in his mouth This reading may fland, not amis, with the expositions of those, that conceive the foregoing words to be understood, either of the revenging hand of God, upon the Jews, for the death of Chrift, or of fome honour done him, in, or at, his intercement; or of the besefits, that from his death and burial, accrew to the faithful : not

See on Chap. 34.11 and the like to this Gen. 40.15. Dis grave was lower to the priviley, (as. Levit. 13,49.) or, was adjoined of (for fo, the word of groves, of figuilies. See Chapert. 41.3 by the wider of the word of groves, of figuilies. See Chapert. 41.3 by the wider of graves, of figuilies. See Chapert. 41.3 by the wider of graves, of the wider of graves, or the seed of graves, or the graves of the graves of graves. The graves of graves. The graves of gr 17. where the very fame form of speech, and words also, are found. Not for any injustice (fo the word is there rendred) that is in mine hands; that is , albeit, be had done nothing amife, Mar. 7.37. Luk. 23. 41. for the word rendred violence, is more general: and is used for any wrong, Gen. 16.5. Plalm. 7.16. Jer. 51.35. and the Greek therfore gives it, fin, 1 Pet, 2.22, according to that, 1 Joh. 3. 5. in him was no fin: fo also, but there the negative only transpofed, 1 Chron. 12. 17. mithout any wrong, that is in my hands; for fo it would be rendred, both in Joh, and there; there being in ci., ther place , a defect of the relative , as also here ; and the like Chap. 50.9. and 51.12. Nor doth that at all crofs this exposition, which a learned Writer objecteth, who having litinself functime rendred the text here, although, or, when as yet, he had done ao wrong, doth afterward revoke it, because never findeth the particle here doth atterward revoke it, because never macets into particle here used, in fuch an adverfative, but frequently in a cualla notion, toric is plainly in a causal notion, when it is fail, not for, or, because of, any wrong be had done; which is the very forme, in effect, with what himself had before given, albeit be had done no wrong, and he had no caute therefore to reverfe; his grammatical

confruction only, was not to cuach.

neither was any deceit in his mouth) Or, nor for any guile, thatwas in his mouth : a defect, of the particle; as Pfal. 19.3. bur supplied here from the former member of the distribution & of the relative, alfo, as before : it is rendred, IPet.2.22 neither was guile found in his mouth: to be found, for, to be; 31 Liki 17,185.00 chap, 30.14.

V. 10. Tet is pleased the Lord to bruise him, he hash put him to

griof Or, Tehthe Lord being willing (as 1 King, 13.33.) or, defining, (as P[a], 34.12, for the word feems to be here, as in those places, participle,) to breake him, did put him to pain, or, torment,

Tet] Heb. And : as Ver. 4, 7. bruife] Or, breake. See on ver. 5. not, that his body was battered to pieces; or, that any bone of him was broken, Exod. 1 2, 46, Pfal, 34.20, Joh 19.33, 36. but as the Pfalmift of himself, I am fore rana, 34, 10, 101, 19, 23, 35. Out as use "ramine or names," a sml for boyen, p. [81, 82, and as we use to fay, that a man is much broken, with age, fittenels, grief of minds, evil-ulage, and the like all which and much more, were reogether in Christ futierings, put humto graft?] Or, as fome, [affer him to be put to pair or, because it because this form, of that his it, a notion of permittions.

Pfal. 37. 33. & 119. 10, 116. Chap. 63. 17. and true it is, that God did not incite, or inftigate those wicked wretches, unto those vile, and cruel courses and carriages, that they offered unto Christ, Jam, 1,15. but yet that his sufferings were by God predetermined for the Salvation of man kind , is exprefly faid, Act. 2.23.8 4.28.

lor the Salvation of man-kind, is expreflyfaid, Act. 1, 23. & 4. a. 8. and of Ablolons wicked Adv, we know what is flaid, a Sam. 1, 11, 12. of the word, fee on ver. 3, 4. the persons, hom, is wanting in the exet as Chapt. 12. .. flupply de her lem and the words before whose thou that make his foad on officing for fail So if it be read, it may well clot with the longening branch, as implying fluch harth, and hard ufage of him, then put in execution, and exercise, what time he was made fulch a farchiee. Otherwise, as I a sind, what time he was made fulch a farchiee. Otherwise, as I as most feem to take them, they relate to the after fruits and benefits, mentioned in the words enfuing, it would rather be rendred, when

menuonea in use worse entuing, it would rather to contact, when that have made his foul as offering for fat: as. Chap. 4.4.
when Heb. if. So Num. 36.4, Job 21.6. Chap. 28.25.
thou shall made his foul] A. 2Cor. 4.1. a change of the person
the speech being turned to God; as ch.2.9. or, his soul shall had theve the speech using turnes to Goa; as en.2.9, or, as jone juntabase made it left an offixing; to the fecond perion malculine, and the third ferminine, are in letters, and found, the same, his foul; that is, himself; to the himself, as Psl.3, 2, and 35 God made a facrifice of himself, be made a facrifice of himself, Eph. 5 a. Heb. 91.4, 25,26. But the former feemeth the better.

an offering for fin] Heb. trefpaffe, or, fin. So Levit. 5.19. & 7.5.
Zach. 14.19. and fo of our Saviour, 2 Cor. 5.21. God made him fin; that is, a fin facrifice; a facrifice for fin, Rom. 8. 2. for the word facrifice, is there also wanting; as Heb. 10.8. because he had undertaken for the guilt of our fins, ver. 7. and sustained for

us, the penalty due thereunto, ver. 5, 6, 100 5.7.

be [ball fee his feed] Heb. a feed 3 that is, islue, posterity, as Gen. ne prate per inspectal record prices that so a document of the half fet me a feed: and, so shah fet me a feed: and, so shah fet me a feed: and, so shall thy feed be, Gen. 15.5. bis is not in the Hebrew; but may be supplyed: a soft elsewere, ver. 3. chap. 17.6 ce. 40.12, yet not greatly needful here : a feed, indefinitely, is sufficient. It is that which our Saviour of himself, applying it to himself, ent. It is that which our saviour or inducts appying it to indicts, and the fruit of his fufferings; If the grain fall into the ground and dye there, it fructifies, and multiplies; it brings forth much fruit. Joh. 12.
24, 32, 34. and fo Chift by his death, brought many four to God, Heb 12.10, 3.even a numberfelle progeny. See on verte 8. who can rechon up his race? as from Abraham and Sarah, that were effectively ed, a stad flock, the one: and no better then dead, the others, Gen. 18, 11, 12, Rom. 4.19, Heb. 11, 12, and from Maac

C hap.liii. deftinated unto death, & received again, in a manner, from the dead, . detinated anno deatinge receives agains, in a manner, prop in acad, foung a numberless islue, Ge. 22.2, 10.8, 26.24. & Heb. 11.17-19. fee feed] Live, and survive to fee them; as 3 ob lived to fee ha fons, and fons fons, Job 42.16. and thou Shall fee thy childrens chil.

sets, mil. 1.18.6.

he flast protons his, dayes, 1 The pronoun is wanting; as before the flast protons his, dayes, 1 The pronoun is wanting; as before the flast protons were set on the set of the se dren, Pfal. 128.6. fuccessively here on earth, to the worlds end, and from thence forth to live, with him in glory for ever, Mat. 16, 18, & 18.20, and

fronth to live, with him in glory for ever, Man. 18.1.8. & 18.2.0. and 18.3.4.6. Joh. 25.3.9. & 11.5.7.5.8 & 1.6. & 17. And then 18.4.6. Joh. 25.3.9. & 11.5.7.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18.6. & 18

that which proceedeth , and cometh from it; as, from the easter came meat, and from the fireng , wett, Judg. 14.14. and the word came meat, anaformine fireat, fortet, Judg. 14.14. and the word rendred travel, lignifies properly collions, toublelones, wearsome libour, Deut. 67. Jud 5.7. Plai. 107.12. the travel of hus faul! For, hus travel, or hus four flower, because of the faul! For, hus travel. or his own travel and to fairfied J Ameraphor taken, either from persons, that, house much winched and stained with hunger mathetical having been much winched.

pour or putpers] a mercapnor taxen, enture from persons, trast, having been much pinched; and pained with hunger and thirth, have load, or drink, afforded them now to their fill, which they for much wified for, and earnefilly defined before, Plal, 107, 59. Mar, of the original the hubbandman, that hath his fill of those truits of \$6.00; from the hubbandman, that hath his fill of those truits of the conference of the confe the carth, that he hath taken much pains for; or, of trees, and plants, that he hath taken much pains about, a Chron 31 10. Joel 3.26. contrary to that, Hof. 4. 10, Mic. 9.14. Hag. 1.6. See Prov. 12. a.26. contrary to that, Hol.4.10.Mic.9.14. Hall.1.0.

11. and 18. 19. 2 Tim. 2.6. But there are two other expositions, (to pass by the rest,) that carry some good show or proens, (to pass by the rest,) that carry some good note for them. The ans it to pan by the cetty, that carry tome good new or pro-bability with them, we have duties of good note for them. The former render words thus, When , be [ball [ce wis [ail] (that is, binn[il], as before, freed from trouble (having and pursure all those conduct, that he was here exposed unto, and excercifed with) be fhall be fatisfied ; that is, moft abundantly fil. exercicled with) be [bast les faisifent : that is, much abundantly fil-led with glory being taken up into the aven, and fet there as Gods right hand, [black of the less the twain] read the words thus For feetenth of this of the less the twain] read the words thus For feetenth of this [onl, br [batt] fee feed, and be [asisfed : For the tra-vated fib is [onl, br [batt] fee feed, and be [asisfed : For the tra-tud fib is [onl, br [batt] fee feed, and be [asisfed : For the tra-tud fib is [onl, br [batt] fee bash trevelled : as, for my featu-tode, that is, becauf 1 [settly Chap. 8.4, br [batt] fee a feed : [up-plyed from the verife before going, as, job 3, 17,18,20,33, & 2.2. 14. Chap. 2.1.6. and be [batt] fee faiting of what is, much cricitote, and gladded therewith : and the metaphon they dispose taken 24. Chapq 2.16, and he Jhall he Jassiped 3 that is, must referred, and gladded therewith: and the metaphon they suppose taken from women delivered of child, after hard, and long labour: which sense, and notion admitted, I should rather render the text, efter the travel of his four! that is, after his travel; yet the word, four, may be the better retained; because a seminime term, and have see here all thind in the seminiment of the seminime just, may be the detter retained; became a teminine term; and that fex here alluded to rather; by whole pangs, in travell allo, are Chrifts (uffengs deciphered, Act. 2.27, for fo the word there ufed, properly lignifies. After these therefore (for so the particle is oft used, as was before thewed, on ver. 8.) past, and gone, be shall fee feed: He shall not travel in vain, as those complain, that they did, as if they went but with winde, chap. 26.18 and that the babe was come neer to the breaking place, but no power to bring forth, chap, 37,3. God would not caule to travel, and deny delivery, chap. 66.9 but the fruit of his travel, fo much defired he should ob tain, to wit, a numerous iffue of faithful fouls begotten to God which he himfelf also should furvive to fee with much joy, (that

which women oft in that cafe fail of, Gen. 35,17 19. 1Sam. 3.18united women or in time care rain on, vern. 3,1,7,7,9, 15888, 3,188

z being for sken therewith, as a woman, shabeing fafely delivered, after fore and that plabolir, forgetteth now all her fore-palled
forrow, for joy of her much defired birth, 1,011,6,1,4,7,40,111,11

position, the words of the text doe very well bearsthough 1 adhere rather to the first.

rather to the unit.

by his provideze shall my righteous Servant suffice many.] These
words are delivered, as in the perfort of God the Father, with whose
words the began, chap, 12.13. and the like passages from person to person, we out meet with in this Prophet, as chap. 13. 11. & 17.10and 22.19.8 26.19. and they hold out unto us, the main truit, and effect, of Christs passion before mentioned, mans justification, and reconciliation, to God, Rom. 3, 24, 25, & 5, 1, 8, 10, and the feed, or iffue, that he should fee, & rest satisfied in, for all the paines that he tuny made unto Con, or their instell, 2, 10, 13. The greatest lattifaction to his foul, is to fee fouls jultified, by faith, in him; as the greatest joy, and contentment of mind, to his faithful ministers, to lee fouls won, and begotten, by their ministery, to him, 1 Cor. 4.13.
Gal, 4.19. 1 Thest. 21, 9, 20.2 Joh. 4. 3 Joh. 3.14.

by his knowledge] Or, to make it more plain, and take away all ambiguity, the knowledge of him : not his knowledge, taken lubjectively; his own knowledge, as some would here expound it: the knowledge, that he hath himself, either of God, Mat. 11.27. Joh 8. 55.& 10.15.or, of them, Joh. 10.14,27, but his knowledge, taken 5.5. 0.14 or, of them, Joh. 10. 14.27, but his knowledge, taken objectively, that is, the knowledge, whereby they know him, Phil. 3.8. 2.70. So Plals. 7. 1/9 fear: for, the fear of the thoughts, for, any thoughts of the cand, my treng, for, the fear of ms, 1cr. 3. 4.0.8 Plals. 13.9. 14. thoughts, for, the period, by others, dant to ms, (e.m. 16.5, 11cr. 13.7). Yet not, that the bare for the fear of the ms, the ms of the ms vels themselves, both know, and acknowledge him too, Mar. 1.14, 34, 1.14, 1.34, 1.14, 1.34, 1.14, 1.34, 1.14, 1.34, 1.14, 1.34, 1.14, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34, 1.34 Jam. 2.19.) yet is put for aruff, and confidence, in him, Act. 13.39.
Rom. 10.9.1 10h, 5.1. for that act, whereby we are faid to be juffe. fied, where the Apostle Rateth the controversie concerning justification, Ross. 3.25, 16. and whereby the fame is more fully expref-fed, and more precifely defined, Ioh. 3.15, 16, 18, 36, Act. 16, 31, and

iled, and more precilety defined, 100.3.1,516,18.36.fak.1.6.3.1.and
28.2.1.& 24.5. Row. 10.1.6.(2013.1.6.
april/heurs: Serient? 1 My Serient; because ferriceable to Ged
his Pather; yea, unrot he Elect of Ged allo, in the work of mans
redemption. See chap.4.1.& 5.2.13. Mat. 20.2. Mar. 10.45. Luk, redemption. See entap 4.3.1.05 32.43. Mat. 30.25. Mat. 10.45. Like 32.27. Rom. 15.3. Phil. 2.7. vighteous Servann, as, vighteous Levá, Phil. 32.27. Rom. 15.3. Phil. 2.7. vighteous Servann, as, vighteous Levá, Phil. 32.27. Rom. 15.3. Phil. 2.7. Phil. 32.7. Vighteous Phil. 32.27. that language caused therefore poor regimens one next, 3.14,67,73, and 23.14. because wholly free from all act, or tain, of fin, ver. 10. 1007,51.1 sloh, 35. which unless he had been, he could not have been, either a fit Prieft, Heb. 7.26. or, a fit facrifice, 1Pet. 1. 18,19 to make fatisfaction to God, for the fins of others, having

need to fatisfie for his own fins & for himfelf, Heb. 7.27.1 Pet. 2.18.
[hall juffife] Some would have the word, here used, to fignific other, then a converting of men to godlinel, and righteoulnels, by wholfome instruction, and religious institution : as the Miniflets of God, or Teachers, are said to make many wife, and righteous, Dan, 13.3. tor so, questionless, the word is there taken: and in a MAIL 1-3, 100 10, quentionies, the word is inferenced, and an anotion, near thereunto, Rev. 3,11, the term being fulled of inherent righteeu/full, as we ultially feak, and as the Scripture, allo, uleth the word rightees, and righteon/fulls. Mail 1,000 6,31 Like, 6,75. Eph. 4-2, or fantification, as it is more diffinelly and freelably termed in Scripture, Rom. 6.22.2. Cor. 7.1. 1 Theff. 4.3,4.2 Theff. 2.13, and true i tis, that none are justified, but such as are withall antified, 1 Cor. 6. 11. as also, that we have as well the one, as the other, from Chrift, 1Cor.1.30 & 6.11, Heb. 9.14 & 10.10, 1Pet.1. 2. Rev. 1.5,6. but yerthat is not the notion of the word, in this 12. Rev. 1.56. Dut yet that is not the notion of the word, in this place, but by juliplying, is here meant, as also, thorow the whole diffeout of philifeottas, in Paule Epithes, Roma; 1.45.56.28, 3.6. and 4.55.56.26, 1.9.56, 18. Cal.s. 16. I Co.6.11. (in which last place, also, juliplication, and particularion, and particularion are perely diffusionable, the one-trom the other) to wit, of the discharge of men, from the author for the notion who will be first the name area. guilt of fin, by making fatisfaction unto God for the fame: as evidently appeareth by the whole course of the context, and the main matter of the Prophets discourse in this place; as well by those pasmatter or the Prophets discourte in this pace; as well by smoot par-fages before, that cheer the way to this, yet, 5, 6,7,10, as alloby the reason of it rendred, in the very words next enthing: Eor being wholly discharged of all fin and all insquiry; that is, of all guilt of fin, either for the omitting of ought, that they were bound to do (for that allo makes guilty, and liable to the curic, Deut. 27.26. (for the allo make quilty, and liable to the curte, Dest. 37.66, Gal. 3, 16, 13, 30 or, for the committing of ought, that they ought, not to have done; yea, or in regard of any the leaft warping as well as fevarying, any obliquity of heat, or Spirit from the Law of Gad, the one thin within the compto of first and injusty; (for that allo contest within the compto of first and injusty; 1 Joh. 3, 4, and c. 17,) being thus (Lisy) difcharged of all, guilt of finne whatfacver, and of whited on annual factor (see

great, or many. And it feemeth to be no other here, then there; but they must of necessity become, and jully be deemed (so far, as concerns any guilt of fin) perfectly rightens. Romanes 5.
19. Phillip 3, 9. and be confequently inflifted, that is, even in juffice acquired, and affoiled, whenfoever they shall be cited to appear at Gods tribunal, Romanes 3.26,30,& 8.1,33,3,4 But of this notion, and use of the word justific see more on Chapter 3.25.

many] So Matthew 10, 28, and 10, 28, Remanes 5.15, 19. even, all that trull in him, 11-mm 2, 12 and 37, 40, John 3, 15,16,18,36,& 6,29,35,40,& 11,25,26,A&,10,43,& 13,38,39, 1 Joh. 2.2. therefore many, because satisfaction made by him, for many,

for he shall bear their Iniquities] Heb, and he shall bear their iniquities: but the copulative is oft used, in a causal notion; as implying the cause, or reason, rendred of what was before said, So ver, z. Pfa. 75.1.8 95.9.8 108.12.chap.38.21.8 40,26.8 52.15.yet it may alto be rendred; whose iniquates he shall bear: for the copulative oft supplies, also, the place of the relative; as Job 20.11. & 37.5.ch. 4.6. & 17.2. & 18. 1. whether way we here take it, either as rendring ox 17.2.0x 18. 1. whether way we neere take it, either as rendering the reason, why he should justifie to many; because he should bear the guilt of their sins, and thereby make full fatisfaction unto the guilt of their fine, and thereby make full fatisfaction unto God for them; for, by futh burning of them, 19 etc., 14. He thould take them away to such them 16th, 1-9, 10-7, as describing the persons, whom he should printificance all promitionally, but those only, whose fine he undecode to dicharge, and for whom he laid down his life; the should be should be dicharge, and for whom he laid down his life; the should be sh refult of all will be, that Christ justifies those, and those alone, that rely on him, and belong to him, by his sufferings for their fins, Rom.

S. 8.9. See Ver. 10.

V.1. Therefore I will divide him a portion with the great; and he hall divide the fool with the flrong: In this passage is related a nother fruit, and essect of the sufferings of Christ, and his service, mother fruit, and essect of the sufferings of Christ, and his service, the suffering of the suffering o exhibited unto God his Father therein; to wir, the multitudes of those, that God the Father would for the same bestow upon him, thote, that God the rather would or the lame below upon him to the advancement of his honour, being adonaed, and enriched with them, as a ridorious conquerous, and reyningher, with rich poils and booties, taken from those when by right, the hast hisbated.

Therefore | So the Apostle: Therefore also, Philips. S. Seculis the last done me and faithlied, this tainful cervies, getting no

pains hardthip, or evil-ulage, attending upon it, ch. 50.5,6v. 10, and in the next branch again. See Joh. 17.4 5. and the Apollle Paul of himfelf, a Fim. 4.7, 8. and of al the faithful, our Saviour himfelf, Rev.

1]God the Father, who fpake before, v. 11 fo Pf. 2.8. See John. 6.

37,39.44,65. Act. 2.47.8: 11.21. will divide him a portion with the great] This forme understand of a portion of honour and dignity, collated upon Christ, not as the first-born only, in one respect, Rom. 8.29. Col. 1.15 unto whom a double portion was due, Deut, 21.17 but, as the onely begotten alfo of the Father, in another respect, Joh. 1.14 far above allereatures, of the Father, in another respects, jon. 1,14,147 above anterestations, either men, or angels, Pla 1,47, Flgh. 1,21,1911,3, PCol. 1, 18,19, Heb. 1, 3,4,6,9, and they suppose it to be taken from the division of inheritances, Joh. 1,4,1,Prov. 1,9,4,1,14,1,15,11,11 regard where-offs, they infert the world portion, which is not in the text; as some offs, they infert the world portion, which is not in the text; as fome other allo who expound it by that, Plal 2.8. I will give the heather for thine inher tonce, and, thou inheriteft all nations, Pfal. 8 2. 8. understanding it, as spoken of the great Princes, and Potentates of this world, that flould be brought in, and made to fubmit, and floop to the feeprer of Chrift, Ch.49.23.& (2.13.15.8 6.3,1.2) Fal.72.10.

11. and to avoid ambiguity, left any should feem to share here in with Christ, and yet in some kind and degree, some are said so to do, Ch. 49. 23. & 60. 10. 12t. 19. 28. Joh. 17. 12. Rev 2. 26, 27. & 3. 21. & 21. 7.) they would have the words rendred, I will divide him 3.1.8 1.7.3) they would have the words rendred, I will divide him great one for a pertion, Others, again, inferther word, Poil, flipplyed from the nextbranch, thus rendring the words; I will divide great ones to him, for a ponyl or I will divide him fipply of great onest whereby they underthand those principalities and powers, of the kingdom of advincts fluided at, footbed and tryumphed over, by Christ. Col., 15, an allufforn or the difficultion of fpoyls, after former forms. great victory obtained, or conqueft atcheved, Judg. 3.0. Pf.1.6.1.

1.1. Chrt.10.25 Chap 9.2. & 33.2.3. Zach, 14.7. Heb. I will divide to him, of or in great ones, or many (for the word is ambiguous, and is not seen that the chap is the chap of t used as ordinarily in the one notion, as in the other, of multitude, as of magnitude, whence the like ambiguity, Pfal 25.11.& 119.162.) of magnitude, whence the like ambiguity, Pfal 2,11.8, 119.162.)
Some therefore here crede it; Juili gize many to him, as bellow may an him, and that with very good probability; For bowfever it be time, that the word, here titled, don't lightles, in the fifty late, to distillute, or divide, loth 2,8 Nch. 1,2 3.3, yet the words is used forming as the fection hand, simply for to impart, bellow, give, night, noral tribute, even where no distribution is needlarly implyed, or as least it intended: because of dividing, and distribution, the second that distribution is needlarly implyed, or as least end of the second of the second distribution, the second that of the second of the second distribution, the second of Nations, beflowed upon all alike, Deut, 29, 26, whom he had not gi-NATIONAL, DELIVENCE UPON AN ARISE, DELILASSACE, SHORM DE DOMA DE BLA 13, 127, 200, DELIVEN WESTED ONLY THE BROWNER BROWNER, BROWN then, when Barabbas, that notorious mifereaut, was required took then, when Barabbas, that notorious mifereaut, was required took then Efficient, be half not influent and the first then before the believe is found before understanding, that is here, before let leafe, rather then he should be let live, Matz. 27, 16, 17, 20, 21. Mark

note only of the acculative case, as it is commonly termed; as alio, Exod. 7. 20. Lev. 24. 16 Job 21. 12. Eccl. 5. 10. Lam. 1. 17. Jon. 3. 5. the meaning thould be no more then this, that God would beflow many upon him, or give many unto him, to be his lubjects, whether with an allulion to a portion of inheritance; as Pfalm 16.5, 6, or, the distribution of lipoyls; as Geness 49. 27. it is indistin

he shall divide the spoyl with the strong] It is by the best Inter-preters acknowledged, that the same is in some other terms repeatd here, that was intimated in the words fore going this difference only observe, that the Fathers donation and appointment, was pointed to there; Christ possession, and enjoyment of what was by pomecto there; Chinas ponemon, and enjoyment or what was by his Fathers donation affigued to him, here. Divers go the fance way here, that our English doth, he hall divide the fpoil with the strong, (as Prov. 16.17.10 divide the fpoil with the ground, and Prov. 29 from (as Prov. 16.171e divide the [pail with the prond; and Irov. 18.24.19 parise with a thir! Out another particle there: that is, is fome, he shall fettle his Kingdom, among the great and mighty Kingdoms of this world; as stateing in tone for twit them, Ker. 1.1, 7.1the old Latines reads is, he [hall divide the spirit] he mighty that is, as form; the [poils, that Start, the [live] man, had formely been possessed of, Liu 1.1, 2.2, but I finde not yet, where this pail to the possibility of the possibil ticle is used, as a note of the genetive case, Some render it, that he may divide the fooil with the lirong : to the copulative was uled be fore, ver. z. fee there; as if it were faid, I will furnish him with all nore, ver. z. tee tuete, as it is were late, I will turnin min vitals rendowments, whereby he may be enabled to grapple with, conquet, plunder, and tryimph over, all the enemies of mans falvation, Col. 2.15, to which purpole allo, fome other, he full divide the mighty as a floyt. But in the last place some render its (which to me form is poin. But in the last place some render it; (which to me feem most probable plue final lotter, rective, precise, to psiglis, very many, for a press some word, that primarily signifies, a stirred place, as import, affice, or given, and besides the significant the near place, as import, affice, or given, and besides in general, in relation to the given so it is not as the significant the near place, as import, affice, or given, and besides in general, in relation to the given so it is not as the significant to the significant source so it is not as the significant the significant so the significant significant so the significant so the significant significant so that significant so the significant significant so the significant si on Chap, 31; 1.) and the word it felf is most frequently used, to figniin the west many; as Chap. 8.7. Gen. 18.18. Num. 14.12. Deut. 4.38 & 9.
1. & 11.23. & 26.5. John 23.9. Joel 2.5. Mic. 4.7. and, for a prey, the word so joyned with very many, without any particle coming between is also not unusual for so it is said, Pfal. 135.11. he gave their land an inheritance, that is, for an inheritance. So that the words, thus refolyed intimate the numerous or innumerable rather multitude of those that should be converted unto Christ (of which, see Ad 2.41, 47. & 4.4. & 6.7. & 8.6, 11. & 11.21. & 13.44.4 & 21.
20.) whom he is faid to obtain and pollefs, or enjoy, as a spoyl, or a
prey: in alluston either to the choicest substance, jewels or gaments especially, that were reserved, and set apart, for the Generall, or Commander in chief, to wear; riding in triumph, Judges
5, 30, 2 Samuel 12, 30, or, to captives, great ones electally,
taken in fight, or conquest, and following the conquerour, as an addition to his magnificence and honour, Chapter 47 . 14. and

49. 18. beaufe he hash powed out his foul into death.] Powed out as water is powed outfol is the word uted, Gen. 20. 42. and fo the Falmitt of himself, it do the perion of Chiniff, it al. 1 am poured out the waters and fo fone expound the philade here uted, power mo out my faul, or Uf-Fill. 14. 8. because when the food departs, the linguest with it he poured out his foul, or his life: (fo the word is used, Plal. 26. 9.88 31.13.88 35.4. and 56.6.) as if he had made no more reckoning of it, then of water, as it is faid of the Martyrs flain for him, that of it, then of water, as it is faid of the Marry's Hant for him, that they loved not their fouls, that is, their lives, unto death, Rev. 12.11. they parted with their lives, for his fake, as freely, and as willingly, as if they valued, or loved them not, (which helps to explain that, Luke 14.26.) they did that in Christs cause, that himself before, for them, to fulfill his Fathers Will, had done, Joh. 10, 17, 18 & 14, 39, 31. So the Apolle of him; He became obedient unto death, Phil. 2.8. See Luke 23,46.0f powing out of the foul, in another fenlesto wir, by prayer with tears. See 1 Sam. 1.15. compared with ch. 7.6. Pf. 42. 3,4. Lam. 2,19. and of our Saviour fomewhat neer it, in that notion, Heb. 5.7.

and he was numbred with the transgreffours] Or, with transgreffours: for there is no article in the text. He was reckoned, as fuch an one, as one of that rank; being put to the fame death, that male factors used to suffer, in the same place, where such were ordinarily wont to be executed; and at the same time, when some other also in the fame place were to fuffer; two notorious thickes; the one, crucified on his right, and the other on his left hand, he hanging in the midft between them, as the principal of them, Mat. 27.38. wherein the Evangelist tels us, that this Prophecy was fulfilled, Mar. 15.27,28.yea,he was not only reckoned among them, but cast beChap, liv

Mark. 15.7,11 Luke 23.18,19,25. Acts 3.14,15.
and he bare the fin of many) The penalty of the fins of all that numerous, or numberless multitude, before mentioned, that were, by the minifery of the Goipel, fo brought home to him, as fincerely to the mines; or the solpes, to orough some counts as incretely of tell online, yetle, 5, 6, which, by bearing allo for them, yetle, 1 Perer 2, 44, he took away from them John, 13, and by alcharging them of the guilt thereof, yet, Probught tend of a jultimble condition, even in Gods fight, and at his Tribunal,

and made intercession for the transgressors For those very transgresand mane interesting of the transgreyors procuose very transgret-fors, or wicked ones, by whom he fullered, Luk 23,34. wherein Ste-yen allo imitated him, A&s.7.60. for the article, here emphatical, feems to point unto that special act, and those particular persons, but hath relation, alfo, to Christs intercession for finners, that belong to him and have interest in him, Rom. 4.5. & 5.6.8, to, which continueth fill, and thall do unto the worlds end, Rom. \$.34. Heb. 7.25.& 9.24,1 joh.2,1,2.

CHAP, LIV.

Verse 1. Stag, O barren] This Chapter Some suppose to belong to the former Sermon, or Prophecy, beginning at ch. 52.

1. and proceeding on from thence, in a continued difcourse, concernand proceeding on from unner, in a continued automate, concerning the State of the Church reforced, unto ver, 1.2. which having been there interrupted, with a digreftion, concerning, either the Melliasy or ionse other, whom they fupped to be there meant, flould, with Chapter, the creamed unto again, But most take it to flould, with Chapter, the Canada Melliasy, Mancha Merch Chapter, mould, in this Chapter, or recurring into a gain, not not ruse it to be a new Prophery, diffind from the former; shough much of the fame shipter, and argument, with it: Howsever, it hash a good coherence with, and dependance upon, the latter end of the former. For that ended with mention, as hall been shewed, of those multi-under shat should be converted to Christinia beginned with those upon the shat should be converted to Christinia beginned with those fwarms of people, that flould be bred by, and brought into the Church; and is wholly fpent in predictions, and promifes, of the enlargement and advancement thereof, together with the continu

Sing Or, Shout, for joy; as ch. 12.6. Zeph. 3.14 Zach. 2.10. for then is allo a crying out for grief, Lam. 2, 19, where the fame word i

O barren, thou that didft not bear] A want of the relative; asch. 51.12. and fo in the next branch. This some understand of the Jewifh Church and State, returned from captivity, which, during the time of that Babylonishbondage, seemed to be as a widow, or alone time of that Babyloninbonidage, jetting to be as a widow, or alone woman, barren without hope of illue, yet. 4. See Ch. 49.2.1. Others of the Gentiles, to be called in, by the ministery of the Gospel, who had been before barren, and brought none forth unto God, be ing without Christ, without God, in the world, Eph. 2. 1-3, 12. It may well be understood of the Church under the New Teflament, confifting joyntly of lew and Gentile; though with reference unto that former, as a type of this latter. See Galatians

break forth into finging, and cry aloud, thou that didft not travel The fame thing repeated in other more emphatical terms, implying a-bundant matter of exceeding great joy. Of the terms, ice on c. 1 2.6

& 14.7.8 55.1.2. travel]For bear, or bring forth, the antecedent for the confequent

as ch, 23.4. for more are the children of the defolate, then the children of the marfor more are the children of the defeates, then the children of the maried mife, faith the Lord [14th many from, on in companison of, them, for, more in number then they, as it is rendred, Gala, 1-7. See the like tile of this particle, Judg. 5-13-1131, 45-7. Prov. 2.1. Eccl. 7-1. That is, as not a fewthe Jewish Sate, that had been a long time defolate, finall abound in people much more then either her felf formerly, in her flourithing ethace, as fource, or then other Kingdoms and Provinces, fay others, that had enjoyed a continued fuecefficial for the first of the first had been a long time of kings on of Kings, (a King lay they, being as an husband to a State) which on or angesta angesty any any and a diction inhabition. A state point in he for a long time wanted; and cities inhabition! whereas their land had been depopulated, and their cities united: and they observe withal, that Jerulalem, even in her latter times, is reported, by Plmy, 1, 5, c. 14, to have been the famoulefl, or fairefl city, not by Pliny, 1,5 c.14. to have been the same and the most refer it of lewry alone, but of all the Eastern parts. But the most refer it of the spiritual state of Sion, to the Jerufalem, from above, unto which more children were to be becotten, and bred again, by the ministery of the Gospel, 1 Cor.4.15.1 Pet.1.23.of the Gentiles, that were wholly barren before; then of the Jews, that were fometime fruitful, Rom. 9.23, 26, 30. Rev. 7.4, 9. And there is thought to be in the words, some allusion to Sarahs case, though a long time barren; yet in iffine afterward going beyond Hagar, Gen. 11.30.8 17.19.8 21.12.8 12.17. Gal. 4 27,31,or to Hannah, in regard of Peninnah, at first, barren, and yet afterward more fruitful then the other, 1 Sam. 1.5,6,20.& 2.5.

. Ver. 2. Enlarge the place of thy tent] Heb. widen; as chi \$.14. Implying, that her illus and Inhabitants, should so encrease and multiply, that the should want room to receive them, See chapter 49.20,21, and 60.4,5 it hath reference to their ancient manner ofdwelling in tents, Gen. 12.8. & 18.1. & 26.17. & 33.19. Hebr.

and let them fretch out the curtains of thine habitations] Thas is,

let the curtains (of which their tents confifted, Exod. 26.1.12. Jer.4. 20.) be fleetched out, for the verb is ufed impersonally. See the like,

ch,33.1.& 34.11. there not tengthen thy cords Or, space not to length en (as, multiply, wash me, for multiply to wash me, wash me over and over, sgain and again, Pl. 51, 2.) by cords: wherewith those cuttains were fattened,

whereof their tents confifted, unto pins, or flakes, driven into the ground Sec ch.33.20. and firengthea thy States] Make them firong, and fure; drive them fast into the ground, that they may be able to hold, and keep right, such a weight of curtains, of that length and bredth, that thine must be, being fallued to them, by those cords. See hereof also, Chapter

Ver. 3. For thou fhalt break forth on the right hand, and on the lest] The reason why the tent wa to be enlarged; because her issue, that must dwel in it, would be multiplyed, and room on every fide, on either hand, was to be made for them. See Chapter

break forth] That is bring forth, and propagate abundantly: (o is the word uled, both of mankind, and other creatures, Gen 30, 30, 43. Exod. 1.12.1 Chr. 4.38. Job 1.10 and it is a metaphor, taken, cither, from the breaking forth of iffue, at time of delivery, Gen. 38, 33. See Ch. 37.3 or, from such plenty of any material laid up in a storehouse, as being more in quantity, then the place is able well to contain, breaks through the walls that encloie it, Proverbs

on the right hand, and on the left] That is, fay lome, to the South, on the right hand, and on the [d] J han is, lay fome, to the South, and to the North, or 5 conth-ward, and North-ward, as intimating which way the Church flould molf prepagate because the fage being turned Entward; (which part of the world, as placed being hand, of fitters that its name. See on Ch. 16. 6) the South is on the right hand, (thence in Hebrew denominated. See th. 1. 18. 43. 6.) and the Newton the left for which the road position the whole of the world. and the North on the left. But this is too nice: the phrase, on the right hand, and on the left, is used for, on either side, Exod. 14.29 Num. 22. and, now so the tiff, is used to (not either uses, Emm. 1-2, 3 (1981), 254-65. Sam. 1-6. Ch. pa. on the leptale, there feeces as defect, to the use more fully made up, thou finite forth, or, be delivered of those, that falls break out, (throw the curtains of thy tents, the best of the control of the control of the tiff be not made the wider to hold them) both on the right band, if the control of the control and on the left, as alluding to a flore-house, so unreasonably stowed, that the walls are enforced to give way, on either fide. See Zach,

and thy feed Shall inherit the Gentiles] This, some understand of and thy feed fluid inferit the Gurilles 1 This, some understand of the Jewili people, who, after their setum from the captivity, slid, improcess of time, enlarge their territories, and encreached upon from the Jewili people of time, and Syria; according to that promise fluid by God, on Abraham, Gen.22. 17. Thy feed fluid polify their annierg star. But whatsfeever was therein then done, was but a dim shadow of that which is herein principally intended: 1 to wit, the inheritance which God would give unto Christ, and to his Church together with him, by multitudes of faithful converts, in all parts of the world. See on Chana. 6.1.2 and 3.1.2.A work begun Church together with him, by multitudes or raining converts; in all parts of the world. See on Chap.46.12.and 53.12.4 A work begin by the Apolles, the children of the former Church , and carried on by those, that fucceded them, in the spreading of the Goffman and the convertigation of the Color of the C pcl, Matthew 28.19,20. Matk 16.15. Luk. 24.47. Acts 1. 8. Romanes

and make the defolate places to be inhabited] They shall people the and make the atjoint places to be unfailed in they man people the world, that lay as defolate before, with a new race of faithful peopley, it as after their return from the captivity, they re-edified, and replenithed their cities, and country again. Plalm, 6, 9, 35, ch, 44, 26,

& 49.8.8 51.3. V.a. Fear not 1Do not, out of a distrussful conceit, entertain groundlels fears, as if the things, now foretold thee, were matters incredible, and impossible to be performed. See ch. 41.10,14.8 43.1. and

For thou finalt not be ashamed] Or, blush, ch. 50.7. as one frustrate of his expectation and failing of his hopes, Rom. 5.5. or, thou that not continue fill in or return again unto, that deferted, dejected, and reproachful condition, wherein, at present, thou art, ve. 6. See Chapter.

neither be thou confounded; for thou shalt not be put to shame] The fame thing repeated in other terms; to give the fuller affurance of the performance of the things promifed, and add further frength to the feeble faith of his poor people, ch. 35.3,4.50 likewife, Chap.

for thou Shalt forget the Shame of thy youth, and Shalt not remember the reproach of thy widow-bood any more] Or, but thou fhall forget, &c. as the particle is expressed, Chap 30.16.& 49.25. lo great and glorious shall thy condition be, and thine issue fo ample, that it shall be a superior of the state of the drown the memory, both of thy mean and reproachful effate, which in thine younger years, thou fullainedst, in the Egyptian servicude, in tune younger years, non intainent, in the Expiritan territoris, Jer. 2. Ezek. 2, 3 and the like allo, which thou odd now undergo, in thy prefers Babylonian bondage. Ch. 49.2.1, Lam. 1.1. thou that no more regard them, (in great thall they job chien as if they had never been, the 5,1.6. John. 6.21. See the like expressions, Gen. 41.

39,31,11. For thy maker is thise burshand; (the Lord of hoffs is his Vere. 5. For thy maker (whose name is the Lord of hoffs) is his Vere (i.e., 11,15). Since hothout a The Sovereign Lord of the whose world, who hatch all the creatures at his command, and who, are

Chap, liv. joyned in manage unto thee; and will again live and dwel, as an husband, with thee, to make thee fruitful in iffue, and honourable in effare, as beseemeth the wife of such an one to be, See c.65, 1. Hof.

14, 10. ft. | 11.5 25.27532.

Of k r | Heb. makers store the word is in the plural number; as Job

33.10 is the note there.
and by Redeemer, the boly One of I frael, the God of the whole eart flat in be called 1 Ot, and he, that is, thy redeemer, the holy One of If-rack, or thy raiconer, who is the holy One of Ifrael, shall be called the God of the whole carth, He that founded thee, will now refeue, and restore thee again, chap. 49.7, 26, and will not be only (to be called for to leas th. 4.3.8 (6.7.) the God of Israel, as formerly he hath been, Deut. 26, 17, 18, both the God of all nations, thorow out the whole world, ch. 56.3,7. Zach. 14.9. Mat. 28.19. Rom. 3.29,30. 20.

V.6 For the Lord hath called thee, as a woman for faken, and griev ed in Spirit, and a wife of youth , when thou wast refused, faubthy God Or. as loine reader the words, For the Lord will call, or rea wife of youth, though thou wast rejetted, will thy God call, or name

the Lord bath called thee Or will call, or, as fome, will recall thee; as,out of Erypt I called back my fon, Hofit. 1. God will re-unite thee again unto han, as a man his wife, that he had left for a time, Jer.3.1,12.8.4.1.
as a weman forfaten]By her husband, upon some d'flike, or diffe

rence, falling out between them; for since the to be, during the time of her captivity, Chap 6.4. See v.7.
grieved in spirit lln regard of her barrentesis, say some, that was

repreachful in those times, I Samuel, I. 6-15. See on Chapter 4. 1. but rather in regard, that God her hisband seemed to have fortaken her, Chapter 49, 14. the word used here, is that from whence Jabiz his mother gave him that name. I Chr. 4 9 there is an elegant confonancy between this term, and the former in the Hebrew, which our English cannot

and a wife of youth] a young wife; or a wife taken in youth Prov. 5 18. Mal, 2.14. as an husband of youth, lock 1.8. thou shalt be as dear to me, as a young wife to her husband, Chapter 62, 5. or as ever thou wast to me, in thy younger dayes, at first, Jer. 2.1, 2.Ezekiel

when thou wast refused] Or , though thou hast been, or wast when then we prefer to the control of the control o of her leli, that C. on had mirrit sept ner of 1 Jans 3, 30. and untrhet; that he had made her as refufe, among to reign people, Lans 3, 45, which word feemeth the rather here to be uled, as implying the despicable chate, that she had been in, while her abode was in Babylon. See icr. 30.17. and for the use of the particle, see on Chap.

faith thy God |Saith he, who continueth still to be thy God, and to must thee and thy good, Chap. 49.15,16 or, as fome, who joyn this claute to thole words, a refe of jouth, incloding, as in a parentime challe to time words, a refer of penns, incoming, as in a particular, those that lye between them: a wife of youth will the Lord name thee, or call thee. So the verb of faying, is found used in the participle. O thou that art named, or called, the house of faceb, Mica. 2. 7. and the pronoun, of omitted, may well be Supplyed from the former branch. See Chapter 51, 2, 3, and

58.13. V.7. For a small moment | For a very short time. God as he is show to wrath Exod. 34.6. Num. 14.18. Chap. 48.9. so short in wrath usually, and in the e-pressions of it, towards his Pfal. 30.5.8 to 3. utuati), and in the c premium of n, cowards ins. Plat 30.50. 103, 39, Chappa, Soucher fevering years expering; is reckoned but as a moment, not only in regard of God with whom, at though and pear a butta on eads, Pil 30, 9 a. Elect, 3 S. and mans life reckoned, at that rate, Plal, 90, 100ld; then a mount, as just nowhing Pl30, 9 but in regard of that enfoling favour, and goodneft of God, that shall continue unto all eternity, and that exceeding mais of glory & happiness illuing from it; able not to weigh down only, but to lwallow up, whatfoever foregoing, affiliftions and grievances, though never for great, and on ever fo long continuance, 2 Cor. 4, 17, 18, Rom. 8, 18 Heb. 11, 37.

have I forfaken thee :] So God feemeth to do , both to the fight of others, and to their own fente alfo, when he withdraweth from his people, those outward expressions of his favour and love towards them, which they had formerly enjoyed and more especially when for feme space of sime. he given them up into, and leaveth them in the hands of their enemies Pfal. 22. 1, and 27.9. &

but with great mercies will I gather thee] Heb. and (for but; as Ch. 53.5.) with great tender mercies (for fo the word is not amifs rendred, Pfal. 103.4. importing an inward earning, and working of the bowels, in a mother, towards the fruit of her womb, from whence the word comes, I King. 3.16.) will I gather thee, or take thee

Chap, liv. Gril founded thee, Deut, 32. 14, 18. Plal. 149. 1. Chap. 43. 1. 84. 44.2, is they were to be recollected, before they could be reduced. See ch. 11,11,12. Thus is God for more free, and full in mercies and goodness, then in wrath and anger, to his, Exod. 20.6. Pfal. 30, 5.8 63.3.

V.S. In a little wrath, I hid my face from thee, for a moment | The fame thing, in other terms, repeated again; as before the like was observed, v.4.

a little wrath] Opposed to the great mersics, mentioned verse.

The word rendred little, is no where else found; but seems to have fome affinity with a word uled, lob 4.12. 26. 14. that is have formed annity with a continuous and there is an elegant Parisonimals (
which our English will not yeeld) between it, and the word
transfaced warth, but fightlying, properly, absolute, 116, 10, 7, that is no fooner up, but is luddenly down again; and may the rathere here used, to simply the frontenis of Goods wath. See thap,

34.2.

I hid my face from thee] So allo is God faid to do, when he wishdraws and with-holds the wonted expections of his favour, from perforn, and people; cjoccially, when having lo done, and they being now in thatis and distrelles, he andwereth northeir faits, for relief and releafe, according to their defires, Deutronomy 32. 20.Pfal.27.9.& 30.7.5ec chap 1.15.& 8.17.& 57.17.a speech borrowed from those, that resuse to admit unto sight, or to look upon one, whom they do really difafted, or would frem at leaft to be displeased with, 2 Sam. 14.24.28,32.2 Kings 13.14. See on chapter

for a moment] As veife 7. for a moment | 18401167, while t have mercy on thee Heb. and but with everlassing sindars will t have mercy on thee Heb. and (as before.v.7.) with sindars of perpetuity opposed to that little, or those moment of displeasure, before mentioned, see Ps. 203.17. Jer.

faith the Lord thy Redeemer As ver. 5.

1.9. For this is as the waters of Mosh unto me This covenant of prace, that I will now enter into with thee, shall be as firm, and as fure to continue, as that which I made at the general deluge, never to drown the whole world, in that manner again, Gen.9.

the waters of Noah] as we use to say, Noahs flood, for the deluge the water of Mah Ja we uft to lay, Nashi flood, for the delage inhi days, concerning fuch a gene-al immattion as then was the note of fimilitude waterings Chap (1). Yet the lewith Criticis, tome of them, have monter reading here, which the Chaldec all exhibiteth, and the old Latine textineth, reading the text active days of Nesh; as Matthew 24. 37, but he former reading is the more received; nor do the Jews thamfelves approve the

For as I have [worn] Heb. which I have fworn; or as fome ren-For at these fymoral liche, while I have from or as fount con-text typhic have from as harding relation must have words next be-force, unit mn. Others, concerning, which I have from. But is may well be rendered, at it have from to for is the relative ucled, Jet-48-8. at the Lard build plots. Otherwise, if we reasin our vertion here, the relative must finand or the conjunction catally as I small, 15, 15, and the note of finallitude must be loppined, as descri-which is of a fall in the other particle included. See Chapter

5.5.9. Intrefigura] Or, did, fometime, furar, where any formal oath, concerning this, was by God conceived, we find not. Howbeit, in regard that follom novenants of great concernment, were went to be confirmed by oath, Gen. 16.18, 31.18. 31.14.13, 13.381, 30.16, 17, 4.4. God therefore fleash there of his folcam Oceannat, make, with all mankind, to Noolh, as if he had taken a formal oath; in pre-fice terms for the confiant and miviable performance of it; as to Abrakam in did, for the confirmation of his faith. Gen. 13. 26.17, 13. 17. 3,4.& 12417. Heb 6,13,14, and is faid to have done the like unto l 13-10. AMY, JACO. 1, 314, 4 and state to mare done the like unto I-uag, Pfal, 10-5, 5, though we read only of a promite made him without any new outh, to make good unto him the oath made formedly to Abraham, Gen. 26, 34. Yea, fo is God faid to have (worm, to make David King of Hizel, 2 Sam, 3 9, and to fet of his liftue on his throne for ever, Pfal, 13, 11, though we finde not upon record any formal and the second of any formal oath concerning either : onely a folemn fymbol, inti-mating the one, 1 Sam. 16.12, 13. and a folemn meliage fent une him, concerning the other, 2 Sam. 7.12, 16 but Gods promifes are as firm and fure, as any oath is, or can be, God cannot ly, nor fail in the leaft title of ought he faith,or undertaketh, Num,23.19.1 Sam.15.

that the maters of Noah fhall no more go over the earth] That is, such an inundation, as was in Noahs time, to drown the whole word again, Heb. from the waters of Noah passing but the earth as if the had faid. I bound my felf, as by oath, from causing or suffering them so to do. Of the phrase, see before, Chapter 17. I. & 13.1. & 14.10. So in the negt clause, from bring wroth, and from

fo have I fworn, that I would not be wroth with thee nor rebuke thee] I have bound my felic by on only from being by men new, no remuce need 1 have bound my felic by on only from being for incented again thece, as uterly to call thee off, or to deflroy thee; for of fuch a kind of wrath, and fuch a kind of rebuke plf. of, short food fpeak in this place. See on the next verte, Otherwife God is angry oft, even with the to their differsion, in the captivity, into sundry parts, out of which 10,11,1/32.34.838.3.8118.18.Hcb.12.6.Rev.3.19.Of Gods vetween the waters of Noah, and the flate of Gods people, do fome Expositors,& other Writers,here frame, which conceiving to be befide the intention of Gods Spirit in this place, I forbear either to re-

fute, or relate. uc, or relace. V.10. For the mountains shall depart, and the hills be removed; but V.1.1. For the monotents year appre, and the miss we removed, but my handful fold not depart from thee, a nitive Plat the severant of my peace be removed? That is, somet full the one be, then the other, 30 chap, 51.6. See Jer. 3.3-3.7.8. 3.3.0.2.13.5.3,6. from which pletters partled to this collated with this, may evidently ap pear, in what notion those terms of wrath, and rebute, v. 9, are to be

the mountains shall depart] Not necessarily implying, that they fiall fo do: for many of them are like to frand as long as the world lasts, Pfal. 65. 6, but that they sooner may so do, (as a lio some, sometime, in earthquakes, have done, alluded unto, Hab. 3.6. Zach. 14. 4. Rev. 6.14. and whole regions with them; whereof, see Sencea, in his natural questions, 1.6., 229 and Pliny, in his natural story, 1. 2.c. 81,83,86.) somer then that should come to passe, that God faith, and livears, here, shall never be: this the people of God built upon,

Pial.46.3.

the bilts removed] As following, or going along with the greater; mountains and bilts, are on joyned together. Chapter 30. 45. and 31. 4. and 40. 4, 12. and 41. 15. and in the two verbs here tied, must, and muß, dittering but in one letter; there is an harmony of found, which our language cannot fully ex-

the covenant of my peace] Or, rather, my covenant of peace, Ezek. 34.15.& 37.26 that is of reconcilement to thee, and continuance at one with thee, Rom. 5.1,10.& 8.35,38,39 or of welfare, profperity, and fafety, everlafting, and never to have an end; for that notion alfo, the word of peace, oft hath, Genesis 33. 18. Chapter 9.6.8 26.3, 12. and 48.18. ver, 13. Sec Heb. 9.12. and 10.4. and 13 20, whether way we rake it, a most sweet and comfortable consideration for every true-hearted foul to rely, and reft it felf upon, chap

faith the Lord that hath mercy on thee] So Ch. 14. 1. implying, that

13 for the fame word is used of either: two hteemed their effate to be foolen, helplels, hopelefs, during the time of their captivity. So God by Zachary using the very fame word, faith, that he had formed them, that is, with a form, or tempelt, driven them out, as a finjor a fleer of hips, forced out of the haven, or from their ming, where they road in harbour opinity difficulty, weather-bearen, 7.1.4, and there with botherous weight of the driven the control and without road and difficulty dates, they feemed to continue. and without material which diffracted and diffrested efface, they seemed to continue, while their captivity lasted, both destitute of all help from man, ch. 51,17,18, Lam.1.2,3.12 and feeming utterly forfaken of, and for-

setten with God, ch. 40.27, & 49.14.
behold, I will lay thy floors with fair colours, and lay thy foundations with Saphir God promifeth, not to raile her onely, out of that dejefted and diffressed eftate, wherein at present the was, but to adacjected and unitered criacy mutern at present the way, out to advance her, to a most eminent, and glorious conditions, the spiritual excellencies of the Church, under the Messias, being here described by an hyperbolical similitude of such a goodly, costly, stately structured to the such as th by an hyperbonical ministruce of nich a goodily, contry, tracely ittui-flure, whicher city, or palace, as here on earth, it feares imaginable; whereof, fee the like, Rev. 11.11-21, and the relation hereof, is therefore uthiered in with a note usually prefixed before such matter, as may deservedly require, both serious considera-tion, and admiration in abundance. See Chapter 7. 14. and

lay thy flones with fair colours] Heb. I am making, or will make taying pones woulf at cooming tree. I am maging, or with made, (as chap3, 1 istable; anny), of with place, polypecty floores, about which the fewith Criticles much puzzel themselves. Some would have it rendred, I will be; thy foundation, and the floores that be of perce or place. Other, I will be thy payeromen, with Storts of pure, or place and they cell us, some of them, that it is the name of a pretious stone, of a fandy colour. Others, that it is black; and the fame with nophice mentioned Exo .28,13 which the most render, a carbunele, there, as many also do this here. Howbeir, a carbunele is nor black, having its name, indeed, from a coal, but a quick, and burning coal meant, not a dead one, as being of a firry and flamy colour. See on ver. 12. The word certainly fignifies a kind of paint, tinture, or complexion, (as we now a days term it) wherewith women matter, or complexies (as we now a case term it/wherewith women yield in improve, or train and oroup taths, their native hew, Ring, 9 30, Jer. 4, 30, which, whether it were composed of the juice of some plant, or the matter of ione mineral, is not among the Jewith Do-Gora agreed: But hence it is not unlike Jydant the latine word, for eagled in general, to all father that, accordance to commercial. with, had its original, from whence also, was one of Jobs daughters named, the horn of paint, or complexion, for the eminency of her beauty, Job 42, 14, and the Chaldee Paraphraft, therefore, rendreth the words, I will cour, or varnish thy stoars with paint, using a word that is acknowledged to fignisic such stuff, as was before described and fo our late translators, as some others also before them, both leife

bute, notverbal, but real, fee ch. 50.2. Many other refemblances, be there, and t Chr. 29.4 render it, whiere the text is, flower of pur, or pbue. The velo whose participle is here used, figurities, in its first form, to the dwwn; properly, as beasts do: diffinguished from another appropriated to mankind; yet formetime it is used more generally the first beast of the form that the first beast of the formetime in the first beast of the first beast of the formetime in the first beast of the formetime in the first beast of the fir rally, as Job 11.19. Chap. 14.30, in the form here used, it fignifis, to make to tye down, or to lay. Whence fome of the Jewish Commenters here render it, by a word used, Cant 3.10 (from whence another for a proceeding, 2 kings 16.17.) lightlying 10 parts at the had faid, 1 will lay thy paroment, or part the with printed flones, or make thy proceeding flones of goodly colours; that is, of fuch tain, and corious colours, as may feem to have had fome artificial tineture uled to them, Rev. 21.21, the fireets of the new Je ufalem, are faid to be paved with pure gold, as transparent as gluffe. The participle is here put for the verb: as ch.3.1. and there may feem an investion of the terms, I will lay, or pave in, or with paint, thy flones, for I will pave thee with flones of paint: as the words are, 2 Cliv. 29.2. See the like invertion of terms, Judge: 1.8. Pialat 74.7. Howfoever, I concurrather with thole, that understand this branch of the pave. ment, then with thole that refer it to the foundation; whereof, in the next.

and lay thy foundations with Suphirs] Heb. found thee with faplirs as before, pave thee with painted flones. This stone is found in the Prieftly breft-plate, Exod, 28.18. 05 alio, in the foundations of the new Jerufalem, Rev. 21.19. the Jewith Doctors tell us, fome of them, that it is a precious stone of a red colour; and that they would prove from Lam 4.7. Other of them, that it is of a white colour; that which they would draw from Exod, 24. 10, but neither with any probability of proof from those places, as we shall (God willing, any prosecuting or proof from trone processes we many consuming and affifting us/hew-gi twe final be able to breach thorow to the former of them. But our Jewellers, and Lapidavies, generally hold the right Saphir, to be of a ky colour, though foretime found, as poudred with four golden (poss. So Theophraft of Joseph Piny), 137.49, and Dennis, the Greek Geographer, who calleth is therefore the Galden development. fore, the Golden sky coloured. Saphir. In regard hereof, it is in vifions, and apparitions, so frequently mentioned, Exod. 14. 10. Ezek. 1.26.8 10.1 and hence some read those words of God to Job, Job 38,37 Who by his wifdom can make the sky of a Saphirine hew; fuch as it she weth, when the ayr is most cleer, and free from clouds. The word is both in Greek and Latine, the same with the He-

V.13. And I will make thy windows Agatts] The windowts are of specialuse in a building and in regardiof their situation, very conspicuous. They are here styled by a term, not elsewhere found, deficiency and the state of the state had been apply because. incrous, Incy are here thyted by a term, not ellewhere found, derived from the Sun, (whence also Sunfor had his name) because the ordinary use of them, is to Jet in the day-light, that proceeds from the Sun. And this being a principal use of tem, belief the eminency otherwise, gives jult cause to doubt, whether the word Caddod, be well rendered an Agust, the Agust, being a from, neither of any effection or reckning new to a Saintin, now resofteness. caneen, or wentenera an agart, nie agant, oeing a tone, neuner of any esteem or reckoning neer to a Saphir, not transparent, sethe Saphir is. Howbeit, in Theophrasts time, it seems by him, that it bare some price; and Pliny, 1.37 c. 10. enformeth us; the church is the transparent. hum, that it Date some price; and x1mily,137 c.1.0. Intoluments in that shough, in his time, they were of no great value, yet were, some fort of them: commended for their glaffy-perfucially. But they that render it an Asbate, or an Agate, seem to have been led most thereouse, by the affinity of the found; and the kteres, in either term, jaccthangeable. Other founds; so the been as a log-least. 17.1 6fome, a Pyropus, as fo termed, of [parkling like fire. Job 41.19 lome; a Chrysparafe; fome, Pearl; fome, Amber, fome Christal; which windows feems best to suit : for they go too low, which with windows teems better but; for they go do low, that would draw it down to glaffe, whereof also, I suppole no mention to be, in the face deecords, left us, in the Hebrew. Some would have instead of windows, here, terrets, or sentients: but the notation of the word speaketh for the former,

and thy gates of Carbuncles Heb flones of Ekdah, or Ekdach: as A-haz, and Achaz, Chap. 1.1 a word no where else found in Scripture; but having its name from a word that fignifies to bindle fire, and to burn, Chap. 50.13. & 64.2. from which root also comes another term, that denotes a kind of hot, burning, malady; as doth alfo the word Carbuncle, both in English and Latine; and its parallel in Greek, importeth as well a fore, or ulter, to called of the inflammation, it bringeth with it, as a rich flone, of its fiery, or flamy colour; fo termed See on v. 11. the gates, Rev. 21. 21. are faid to be each of one entire pearl.

all thy borders of pleafast flones Heb, all thy border; or thy whole attity owares ny pietajan (1980); 1900, attity owares of 199 Woods horder, that is, fay forme of the lewish Commenters, all thy cities, not leufalem alone, but all the cities within her territories, cal-led Tenfalems cities, [cr. 34.1. as infiniting, that they floodld be built with goodly rich flones, as well as the But i va her conceive, with the ancient Greek Interpreter, that by border, is here meant, the whole compass of her wals, so far, as the same should reach, See Chapter 60, 18. Ezekiel 48. 35. the soundation, the pavement, the gates, and windows, were before; there refts nothing, but the wals, that bound it, and the compass thereof, therefore not unfitly reimed, her border By the foundation, some would have underftood here, Christ our Saviour, 1 Cor. 3. 11. By the windows, the teachers, that let in light to the people, Dan. 12. 3. By the gates, and walls, Gods protection, Ch 26.2. 8 60. 11. But to descend to such meities, I deem it both unsafe, and need-

Chap .liv of pleasant floats] Heb. into floats of defire, or, delight : Rones | together : fo the word is wed, Pfal. 56.6, & \$9.3. & 140.3. and the of pleasant family. Heb. rato fames of atops, or, acrops. somes wood, thought means the appearance of delight, too, goodly hearniful delight from fames family to look upon; (fee Plal, too.)

A. as a carry of defice or, delight, too, and delight form city, Mal. 3.

14.) as a carry of defice or, delight, for, a delight form city, Mal. 3. 12. tor the syntax, both here and in the former branch, I will put thy window, and border into fuch & fuch flonts: Some would have icto be an Hypallage, or Invertion of the words; for, I will put fuch icto be an Hypausec, or inversion or the workstory i was pound and lach flows into the windows, and into the walls, or, is like win-dows, and the walls; as Judg. 1.8. They call the city into the fire, for, they ciff he min the city. Others, and so some of the Jewilli Criticks, would have it to be, as if it were faid, I will turn the stones that then wast at sust built with, into such and such flones; and to the terms of windows and walls, should be put for the materials whereof they were built; and they point us to Hol. 2.12, where it is faid, (the fame verb and participle, being both there used, that are here) I will turn her vines and fig-trees (that is, the places that are nets.) I want then not thin a man ing trees claim is, the places wherein they grow, their vineyards, and orchards) into a forrelt. But this patiage helps rather to put us into the right. For it is well there rendied in our verifion, I will make them a forest. And sense of the Prophet. in such sorms of speech, the particle seems of to be superfluous, as, one place, and I will make them to be fuch, and fuch floars, in

the other, which our version sufficiently expresseth. V. 13. And all thy children thall be taught of the Lord;] Or, made skulful, and learned, by the Lord. See Chap. 8.16. 8.50.4. For Gods teaching, is an effectual teaching unto those, whom, by the inward efficacy of his Spirit working together, with the ex-ternal ministery of his Word, he instructeth, Jer. 31.34. Joh. 6.45.

1Cor. 2. 10. 2Cor. 13. 3. Eph. 4. 20, 21. 1 Joh. 2. 20, 27.

and great thall be the peace of thy children.] They shall enjoy abundance of prosperity and welfare, Plal. 37.11. and 119. 165.

Chap. 48.18. & 52.7. Sec on ver. 10.
V. 14. In rightcourses finalt thou be established:] Thou shale be fettled again by righteous and faithful Governours; such as were Zonobabel, Ezra, Jesbua, and Nehemy: righteous such men of rightenfari p as chapt 1,216 412. So fome: See Chapt 1,16.43,7 Others, by rightenfari p and the property of the state of the sta 1, 2. chap. 51.5. & 56. 1. Heb. 6, 10, 1 Joh. 1. 9. Bur I conceive the meaning to be, as the words plainly found, (rightcoufness being opposed to oppression) that thee thall be feeled again in a confrant tenour, and due execution of justice; with security, to enjoy quietly that condition, that God should restore her unto, (see chap. 1. 17.) the continuance whereof, as fetled on a fure ground-work, is implyed in the term of establishment, Pfal. 111. 7, 8, and

125.1. Mat. 16, 18 Heb. 12.28. See chap. 2. 2. thou shalt be far from oppression; Heb. be thou far from oppression; though some would make it not a verb, but a verbal rendring it; or, be far from fear of oppreffion : fear it not ; and fo fome of ours, supplying that term of fear, or, dread, from the words enluing.

See the like promife, chap. 60.18.

For thou (balt not fear,] Thou shalt have no need, or cause, to fear it; because thy former oppressors shall be destroyed; and an utter riddance made of them, Chapter 16,4. and if any shall hereafter attempt ought against thee, their designes shall be utterly frustrate, ver. 15.—17 Some read the words, that then mails not fear; that thou mays be freed from those icars, that to much possessed and distracted thee in times past, chap. 33. 18. and 51.12.13. So is this particle uled, Job. 6.11. Chap. 52.5,6. and this reading suiteth well with the former exposition of the branch

and from terrour;] Or, dread; to wit, of oppression; whereof before; for the word is olt used for conficenation; or, a quelling and dismaying dread, Jer. 10.2. & 17. 17. & 48. 39. but it may as well be rendred, and from contrition, or, destruction, or, ruines for so also the word fign fice; and is fo rendred, Pfal. 89.40. Prov. 1.014,29. and 13.3. & 18.7. fuch as formerly bath befaln thee, Jer. 4. 20. Lam. 3. 47. for it [ball not come neer thee.] Or, that it may not come neer thee;

as before, Pfal. 91. 7. Prov. 1. 33.
V. 15. Behold. To give them fuller affurance of future fafety,

because they might have some thoughts within them, that though their former adversaries, and opprellors, were quelled and deflroyed, yet some other rising up in their room, might again disturb them, and reduce them to their former fad condition, the Lord promifith to fruftrate whatfoever attempts thall, by any cvill-affected, be at any time made against them; to incite, and stir th m up to a more serious and sedulous consideration thereof, he prefixeth this note, as requiring attention before it: whereof, See on

tainty; as Mic. 2. 12. and fo our Translators here take it: and the meaning then is, that there shall undoubtedly be such, as will be attempting the disturbance and destruction of Gods people; as attempting the distinguished and attendance of OSB people; as a fight formatily have ever been, Pfal: 139.1, 2 Tim3,11.2 Tim3,11.2 Tim3time, fedulity; as Exod,19.5. Dent. 6.17, and taking it to here, the teamy be rendred, here may his, early gather to longther; as not foreted, ling what thath be, but forecasting what may be; as if it were faid, the properties of the pro though people should never to fedulously, and in never to great multitudes, combine, and gather themselves together against thee munitodes, comoine, and game techniques, s. 9,10. Thois that that here conceive the word in a notion of dwelling, or jojpurning (though it be most commonly so used) and expound the text of hol low-hearted Profelites, doe fwerver clean away from the genuine

but not by me:] Heb, not from me: the adversative is wanting; as chap: 17.11 from me: nor with any charge, command, or com-mission from me; as Sennacherib presended, and God himself, in fome fort, acknowledgeth : the up h that neither known to him, nor minded by him, chap. to.6.77, and of Nebuchadnezzar the like may be faid, Jer.32.9. & 40.2.33, but it thould not be fo with thefe, who are therefore faid to come not from him, because he should not go along with them, to make them successful, as with some of them he did. So Hos. 8.4. they have fet up Kings, but not by me. The Jewith Commenters expounding this pallage of Gog and Magog, with their retinue, object, that God himself is said to bring them against his people, Ezek. 38.17. whereunto they answer not amils, that God indeed is faid to bring them; but that it is to their ruine, and to the benefit of his people. So Mic. 4, 11-13.

to the bencht of the specific. So March. 14 [-1];
whospeare field gather together against the that Jul for thy fake.]
Or, what focur people that gather themselves together against
the fire, to fight with thee, past field, Plaily 3, 6, 4103, 307, whospever finalt gather together, to light with thee, final full before thee,
at the particle is tude, Zach. 6, 4,120,40.3, 18,31,5,30, thus final
the particle is tude, Zach. 6, 4,120,40.3, 18,31,5,30, thus final fall before you, Levit. 6.7,8. All their attempts against thee, shall tend to their own ruine, and end in their own destruction, Pfal.

27.2. & 37.12.-15. chap. 10.34. V. 16. Behold,] as before, ver. 15.

I have created the Smith that bloweth the coals in the fire, and s more creates not sman that unswern one coast in the fire, and that bringed for an infrastrant for his two k; I) both the workman, that maketh weapons, and arms, and the Warrier, that weareth them, or maketh used the did them, are my creatures; and in my power therefore it is, to difficile both of them, and their arms, and weapons, as 1 pleafe, [Plait 1, 9.3.]. [M. 19.1].

created the Smith | Both made him a man, Job 10.8. Pfal, 119. 3. Jer. 1.5. and made him a Smith ; a man skilful in the work of

7.5. Jet. 1.5. sum made time a Source; a man source in the work is trade; for, skill in fuch things, is allow of God, Exod, 21.3-6, of the word rendred South, fee on chap. 40.19. that bloweth the coales in the fee? Or, that bloweth the coales in the fee? Or, that bloweth the fee of coals, Heb. coal. See chap.44.12. thereby to melt or mollific the metal that he is to work upon, this is added to diffinguish him from the Carpenter that worketh in timber, and the Malon that worketh in stone; and need not the help of fire so much, to make out their work : because the term here used, comprehendeth them all three.

See on chap. 40.20, & 41. 7.

and that bringeth forth an infirument for his work That is, if we fo read it, a too!, for himfelf to use in his trade; which seems not to suit with the scope of the place, save that such tooles, as he frames for his own ufe, may further him in the framing of arms, See chap. 44. 12. Others, therefore, read it, an infirument of bu work :as a Pfalm of David, Pfalm, 20. & 21, &c. That is, fuch an one, as he is wont to make: watlike weapons, being a great part of them, fruits of the forge, 1 Sam. 13. 19. And this not a-mifs. Howbeit, I conceive, that it may as well be rendred, that produceth infiruments for their work; that is, fuch weapons, as they must use, that intend ought against thee, v. 15. for though the verb there be fingular, yet the notion is plural, and so may also be here; as chapter 5, 16-30, where though the text in the original run constantly in the singular; yet the words, because collectiveby ufed, are not amifs, all along rendred in the plural 1 and fo it luiteth fity, both with what went before, yer, 15, and with what followeth verfe 17 For I cannot concur with those that would have the words expounded, by way of invertion; that bringeth his work out imo an instrument. But instrument, for, instruments: as Jer. 51.34.

Zach, 11.15. fo coal, for coals, before. and I have created the wafter to deflroy] to deflroy those, whom my Will is to have destroyed. It may be understood of wicked men, whole whole study, life, & practice, is to waste & destroy : for such also doth God make use of, Chap. 10, 6. and for such uses, hath he made them, Prov. 16. 4. to be executioners of his just wrath against other wicked, (so is that of Solomon to be understood) chap. 10. 5. Ezek 7. 21, 24. But l'suppole, that by the masse, or destroyer, is understood the warrier, in general: whose work and employment is to waste and destroy; and whose arms are therefore cele 11.
they finall funcy gather together,] Heb, he finall gathering, gather there used by finall funcy gather together,] Heb, he finall gathering, gather the wood here used, Ezek, 9.1. Some would have the whole verie, to this diffrey mine enemies, and thine. But the former lenfe is more ia. miliar, and agreeth better with the context,

whiter, and agreed bester white the context.

V. 17. No wrapon that is formed against thee shall prosper:

That is formed to be employed against thee; a form of speech defestive, but in Scriptue very frequent, See chap.38.17,21. and of Gods turning back mens weapons, upon those themselves, that

are wont to be oppretted, either by force or violence, as Urias was, Jer. 29. 23. or, by pretence of Law and Right; as was Naboth, t Kin. prevail against them: for no weapon, or engine used against them, should be able to doe, either the enemy service. or them damage: against the other, he giveth them security in these words, 50. 8,9. & 51.22. every person, that shall so use, or a-

bufe rather, his tongue; as Plalme 12. 3. The Lord will cut off the one rather, instengine; as France 12, 3, 10s to a point the off the flattering lips, and the tongue that fleakth proud things; that is, those that to use lips and tongue; because things are acted by the tongue, Pfal. 52.2, whence, a man of tongue, tor, a detracter, or flandeter, Pfal 140, 11.

rife up in judgment against thee To accuse or charge thee wrongfully, Deut, 19.16. as the devil did Job to God, Job 1.9,11. and his friends to himself, Job 16. 20. & 22.5-10. or to lay claim to thee, as pretending to have right to thee, and power over thee as their lawful captive, or flave, chap.49.24, & 3.3 f. fbalt thou conduma] They shall not cast thee, Pfall 109, 6,7.31, but thou shalt cast them; thou shalt be cleered, Pfal, 37.6, and

they shall be convinced of falthood, and condemned accordingly to luffer, Deut. 25.1. & 19.17. 19.

This is the beritage of the fervants of the Lord ;] A folemn close This is the bridge of the forwards of the Lord;] A folumn clote of all before cleard, concerning the flate of Godspeople. The like whereunto, fee concerning their adverdaries, Chap. 17, 14, and the wicked in general, Job 183.1, & 20.9, and concerning both the one, and the other, Judg 7, 21.

1the bridge of the frevoits of the Lord] The portion that God will would high to be flow upon this terrants, for their found that God will would high to be flow upon this terrants, for their fine free that from

loyalty shewed in his service; & the priviledge, or benefit, that from thence shall accrew unto them, See Job 20,29 & 27.13 & 31.2. & it tenne man accrew unto them See Job 20.29,827,13 & 31,2.6.11 feems to allude to that of Solomon, concerning a wife and differed fervant, that he shall share in the herdage among the brethren, Prov. 17,2. that which the Apolle alio saith of the saithful Servant, that from God, he shall receive, as a reward, of his faithful fervice, the inheritance, that belongeth to a fon and heir, Col. 3.24. and God indeed makes all his lervants, not fons only, but heirs alfo, 2 Sam.7.14.Mat.6.1,4,9,26,32, Luk 12.32, Rom,8.

and their righteoufnesse of me | Heb from with me; which seeme expound, from before me, or, in my light : as it is faid of Zachary and Elizabeth, Luk .. 6. they were both just in Gods light : that is, fincerely rightcous; not in outward thew and temblance only, a those, 'Tim. 3. 5. but in inward disposition of heart and foul: where, God only sees, 1 Sam. 16.7. as it the meaning were, in way of further defeription of the fervants of God before mentioned, of on nuture deteration of the tervants of God before mentioned, of mobile uprightness to a more aliqued. But, poss with me, ternation be no more here, then simply from me, as Gen. 4.1. where the for-mer particle is deemed to be understood; and Gen. 19.24 and Plal.24, 5 where both forms are useful; the latterparticle being expected in one part of the verse, outside in the other. How-beit, the meaning is rather their sipteminally; that is, the reward of their vigitation and is a superior to the property of the country of their vigitation and the superior of the theory of the superior superior of the superior of the superior of the superior of the superior superior of the chap. 49. 4. So Pal. 112.339. or, that beneficence, and blefting, which from my hand they thall receive; for io also, is the word reghroufness, wied; as the Apostle also teems to expound that of the Pfalmift, at leaft, fo ufeth the word himfelf, 2 Cor. 9.9, 10. Pfal, 24.5. fore cited, be fhall receive the bl. fling from the Lord ; and righteoufneffe from Gad his Saviour. See ver. 14. or it it be deemed to have a peculiar respect, to the priviledge in the last place, to wit, in the tore part of this verse propounded; by respectively oufneffe, may be underflood, Gods justification or them, and vindication of their righteonfacts, against all those, that shall wrongfully attempt to appeach them, and impeach it, Plal 37.6. & 106. 30.31.chap. 59.8,9 Rom 8.33, 2 Cor.5.21. See chap.45.24,25. unto which place at this be deemed parallel, it would rather be rendred, and their rightconfuese is from the Lord. But I take the former to be the genuine fenie of the word, in this place.

faul the Lord. As ver. 10.

CHAP, IV.

Vers. 1. Ho, every one that thirfleth, &c. I'm this Chapter is contained, a free invitation or all forts of people as ell

effect rendered, As I have created the Smith to produce world wea . Gentiles, as Jews, to come in, unto Ch. ill: and to yeeld them ener renarco, as a more contenue summer to premate training more of centures, as yews, to come in, into Ch. ill. and to yeeld token pass (plant 1 made waller) (1 want not influencent my left) (a) felves to him, to be influenced, and third in the form the good, ver. 1.—5. together with a ferious exhoration to repen-tance, and amendment of life, ver. 6, 7. and a gracious p.c.mie

of reconciliation, and reflittation theretayon, vet. 8-13,
Ho] Of the various acception of the particle here used, see en Chap. 1. 4. & 10.5. & 18.1. here it is without queftion, a note of compellation; and of invitation, and incitation withal; as al-

the them. See Jet. 1.4.

10. Zach. 2. 10, 11.

10. Zach. 2. 10, 11.

10. corry as [Whether Jewyor Gantile, yer. 4, 5, Joe. 2. 3. Roan 10.11, four flash condons] There are two wayes especially, whereby perions though fome restraint to the former, because homesthings, hereaf-

that thir fletb] That is in d. freelle, and being fentible or his di-16.139.239, way presents of the former barriers and th the fenie thereof, and carneftly defires a tupply; for all their things concur in bodily thirft; a want of moisture in the inward parts; a tense of pain, and grievance, thence arising, and mage; against uncount, in great them accounty in the creation of parts; a time of point, and greating, and affiring them; that more thoughty talke fuggethous, and wrong, luck an eractic defer of Figure to false and relieve the fame; information, any way impected them in their right; but that they avoiding contactific, but that alone, Pfal 42.1. Chap 41.17; 10. information, any way impected them in their right; but that they momentum, any way angestature in meri right; curriant mey a sonoming containing, out that about, pila, 42.1. Laba, 44.1.7. Laba, 44.1.7. fitted have the better, at length, in the upthor, of all thole, that an affirmation affection, proportionable hereunton, is required, by any means thould attempt for odes. See they 49, 24,55; and by any means thould attempt for odes. See they 49, 24,55; and in all those, that are invited to partake in the mercies and avoors to the control of the c ot God, here offered, to be found, and had, in Christ. So Mar. 5.6. & 11.28. Joh. 7.37. Rev. 21.6 & 22. 17. and neither bruitish worldlings therefore, that rest fully fatisfied with worldly contentments, and carnal delights, Plat. 17.14, nor Pharifaical jufticiaries, that are putted up, with a fond and vain conceit of their caries, that are parted up, with a roud and value concert or their own good parts, and perfections, while they so continue, can have any share in the mercies here propounded, Luk.1.53, & 18.9-14. Rom, 10, 3 Rev. 3.17, 18. Of this spiritual thirst, after God, and grace, and the enjoyment of his ordinances, and the comforts of grace, and the enjoyment of no ordinances, and the comines of this Spirit, lee Pila 4.1.1.2, & 6.31.1. & 84.1. Howbeit, under the name of the flat and the presence of the flat and the papears by the mention of esting here, of bread, or foad in general, ver. 1, and both are expedited, Mat 5.6, as also, Pfal. 107.

neral, ver. 1. and both are experiency, Mat. 5,6, as also, vial. 107, 5. See the like, Chap, 7,13, but birly is more frequently mentioned; parly, because that is the more vehement, and intolerable, of the twain; and party, because those meanes that quench thurtl, doe in part also llake hunger; whereas, those that

allay hunger, are not wont to abate thirft. come; The word fignifies Indifferently, either goe, as Gen. 42.
33. or, come; as Hol. 6.1. here it is rightly rendred in the latter notion; because they are called to return to God, the Fountain of living water, whom before they had for saken, Jer. 2.13.

to the patters That is, as the most, to the waters of saving grace,

and spiritual comfort, Chap. 12.3. Ezck. 47.1, 2. Joh. 4. 10. 14. and iperitual constort, Chap. 11.3. EZCK, 47.12. Jon. 4. 10. 14. and 7. 37. 38. Rev. 21.6. & 22.17. But it feems to me, that, to the water, here, is, as if he had faid, to the water fide, as Judg. 7. 455 for it leemeth to be, not so much water, as other commoditude. 17. 4.5. for referret to be, not to much water, as other commodities, (yet fuch as supply the room of water, and in a more eminent manner, relieve, and refresh; doe that, for which water is defired, and much more then it,) are those pretious things, that they are invited to partake in : and the water, or; water-fide, the place whether they are willed to refort, there to furnish themselves with them and I conceive it, to be an allusion to the manner of people dwelling in towns and cities, fituate neer to some river by which victuals & other wares are wont to be brought to them; who, upon the arrival of shipping there, with such provisions, are who, upon the anivaror impping mere, with men provisions, are wons, after notice thereof given, to repair thither, for the floring of themselves with faith necessary provisions, as they fland in need of, and are there to be had; it is like our Saviours invitation, to come unto him, with affirence of finding with him, and receiving from him, means of relief, and refrehment, Matt. 11. 28. Joh. 6. 35,37. in which place, he sheweth what manner of coming it is, that is required; not a bare corporal motion; but coming it is, that is required; not a pare corporal motion; but a piritual accelle by faith, which is as well the foot of the foul, to bring us unto Chrift, as the hand of the Soul to lay hold upon

Chill, Cant. 3. 4. Mat. 9. 11, 12. See ver. 3.
and be that bath no money] Or, even, (as chap. 40.30.) he that buth no monty. Heb flver: as Chap. 43. 24. that is, fay fome, that hath no merits; but merits none can any have. The meanthat hath no merits, but merits none can any have. The meaning is, that is never io poor, that hath nothing in this world, of any worth, or valuable confideration; implying, that Gods grace (which Simon the Sorcere fondly impoded, might be bought with menty, AGL 8, 10.) is given treely without regard had to the wealth, or poverty of the party, that defired to partake of it, Mar. 11.1, 52.5. I Cont. 1.6.2.8. Jan 1.2., and without any matter of valuable confideration required of any, in liew of it.

Mar. 10.8 Res. 2.1. 1.1.1.4.5.

Mat. 10,8. Rom. 3.24. Eph. 2.8. come] As before : and again in the next branch; and yet again. in the third verse, so oft repeated, as to shew Gods forwardness to invite, and willingness to impart; so closely to tax mens natural

to navie and winingness or impair a concept to regime matrix backwardness to those things, that most needy and deeply concernite our good. See the like, Ezek § 2,18-3-5, \$13,5-bit of the word here incl. inguilies in the fifth place, O bring, Cupp. 14-5, 68 30-14 and because it buying, and feiling, education ally by retail, the wares and commodities that are bought and fould are wontto be broken, if folid bedies of large bulk. be divided, and made out into parcels thence the word is, and a feeond placented, in one form, to to have a se Condition is as to

when no piece is required; or, now the commonters here mentioned are facely conferred, when they are faid to be bongh; Hercanto it is commonly aniwered, that thefe things are faid to be bongh; because fomething is to be done by those, that defire to partake of

repair to him from whom they are to be had, come unto me, ver. 3.

that they bearless to him, and be advised, and ruled by him, ver, 2,

3. and again, because something must be parted with, for the at-

Princes almes may be faid to be freely given, albeit, it be required,

for his vifitation, and advice; although he require of him, to be ru-

nothing from us, that can add ought to him, Job 22.2,3.8 35.6,7.

for the future. 4.ly, All that is necessarily required, for them to pair with, is nothing but that, that is the very bane of their souls,

and will at length fo prove, if it be not timely avoided: it is, as the

own, either lent us only, or, at most, not alolutely given us, but

that God fill retaineth a right to it, and interest in it, and may re-

demand it, when he pleafeth, I Chron. 29. 11, 12, 14, 16, Job 1, 21. it is all as nothing, of no worth, of no valuable confideration, in

comparison of that which, parting with it, we gain Rom. 8, 18. 2 Cor. 4, 17,18. Phil 3, 7,8. not to add, that whatsoever it be,

that is fo parted with, is required an hundred fold, fome way, or o-

ther, Mar. 10.29, 30. All which confiderations laid together, it may

easily be conceived how, in some sense, these commodities may be said to be bought; and yet nothing thereby decogated from the

freeness of the guift. Howbeit, I conceive that the readiest way of

answer is, that the words of buying, and selling, are in Scripture of

used improperly, to fell, for to give, part with, or deliver; 3 and so God is said sometime, to have fold his people, Deut, 32. 30. Judg. 3. 8. & 4.2. Pfal. 44. 12. Sometime to have delivered, or given them

up, Judg. 2.14.& 6.1. Pfal. 106.41. into the hands of the Heathen,

their enemies, the latter term expounding the former. See chap

50. 1.86 52.3. and in like manner, to buy, is used for, to get, gain, compasse, receive, or, attain ought, So buy truth, but fell it not buy wildome, and instruction, and understanding, Prov. 23.23. that

is, get wifdome, get understanding : forget it not : get wifedome,

me; that is to procure from me : for Christ fetteth n t ought to

fale. Thus the plain meaning will be; get, provide you, furnish

your felves: the word of buying, being only used to this purpose because that is the ordinary, and most usual way, whereby men,

that want such necessaries, are wont to supply themselves. See Chap. 1.3. yet here, as some suppose, also to assure them, that they

fhould as readily have it, without payment of ought, as if they were able, and willing, to lay down the full price for it.

buy and eat | That is, buy, or get, that which you may eat : furnish

your selves with food; as they did, by going into Egypt, Gen 41.

and fo here; in another form, for to fell, Gen. 46.6. Amos. 8.5.6. [as, Gen. 31.46. Nch. 9 21. and hath reference as well to beetle in the next verfe, as to milk, and mine, in this,

But here may be a question moved, how they are called to buy, when no price is required; or, how the commodities here mentiongray come, J.Or, come, J.Jay. Heb. and, come: fo chap. 44. 15. and 49. 6. of coming, fee before: the fame thing, for more vehemery, nor doubled, but tribled, as chap. 51.9. 8 53.11.

buy wine, and milk | Of buying, before : wine, and milk, are here only norm, and mile J O unjurg, wellow a month and there put, as two eminent, and principal kinds, and parts of nourithment, to comprehend, as whatfoever is necellary for the inflentation, refreshing, and cheering of the body; fortypically, whatfoever is them, for it is required of them, that they comets the water, that they have recourse to the place, where they are to be had; that they requifite for the support, relief, comfort, and delight of the loul.

cheiving of them : for they must pare with their corruptions, they mine] Not water, (for it was to the water fide only that they cheiving of them: for they mult part with their corruptions, they mult have, and lay down their fins, ver. 7, vea, the cafe may of fland, that a man mult be fain to part with all that ever he is positified of, and has the felle allo, or he cannot become owner of the commodities here mentioned. See Mar. 13,44–46. and 16, 44.5, & 13,11, Lil. 14.6.2.3, and yet notwithlanding all this, the things offered may be truly fail to be freely beflowed; as a living subject to the subject of the subject of the subject to the subject of the were called to come, as well for the wine as for the mily ; nor was either to be found in the water, but at the water) but wine: not drink barely, but drink of more then ordinary excellency: drink referved for Feafts. See Ch. 25.6. fuch drink, as may nor allay thirft only, but pleafe and delight the palate, Cant. 1.2. & 4.18. & 7.9, cheer & glad the heart, Judg. 9.13. Pl. 104. 15. Zach. 9.17. & 10.7. and make men forget their criefs, as drownd in it, Prov.31.6. in regard whereof it is, that Christs blood, whereby remstion of our fins is procured, and our reconcilement to God purchased, the that those that desire to share in them, do repair to his Almosyner, residing at his Court; or as a Scholer is said to have his learning main ground of all true joy, and found comfort, Rom. 6.25, & 5.1.
2,10. Eph. 1.7. is refembled by wine, Mat. 26. 28, 29. See allo

rending at this Court; or as a Schooler is laid to have his learning freely given him, when no flipend is required for the teaching of him, albeit, that for the attaining of learning, he mult frequent the School, and follow his book hard; or, as the Phylifian may be faild freely to have cured his Patient of whom he demandeth no fee, Prov. 9. 2.

milk] As not water; but wine: fo not water, but milk: fuch as Jacl gave Sifera, instead of water, as in a sweltring heat, having fled on foot, the lefs hazardous, and more comfortable, Judg 4. led and ordered in all things by him, and to observe exactly what 19. & 5.25. milk, a food commended not for wholfomenels, and he prescribeth. The rather here, notwithstanding all that is required to be done, or to be endured, to be parted with, or observed: battleing only, as appears in children that feed mainly, if not wholly on it, and thrive exceedingly with it; but for fweetness albecause, first, nothing is required, that is any matter of gain to God, or whereby any benefit can redound unto him; he receiveth lo, and delight, Cant. 4.11, it is put formetime, for the weaker fort of food that children are ted with, opposed to strong mest, 1 Cor. notining from us, that can add ought to film, job 22-3,378-33-8,77, 16,22. All that is required of any, is for the good, belood, benefit, of those of whom it is required, ver. 3,3. Deut. 5,49, & 6.2,4 and 10, 13, & 30, 16,19,20. Prov. 9,12.3. All that is required of them, is no more, then they were bound in duty to have done. 3.2. Heb. 5.12,13. but it is here used more largely to comprehend all fuch kind of sustenance, as affordeth plentiful nourishment; and not children only, but men alfo, are wont to feed on with delight, Gen. 18.8. & 49.12, where wine, and milk, are joyned together, as two principal, not flays only of lite, but maintainers, albeit, no such mercies, as are here typified, had been vouchsafed where plenty is of them, of a cheerful life. So in a typical notiunto them, Luk. 17.10, and a Kings pardon of a rebel, is not the less free, because granted under condition of loyall carriage on, and a spiritual sense, they are also found together. Cant, s. t.

without money, J. Heb. litver, as before.

and without price. J. Freely, without any valuable confideration whatfoever; without any fuch expence, as wicked wretches would Physician requiring to have the malignant humour purged out. with some pill, or potion; or the Surgians, to have the dead, or proud flesh eaten out with some corolive: And lastly, what soever feem willingly to tender unto God, therewith to purchase liberty for continuance in their fin, Mic. 66,7. So Chap. 45.13. the word is rendred bire, Mic. 3.11. and our English word comes very neer else may, upon occasion be parted with; besides, that it is Gods

V. 2. wherefore doe ye Spend money for that which is not bread ? and your labour for that which fatisfieth not ?] An affectionate expostulation, containing in it a gentle reproof, and compassionate complaint withall, of their folly, in being at great cost, and taking of much pains, about the procuring of such meanes, as were not able to relieve them, in their distrelled condition, or to afford them such contentment, as they defired, and expected from them, hap.30,4-7.& 57,9,10. Hof. 5.13.

shend]Heb. weigh , as Jer. 32. 9, 10, because payments of money nciently were, for the most part, by weight, Gen. 23. 16,

money] Heb. filver; as yer. i. for that which is no bread | Heb. for not bread; as not wood, chap. 10.15. bread, for, food, in general, as Neb. 5,18 chap. 31. to that which can no more feed you, then thole husks could the hungry Prodigal, Luk, 15,16.

your labour | weigh out your filver, and your labour ; for, weigh, or lay out your money, and spend your labour; for labour cannot be weighed out, as filter, or moneys, may: so 1 Cor. 3.2. I gave you to drink milk, and not folid meat, for, I gave you milk to drink, and fed you not with folid ment; and the word properly lignifies, weari-Tome labour, Chap. 57.10.

wynome, ger nantyjanung, j west ithou; ger mylaome, fofuk ber nat, and with, or among, all this getting, get underflanding as it is well-tendied, front, 4,6-7. Yet in another place, not amis, by, because opposite to fell; but taken improperly: buy, for, ger sfell, for, fafake, pin amuy, or forget. So our Savitous, to the Angel of the Laodicean Claudes: I acids fel hat is buy of for that which fais fieth not] Or, for that which cannot fatisfie, or, wherewith ye cannot be fatisfied. Heb. for not to be fatiated; or, not unto fatiety (for it may be either a noun, or a verb) as Hag. 1. 6. s, not to profit, chap. 30.5.& 44. 10. for that cannot profit.

birken diligently unto me | Heb, hearing hear, as chap, 6, 9, but there, in a notion of bare hearing; when, as we use to say, one iveth us the hearing, but regardeth not what we fay ; but here ragrowin is the occaring, but regarded in not what we say shift files there, heavingning heading, implying both attention to what is failed and obedience to what is thereby required. So Exod, 15.26, & 19.5, Deut, 11.13, & 15.5, § 16.17.44, Zach, 6.15, and eat ye that which is good] Or, and ye fail eat that which is

gons J. J. Janus Fornes De gons J. J. Janus F. Janus et al that when he good; as Chap. 1.19. Heb. cat good: cat, for, ye fhall eat; as Gen. 45.
18. Chap. 36. 16. good; shat which is both whollome, and tooth-fome, allo, as we use to fay; comfortable, pleafant and delightul: for the Hebrew word comprendeth as well the one, as the other, Gen. 3, 6, Pfal. 3.43 . Prov13.2. & 24. 13 Cant. 4. 10.

and let your fout delight it felf in faines.] Or, and delight your felves with that which is fat your foul, for, your felves; as Jer. 6. 16. and yourheart, for, your felves, Plal 22.16. let it delight it flef; Heb. it shall delight it felf : and so it would be rendred; ye shall be both abundantly and daintily fed, even as ye your felves would delire, Pfal. 37. 3,4. Job 36.11.

57. 8t 42.5. buy, and cat, for, buy, that ye may cat: as, doe this, and live, that is, that ye may live. Gen. 42.18. and make hall, and goe, for, make haft to be gone, Gen. 45, 2, 10, anomose may, and warred, for, a rofe to war; or, that he might war against livael, Joth. 24, 9, for, indeed he never durft do it, nor did, ludg.

11. 25. eat] Or, feed: for it comprehended both eating and drinking;

Chap.lv.

V. 3. Encline your ear,] So Plal. 45. 10. & 73.1. A metaphorical speech, borrowed from those, that either bow down, or turn the cal peech porrowed from those that either bow down or turn the head to the one fide, to bring the better car; if the one be quicker of hearing then the other, to liften to him, that speaketh unto them; and is used here, in the same notion with that of hearhening, before, ver. 2.

and come unto me:] As before, ver, 1.
hear] Obey; as 1Sam, 15,22,23, the principal matter that God

htti j very i a 13000, 3300, 3300, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3500, 3 porally, or spicitually, for want of such supplies, and supports, as, invain, ye leck for esse where, but shall affinedly, and abundantly, be furnished with either from me, Plalme 37. 3, 4. Chap.

and I will make an everlafting Covenant with you,] I will enter into a new gracious Covenant with you, that shall never be difanulled; chap. 54. 10. Heb. I will cut out unto them, (a metaphor taken from that folemn right of cutting, or cleaving the body of fome beaft alunder, at the making of luch covenants, even. 15. 9. nome neart animer, at the making of fine covenance, even. (5. 9), 10, 17, 18. Jer. 34. 8), 18. or from the first and exact cutting out of articles, agreed upon, for mutual performance, by the Covenancers on either fide: that which a word of the like notion with this importeth. See on chap. 10, 22, 23,) a Covenant of perpetuity or eternity , as Gen. 9 16. chap. 24. 5. See the fame promife, Chap.

even, the fure mercies of David.] Or, as fome would have the words rendred; the fare mercies of David will I bestow on you, or, I will give you the fure mercies of David ; because the win give you the ture mercus of David; because the Apostle foreieth the place, Act. 13, 34, but it is not needful to third time the text, whatfoever the Apostles in citing of a pallage, or some small parcel of a pallage, shall, for the fuller explication, or fitter application of it, to the prefent purpole, add, or annex thereunto. Otherwife, it would be necessary to infert some things, into the text, in other places likewife; as chap, 61.1. from Luk, 4, 13 and elle where ; yea, and to alter a word in the text here ; because inflead of mercies here, we have, after the Greek version, hely things, there. I thould rather choose to render the words, according to the there. I mount rather choose to female the winds, accounting to the fure meeties of David, for that note of fimilitude, or correspondency, is very frequently omitted. See on ver. 8.8 chap. 5.4.9. the fure] Or firm, as chap. 22.23.8 33.16. or faithfull, as Neh.

13.13, chap.8,2, and as the Apollle, from the Greek, the word may

well fignific either,
mercus of David J Those that God had sometime promised unto David, and, by Covenant, folemnly engaged himself, to perform, and observe for ever, 2 Sam. 7.13-17. Plal. 89.35.37,40. & 132.11, 12. and there want not, that suppose the beginning of that 89 Pfalm, to be here alluded unto, the Pfalm it self, being commonly called, and known among the Jewith people, by that name, taken called, and known among the Jewish people, by that manie, taken of quasiwing, oft taken, Plal 1.6. Prov. 12.10, Mat. 7.23, from the first word of it, (as divers books of Scripture are in like of quasiwing, oft taken, Plal 1.6. Prov. 12.10, Mat. 7.23, from the first word of it, (as divers books of Scripture are in like of and nations that factor not thee, I had rum unto the,] The mergic of Lunand, as deemed the manner entituled with them) The mercies of David, as deemed the Pen-man of that holy hymn. But this feemes to be but a groundless conjecture : for neither doth the Pfalme begin with those words The mercies of David; but, The mercies of the Lord : nor is Davids name prefixed before it: nor doth it appear that David was the Composer of it; but Ethan, rather, whose name it holdeth forth in its front. And howfoever it be undoubtedly true, that this pallage hath, questionless, respect to the subject matter, and sub-stance of that Pfalm; yea, not improbable, that it may have some glance at the very words and terms also, wherein the fame is gance as the very words and terms and, wherein the rathers there delivered, ver. 1-4.24, 28, 29,33-37. yet because I find the precise words here used, not there, but elle-where, to wit, in the close of Solomon solemm supplication, 2 Chron. 6.42 conclusions. ded with these words, Kemember the mercus of David thy fervant, I suppose this form rather to have reference thereunto. Now according to this expolition, most commonly received, by the mercies of David, foodld be meant, mercies promifed unto David, and covenanted with him; and that Solomon feems to have meant thereby, which fome conceive to imply that the Covenant, which God promileth to make this people upon their return to him, thould be as firm, and as fure, as that which he had plighted with David concerning the perpetual fuccession of his feed. Others, that the Covenant should be the fame in fubstance, with that, which God at first, made with Abraham, to be the God of him, and his feed, and that in his feed all the Nations of the World should be bleffed, Gen. 17.7 & 22.18. and afterward again, renewed, and ratified onto David: for that took in, and comprehended together with him, not his iffue alone, that was to reign after him, but the body alto of Gods people, that were to be ruled, and reign ed over, by him, and them. See Jer.31.36,37. & 33.24 --- 26 and David the rather may here be mentioned because by the Ba bylonian captivity, the fuccession of Davide line, in the royalty of that State might feem to be wholly cut off, without hope of riling, and recovery again. The words of the text may well bear either: ter him, and feek to him, to use all the means that might be, to re-

infilmf 1 Or with fatage; fataff for thre which is fat star meat, and this latter most goe with. However, by Droid, diver, both infution) (Occuping passet): facing socient which is fat: that meat, that initially more pleasing to the tall, then that that is lean ; and facilitial commenters, underfined the Mellias, the field challer fort of fleth, Nch. 8, 10. So Pfal. 36.8, & 63.1. See [See Expended to Abaham, and David; and that was to be of the challer fort of fleth, Nch. 8, 10. So Pfal. 36.8, & 63.1. See [See Expended to Abaham, and David; and that was to be of the challer for the fleth of the feed of David, Act. 13.23, Rom. 1.3. Now, as of Chaff it is faid in the Goffel . that God would give him, the Throne of his Father David ; and he thould reign over the home of facob for ever : fo is he frequently mentioned and flyled by the name of David, in the ne reciterity memories and nyied by the finance of 19-20d, in the writings of the Prophers, Ezek, 34.23,34,8 37.24,25. Hof. 3 5. And this the rather I encline onto albeit, Solomon Ipake it in the other lenfe, because not of David hanfelf, but of the Meflias, a fecond David, (as John Baptift, another Elias, Mat. t t. (which of necessity med have relation to this claufe) are by all found Interpreters underflood. As for that learned man, that would turn off both this, and other pregnant Prophecies of the Mellias, from Chailt to Jeremy, he is be e-in not worth the regard: The meaning then is, the merties of the Meffias, the Dazid, nor jaff, but to come: the mercies before promifed, and to be exhibited in and by him; in whom the Covepromited, and to reconstituting the prime; in when the Cova-mate is made with tools people, (App. 4.8. "n whether all of all pra-imjers are jets, and ances, 2 for 1, 20. "so whether way we take it, the Apuffle to good purpose alledgethis, API 3.34. For relative had Gody gratinos promites, made to that David, not cancerning this David, a then elifed, and been tibilled, but not Christ Been that David a state of the promise of the control of the proraifedup again from the dead.

V. 4. B hold] Thus are prophecies, and promifes, concerning the Mellias very commonly ufficeed in. See chap. 7.14. and 42.

1. 8, 5, 23, [6, 23, 5, 8] 3, 5, Zach, 6.1;

I have given him for a witneft othe temple;] The words of God the Father, concerning the Mellias; of whom the Jewith Doctors themselves expound this place.

eiven] That is, appointed, or ordained; as Jer. 1.5. Ezek. 3.17. as Chiff is faild to be conferred by God, Heb. 5.9. howbeit the term of giving, may withall have a glance at the freeness of Gods mer-

on groung, may wantan nave a grane at the neededs of God meets, in the belowing of Christon us, chap, 6, Joh.; 16. bim] Whon, but the Navid, mentioned ver. 3. See there, for a winth, 1 That is, a winth of the truth of Gods promifies chap, 43, 10, 2 Cor. 1.0, Heb. 7.22. and, (that which the Jewish Commenters also hold out to us) a teacher and testifier of his Will, Joh. 7.16,17, & 12.49,50, & 17.6. & 18.37. Hence, he is called,

Amen, the true and facts full within Rev. 3.14.
to the people I Norto Bracl alone, So chap. 49. 6. I have given bee for a light to the Gentiles,

time for a tight to the cornins, a leader and commander to the people,] A leader, as the word is rendred, 2 Chron 32. 21. or, a Rules, as 1 Chron. 9.20, & 11. t. or, a Rules, as 1 Chron. 9.20, & 11. t. or, a Printe, as Exch. 8.2. and fo is Chrift termed in the New Techament a Leader, 3 Ech. 2.10, & 12.2. a Rules, Mat. 2.6 from

Mich 5.2. a Prince, Rev.1.5. communder J Orie, whose commands, under pain of eternal de-struction, each one standeth bound in all things to obey, Act. 3. 22, 3. 2 Theff. 1. 8. Heb. 5. 9.

V. S. Behold,] as above, ver. 4. thou shalt call a nation, that thou knowest not;]Or, knewest not, as Plal. 18.43, whom thou didft not own, or regard, or look after, or take notice of in times paft, Act. 14.16. & 17.30, So is the word

that never heard of thee, nor were acquainted with thee, nor had any notice of thee before, Rom. 15.20. & 16,25,26. Eph.2.11, had any notice of the before, Rom. 15,10. & 16,153.6. Lpin. 1.15.

8. 5,6. See chap 6,1. a defice of the relative, as chap, 6.11.

10. and 16.10. They thall with all lipted, and readineds, repair uncottee, as toom as they here of thee, by the miniflery of the Cope, 19. [1.18.44. this unming intimates, as the alactity of the perions called, to the effect of the different set. [1.10.11.10.11.10]. Cannot for the different set of the different set of the different set of the different set. [1.10.11.10.11.10]. Cannot for the day one of If feet. I for the different set of the different set of the different set. [1.10.11.10.11.10].

hath glorified thee.] Or, for he will glorifie thee or, because he hath glorified thee : or when he fhall have glorified thee; as chap. 53. 10. after thy to mer flate of humiliation, and thy paffion over-paft, that the Lo d shall have raifed thecup from the dead, taken thee up into the hi, heft heavens, and placed thee at his right hand, then shall the Lord, the Holy one of Ifrael, be the God of the whole enth, chap \$4 5.5cc chap. 60.9. They narrow the text over-much, that would reib ain it to the repairing of forcein Nations, to worthip God in his Temple at Jerulalem, upon the report of fuch remarkable works of deliverance, as God mould doe for the Jewith

people, Plal. 68, 28,29.
V. 6. Seek ye the Lord, while he may be found. An exhortation V. 6. Verleys the Lived, visite the may be Janut. An exhibitation of the Propher, directed, as Some would have it, to the Gentiles, not yet converted, calling upon them to come in, and make their peace, while he may, while Gods gracious offers, and tenders of grace, venue in may, who consignments an actuarts of grace, yet continue, 2Coi. 6.1. as others to the Jews, now under heavy preflures, for their defeations, and revolts, chap. 2.5. 1 conceive, by what followeth, that it is not to be restrained unto either, but extendeth unto both.

Sale ye the Lord. I'm implying, that they had left him, and eftranged themselves from him; yea they had lost him, and were sallen out of favour with him, by their finnes; and it flood them upon therefore, it they defined their own fafety and welfare, to feek afgain and recover his favour again : the word fignifieth, in the fielt having the fame, upon their return to him, made good : And of norant of Tking 1 2,2King 22, 13, they 8,19 and fo God must be enquired after by us, ere we can con to know, or be acquainted with him, I'al, 14. 2, & 24. 6,8 . 19. 10. Act, 15.17. & 17. 27 wan mm, 1:a., 14, 2, 6, 24, 65, (19, 10, 10, 11, 17, 18, 17, 27, 19, 10), that hat is not the fighing — principally intended; in the fector place it fighther, to mean formed or them, to reconcilement again. So Pfalme 3.4, and 7 . . & 78,34, and to here: the next branch theweth it.

while be may be found;] So Pfal. 32, 6, in a time of acceptance, chap. 49. 8. while he offereth himfelf unto you in the means of grace, in the minifery of his Word, Plal. 27.8, and 95.7,8. 2 Cor. 5.20. & 6.1,2. Heb 3.7. before the term of time, respited for repentance, be expired, Gen. 6.3. Exod. 9.18, Jon. 3.4. Luk. 19.42, 44. Rev. 2, 21, before the decree goe forth, Zeph. 2.1,2,3, and God grow weary of repenting, Jer. 15. 6. having born fo long, that he can no longer forbeat. Jer. 44.22. and he take a lolemn oath, Pfal. 75.11. that he will not be took n with, he will not be found of you, chap.115. Je1.7.16. Prov.1.24-28. Hol.5.6.

call ye upon him, while he is neer.] The fame, in effect and fubflance, with the tormer, while he cometh neer unro you, in his ordinances, by his minifters and mellengers, chap, 51.5, Eph. 2.
17. while he is neer v t in mercy, and the means and offers of mercy; not in judgment, and execution of wrath and vengeance,

V. 7. Let the wicked for fake his way, and the unrighteous man his thoughts;] Prayer and implication, that it may prevail for grace and favour with God, must be backed, and feconded, with fineere or heart and life, Prov. 38, 13, Dan 4.17, Mail. 38, Mat.1.15, and in their confers and dealing one with an entire, Pla1, 78,34, nor can there be any true turning time God, mitd into maway from their fins, 3 hing 1.71,3 [e., 18.11, Lan, 4.6, 43,33 and 3.11,8.26,11,3.16, But it is not fowith Grd, he is an office of the min fins, 3 hing 1.71,3 [e., 18.11, Lan, 4.6, 43,33 and 3.11,8.26,18.20, they mill kave, and lock their fins, be with fins 1.81, and 1.82, and 1.8 tore they can find God.

bis may] His own may; wherein he had gone aftray from God and his ways, chap. 53.6 as thine own wayers, opposed to Gods wayes, chap. 58, 13, or, his evil way, his wicked may; as Jer. 18. 11. and 25.5. & 26.3. and 10. his thoughts; that is, his own, or, his unit, liteous thoughts : thoughts of inequity, as Prov. 6.18. chap. 59. 6. and if we take it the latter way, there is a defect of the adjonet; but to be supplyed from the quality of the person whose, man, and thoughts, they are.

w.ty] For course of lite and conversation, as Pfal 1. 6, and 119 1. Je: 7 3.

the unrepleaus man | Heb man of iniquity, or, wrong, or, vexation rather See chap. 15.1. So Prov. 6.12. by the former fone would have underflood the p-stane, and langedly; by this latter, the injurious, or, unjuff, in their dealings with men: but the terms feems to be promisenously used, and our Prophets manner is, in divers terms, for variety, and elegancy, to expresse the same

his thoughts] Or, imaginations, or, devices, or, projects, or contrivances, or, purpojes: (for the word is large, Gen. 6.5. Prov. 15. thoughts, and purpoles, as well as wayes, and works, are to be purged ont, and repented of, Jer. 4.14. Zach. 8.17. Act. 8.23. Rom.

and let him return unto the Lord] By entring upon a new course of holy life, consormable to the Will, and Word of God, Jer.4.1. Zach, 1 3, Mat. 3 8, Act. 26, 10, 20, 1 1 hell, 1. 9.

and he will have mare) upon him | Deut. 4 27-31. & 30. 2-8. 2 Chron. 7.14. Prov. 28.13. Jer. 3. 12. Ezck. 18. 27,28. and

and to our God J Whole nature and disposition, in this kind, we well know, having had good proof, and large experience thereof, Exod. 34.6. Num.14.18. Pfal, 86. 5. and 105. 8. Jon.

for le will abundantly pardon | Heb, he will multiply to pardon ; as, multiply to wall, Plal. 51.2. for, wath thoroughly, over and ever and, multiply to transfer (fe, Amos 4, 4, for, multiply transpertitions. Of Gods pronencile to pardon, and his frequent abundant, and plentiful pardoning, fee Numb. 14, 19, 20. Pfal. 33.5, and 78.34-40. & 103.8-11. Jev. 3-1-12. Mie. 7.18,19. and a lively refemblance of it, Lik, 15.20-14.

V. S. For my thoughts are not your thoughts; neither are your major my works— faith the Lord] Thele works are by divers Interpreters diverly referred and diverfly refolved. Some refer them to the requiry of reformation, both in their thoughts and praises; as rendering a reason why these are to be reformed, if they defire to be reconciled to God; to wit, because there is a great distance beween Gods wayes, and theirs, his thought, and theirs: his thoughts, and wayes, being all holy and heavenly, theirs, wicked, and earthly; fer wholly upon the things here below; and tices, theretore, as must both be reformed, and raised up, if they would have any coher reconcilement to him, or entercourse with him, Mat. 6 8. Col. 3.1 --- 5. Heb. 12. 14. Others, refer them to the Motore annexed to the requiry, containing a promife of

g an and recover is starous again the wold rightness, in the hold that per this way, fome expound it of Gods pronting to place to transfer, to make enquiry after is meshall that we are ignored to this way, fome expound it of Gods pronting to propose of this way, fome expound it of Gods pronting to provide that goe this way, fome expound it of Gods pronting to provide that goe this way, fome expound it of Gods pronting to provide that goe this way, fome expound it of Gods pronting to provide that goe this way, fome expound it of Gods pronting to provide the provide that goe this way, fome expound it of Gods pronting to the provide that goe this way, fome expound it of Gods pronting to the provide that goe this way, for the provide that goe this way, for the provide the gods pronting to the provide that goe this way, for the provide the gods prov that Gods disposition, and his dealings are herein much unlike ento mens; men are commonly or enmercitull, and revengefull minds; and where they have been much wrong d, are with much difficulty drawn to admit any motion of reconcilement, on any reasonable terms; feldome to freely, or fully reconciled, but that fome inward grudge flicketh fill in their flomacks, some remembrance of the wrong done them, flayeth fill in their minds: year that many times, though from the face, and teeth ontwardly, they make thew of reconcilement, and proteis to be fatisfied, yet they nourish hatred, and malice inwardly in the heart; and doe but wait, and watch, for an opportunity to d c the delinquent force thread turn, or other, even to mischief him, if they may Sec 28am. 3,27,30. & 13,20,22,26.28, & 20.9, 10. Plal 5,21 Jer. 41. 1,2 Dan 18, 27. But with God it is not fo , he is of a clean contrary disposition, he is of tender bowels, flow to wrath, leath to take vengeance, Fxod 34. 6. chap. 1.24. Lam. 3.33. Lz.k. 8.31,33. & It. ready to remit the greatest wrongs, such as no man almost would, or could endure to put up, Jer. 3.1. and to receive the wrong-does into as great grace and tayour again, as ever, not retaining the least memory of ought, tormerly done, no more then if the fame had never been, either done by them, or known to him, chap. 1.10 15,18.8 43.25. Jer. 31.34. Zach. 10.6. Others again, expound it of Gods conflancy and immutability in his purpofes and propofals: Men are mutable and variable; they promise much and perform little; what accord, and agreement they are brought unto one day, they repent many times, the fame day, and the next repentance, teitified by ferious reformation, and amendment, both of heart and life, Prov. 18. 13. Dan.4.27. Mat.3. 8. Mar.1.15.

day revoke: line they are: both in their case to both in their courses and dealings one with an other, Plal. 78.34. mances are as fure, and as full, Num. 23.19. Josh 23.14. 15am, 15.29. 1King. 8 23. Mat. 5.18. Mar. 13.31. Rom. 11.29. 1Cor. 1. 8,9, 2Cor. 1,19,20, Phil. 1,6, 1 Theft 5,24, 2Tim. 2.13. Tit, 1, 1, Jam. 1.17. 1 Joh. 1 9 Rev. 15.3, and this fuiteth well with that which followeth, ver. 10,11. But this, and the former, may well Rand together, as being both included, and intended in the difparity, prepounded between God and Man : and adding much to the motives before mentioned, to perfuade people to eme readily in unto God.

mine not yours, -neither yours mine For, as, or, like yours; and, as or like mine; a defect of the note of fimilitude, See the like, v. z. V. 9. For as the heavens are higher then the earth; fo are my wayes higher then your wayes and my thoughts then your thoughts,] There is a vast difference, between my disposition, and dealings, and yours : as there is diffance between heaven and earth, my disposition and dealings, both for mercy and goodness, and for firmness and faithfulness, are as far about yours, as the very highoft heavens are above the very center of the earth; yea, indeed far higher, for the one is, though unmeaturable, yet, finite; whereas the other, because infinite, is so greatness, and amplitude, and immensity, inconceiveable. So Psal. 103.11.12. Icr. 31.37. and God is far above man, in mercy and goodness, in truth and faithfulness, as in immensity of height and greatness. Plat. 36. 5,6. & 57, 10, 11. & 108. 4 & 119.89,90. & 145.3,9. and there may well be fome emphasis in these words, your wayes, and your thoughts, as if he had faid, yours, even the very boff of you, that either have, or would feem to have, fome bowels of compattion, some tender-heartednels, fome equanimity, incenuity, and readinels, to remit a wrong; or fome financis, or faithfulnefs, in making good what ye p. omife, See the like, Mat. 7, 9 ——11. Lak. 11.5, 12.

For as] Ov, but as, So the particle is rendred, chap. 30. 16. and

49. 25. and may well be here : They are not as yours ; but far higher then they; the note of fimilitude is not expressed in the text; but is to be supplyed, and is in the other particle very frequently

included. So chap 54.9. 8 63.5.

are higher then the earth Heb. are high from or, in regard of the earth. So 1 Sam. 10. 24. Job. 11.8,9.8: 35.5, and the like in the next branch.

V. 10. For as the rain cometh down, and the fnow from beaven, and returneth not thither, but watereth the earth, and maketh it bring forth, and bud ;] As these interiour creatures, through my bleffing accompanying them, doe not fail of their effect, but attain their intended end, in caufing the earth to fructifie, for the benefit and behoof of mankind, when to that purpose I am pleased to employ them, Job 37.6, 11-13. fo shall the gracious promifes of mercy, and of delivery, that I make unto you, not fail, or be fuffrate, but thall certainly take place, and be afforedly effected, chapter

from heaven] From above, for all above us, goeth under the name of braven, Gen 11,6-9,14,17,20,from the clouds, that are as Geds chambers, Pfal.14.13. 01, flore boufes, Job 38, 22.

veteratth not thither; but watereth the earth, \ Or, till it have watered , Hebs but if it have watered ; or, unless it have watered as Gen 32.26. I will not let thee goe, but if thou bleffe me : or, unholding favour, and mercy with God; and giving alturance of teffe then bleffe me, that is until then have bleff d me, neither from, ienden tienn anont; wiro by tienn is taid, 10 mater the carts priame 65, 9, 10, and 104, 13, and 147, 8, not that they tien go up again, (though as the tives are fail to term again to the fat, whence they had their original. Each to the fat, whence they had their original. Each to the fat, whence they had their original. Each to the fat, whence they had their original, Each to the fat, whence they had their original. the wind, and exhaled by the Sun, doth, in process of time, atend up oft in vapours again, Plal, 135, 7. Icr. to. 13. Jbut the meaning is, that it never faileth to effect that, for which God fends it, whether it then go up again, or no ; for the term used in these formers of times implies no more. See Gen. 28.15. Mat. 1 25. See the like form of speech, 2 Sam. 1.22. Ch. 37.29.34. Jer. 23 20, and

56.9. maketh it bring forth and bud] Heb. mak. th it child; as we fometime speak: for the term is properly used of childing women; applyed to Sion, ch. 66, 8 and it is indeed uted, not o' men and women only, begetting and breeding, but of other creatures also that bring forth young: of the earth, or ground, as here more both impreperly, and unufually: for as for that pallage in the place cited, where it is faid, thall a land be brought forth in one day; by land, is meant, not the eround, but a people.

and had Heb and maketh it bud, or sprout up, Job 38.27.Ps. 104. 14.8 147. 8. the word is rendred, fornetime, to grow, Gen. 2.5.9. fometime to fpring up ch. 44 4. Job 5,6 the text may well be read, till it have watered the earth, caufed it (to wit, the earth) to being forth, and make it fprout up; made the earth to fpring up, that is, made grals, and corn, and plants to ipring, or sprout out from the earth; as it is, Gen, 2.9.Pi.85.11. but the fame form of speech is also found, Pf.147.8.

that it may give feed to the fower, and bread to the eater :] Unto bread-corn, especially, bath this passage respect, because of greatest moment for the support of mans lite, chap 3.1. ver. 1. and because there is a two-told necessary use of such grain, for food, and tor feed; the Prophet pointeth at either. See Gen.47.17 19 Heb. and gives, or hath given; but the copulative is oft fouled, and fo rendred, ch. 53.2. Mal, 1.9 Howbeit, this is not to be referred to the earth, but to the rain, or (now; as by the gender of the terms used in the original, appeareth: they give, because they cause the earth to give, what without them, it could not: For when the heaven is as brass, the earth is as iron, Deut. 28. 23. and God himfelf by them, moistening the ground, Plal. 104. 23,24. unto whom the Apollle therefore

ang the glound, Fint, 1942, 25, 25.

Ver. 11. So shall the word be that goeth out of my mouth: the shall not return unto me word; but it shall accomplish the world be the shall not return unto me word; but it shall accomplish the world be the shall not be the s please, and it [hall prosper in the thing, whereunto I fent it] so Ezek.

the word] That is, my promise concerning reconcilement tor word | that is, my promise concerning reconsements to my people, upon their teturn to me, and deliverance of them out of capturity: verse 1s. So Pfalm 119 33,41,43499.

return word | As Embassadors, or Messages, gaining of that they were sent about, or missing that they went for, Genesis 32.3.6.2 King. 18.14,17,37 Chap.30.4.5, and 33.7 Jer. 14.3.

nens 31.3, 0.1 Aung. 10.14, 17, 37, Comp. 30-4, 5, and 33-7, 5c. 14-5 vc. 12. For ye shall go out with joy, and be led forth with peace: 9 From Babylon the place of your captivity, a type of mans spiritual thraldome under sin and Satan; as Chapter

15.1.1.

It forth J Or, Itd along: So the word rather importerth,
Praim 46. 14, 15. where it is ufed of conveying, and conducting, in State; and it feems to have relation to the conduct of Gods. people, by the pillar of cloud from Egypt to Canaan, Exodus 13.

20.Pf 78,53.

the mountains, and the bills fluit break forth before you into finging | So great thall your joy be, and the expressions of it, by finging and flouting to loud and so plentiful that the very sentlets creatures shall from to be sentible of it, and affected with it, when the mountains and hils, on every fide founding therewith, return eccho s of it, as if they rejoyced joyntly with you, and praifed God together with you tor it. For the counto do thefe, and the like forms from to allude, Plalm 98.7,8. Ch 35.1.& 44.23. and 49.13.

and all the trees of the forest fledlelap their hands] Heb, applied with the hard, as Ezek, 25.6. or, with the paths of the hand, as the word p openly fignifieth, used both here, and PL96.12. where the fame geffure is attributed to thefloads : the trees of the foreft being cently thaken with the wind that ye finall have to refresh you by the way, thall by making a pleafant noise, and entertwining their twigs and branches, as their hands and arms, one with another feem to applaud you, and your joy, as you go. See Plalm 76.

V.13. Inflead of the thora flittle cone up the fir trees and indead of the beyon fluit come up the myethetree I that this passage hath, in the first place, a reference to the Jewsreturn from the Babylonian captivity, as well as those, ver. 12. to me seemeth undeniable, and the best Interpreters acknowledge it. Some understand it, of the ac . lous. commodation of them in their way haneward, when they were to

nor rain teturn, until they have done the work that God passthorow waste Wildernellee; and foit should be the fine with classical them about; who by them it faid, to notice the that, Chap 4.1.19. Others, tathet conceive it meant of their land and country, that they we e to return unto. For whereas allurance was given them, of a quiet difmiffion from the place of their captivity, and a fate conduct unto their own country again, ver. 12 their minds might be tro: bled, when they began to think, what there would be to entertain them with at their arrival there; confidesing that they should find their land, most of it having I en waste, and enjoyed, not a feventh yeers, but a eventy yeers, labbath, and emptyed a now account years, but a certary year, abbutting, Lev. 26, 34, 35, 43, over-grown with bulltes, and thornes, and by years, and by ambles. Chap 7 24, and the Prophet therefore, from God, tellerh them, that inflead of fuch traft as the face of their land was then over firead with, it should, upon their return, be furnished with such plants and trees, as should be, not useful enly, but beautiful, and delightful allo; and to the pallage is parallel to that Chap. 4.2. and that Chap 35. 1,2. So the meaning is, that the face and flate, of their Land and flate, should be frangely altered for better. See the like in, another notion Chap. 60, 17. Now this is commonly expounded of, and applied unto, that gracious and bleffed change, that thould be wrought upon, and appear in, those persons and people, that thould, by the minitery of the Word, be converted unto Gody being now so strangely altered, and changed, 2 Cor.s. 17. that as they are elfe where laid, to be thereby transformed, out of ferpents and wild-beafts, into mild and tame creatures, ch. 11.6.8 lo here out of fuch thorny, and prickly flutubs and buthes, as wicked men for their harmful, and mifehievous minds and courfes, are in Scripture commonly compared unto, 2 Sam. 23.6. Mic. 7.4. into fuch plants and trees, as are both pleafant and uleful, chap, 61. or, as others, that those vices and corruptions, that their hearts

and minds were formerly overgrown with, as with brambles and bryers, Heb 6.8 should be stubbed up, and rooted out, Jer. 4.4. and the graces of Gods Spirit there implanted in the room of them. But the foundeft, and most judicious Interpreters deem it over curious the founders, and most judicious interpreters, according to the turbout of defeend unter, and reftrain the pallage to thefe particulars: they conceive the flourithing effate of the Church of God, in general, hereby to be intimated, as abounding in spiritual graces and comforts: those at fome times also accompanied and dignified with a remarkable deliverances, prosperous succelles, countenance of Pountars, peace, plenty, and the like temporal bleffings, Act.

thorn] See of this, ch. 7.19.
brier] The word firpad, here used, is no where else found; the Icwish Criticks leave us here in the briers; one while telling us, it is a kind of thora, another while, that is a kind of the figure and creak on more The ancient Greek rendreth it, contars an hearb deferibed by DioCorides, 13.0.127.8 Plinyl, 121.0.10 and is supposed by fome, to be a kind of Mullen; the old Latine, a Nettle. Some of our tome, to use a kind or nuture; the our laying a prefite. Some of our Criticks would have it fignifie not any flittle or herb, one or other, but a thorny ground, a place over grown with thorns, as compounded of fir, that fignifies a thorn; and the verb rapad, or raphad, that ed of [0], that figures a thorn; and the verb rapad, or rapad, that figures, to firm, or pave, (whereoffee on Chap, 54.11.) but the opposition of plant to plant, here; not of ground to ground, as Chap, 35.2. sheweth it rather to denote some particular bush or thrub and the name of a thorn found in it, feems to imply one of a thorny kind: To which purpose, some late Interpreters, conceiving the word rather to be made up of fir, a thorn; and pid, that fignifies barm, or Taket to be made up to p_1 times, may praying inglines $p_1 m_1$ or infibitly (b) 31:19.1 (row, 43:23) you would fay, an hampful, or infibites in them, do render (r_1, p_1) times (r_2, q_2) and (r_3, q_3) that would have and thorup rightly is 200 (which, Diofordides, (r_1, r_2) -65 and Virgl, $(clos_1 c_1, clos_3)$) (which is a birry-live another word, (r_3)) that term (decoder which (r_3)) rendered (hap) (r_3) , (r_4) , (r_4) , (r_5) , (r

21,22.
with peace [Or, in peace; that is q tietly and peaceably, See ch 52.]
LExod 11.7 or, in fafety fo is the word, peace, oft uled See ch. 54.
this shall be to the Lord for a name. This deliverance of his People and refliction or his Cunch, and the share thereof, shall be a means 13. [Safely sunder Gods protection, ch. 52. 12.85 58.8.Exod.14.19] of bringing much glory to God, Chap. 44.11. & 60.21. & 61.3. for they feem to swerve from the genuine sense of the words, that would have it understood of the acknowledgment of God, for their Soveraign I ord, by bearing his name, as children do of their parents, fervants of their mafters, wives of their husbands, Genefis 48, 16. Chapter 4.1 and 63.19 name, for name, renown and honour, Gen. 11.4. Num. 16.2. Chap. 63.11. See Chapter

for an everlafting fight An everlafting monument, and memorial of Gods gracious goodness to his people. a fign of peopetuity, or eternity, that is, a figh, to endure for ever as Exod 31. 17. as a name of eternity, for an evertaffing name, ch. 63 12. That which fome furpose to have an eye unto such flones, or pillars, as men use to creek for bondaries, or land marks, with their names thereon engraven, in lands especially, either newly purchased, or recovered from some adversary that had before held, and with-held them. But I should rather conceive it to allude to fuch tropheys, as are wont to be erected, in memory of fome great victory, or extraordinary atchievement, fuch as that monument creeked by Mofes, upon the discomfune of Ameleck, and Gods speech thereupon, with tho'c words (as some think) engraven on it, J. bocab wiff, Fxod. 17, 15, 16. for what Popith Writers here prate of the fign of the crofs, is ridicus

that that move be out off Or, that it may move be ent off, that is,

that shall never be forgotten, Jer. 50. 5. or that it may never be that final never be forgotten, Jet. 50, 6, or that it may never be forgotten, but abide thil in unems mindes and mouths. See Jet. 7, 28. But the text may as well be rendeed, that it find it not be cut off; and for relating to that which is by the fign obligated, the meaning will be, that this act of God, in delivering and reftoring his Church, that he, as an evertailing honour to Godylo for a fign to his Church, that it find never be forliken by Off an onnow fifth of the first of t der Gods powerful support and protection, never to be cut off, or caft off, again, ch. 48.19. & 54.9, 10. Jer. 31. 31. 37. & 32. 40. & 33. 15. 26. a defect either of the pronoun relative, as ver. 5. or of the finitive particle, as ch. 41. 7.

CHAP. LVI.

Verf. 1. Thus faith the Lord] This whole Chapter, (the four last verfes onely excepted) seement to belong to the foregoing Seemen, and to be the conclusion of its wherein God admonifieth his people to do that, whereby they may obtain a part in the favours and mercies beforementioned, Ch. 55. and retain it, when they have them; withall, comforting the religious Eunuch against want of issue, and the Proselytes of other people, (the number of whom he promise th to encrease) with promise of an equal interest with his ancient people, in all the priviledges of his house, the

keep ye judgment, and do justice Or, as some render it, Observe equity, (as the word judgment is oft used for moderation, opposed to quity, (as the word judgment is oit used for modification, opposed to fittishers, and rigiour of judice, Pl.13-9, & 11.3, \$\int_{\infty}\), \$\int_{\infty}\) ing, and deciding of causes, that come before them, the other, the cauling of judice to be executed, for the righting of the wronged, nent That are careful, as well not the things, generally so pleafe and pluning of the wronged oct; Sam. 8.15.1 Chr. 18. 14. Plalm me, and approve the wile been unto me; and to keep covenants with 99.4. Jer. 33.15. when to private men, the one feems to impo tequitable carriage, free from rigour, and extremity, mixt with mercy and moderation, in exacting their own from others; the other, inst and faithful dealing, in, and about those things that they owe unto others, or are employed about, or entrusted with, by others, Ge, 18.19.19.1.06.3. Ezek, 18.5. the exercise of these Offices, God requires here of them, as fruits of true faith, and fincere repentance. So ch.1.16.Dan.4.27.Mic.6.8, Zach.8.16,17.Mat.3.8.Act.26.20 Gal.5.6.Tit.3.8.

for my falvation is neer to come] Which none must look to partak in unless they be thus qualified. So Pf. 85.9, ch. 46, 13.8 51.5, Mat

3.2. Mar. 1. [5.1 Cor. 6.9, 10. Eph. 5.5.

my righteoufacfs to be revealed] My righteoufnels, which I shall manifest, as by my faithful performance of my promises to my people; fo by just vengeance inflicted upon their oppressours, ch. 1.27.8

\$1.5. Ver. 2. Bleffed is the man that doth this] So Pfalm 106. 3. Bleffed are they that observe judgment, and each one, that doth fuffice.

and the Son of man that layeth hold on it]Or, that holdeth it fall So ver. 4. ler, 8,5, that keepeth close to it, that practiseth it con-flantly, not by fits and flatts, but at all times, Plal, 106, 3. Son of man, the same with man before; as Job 25, 6, and a defect of the relative

the Iame with man before; as Job 2, 6, and a defect of the relative in either branch, asch. 5, 5, 5, 13.

that keepth the Sabbath from pollutating ii] That for observable the meaning of that phrase See the like, Pial. 6, 3, 3, Chop 3, 3, 15, Hol. 4, 6, 50 vers., The observation of the Sabbath, put here for the whole exercise of religion and piezyas Lev. 1, 9, 3, Jer. 1, 7, 1, 21. to be joyned unto, and go along with the practice of those other disc, before required, vert. Atmos 5, 24, and that here the rather put for the reft; because that might be observed in sorrein parts during the time of their captivity, whereas many other parts of Gods religious Worship, being confined to the Temple at Jerulalem, could not, Deut. 12,11-14.

pollute it] Or, profane it: by spending it, or any part of it, save in cale of necessity, in any profane employment, Exod. 31.14. Neh

13.17,18.Jcr. 17,21,22,24.

and keep his hand from doing any coill.]Or, that it do not any coill, walk uprightly among men, as to carry himself religiously toward God, A&. 10 35. Jam. 1.27. and to abstain as well from wronging his Neighbour, as from profaning Gods Sabbath. See ch. 1.13,15.&

58.3.5,13,4mm 5,21,24.

V.3.Neither let the foa of the firancer, that hath joyated himfelf to thould about the Lord, flock, fosing, The Lord hath attectly foparated me from his people] Letno man think himfelf excluded from partaking in the name! V

applyed to the memorial, and the matter thereby to be remembred, Gentiles, that shall sincerely come in unto God, and embrace his fervice, Ad. 10.34,35, Rom. 1.10, 11.83.29,30, &10.12,1 Cor. 12, 13.Gal.3.28. Col.3.11.

the fon of the flranger That is the flranger born, or by defect, See ver. 6. But to he speaketh the rather, in regard of that law, whereby the issue of some people, were for divers descents sechuled, from admission into the congregation of Ifrael, Deut. 23.3,7,8, whereunto
the Tewish Commenters further add, that he makes mention of the flrangers fon, because he had no inheritance in the land; of the Eunuch, because though he were a lew, yet he had no issue to in-herit: But God here intimateth, that those laws that made such diftinction between the native Jew, and the stranger, should under the Messias be repealed; the partition wall being then removed. that fevered Jew, and Gentile, the one from the other, as the veil was from the top to the bottome rent in twain, at his death, Mat. 27. 51.Eph. 2.11-16, and in the Prophecy of Ezekiel, provision is made for the stranger, also, and his iliue, that had joyned himself unto Gods people, to inherit also among them, Ezek. 47.22,23. a type of their joyne portion in the heavenly inheritance, Ephchans 3.6.

that hath joyned himfelf] Heb. that is joyned, as it is ren-

dred . Chapter 14. 1. where the fame thing is mentioned; but these passives have oft a reciprocal notion. See Chapter 5, 8, and fo Jeremiah 50. 5. let us joyn our felves to the Lord. See further,

utterly separated Heb separating separated. neither let the Ennuch fay, I am a drytree Barren, and without possibility of issue : which might peradventure run in the minds of such, as if therefore they should feem to be without the verge of Gods benediction, because fecundity was promised and efteemed, as a bleffing, Exod. 23. 26. Deuteronomy 28.4, 11. Pl. 128,

Ennuch Of the term, fee on ch. 39 7.

a dry tree Or, a fear tree, Luk, 23, 31.
V.4. For thus faith the Lord unto the Eunuchs, that keep my Sabbaths, and choose the things that please me, and take hold of my coveme, as in the observation of my day, 1 King. 8.23. Pfa, 132, 12, Col.

thus faith the Lord] This rather doth the Prophet here prefix, thus faith the Lord because it might feem to cross the Law given by Mos,before-mentioned. So the Apostle, 1 Cor.7.10.not I, but the

unto the Funuchs Or concerning them as the particle is rendred, ch. 23.5 for Gods speech here related, is not directed to them, but delivered as concerning them.

thoufe | Not take them up upon fome fudden motion, or from example barely, or tradition, or for some base respects, and sinister ends; as ER. 8.17, but after serious and mature deliberation, upon due confideration, out of judgment rightly enformed, and affection thereon grounded, do by a free election, betake themselves to them. See v.6. To David, I have chofen the way of truth, Pfal, 119,30,a term very fignificant,

those things that please me] So ch. 38.3. Joh. 8.29.1 Thes. 4.1. Heb. 13.16.1 Joh. 3.22,

take hold of my covenant]Or, hold fast my covenant; as v.2. Pf. 104.

V. 5. Even, unto them will I give in mine house, and within my walls, a place By the Law of Moles, none, so mained, and diffuent bred, might be admitted into the Prieftly function, fo as to execute any fervice within the vail of the Tabernacle, or the walls of the Temple, Levit, 21, 20, 23. Deut. 23.1. but no fuch bodily maim, or defect, should hinder any true beleever, any sincere and faithful foul, from having a part in the spiritual Priesthood, 1 Per. 2.9. Rev. 1.6. and 20 6. and a place in Gods house, the Church, 1 Timothy

Even] Heb. And as ch. 1.6. & 40.30.

within my walts] The walls of Jerusalem, as some, Plalm 122.7.a type of the Church: but I suppose rather, of the Temple; of which, verse 7. and stom which, some were excluded though not that out of the city. See Lev. 21.22,23. Lam. 1.10. C.

a place Heb. hand: as Chap. 57.8. Deut. 23.12.

and a name better then that of fons, and d uighters] Mens names are faid to be continued in their iffue male e pecially, and to fail confequently in fuch as wanted iffue, Numbers 27.4 2 Sam. 18.18. and keep his hand from doing any cost [17:1, 18:1 in one on no. 18:1] to wit, 18 in not fill be a represented by the fill of t beflowing upon them, matter of far greater honour, and more durable; even luch as should continue unto all eternity: that which should abundantly recompense, and much more then countervail

a name] What this name should be, many debate much, and some gracious promifes of God, before propounded, (Chap. § 5, 1, 2, 1, 2, 1) and lawe it to be the name of God speek, Hol. 3, 2, 5 fone of in regard of his birth and generation, because he is of another nation, and no are very E. W. Gal. 1, 2, 6 for God offices of grace, are chapsed. 6 the form of Gods fore, and heirs; John, 1, 12. Rom. 8, 16, 17. 2 Cor. 6, 18. Fph. 3, 6, 1 Joh. 3, 1. But this is not unlike the dispute Chap.lvi. turpane that, continuance. See Chapter 55, 15, and 66, 15, cy, and for continuance. See Chapter 55, 15, and 66, 15, both the whole of the merit of Howbeit, what Popilis Writers hence gather for the merit of fingle life, above the married flate, expounding the place of vo-Juntary Eunuchs; from Matthew 19.12,13.is groundless, and fri-

better then that of fons, and daughters] Heb. good from or before, fons and daughters as Prov. 22. 1. Eccl. 7. 1. that is, better then the name of fons, and daughters: the word name supplyed from that before go

ing, as Dan. 4.33.

I will give them an everlatting name Heb. I will give him (that is I will give them an everlatting name). each one of them, as ch. 26. 19.) a name of eternity, as Chapter

that [hall not be cut off] As that by iffue continued, (it failing oft) is, I King, 14.10.2 King, 10.11.Pfa, 21.10.& 109.13. See ch. 48.18.

13,1 Aug. 17-10.

Ver. 6. Also the fors of the stranger that joyneth himself to Ver. 6. Also the fors of the stranger, that the Lordto street him 3 Heb. And the source of the stranger, that shall be joyned to the Lord, to serve him. Which some render, And as that the stranger of the st for the frangers, because the nominative case feems to be put abso-

the fons of the stranger] That is, such as are strangers by descent,

See ch. 2. 6.

jonath himfelf J.Heb. are joyatd, as it should be rendred, that joya
thouselves. See v. 4.

16 for ve the Lord J. The end of this joyaing himself to him more
fully then belone, were shere expected, io it is said of the prodigat,
fully then belone, were shere expected, io it is said of the prodigat, that he joyned himself to one, that kept a farm, not as a partner with him, but as a servant to him, Luk. 15. 15. and so the words with him, but as a fewant to him, Luk 1, 2, 15, and fo the words here following are. Howbeit, the term here ufed, would rather be rendred, to minifer unto him, it being ordinarily applyed to the Priefly function, Deut 1, 10, 6, 8 and it is faith diee, not as of the Priefly function, Deut 1, 10, 6, 8 and it is faith antiage, not as of the Priefly function, Deut 1, 10, 15, 5, thereby intimating, that they minifer unto the Land, Deuts, 15, thereby intimating, that they found be admitted unto the faced administration, so minifers, not found to be desired administration, continuities, not found to be desired administration, to minifer to the condition of the conditi as Levites only , but as Pricits, Scoch 61,6. whereas all ftrangers all, that were out of that one tribe, whether Ifraclites, or forraigners, were before excluded from either, Numb, 3. 38. and

to love the name of the Lord, to be his fervants] That is, out of love to the Lord, to be his fervants. So Deut. 10.12.to love him, and to ferve him; that is, out of love to ferve him; that was before clofely intimated in the term of choofing, ver. 4. See the like fyntax, v. 10. the name of the Lord | For, the Lord himfelf: as Pfal. 116.4,17. Prov.

every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant] See on ver. 2. every firanger, that fo doth; for of them fill he here speaks ; and he mentioneth the observation of them that the tiere typesses; and the mentioners that constrained the Sabbath more (pecially as the Fawih Doctors, forme of them; would have it, because that was appointed by God, in more fpecial manner, to be a foltom fign between God and his people, to fignificand oblight his fandifying of them, [xod, 1, 16, 17, Ezz, 1, 0, 1.0, and being in Covenant with them, [xod, 1, 16, 17, Ezz, 1, 0, 1.0, fine the conditions the wave of transper and the north. other to distinguish between stranger and stranger, and to show what manner of stranger it was, that he here intended for among the Jews, fay they, there were two forts of Brangers; one fort, that observed the commandements given unto Adam, and Noah, but observed the communications given thro mains, and record, bit were no further another, that were circumicide allo, and observed the rites delivered by Moses, among which, the Sabbath, Exodus 16, 23, and of these, say they, it appeared, b, that preached, by mention made of the Sabbath, But this diffinition, the sabbath of the Sabbath o we find no ground for, in Scripture; and places are much wronged we find no ground tor, in Scripture; and places are much wronged, to wring this conceit out of them; the Sabbath being the time fet a-part for Gods conflate folenn fervice, Lev. 23.3. is put for the whole fervice of God, performed ordinarily on that day. So Levit,

V.7, Even, them will I bring unto my holy mountain Heb. V.7. Even, torm with vering time in 1900 means and 1 cess. And I will bring them long, Even them, as ver. 5, or, Them, I for year Chiags. 6, and my monatain of bolim fle, as P. I. 5. 1. to Mount Sion, on which the Temple was fituate, a type of the Church, ch. 2, 2, & 11.9. Ezek.

on any will make them josfult in mine boule of prayer] I will cause them to serve me there, with abarrity, and theoretishness of spirits. Deut 16 1457; for the manifold bellings, wherewith I have been defined them, and for the spiritual commons, that by their communion of the spiritual commons, that by their communion is the spiritual commons. with me, in my facred ordinances, I shall there impart unto them,

which, as Godspalace, and peculiar place of his refidence, they were wont to pray, being at Gods command, built, landthied, and let apart for that pulpole, 1 Sam. 7.13.1 King. 8.19,28-30,

33,35.80 9.3.
their burnt offerings and their faceifices, finall be accepted upon their burnt offerings and their faceifices, finall be accepted upon their burnt offerings. So Exod. 28. mine altar] Heb, thall be to acceptance upon mire altar. So Exod, 28, 38. Levit. 22.21. Pfal. 19. 14 and fo the contrary, Levit, 20.21, Jer.

about the name faid to be given unto Chrift, Phil 1.9. but as name 6.20 Howbeit, there feeurs to be here, a defedive form of speech, about the name laid to be given unto Christ, Phul. 19. but as name
there, doth not import any one particular citle, but is put for powthere, doth not import any one particular citle, but is put for powthus to be implyed, their but and effecting (of which word, fee or Ch,
1.11 f) final laws acceptance, or with acceptance go up appear mine altear of the means, but then honour and dispit, as should far
titler Hylchere means, but then honour and single, as should far
titler Hylchere means, but then honour and dispit, as should far
titler that, which filte was able to offord, both for eminen
impatie has, or minimumer. So Changer et al. and & etc.

The means of the means of the continuance of the means of the m their spiritual sacrifices, of themselves, or their service, their prayers, their praises, their beneficence, Psal 50.23 & 69.30.31. & 141. 2. Romanes 12.1,2 Cor. 8 5. Phil. 2.17. & 4.18 that should be accepted, Pfalm \$1.17,19. Mal, 1.11. & 3.4. Rom. 17.16. Heb. 13.16. being offered upon the true alrar, that landifieth every oblation, or it offered, the Lord Jefus, Mat, 23, 19, Heb. 13, 10, 15, Rev. 8, 3, 4. Jer.

for mine house shall be called the house of prayer Mat. 21.13.Mar. 1.17. Luk. 19. 46. Shall be called, that is, Shall to be, and be fo ac-

countediate (1, 45. Mat. 5.)

for all people Heb, all people: as Pfam. 117.1. fo tendred all of Reception, 1, 5.1. ince for Jew only, but for other nations allo, without exception, or exclusion of any, Roin, 10. 12, 13, Sec 1 Kings 8.

V.S. The Lord God which gathereth the out casts of Ifrael, faith] Heb. The faying (as ch. 1.24.) of the Lord God that gathereth together: the out cast of Ifrael: as it is well rendred, Pf. 147. 2. See Ch. 11.14.

the out-cafts of Israel: as it is well rendered, VI.147. 1.58 C. Ch. 11.14.
Tet will I gather others to him, befides those that are gathered getter [Heb. 72] of Furthermore, (as ch. 35,)or, (dividing is] I will gather logather more upon him, (as alluding to an heap, which further gather together more upon him, (as alluding to an heap, which for raish higher materials are laid one upon another jor, to him, (for is the particle used, p[11.16.18.23, c. him, 2.1.5.8.53, 1.) him, to the state particle used, p[21.16.18.23, c. hims now consults his solvered asset. is the particle used, P[a], 16.2, & 23.2.chap, 22.13, & 53.1.) muta, or abuncias Job 23, 2 mg lively is abuncia granning. This gathered together, that is, own and above, or besides those, that is, half as first gather together. This, a learned Writer of great note, would have meant of the feed of gathering of 10 me by Nehmy, after the first by Erra, Ezr. 2.1, 2. Neh. 7.7. but we read not of any terms and reling to 10 med by Nehmy, after the first number gathered together by Nehmy, and reforming, and felling of the State, with those, whom he found there. The course of the cartled the fell of begathered, and brought in to Good people, and added unto his fold, the Church, 10 h. 10.1 & & 1.3.4 Act. 1.4.14, 74, 78, 11.2.4 and fo not ours alone, but the lewish Commence also, exposure also produced in our produced the second of the commence and the second of the seco 11.3.1 AG. 1.41.47.8 11.14. And io not our slone, but the Josith Commenters also, expound it; only one telleth in the position of this fathers, which yet he do into od for go, and Magog, of of, that this veries, should be under the would also apply the pallage whom, Ezek. 3-16, 17, amon or the he would also apply the pallage callings, vo. reading the test, with gather tegetive against him, &c. callings, vo. reading the test, with gather tegetive against him, &c. which is the control of the contro

part, doth in this latter part, proceed unto the representation of the wicked, and ungodly party among them. Other of them, that this is full-pixed unto the promific before going, to flew that yet, before they should be fulfilled, very fearful and sed matters should befall the Jewish State : which by the Romanes they conceive to have been done, in the destruction of Jerusalem, Dan. 9. 26,27. have been sone, in the centraction of genusiers 3 Main 9. 20,27. Matthew 33, 38, and 44. 15—31. Like 19. 43, 44 and 41. 20—24. But the moft, and beft, herein agree, that at their words beginneth a new Sermon, or Prophecy: and that the four laft veries of this Chapter should go joyntly, in one, with the

All ye bealts of the field Heb. Every bealt? and so in the next branch: but taken collectively; as Chap. 43.20. Ezek. 31.6,13.and 34.7,8. The Prophet maketh entrance into the enling Prophecy, with a folemn proclamation, wherein ravenors beafts of all fores with a totemn proclamation, wherein ravenus beauts of an ioters are called upon to come in to devour, and make havock of Gods own flock, of his own people; and by fuch kind of creatures are here deligned, as foune would have it, the Romanes, but, as most reather, the Chaldeans, together with the Syrians, Allyrians, Moatable, the Syrians and Syrians are supported by the Syrians and Syrians and Syrians are supported by the Syrians and Syrians and Syrians are supported by the Syrians and Syrians and Syrians are supported by the Syrians and Syrians and Syrians are supported by the Syrians and Syrians and Syrians are supported by the Syrians and Syrians and Syrians are supported by the Syrians and Syrians and Syrians are supported by the Syrians and Syrians and Syrians are supported by the Syrians and Syrians and Syrians are supported by the Syrians and Syrians and Syrians are supported by the Syrians and Syrians and Syrians are supported by the Syrians and Syrians and Syrians are supported by the Syrians and Syrians and Syrians are supported by the Syrians and Syrians are supported by the Syrians and Syrians are supported by the Syrians and Syrians and Syrians are supported by the Syrians and Syrians a rather, the Chanceans, together with the Syrams, most bites, Ammonites, Edomites, and other people, that joyned with the Babylonians, and ferved under the King of Babylon, in his expedition against the Jews, 2 King. 24.2.Pfal. 137-7. Jet. 1.15,16. See

the like, [cr. 12.9] Heb.to estisa alfo, Jer. 12.9. The adverfaries of come to devoure Heb.to estisa alfo, Plal. 80, 13, are incited to do Gods people fo deferibed, as alfo, Plal. 80, 13, are incited to do with them, as fuch centures are wont to do, with fuch as they prey with them, as fuch control of that the beads themfelves. upon. Howbeit , fome conceive , that the beafts themfelves are called to devour their flain, as intimating what havock would be made of them, and what flould become of their corpies, (that which, in likely hood, alfo, befell many of them latter they were which, in the tynood, and, betch many or them patter they were dead Plal 79.1 [er. 73.8.8 34.20. See the like, Eck. 39.17.20s where the travenous birds, and beads are invited, as to a feaft, to eat, into their fill, at Gods table, on the carcales of horie, and meny eat, unto their mi, in Cloud table, on the catears of none and many as alfo, Rev. 12.17, 18. and I happole there may well, in this palage, be forme allulion thereunto; but take the former to be the general content of the state lege, be some allution mercunous but sace the some to so the ga-nuine senie of the place; the rather, for the reason of this call, and invitement, rended, very 3, 10, 10 wit, the defect, and neglect, blind-ness, and step medical of their sheepleds, that which is wont to give opportunity to wolves, and wild beafts, not to prey jupon dead carChap lvi.

all ye healt, of the forest! Beasts in the forests of the forests the utual receptacle, and harbour of such ravenous creatures, Pl. 50. 10 & 80.13.2 King. 2.24.] cr. 5.6. So mountains in Gilbos, for monatains of Gilbon, 2 Sam. 1.12. and, the Prince in thy people, for the

Prince of thy people, Act, 23.5.
V. 10. His watchmen are blind; they are all ignorant]Or, Then yal-loo rate voictions are using into an ignution 104, and yal-ulcones are blund because the feasible to this people; as ch.5.2.5.) they have no knowled; any of libra. Heb. they know may. So 14. 14.4.8 B.5. Chapita, 1.3.8.4.1.8. Their Pietfs, and pretended Prophets; on their Rulers, as well Civil as Ecclefialities from their Rulers, as well Civil as Ecclefialities from their states. the name of watchmen, both may well go, though these especially feem here intended) that fould watch, and look out, to difeever anyevil, or enemy, approaching, to give warning of it, both to People and State, Chap. 62.6. Ier. 6.17. & 33.2.7. are flark blind, utterly void of any found knowledg, or ability to difcers, Chap. 42. 19 Hol.4.6, and any enemy therefore may fately and eafily break in upon either, without any notice taken of their approaches, or oppofition made against them. Some understand this of the Scribes, and mean made against turn. Some underland this of the Scribes, and Panifices, in our Saviour Christia time, taxed by him, in his preachings under the name of blind guider, Mat. 15.14.88. 23.15,16.34.88 unto them it may be well applyed, but feament to be of a far larger extern and to intend other times.

they are all dumb dogs, they cannot bark] That which is principally required of a watchman, is to fee, and look about him: that which of a dog, fet to keep the house, or the flock, is to give warning, by barking of the reproach of the thief, or any stranger unto the one, of the Woolf, or any ravenous beast to the other, Job 30.1. watchfulness is required in either; and in those, consequently here refembled by either, Matthew . 24. 41-45. Mark 13. 33-37. Luke 12. 36-42. whereas they were blind, dumb, drow-fie, and drunk, for so the words ensuing intimate. So the Princes are revelling, when Babylon is taken, Ch. 21.5. Dan. 5.1-4,30. and the shepherds are flumbering, when Niniveh is surprised Nah.

bank] By reproving the people for their fins, Chapter 58.1. and forewarning them of fuch evils, as would befall them for the fame, unless prevented by repentance, Exckel 18.19. and it is not unufual in Scriptore, to (ay, that men cannot do those things, which they have no mind, or will, to do So yer, 11, Gen. 44, 22, 26, Jerem.

fleeping] So the most : Yer some!, dreaming, some, talk justing in their flep: fome, fronting; fome, doing, from an Arabick term that by change of a letter so fignifies: the old Latine, seeing vain things; which some impate to a mistake of horum, for chorism, or bhorim, that fignifies freing. A late Interpreter of special note, ferv ing thetime, but of that his version, so discrepant from the rest, no ground is, by him, given; nor am I able to conceive what it flould

tying down, tooing to flumber] That is, lying down of purpose to take their case, and repose themselves, as the only thing, that they desired, took delight in, and had never enough of Prov. 6,9,10,824. 33. Amos 6.4. See the like form of fpeech, v. 6. So Nah. 3.18. Thy (hep-Lerds Aunber.

V. 1. Yea they are eriedy does, which can never have enough] To their fliggiffinels, and love of their case, is added their greedinels, and thei, mat able coverousness, an usual concomitant of the for mer, with the most, requiring means to maintain them, in an idle and loofe con le of 1 te.

yea, they are greetly dogs.] Or, And these dogs, or These dogs also are very extedy. Heb. strong of fault, or, of appetite, as a man, or omner of soul, than is, of appetite, for one of greedy appetite, Prov.

which can never have enough] Or, they can never have enough.

Heb, they know not to be fathfied: Our margent renders it, as if it were a verb of the infinitive mood, which some of the Jewish Ma-fters also, but doubtingly, deliver. Or, is her they know not fatiety: for the word feems to be a noun, in that not in thequently found, Ruth 2.18.ch. 23.18.8 55.2. Ezck. 16.28.& 39.10 Hag. 1.6. as Ch. 59.8. they know not the way of perce: that is, they know not how to walk, or carry themselves peaceably: they cannot do it, because they have no mind thereunto. See verfe. 6. of some such like dogs, David, Pfalm 19.6, 14,15. the greedings here spoken of is not of meat, on drink, (though in following their voluptuous courses of riot and excess they were that way also infaitable, ver. 12.) but of moneys, and means, to maintain that withall, Eccl. 5. 10. and

and they are Shepherds that cannot understand] Or, and such shepterds they are, as have no underflanding, a defect of the relative, as ver. 2. Heb know not to understand; as lev. 6.15.8 8.12. they know not to bluft, and they know not to do right; Amos 3.10. though fome render it; they have not to teach, as if it were to make to underflund, to influct; and fo the word is ufed, Dan, 10, 14. See also chap, 28.10 but is more frequently taken in the former fenfe, t King.3. 9. Prov 1.1,6 & 14. 3. Some would here diftinguish between the rings, and the flepherds, as if the one were the inferiour officers; the other, the foresion governours: But the fame parties feem to

Chap,lvi cates, but to break in upon, and worry the flock. See Ezek, 34. | understanding to foresce, and conceive, what the issue of things will be Jer. 6.14 lo the Lewith Commenters. Or, they have no skill to order the flock a right : a matter of much moment, and in special manner, required in a fliepherd, Jer. 3. 15.

they all look to their own way, every one to his gain, from his quarter | This clause the weth more plainly, what greedings was meant before; to wit, greediness of gain , Prov. 15.27. and 31.

look to their own may | See Chap, 53.6, they are all for themselves, without any regard to or care of the slock, and its wellare, let, 22. 17. Ezek. 34. 2,3. Phil. 2.21. Some make this pallage parallel to that. Chap. 53. 6. He have turned every one to his own may, Others, to that Judg. 17.6. every man did that which was right in his own eyes. Both understand them, as implying not a general concurrence onely, in running out into evil; but a diversity of those courses, that they severally took, some abandoning the inselves to the giving of lating clion to one inordinate luft, and fome to another : whence, allo. fome conceive a distribution of them here, into two ranks, some addicted to coverousnels, and some to riot and excels. But I suppose the meaning of the words to be simply such as was before hinted:nor do the places pointed to, feem altogether parallel, the pronoun being in them fingular, as importing a diffribution; whereas here it is plural. Befides, that the fame parties feem charged with the same vices, not some of them with the one onely, and some with the other. See the like, Amos 4. 1. and 6.

his gain] As Prov. 1.19.& 15.27. it is rendered, coverouf nefs, ch. 57. 17.ler.6.13.Ezek.33.31.but the word fignifies properly, lutre, or

from his quarter] Heb, from his end, which Interpreters diverfly expound. Some, from the one end of them to the otherstratis from the higheft to the lowest; as Jer. 6.13, all forts of them; and so the old Latine rendreth it. Others, from the one end of their way to the other; from the first to the last, they mind and follow nothing but this: it is the whole tenour of their life, to look after their gain. Others, from the one end of the city to the other, as if out of all parts of it, they did rap and rend what they could; no place was free from their pillage; and according to these expossions, the special be desective, as wanting the latter term more fully expressed elie-where; as Exad. 6.28, 8, 36.33. Others, and to fome of the lewith Commenters, from the place of his abode, and they parallel it with that, Gen. 19.4, where the word is not amis rendred quarter, as it is also according to this sense, which seemeth the plainest here. Howbeit, some conceiving it in ther to intimate their infatiable thirft, and purfuit after gain, tender is, without end, and in that notion is the noun oft uled, as C hap.2.7. and the particle also prefixed before it, is sometime used in the like fenserand so, from end, thould be here, as much, as without end, as from vision, without vision, Mic. 3.6. But the pronoun, his, affixed, feemeth to make the confirmation; in that fende, here, the harfhet, and to carry it rather the other way. I shall subjoyn only an Annotation of a late learned Writer: He conceiveth that the word here used, though commonly fignifying, coall, or end, or extremity, doth oft times also denote, eminent, or honourable perfons. So he decmeth it to be taken, Gen. 19. 4. & 47. 2. Judg. 18. 2. Chap. 26. 15. Ezek. 33. 2. and fo he would have it taken here; and the meaning to be, eichief of them; not the unearer fort only : or referring it to the Periodis, they look after their gain, the very chief of them; not the unearer fort only : or referring it to the people whom they made a prey of they follow their gain, from the principall, (that is, the richer fort) of them, to wit, of that people, whole watchmen they are faid to be, ver. 10. But the places produced, are all questionable; nor doth it feem to go smoothly either way here: yea, this Author himself elsewhere seemeth consident, that this phrase agnification every fide, both here, and Jer. 50.26.8. 51.31, and in most of the places here alledged by him to other purpose. But howfoever it may be with other places, the pronoun affixed will not permit it to be taken fo here.

V.1 2. Come ye] The speech of these wicked Priests, and precented Prophets, either eneiting one another, to joyn together, in the practice of tior and excets; or inviting some of the people to partake therein with them; and so impiously encouraging them unto fuch vile courfes, as their duty was to have reproved in them, and to have by all meanes endeavoured to withdraw them from, Thus they applied themselves to the humour of the people, Mic. 2. 11 and firengthened the hands of the wicked, that they might not leave their fins, Ezck. 13, 19,22.

fay they These words are supplyed, being not in the text, as chap 22.13,& 45.14. Neh.13.15. Act. 7.32.
I will fetch wine, and we will fill our felves with strong drink Heb.

will take wine (but it is well rendred here fetch, as alfo, Gen. 18. 7.8 27.9 for it includesh two notions to take, and to bring; as to receive; and to beflow, Pl.68.18 compared with Eph.4.8.) and we will bedrunk(as it is well rendred, Mic. 1.10.) with from drink: we wil want no good liquor of any kind. Of the word, joyned also with wine there, fee on ch. 5. 11.a defect of the particle with, as ch. 28.1.

and to morrow [hall be as this day, and muth more abundant] Some conceive it to be spoken in derision of Gods Prophets, as scoffing in a their appellation, intended, as before, ver. 10, they have no at their denunciation of destruction, shortly and suddenly to befall Chap.lvij. and wretened recommon, to proceed in the continued practice of their prefent excess, day after day, without abating an ace of it, but improving it rather. See somewhat the like resolution of the drunkard, Prov. 23.35.

and much more abundant] Heb.great; (that is, greater, then this: the politive, for the comparative, as Ger, to, 21.) yea of much more excellency, or abundance, as Gen. 49.3.

CHAP, LVII,

Verf.1. THe righteous periffecth; Amidit the reproofs of the wickednels and profamencis of the times, and the dreadfull denunciations of wrath and judgement, against the main dreadult defunctations of wratt and progressing against the intended of the flate for the fame the Proplete here, by the way, infers fomewhat for the comfort of the fineers: hearted, that living in those simes, should either by the cruelty of oppression, have their lives hormed or be taken away otherwife ; yet not without a tecret nip, unto those other ungodly ones, that regarded it not mor took notice of Gods mercy toward them, in translating them hence, before the judgements denounced came to be put in execution; or, of the warning thereof given by the fubriaction of fuch.

The rightous | This fome restrain to Jesias, commended for his

juftice, Jer. 22. 15, 16. as well as for his piety 2 Chron. 34. 3. and taken away by an untimely end, 2 Chron. 35, 23, 24, But the word feems more general; being taken collectively, as Pfal.11.5. & 34.19.

per[beth] Is taken away by death: the decease of many such, a

fore running fign of some general judgement approaching. See Chap. 3. 2. & 6 13. and fee the like complaints of a defection of fuch, Pfal. 12.1. Mic.7.1,2. Howbeit it is not fo to be underflood, set fuch userly perified, and were lost; for it is not for the level were in death. John 1.14,26. But by perifying, is underflood only decease, and departure hence, as, ready to perify; that is, to die, Chap. 27, 13. And the Propher the rather uteth this term, because to the carnal eye, it feemed fo to face with them; which yet he controlleth, ver.2.

and no man layeth it to heart :] Heb, there is no man, or, not any (as Chap. 36.6. & 40.26.) laying it on heart; as Chap. 47. 7. So ver. 11. where a defect also of the pronoun demonstrative i, as here: beart, for bis heart. See the like defect of the policilive, Chap. 27.9. & 53.10. none of them, of those debauched ones, Chap 56.12. do any whit regard it, or take notice of Gods hand

and end, in it. See Chap. 5.16, 17. Amos 6.5, 6.

and mericiful men are taken away.] Or, pious, godly; or, kinde, pittifull; for the word is used for either: for the former, Pfal. 16. 10. & 32.6. & 86.2. for the latter, Pfal. 103.4. & 109.18. Jer. 2.1. 2.0. A. J. Heb. men of piety, or pitty: or, men of benguity, or kindled; as Prov. 11. 17. a man of benguity, or kindnefs, oppoled there to a cruelman: the word is used in the adjective, Pla1. 12. 1. Mic. 7. 2. The Towith Criticks thus diffinguish these two; the Just, or Righteons; Jewin Criticis this animgum there was the July, or regiment, and the kind or bountiful man the former, fay they, is one that giveth precilely to God, or Man, in matter of tithes, or alms, and the like, what the strick letter of the Law exaks of him, and no more the latter, one that affordeth it with some over-plus; For example, the first-fruits of their corn, wine, and oyl, was without any certain fet proportion, or flint, required of them by the Mofaical Law, Deut, 18.2, howbeit, their Doctors had so defined it, that a fixtieth part, at leaft, was to be given. This they gathered from Ezck.45.11. where for their oblation, the fixt part of an Epha, is required out of an Homer, which contained ten Ephaes. Hence, they made three degrees of offerers, one that brought but a fixtieth part, whom they call a man of a flrift eye: Another that brought the ffireth part, whom they term the middle man: A third, that brought printing part, whom they term the minater than, and thin to begin the foritish part, whom they call a man of a good ept. So Eccle [35,9. And this thind, is the kinde, or bountiful man. Again, from Elaw words to Jacob, Gen. 33,9. they coin tour forts of men: The first, he that faith, Mint to thee, and thine to me; or, Mine thine, and thine mine. And this is the man of the world , that dealeth frictly in mutual commerce. The fecond, that faith, Mine to me, and mutual commerce. The recount, case satisfy an are to min, and this to they or, Mine mine, and thine their, and this is the way of Sadam, that would part with nothing to the Poor, Ezckiel 16.49, or, the middle man, between the wicked, and the kind. A third, that faith, Aime to my felf, and thine too to me; or, Mine mine own, and thine mine, and that is a wicked man. A fourth, that faith, Mine to thee, and thine to thy felf ; or, Mine thine, and thine thine own; that giveth freely, looking for nothing again, naus intermine other; that given treety, tooking for nothing again, Pfal. 37, 21. Luk. 6.35. And this is the kinde, or bount ful man. See Chap. 32.5. True it is, that the word hath a notion of bounty, and benignity in it; but fo is the word of vightcoufnefs also ottentimes used. See on Chap. 54.17. and to Matth. 1.19. nor seemeth it the purpose of the Holy Ghost, here to dillinguish between righteous men, and men of piety, or kindness; but to describe the same per-fons by words, as they are largely taken, (though in strict notion diftinct) of equal extent, So rightcour, and good, Rom. 5.7.

taken away Heb, gathered; as Gen. 25.8. Pfal. 27.10. a metaphor taken from the gathering of fruit, or corn, Levit.23.39.

no man confidering] Or, while none confidereth. Heb, in there being

them; we do well enough to day, and we will do better to morrow. I none understanding, or considering: as, when no deep were, Proy 8. nem; we do not compare to a projection of a wicked 14.8 29.18. where no ediforing: as, when no deep week, they a See Chap. 22.13. But it feemeth tather a projection of a wicked 24.8 29.18. where no ediforit, or, without any anderstanding, of and wrettede resolution, to proceed in the continued practice of consideration: as, without instruction. Prove the constant of the continued practice of consideration: as, without instruction.

that the righteous] The fame word comprehending here, the perfons spoken of in the two former branches, as being not divers perfons, but the fame diverfly deferibed.

u taken away from the evil to come] Heb. from before, or, from the face of the wil, (as Jer. 42.17.) is the righteous gathered: a refemblance taken from the fruit, that is pluckt, and carried into the house; or coin, that is cut, and brought into the bain, when a florm is perceived coming, to prevent fuch hurt, or damage, as thereby it might have received; So here, they are before hand taken away, that they may not fee the ruine of the State, and the captivity of their people. See inflances of the like, in Teroboams fon taken away, that he might not fee the downfal of his fathers whole family, and the utter excipation of his flock, 1 Kin. 14.14, 13. of Jolias gathered up, that he might not fee the faine with thefe, had they furvived, 2 Kin. 12.20.

V.2. He [ball enter into peace] Or, He [ball eo in peace; the particle wanting; as Chap. 41.3. or, as fome render it. Peace [ball come, to wit, to them; it finall befall them; for the word fignifics, as well to come; as to go, Chaptar, 7.3. & 35.10, and lone also supplying the particle of continuation, (which is of suppressed as 1 Sam. 18.30. Ch.2.2. & 10.20, & 11.11.) carry on the fentence, as further relating what it was, that these wicked wretches, who deemed the godly, to taken away, to be wretched, and unhappy perfons, did not understand, or consider, to wit, That he goeth to peace; or, That he gotth in peace, or, That peace cometh to him. That they are taken away while outward peace yet continueth, 2 Kin, 23, 20, and quietly with inward peace in their fouls, Luk.2.29. or, That they directly with intwire peace in their folds, Lus. 2.9, or, I not they depart hence unto reft, and peace, Rev. 14.3. to a place of eternal joy and blifs, Mat. 25.21-23. Luk. 16.25. John 16.22. and this is that which worldly men confider not; because to the eye of flesh it appeareth not, Col.3.3. 1 Joh.3.2. but they feem rather to have

perithed, ve. 1. 1 Cor. 15.18.

they shall vest in their beds] As their souls pass to a place of rest, and blis; so their bodies are laid down to rest in the grave, as in a bed, or bed chamber, there to fleep quietly, until the general refurrection, what time they shall awake, and be raifed up again, Job 17.21. and 14.12. Ecclel. 13.7. 2 Cor. 5.8. Phil. 1.23. and 3.31. I Theff 4.14.17, because the verb here is plural, whereas the former was fingular. Some would have it rendred his bones shall rest in their beds; but that is not needfull: the word was collective before ; and their beds intimateth as much here ; and the passage

before; and then bear intimatern as much nere; and the panage from number to number is not unufual. See Pfal, 127, 8 140.9, each one walking in bis uprightuefs] Or, that walketh uprightly, fleaight forward, without swerving to the one hand, or the other, traign torward, without inversing to the one annual of the other prov. 4, 57-2, or, before him; that is, before God : as Judg. 18.6. Prov., 5.1. that walketh fineerely and circumfpedity, as in his fight, Cen. 17.1. Pfal. 18.3. 2. K. 13.1.68. chap 38.3. Jet. 17.1.6. before him, for, before God: as, be faid, for, God faid, Gen. 17.3. the pronoun, for the noun; each one, is inferted; because a distribution is implyed oft in such conjunctions of the singular noun, with the verb plural. See on Chap. 26.19. Some of those that rendred the foregoing branch, Peace shall come to them; repeat from thence, the word peate, here, and render it; Peate shall go before him, or them: because the word was collective, as Psal.85.13, righteoufnotes that go before him; and, their works go along with them, or, acand convey them unto the place or their reft, But the former reading feems the clearer,

V.3. But draw neer hither] After the former passage inserted and premifed, for the comfort of the faithful, that thould live in those times hereafter enfuing, and preceding that general ruine, and diffolution of the State, and deportation of the people, pronouncing them blelled, that should be taken away; though by the hands of cruel wretches, (as under Manafles, and some of Josias his wicked of truet wrettens, tasunaer manaties, and onto or, joins his wineked fons, and furcellors, it is not utilikely, but that many finch were, a Kin. 1.1.6. Jer. 2.1.7.) because they should not live to see, what should be fall the land when they were gone; the like whereunto, see Rev. 1.4.13, he now addresses himself unto the surviving wicked ones, that were of a far other mind concerning those pi ous ones, fo made away, as deeming them milerable creatures, and themselves happy men, as living still to enjoy the land, and their places, and possessions in it, together with what they had bereaved them of : and first, in lively colours, he layeth out their most impious, and abominable courses; then foretelleth, from God, what judgements flould unavoidably befall them, from which none of their complices should be able to deliver them; and lastly, concludeth with gracious promifes of mercy, deliverance, and restitution, (wherein yet the obstinate wicked ones should have no

thare) to the pious and repentant,

But draw neer hither ye fons of the Sorecrefs] The words run somewhat more emphatically in the original, thus: And (for, But: as Chap, 53, c,) ye, or, as for you, (as Chap, 61, 6.) draw new bither, fons of the foretrefs; as it he had faid, But as for you, come ye hither while: I have another manner of errand to deliver unto you, fome fo cereffes brats, an adulterous brood i it is like that of Achijah to Chap.lvij.

totell thee, 1 King, 14.6.

fons of the forecres | Heb, of a forecres, or witch; not of Abra ham, as ye pretend to be, Chap. 41. 8. Mat. 3.9. Joh. 8. 33. or, of Samain, my percentage or, Chap, 1, 1.0. min, 39, 1901.0.33. wg of Sarah, Chap, 51, 2, but of fome forecetly, or much, tather; their children are men, in Scriptine, faid to be, whom in affection, and diffonition, they refemble, and whom, in practice, they imitate, Ezek. 16.3. Mat 3.7.8. 12.34.8. 23.33. Joh. 8.37, 39, 40, 44. 1 Joh. 3. 8, 10. the word force of 5, doth not to fully answer the term here used; for the word foreceer, or foreerefs, figuifies properly, one that dealeth the particle prefixed flows that it should be ye that are enflanted in which form, it is no where else found; and some would have it to wit, with filthy spiritual luft, here principally implied; and with to denote fuch an one, as bewitchtth with her eyes; as among the Heathen, anciently, some were deemed to do. But of the notion, and notation of the word, see on Chap. 2.6. where the masculine is rendred, a South-Sayer. By which place, also, it is apparent, that thele kind of practices were very rife among that people: whereof, fee 2 King 21.6, and well therefore are they here termed, a witches children; because to fuch practifes addicted.

the feed of the adulterer, and the whore] A baffardly brood, begotten by some adulterer, upon an bore. (for so I suppose our English word should be written, coming from the word bire; as the Latine, meretrix. See Deut, 18.18. Ezek. 16.33. Mic. 1.7.) and belone therefore no more to Gods family, then fuch iffue, as forne adulrerefs, or common ftrumper, hath by fome adulterer, whom, for faking her husband, or dealing diffoyally with him, the hath joyned her feli unto, Prov. 2.17, & 30.20, See Hold. 2. & 2.2. & 3.1. Mat. 12.39 anto, prov.2.17, 62 30.20, 3cc front.2. 6. 12. 6. 3.1. Mat. 12.37. 8 16.4. Joh. 8.41,42,44,47. Heb. a feed (that is, iffine, or race; as Chapt.1.4.) of an adulterant, or adulterer; (as [cr.9.2. 8:3,10. Hol.7.4. by which places it appeareth, how this fin abounded with them; though of spiritual adultery God principally here speaketh) and of one, or of her that playeth the harlot; for the word here is a verb: as alfo, Levit, 19.29. Judg. 19.2. Jer. 3.6,8. where it is for rendred: the defect of the relative is very rife, as hath been before observed, Chap. 55.13. & 56.2,11. Howbeit, some render it, a feed committing adultery, (as also they would have the term u cd. Mar. 12.39. & 16.4. to be taken ,) that playeff the harlet ; (the copulative, for the relative: as Chap.17.2. & 28.1.) or, thou, 1fay, (as Chap. 49.6.8 55.1.) that hall plaied the harlot Jer. 3.1. Ezck. 16. & 23, or, a feed that halb committed adultery, and will play the harlet fill, as noting the unfartableness in their spiritual pollutions, and their pertinacious periffing therein, Jer. 2.25. Ezek. 16.28. But thefe all offer force to the text; for the verb here is teminine, as in the places also fore-cited, whereas the word fred, and the participle annexed to it, (yet not necessarily in conjunction with it) are both masculine; and neither of them therefore can couple well with this verb. The

former fense is sit, and fair, and to me seems to be genuine, V.4. Against whom do ye sport your selves. The Prophet having to the life limned them, and set before them, an exact picture, and portrayture of themselves; proceedeth now to debate the matter with them concerning their practices; and he beginneth fift, with their carriage toward Gods mellengers, whom, when they reproved them for their enomities, Chap, 58.1. and denounced Gods judge-ments againft them for the fame, Chap, 56.9, they encetained with nothing but mocks and feofts, and made sport with them, and their meflages, 2 Chr. 36.16 Chap. 5.19 . & 22.13. & 28.14, 22. Jer. 5. 12,13. & 23.33. Ezek, 11.3. The Prophet therefore advifeth them ferioufly to confider, who it was, that they thus derided, and made themfelves fo merry with 1 not fome forry fely mortals, as they feemed to make account; but the immortal, and almighty God, whose Miniflers and Medlengers they were, and whom therefore they wronged and abused, in them, Exod. 16.8. Num. 16.11. Luk. 10.16 Thell, 4.8. for that it is, that he intendeth, though he name not the Lord: and the concealment of the party, makes the speech the more emphatical; as if he had faid, it concerneth you neerly, to confider who it is, though I name him not to you; and it is very like that expollulation, or debate of God, with Sennacherib, Chap. 37.23. They warp too much from the Prophets drift, that would have this branch expounded, of their abandoning themselves to wantonness; as that, 1 Tim. 5.6. which they make parallel to this: or, of their voluptuous feaflings at their idols tables, Chap. 65.11. the like whereunto, 2 Pet. 2.13,14. Jud. 12. but the words enfuing, clear fufficiently the Prophets intent.

Against whom do ye (port your felves) Or, with whom do ye make your felves merry? The word is most commonly taken in the becter fenfe, for to delight ones felt in ought; as Pfal. 37.4, 11. Job 22. 26. & 27.10. Chap. 58.15. & 66.11. but yet sometime also, in the worse, in a notion of extream delicacy, Deut. 28.56. Jer. 6, 2. Sec Chap. 47.1. here to make themselves merry and frolick, with jefling, and gibing at Gods Prophets. See the like, Plat. 35, 15, 16.

Lam, 3,14.

against whom] Or, at whom,
make ye a wide mouth, and draw out the tongue?] Heb. do ye widen make ye a wide mouth and draw out the tonzute? Heb do ye widen of the walley or brook. The former word: (but without lick a point, the mouth, and tragition the tonzute? gestures, and expressions of de-

the Ifraclitift Queen, Come in Jeroboams wife, I have beaut tidings Hol. 10.9.) and a race of liers, and counterfeits: as Chap. 30.9 that diffemble with God, profetting themie res to be his, when they are indeed nothing lefs, Chap. 48.1, 2. or that by their diloted ince to him, difeard him, and cath him off, as none of their father, and carry themselves towards him, as none of his children, Deut. 32.5. And his centure of them, is propounded by way of interrogation; which addeth much vehemency to it; as also, ver.6. as if he had faid, Deny it it you can. See the like, Amos 2.11;

V. s. Enslaming your selves with idels, under every green tree or, Yethat are enslamed. For howsoever these passive torms have some with last, and by them divineth; coming from a Latine word, that time a reciprocal notion; whereof, fee on Chap, 55.3, Yet here spenifieth a last the word witch, being more general, may feen to there is no necessity of it. Enflanted, or (carrying on the kinence. copporal alfo, which went commonly along with it, and wasufually practifed by them, at their meetings, and in the meeting places, for the fervice of their idols, Num. 25.1, 2. a Chr. 23 6.7. Hof. 4.10-14. Amos 2. 8. See the ule of the word, Gen. 30.38. Pfal. 51.5. Hof.7.4,6. The old Latine tendreth it, foliating themfilves; and the word that fignifies, fometime, to repent; fometime, to be comforted, ver.7. Jer.8.6. doth in the form, wherein this is here uled come vey neer to it, but the roots are divers, the formation different, and he former vowel-point not the fame,

with idels | Or, among the okes; for the word fornetime fignificals Gods, or Potentales ; great and mighty ones, as Chap. 44.10. Exod. 15.11,15. Pfal, 89.6. Job 41.25. Tometime rams, that domineer, is ftrong ones, among the theep, Chap. 1.11. & 34.6. Ezek. 34.17, 18,21. whence the ambiguity, and diverfity of readings, Plal 29.1. fometime okes, or more generally, flrong and tall trees, of more contentine over, or more generally, it ong and tail tree, of more eminency, than the ordinary fort, and rank of them; And it is therefore rendred more generally, in fone places, over, Chap. 61, 3, Ezzk.

31.14, as the word, in Greek (whereof feme think the Denidet, or Pagan Prices, and Prophets, among the Galles, the Invades, wood Nymphs, or inferiour Goddelles, among the Greeks, queftionles, had their naturs) fignifying properly an only, yet is oft taken more largely, for the common lort of lorrest trees. But of the word it felf, see more, on Chap. 1.30. & 6.13. Here those that take it for such trees, fome of them render it, a grove, or tuft, of fuch like timber-trees, dedicated to idolatrous fervices, Chap.1,29.

under cery greentree :] After the manner of the Gentiles, that, in fuch places, used to facrifice to their idols, and perform their injectitious services, being suchted from the hear of the sun, by their thade, So Deut, 12.2. 2 King. 16.4, & 17.10, 2 Ch. 28.4. Icr. 2.20. & 3.6. Ezck.6,1 3, Hof.6.13. See Chap, 27.9.

figure the children? Heb. flayers of the children; that flay your children; for their own they were, whom they fo flaughtered and lacrificed, 2 King. 16.3. & 21.6. & 23.10. Plal. 106.38. (a defect of the pronoun, as Job 19.2. Chap, 46.4.) that are wont to mur-ther your children in the fervice of your idols. A favage practice, which they learned from the heathen that used to to do, Deut, 12. 31. Pfal, 106, 35-38. See Lev. 18, 21, & 20, 2, Jer. 7, 21, & 19.5. Ezek 16,20, & 20.26. & 23.37,39, 2 Chr. 28.3, & 33.6, in the valleys] Or, befides the brooks; as the particle is uled, Neh.

3.5.3.5. King 3.5.33. the wood fignifieth fonctime, a walky, for called, because in floored about a sain lollow pipe, or skirtly development, wo list. So Chap. 7.15. licht a valley was that of Eddy 1.5 Sain 3.7.2.3. and litch a valley leems that of Hidnam, to have been, where light inhumane services were commonly practiced, Jer. 7.31. Sonstime, a brook, Lev. 11.9, 10. Hence, the brook Kilhon, Judg. 5. 11. and, the brook Kidon, 2 Sam. 15.23. King. 2.37. 2 Chr. 30.44, whence the vale, Jying neer about it, is called, the fields of Kidon, 2 King. 2.3.4. and, the valley of Kidon, 2 siecems to be intended, 2 Chr. 30.16. this brook is deemed allog to have runt, among other lower grounds, thorow the valley of Hinnom : and brooks are fo termed; because they run commonly along the valleys, with those

waters, that fluor down from the hils, Pfal, 104,10.
under the clifts of the votes. I Heb poperly, branches, See on
Chap 2, 2, 1 fisch over hangings of them or clifts branching out from
them, as towards the 100, or too, of rocky, or chalky hils oft-times, are feen, made by the water undermining them ; and afford shade as well as the branches of thick trees do, Chap. 32.2. Some fuch caves also might be made, and cut out of purpole, as for habitation and sepulture sometime, Chap. 32.16. so for exercise of idolatous fervices, for which they made ale, fometime of groves and woods, fometime of dales; fometime of rocky caves; fometime of hils.

Among the smooth flones of the Stream is thy portion] The Prophet here beginneth to alter the frame of his difcourfe; not fipeaking, now, as before, to the people, as children of the State, as a flock, or ftem; or, as the iffue of fome adulterous couple; but dire-Ging his speech to the State it self, as to a lewd woman, or common ftrumpet : and the tenour of his charge therefore now runneth in a fingular feminine form. So Jer. 2, 2. & Ezck. 1.6.8 23.

Among the smooth flones of the stream] Heb, in the parts, or smooths tifion, and mockage, Job 16.20. Pfall 2.7, & 35.21. Lam. 2.16.

are ye not children of transgression, a feed of fullbook?] Persons

larly the plural of the word, here ended of primarisence some thereaddified to dischedience, and rebellion; (as Children of wiskednes, fore render it, parts, or diffributions. And fo the old Latine hath it.

Chap, lvij. Now of thefe, Some expound it, of the parts adjacent to the brooks: [for the word is the fame, with that before, ver, 5 only fingular here, but in a collective fente, as Job 21.33. & 28.4. & 40.21. Others, of the divisions of the brooks parting themselves into divers branch of the divisions of the aroun, parting themselves into divers branches, or ftreams: a mids which, fay they, in the Hands, were their alters fometime cretted; effectially, about the fountain-heads, from which they descended. Others, again, of the rocky-parts at the hillfoot that were as part of the vale, ver. 5. But the Jewish Commenfoot that were as pare or the wate, year, start the Jewilh Commen-ters, because of the point commonly called dags[h], in the belly of the lectord radical, understand by a finanti Rones, directing us to that place, 1 Sam 17.40, where the fame word, so dags[hed], another place, I sum. 17.40. Where the lamb word, to maggire, another vowelling point only fubfitured, is found in the fame notion, it being fail of David, that he picked five finouth of floors (to the words and the first floors). are) out of the brook, or valley rather, that is, tive smooth stones out of those that lay in the vale of Elah, which vale lay between the two Armies, and in which the combat was fought between him, and Goliah, 1 Sam. 17.2,3. for of any brook that ran between them, we read not: 10, the smooth of the brook, or valley (for the Hebrew hath no more) is here part for the smooth stones (as it is more fully in that other place expected) of the valley, or the brook, and there is a defect of the lub ject or lubitantive, as full, for a full cup, Plal. 73. 10 flrong for a firong hand, chap. 40 10. And by fuch stones, some understand the smooth pebles, whereof there was great flore in the brooks, or about them in the valleys; in which their alters were erected ver. 5. Jer. 2.23. Others, those flick and fmooth flories, curioully cut out, and polithed, Pfal. 144 12. whereof their altars were made, contraty to Gods command, Exad. 20.25, and this feems most probable; for what the Jewith Doctors relate, that their manner was to pick up fome fair flone, and adore it, is but a groundless conceit. Nor doth that of a learned Writer take much with me, (I thall leave it to be weighed and deemed of by others) who reterring the word both here, and there, in the flory of David, to the former root, would have it rendred, as Defore, divisions of the brook here, as Pf. 1.3. (adding withall, the by Paynims, brooks were adored, as having fome kind of diety), divitions of flones there; that is, not whole flones, but pieces of them; nor fmooth ones, but rough and broken, as in that regard,much better, and fitter for his use : But whither rayged one were fo fit to fling with, I doubt.

is thy portion Thine alters, and thine idol-fervice, is that which thou delighteft in , and truffeft unto; as worldly men, in their tance, thy lot, and thy portion : thine idols are to thee, fo, as tance, thy lot, and my potton: "mine mustace to wheely only of old is to the goldy, P.I. (4-4, 5-6, 8-112), P.T. Prov. 18, 1-0, Jert, 10, Lam, 3-4, though I sime would have it ploken in a meaning way and fer mourning in watte places, beful the by though let in great vivy, and fit mourning in watte places, beful the behavior of the places of the place context. However, there is an elegant paronomalie, and antanaclafis, in the Hebrew, between the words rendred, Involhand portion which our English cannot express.

they are thy lot] Some would have the pronoun, to be put her for the verb substantive, as oft it is. See ch. 43.13. and then should not the word, are be expected, by any different character. But the gemination of the word (which is here very emphatical, as the like, ch. 43.25.) to me feems to carry it another way, the emphalis being rather in the pronoun, then in the verb; the sentence is the same, in effect, with the former; and a trope in either, taken from the parting, and dividing an inheritance, so as to assign each of the coheirs, or parceners, his, or her portion, by lot; as Num. 26. 55. and 34.13. John 14.2 lo Plal. 16.5. Chap. 34.17. Howbeit, 1 cannot concur with those, that would have it to be so understood, as if hereby were intimated, that these their idolatrous practices, were hereditary to them, that they were left unto them, as a legacy, an inheritance, or a portion, from their Parents, 1 Pet. 1. 18

even, to them, halt thou poured a drank offering, thou hast offered a meat offering] Heb. alfo umo them, to wa "thine idols, ver. 5,or, upon them, to wit, thine altar flones, or altars in those places erefled, ver, 6, for fo alfo doth the particle here uled fometime fignifie; as

Plal 9.4. upon the throne chap 3.26 upon the ground, a drink offering] By the Law of God, unto every facrifice of any Beaft, was to be added, a certain quantity of meal, or flower, mixed with oyle, which was termed minchab, as we render it, a meat ter wan oye, which was termed managed, as the construction of editing; and a certain quantity of wine, that was termed mfec, rendered unally, a drink offering, Num. 15.4, 5. neither was the lactifice deemed compleat, until this latter, the laft rite, used about the body of the beaft, was poured upon it. Hence, those speeches of the Apostle, I am ready to be powed out, 2 Tim, 4.6, and if 1 be poured wody of the beait, was poured upon it. Tence, those species of a vertel thou my 1 not to detervice and lacifice unto the beparted the Apollic, I am ready to be poured out, 3 lim, 4, 6 and by the poured of the poured out, 3 lim, 4, 6 and by the poured of the poured out, 3 lim, 4, 6 and by the poured of the poured out, 3 lim, 4, 6 and by a set of the poured out, 5 lim, 6, 1, 1, 8, 1, 1, 6, 10 your 2, 2. Chron, 33, 17, 1 but to deflic thy felt there, (See ver. 8, by of feiting facilities to those thins idols, on thine alrays, to the honour obign and feal up, in way of confirmation, and confirmulation thereof, the fame, to furth an offering as this, Howbeit, the word activities the fame, to furth an offering as this, Howbeit, the word activities the fame, to furth an offering as this, Howbeit, the word activities the fame, to furth an offering as this, Howbeit, the word activities the further to all the further to the manner of the further to all the further to al fee, fignifying an effution, or tomething poured out, may feem to be 16s, penying an (191000, or uncertaing pointed onts, may technique of the ore exercised and to competched any liquid oblation, were it obly. V. 8. Behind the dates also, and the posts, hast thou set up thy revocation or wine? For we read of splighous, or pontings, in the religious promonence of the ancient Partiarks, before Moles, as well of 91, from some spin, or mark, some memorial, and monte, or other, are viviat, Con. 28, 18, 8, 35, 43, and upon some of their bread-corn officings, to wit, their flower obtat out, was by the latter Law, off to Ezek, 17.31. be poured, Lev. 2.1. For others of this latter fort, were to be only Behind affer

moulded, and made up,or anointed therewith, Lev. 2.4,5. But another term is used in those places, for the pouring out of oyl, then that, from which the word nofee descendent, which may therefore well be deemed to import, specially that of wine, of the pouring out of their to their falle gods, wherein they partaked also themtelves with them. See Jer. 7.18. & 19.13. & 44.17-19,25. Ezek. 20.28. Amos

a meat-offering] Or, as some, a wheat offering that as the one is too large; for the fleth-oblations also are called, Lev. 3.6. Gods meat, Mal, 1,12, and were fome of them ment for the Pricfts, Lev. 6,26, 19.Ezck.44.29. fo the latter is too narrow ; for there were fome. oblations of barly, as well as of wheat, Lev. 2.14, 16.8 23.10,17. Num. s. 15, nor doth the word, meat-affering, come exactly home to it; because some were of the ears of corn, or corn yet in the car : the neerest to it feems to be, the corn, or the bread corn offiring; which will comprehend all the minchaes in Moles : for what Caines was of the fruits of the earth, being, in terms, fo general, and large-related, is uncertain. But of this kind of oblation, two forts of it, the notion, uncertain. But or mission of outcomes on chapt. 1.3; of other of-and the notation of the term. See before on chapt. 1.3; of thefe of-tered to their idols; (for of this kind were their cafe; tendered to the holf of heaven) fee [er. 7.18; & 4.19. Exch. 0.8 Amos 4.45. The word is here, as the former allo; though in a fingular form, yet in a plural notion.

flould I receive comfort in thefe] What joy, or comfort, can I have (for this tourn hat of the a potential notion, as Jer. 2.23.) in such people as these? Chap. 9.17. though they should withall perform other fervices to me, Chap, 66. 3, Jer. 7, 9, 10, Ezek, 20, 39. or, 25 fome, thould I have compassion on such wicked wretches as these? as also, chap.9.17. [6] [cr.5.7. how flould 1 spare thee for this? thus the word may feem to fignific, Deut. 32.36. Plal. 90.13. Others, how should I repent of the evill, that for these things I intend to bring upon repeal of the evil 1, that for these things in the late of the m. So is the word taken, Exod 31.12. Jet. 18.8. See Jet. 15.6. Pfalm 90. 13. Others, how should I rid my self of that grief, and shake of that forrow, that my foul is possessed of, and my Spirit vexed with, by fuch practifes as thefe, Ezek. 6.9. fo the word feems taken, Gen, 24.67. 25am. 13.39. Others, can I be at any reft or have any joy of ought, untill I have taken vengeance for fuch practices as thele See Jer. 5.9. The old Latine, after the ancient Greeks, read the words in the negative, Should I not be wroth, or have indignation for thefe things? and in thefe interrogative forms (which run ufualtor, Did not 1? Job 20.4. Knowest thou not this of old? Ezck.20. lor, Did not I? Job 20.4. Knowell thon not this of left Etck.20, 30. Are yen oplitude? Do yene commit whoredown? See Jers. 19. This therefore here also admixted, I should thus render the words; Should are not get fifty flush? I owit, by taking vengeance upon them; as Jers. 39. Should I not wift for the fifty flush of Should were not not be avoided on the la Nation at this? For the ele of the word, in this notion, fee Chap. 1.4. and the Prophet may feem the rather to have made chiese of this word, here, or conclude feem the rather to have made choice of this words, here you conclude this verfe, with a word of the like found, though not fenfe to that wherewith he began the verfe before going.

V. 7. upon a losty, and high mountain, half thou set thy bed;] After

v. 7. upon a coj 3, and mgn monatum 3, at thou jet thy ora;] little that paffionate parenthefis, wherewith the fore-going discourse was that up, he returneth to relate their fhamefull, or fhamelefs, rather, pollutions of themselves with their idols. Thou has not in ther, pollutions of themlelves with their idols. Thou halt not in vales, and caye only, below by the brook-fides, erecled thine altars, but aloft on the highest hills, in thine high places. Such also they made ale of as Temples for the fervice of their idols, after the manner of the Heathen, whom God cast our before them, Dentil 2.2. 1 King, 12.31, & 14.23. 2 King, 17.9,29. & 21.3. Jer. 17.2,3. Ezek. 6.13.& 16.16.31.& 20.28.29. He compareth the Jewith State to a fhamclels frumpet, that entertaineth her companions, not in private chambers, and closers, as having yet some shame of what she did, Ezek. 8.8,12. but without all flame, as glorying rather in her thame, committing fornication, and practifing uncleanness in open view, as Absolom with his tent spred upon the house top, 2 Sam. 16.22. fo with her bed, made, and fet in some conspicuous place, lying open, and exposed to the eyes of all. See 2 King. 23.5, 12. Jet.

32.29. Ezck. 16.24.25. & 22.41.

high and lofty] Words of the fame notion multiplied, to make
it more emphatical, and to express the eminency of the place. So

it more emphaticus, and to experience climately of the place. So Chap. 2.13, 18, 82 p.3.5, 8.5, 2.13.
thy bot | Ver. 8. Exck. 23.17,41.
even thinter we neight how up to offer facrifice. | Heb, thinter alfa;
as ver. 6. wentelf thou up; not to do fervice and facrifice unto me, ministery about them, to a facilitie his bloud, by matterdom thed, to and service of them, there erested, ver. 5,6. for I suppose them to be rom them, by dreams.

V. 8. Behind the dores alfo, and the polls, halt thou fet up thy re-

Behind alfor Heb. And behind, as Chap.34-13.

Chap.lvii. the docts and the posts | Where God commanded his precepts to | Some of them, made Eunuchs of them; as Chap 39.7, though of fach be fer, that they might be ever in their eyes, Dett 6.9. & 11. 20. & 27.2,3. Heb, the dore, and the pot ; which tome therefore un derfland, a stpoken of the dore of Gods hoofe, the Temple, Ezek, 8.3.5.7,14.17. 8 43.8. but the words feem to be taken collectively, as our vertion rendreth them, as also the word valley, and moun timi, ver. 6,7. or, it it betaken in a fingular notion, because the beech cons of the whole State, as of one flrompet, it may be conceived, as spoken of the done of her own brothel house, Prov. 5.8. as before of her bed.v.7. Prov. 7.16,17. Some would have an allufion in it, to the aims, and entigns of nobility, fet over great mens dores: it might rather be, to the titles, and inferiptions wont to be fet anciently over common frumpets cels. But the words here, are, behind the dore; not so much to invite them to her (of which before, and afterward, ver. 7,9.) as to mind her felf of them, Ezck. 8.10. & 23. 14. Others, to the Larce, or, family-tutular-gods; whole images, lay they they used to have about their dores, to secure their goings out, and comings in: but of that they bring no proof. Others underfland it, of the incense that they burnt unto their idols; because the incense seems to be termed, a memorial, Lev. 2.2. but that seems

not to fuit to well with dore, and post. for thou hall discovered the fell to another, then me, and hall gone up] Heb. for, or, yea, (as Chap. 15.9. & 16.8.) from me, or, from with me, then half differented, and haft gone up, that is, yea, more then to; departing from me, or retraining company, and fociety, with me, of which manner of defective, or comprehensive toun of speech, (see on Chap. 1.4.) thou hast discovered thy shame, or nakedness, or profituted thy felf, (that is the meaning of the phrase, as appearent, Fizek. 23.18, Levit. 20.17,18, a defect of the pronoun; as Lev. 18. 6.) when (fo is the copulative used, Gen. 14.14, Chap. 37.9, 36. & 53.2.) thou wentell up; to wit, unto thy bed, fet aloft, in open view, ver., there to defile thy felf. See the like form of speech, in the like notion with the fame quick, and concile manner of delivery, implying much indignation against, and detestation of, the fact men tioned, Gen. 49.4. They twerve from the refemblance ufed here by the Propher, that underfland this pallage, of withdrawing her felf from Gods protection, and abiding under his wing: as also those of the Jewith Doctors, who seppose all this together with the former pallage, ver. 6,7. to respect that injunction, Exod. 21, 24, 25. that whereas God had commanded them, if they built him any altar, to make it, either of earth, or of rude rag, and to place it in some hidden place, (though that be not in the text) and to fet it on the plain ground there; the had built altars of hewen flone to fet them aloft, in high places, and gone up to them by degrees; as alfo those, both of them, and ours, feem to narrow it too much, who expound it, as if it were faid, that rifing from Gods fide, or his bed, that is, his Temple, the had immediatly gone up to her idols bed, in her high places: on homosever, fone fuft charge is entered against the Execution of the committee and the results of the committee idolatey with her idols, the had prefunded to repair to Gods boules. Yet the meaning of the exest here feams more general, that talling off from God, the had joyned her felt unto idols, and not in private only, retained monuments of them, but in publick view also, committed acts of spiritual uncleanness with them, See Ezek, 14.6. & 23.17.41 Nor can their interpretation be admitted, who render it, following the old Latine, thou hall beside me, or at my fide; that is, fay they, in my Temple, in my light, proflitted thy felf; as respecting what Ahaz and Manastes did, 2 King. 16, 11, 15. and 214,5,7. because the words of the text will not bear it nor doth that seem probable, which some others render, concerning the last word, which, to fit the Latine, they render in an active fente, thou haft caufed them to afcend; expounding it, by the fame term used, Gen. 31 10,12, for though the verb admit either notion, yet the use of it before, in the sense commonly received, here carrieth it the other way. See yer. 7. no more then that, which the Greek giveth thou half there efficed thy facrifices: as Joh. 8. 31. though that agree better with what the former place, ver. 7.

thou half enlarged thy bed] Thou half encreased thine idolatry more and more, by the multitude of thine altars; or by enlarging the Temples, and places built, for the exercise thereof : as I King. 11.7. & 21.3. like a frompet, that makes her bed, or room lang. er: or maketh many beds, and rooms, to receive, and entertain the more company, 2 Chron. 28.24.25. Jer. 2.28. & 11.13. Ezck. 16. 15,16,24,25,31. and 23.14. See ver. 7. So, enlarge, or widen, the place of thy tent, to receive the more Inhabitants, Chapter

hath. But the Prophet is in another refemblance here.

and made a covenant with them] So the old Latine, and some of the Jewith. Thou haft engaged thy felf to their idols, by entring into covenant with them, Deut, 7.2 -4. 2 King, 16.10, Heb. and cut thee out, or cut thet down from them, or more then they. Now howfoever it be time, that the word of cutting out, be applyed unto covenanting; the reason whereof, see on, Chap. 28, 15, from Jer. 34, 8, 18. Yet because neither the word is found so used, but where the word commant, is exprelled; nor are perfons faid, to cut covenant from one, but to cut covenant with him, as in the place before pointed to, and elsewhere; some other sense of the words is to be sought out; where, to pass by those, who, seeming to wan-

the word be femetime ufed, Levit. 22.24. & Deut. 23. 1. Some others render it, and thou half cut it there out (to wit, thy bed Leore (poken of) larger thortheirs ; (c) which form of freech, lee on Chap. 2.6. & 55.1.) that is, telled trees, in thy groves, (Chap. 14. 8. & 37.24. to make room for thine Altars, or, Temples, built for the fervice of thine idols; and herein firiven to out firip in thine idolatries, either thine idolatrous Ancestors, Jer. 16.11,12. as fome; or other idolatrous heathen, Ezek, 5.6. as others; this latter feems more probable, then the former ; because of Anceffors, there feems no hint, at all, either before, or after; of thangers, there doth, Howbeit, some refer, both the fore-going branch and this, with fomewhat that follows th, to a particular act of A haz, who feeing at Damafens, an altar etected to the honour of haz, who leeing at Damarus, an anar created of the noncurot fome, either Syrian, or Allycian, idol, for greater theretiae of the true God, at Jerufalem, fent a pattern of it to Uriah, the High-Prieft, to have fuch another made to: him. 2 King, 16, 10, 15. 2 Chron. 28, 23, and they render the test, thou half callinged the bed, and haft cut it and for the felf; taking a pattern from them; and fome fuch thing may be hinted; but the text feems much more large.

thou levelt their hed where thou famell it] This fome also refer to the altar, that Ahaz faw at Damafeus, and was to much taken with it, 2 King 16.10. of whom, tome also render the words, thou hall cut out for thy felf from them, whom thou lovell, their bed, in the place, which thou buil provided for it : and the defects, both of the relative as ver. 3 and of the pronoun das Chap, 46.11 are very frequent; but the paufes will hardly admit this confluction, Heb. thou loveft their bed, in the place thou firmeft; that is, the company of them, as Num.31.17. Judg.21,12. See Jer. 2,25. wherefoever thou faweft them; and fome of the Jewith Doctors observe it, as a thou lawelt them; and tome of the Jewin Doctors outer signs, ranfgreffion of that inhibition, Deut. 12, 13, but that here, is far beneath the guilt of the crime; it rather, to read, imports their propenels to this fpiritual inordinate bith, wherewith, upon any the east occasion, in any place, at any time given, the was as a common ftrumpet delighting in such tilthiness, presently costamed, Ezek, 23.14,16.a defect of the particle, in. as Chap. 44.12, & 48.4. and of the relative, as before; or, thou loveft their bed; the preparedfl, or, providedfl, room; to wit, for them, to entertain them in: for the verb fign fies, not to fee only, but to prepare, or, provide, also; as Exod, 18, 21, and for the word also parallel to it, Gen, 22, 8. and the noun is frequently used for room, or place : as Deut. 23. 12. Chap, 56,6, and in the plural malculine, for fpaces, or rances, Chr. 23.15. Chap. 22.18. & 33.21. and this I conceive to be the genuine fenfe of the word : for that which some say here, of a monument; as if the word were to taken, 2 Sam, 18, 18, to omit, that it may there also be rendred, as our version also hath it, as well Abfoloms place, as Abfoloms monument, that notion feems not to fuit fo well here. Howbeit, because the word properly fignifics an hand; and the old Latine renders it, with an open hand; as if the latter word were not a verb, but a noun; fome Popith Writtes would have it to mean, with an open hand; that is, not covertly, but openly, without thame, or with the hand beckning to, and inviting company, and customers to her: as Chap. 13. 2, and 65.2. Prov. 1.24. or, with open-hand, liberally, hiring fuch, and sparing no coft to fatisfic her filthy luft, ver. 9. Ezek. 23.31-34. but one of their own coat, doth ingenuoufly acknowledge, that no fuch noun as they here dream of, is at all found in Scripture: who would therefore, expound it of the workmans band; pur, as he supposeth for his work or workmanship ; as we say a mans hand, for, his handwriting; the efficient, for, the effect : drawing in hither, that of Absolutes pillar, and applying it to Abaz his altar; of both which before. Others, of the adulterers hand, in an obscene notion, not fit to be expressed. But thus men out of a preposterous afternoons. ction, perverfly employ and ftrain their wits, to support and bear

V. 9. And thou wenteft to the King with syntment, and didft etcreafe by perfumes] Another crime charged upon this State is, the fending Embassadors to forraign Nations with presents, and in most base manner, submitting, and bowing down, to them, 2 King. 16.7,8. Chap. 10.4. either to crave and aftiffance from them, King. 16.8, q. Chap. 30.1, 6. & 31.1. Jer. 2.18, 36. Ezek. 17.15. Hof. 5. 13. & 12. 1. or to curry grace, and find favour with them, King, 18.14, 15. Chap. 10.4. and 33.7. or to communicate with them, in their idolatries. 2 King. 16.7,8. Ezek. 16.26,28,32,33. and 23, 16, 40.

And thou wentell Or, Thou hall gone all o v. 8, gone, either in peron thy felf, as Ahaz, I King. 16.10, or, by thy mestengers, as the Centurion is faid to have come unto Chrift, Mat. 8. 5. compared with Luk, 7, 3,4,6. Chift himfelf to the old world, 1 Pet. 3, 19, with 2 Pet. 2,5, and to Ephefus, Eph. 2, 17, fo the word is fupposed to be uled, Cant. 4.8. or, bast respected, or observed, as our margent renders it : and fo one of the Jewish Commenters, thou half fending beheld. So it should be a detective, or complexive form of speech, as some of ours make it, reading the text thus; Thou lookest about to the King, that is, thou lookest about for and, (as Plal. 12.4.) and fendeft to the King; and fuch forms are ulual. See Chap. is to be fought out; where, to pass by those, who, seeming to wan-der far from the facte of the words here, read it, thou half out thee deed figuilieth, most usually, to view, or behold, Job 20,9, & 33.14.

Chap.lvii. 1 Sam. 2-7. that which I conceive to be the gengine lende of it in this place, then half prefented the King with syntment. The old Latine tendreth it, thou halt decked thy felf for the King with systments, and perfumes; as harlots ule to doe, when they are to entertain their companions, Ezek.23.40.Prov.7.17. but for this use of this word. I find no ground,

to the King | For, Molach, Lev. 20, 2, fay fome; because the word to the Rog [1701, monder], Levi 20.2, Tay force; we cannot understand the notion of a Kin; in it: whence the warriety of reading, Lev, 49.1, Zeph. 1, 5. Others, by the King, underfland here; the King of Allyria, to whom Alaz, both fent, and went, 2 King, 16, 8—10. Others, the King of Egypt, whom, divers of them, at divers times, had craved help from, against the Assyrian, and Chaldean, 2 Kmg. 17.4. Chap. 30.1. & 31.1. Jer. 37.5,7. Ezek. 29. 16. and others again, of the Babylonians, or Chaldeans, Jer. 51. particular, either King, or langdome; but of feeing indelinitely, fometime to one, fometime to another, Jer. 2.36, Hol.

with systmest] Heb. with syle , as Pial, 133.2. & 141.5. Eccl. 7. 1. Amos 6.6. of pretious oyntment wherewith that land feemed to beflored, fee Chap. 39 1. among which, their balfome p; culiar to that country, feems to have been a principal. See Gen. 43.11. Jer. 8. 22. & 46. 11, Ezck. 27. 17. and of this, especially, many onderfland it here

and didlenereafe thy perfames Ov, but multiplyed thy confessions for the word is more general, and comprehendeth as well of nem ats as perfumes, Exod. 30. 25,35. whence the word that fignifies , confectioner; fo rendred, 1 Sam. 8, 13. See allo, Eccl. 10.1. Joh 41.31, that is, either thou hall oled abundance of them, to p: epare, and fit thy felf for them; (to, to multiply walking, for, to wath abundantly, P. 51.2. & to multiply fupe, for to use abendance of sope, Jer. 2. 22.) or fent abundance thereof to them, to woo, and win them to thee. Which latter feems the more likely. See Jer. 2 33.

and 4. 30. Hoft. 12. 1.

and didft debafe thy felt, even nato hell] Heb. make low, or low: but used here, in a reciprocal, though not form, yet notion; as Pfal, 113.6. Jer. 13.18. thou hast laid thy self low, or debased thy felf, as one that boweth himfelf down to the ground, or to the lowelt ground, as it thou wouldft poe even into the ground, or the grave. See chap. 51.21, an allufion, as fome think to fuch vile grave. See chap 51.21, an allulion, as some times to and bafe frompers, who, among the Greeks, had their name, from profititing themfelves on the ground; yea, under the advantes, and in tombs, and incomments, ground, in cellars, and vaults, and in tombs, and monuments fometimes. I conceive rather, from fuch, as in a most submis, and fervile manner, cast themselves at the feet of those, whom they fue, and feek to, for ought; as if they would except into the very ground. See Chap. 10, 4, for I suppose they swerve from the Prophets intent, who conceive the meaning to be, that they had, by these their abominable courses, brought themselves to a very

V. 10. Thou art wearred in the greatness of thy mares] Thou haft even tired thy felf out, with the length of thy Journeys, fending to and fro, fo far abroad, See Jer. 2, 38. Ezek, 33.40, Howbefome take it, as spoken in reference to their infariable idolatrons defires, as therein relembling the may, and courtes or bale harlots, Prov. 30. 19. But that place doth not parallel to firly with

yet faidft thou not There is not hope] Though thou fawest that all thy toiling, and tiring out thy felt was in vain, it was all but loft labour; yet thou wouldedt not give over, but goe on fill desperately, in that toilfome and chargeable course. Heb, it is desperate. See Icr. 2, 25. & 18,12, the difference is not unfitly supplyed; as

Chap.41.11. & 49.4.
thou bull found the life of this burd | Thou fill imagineft that by these courses thou that find at length, or hast already found, and attained that, which fo much thou deficedft, fufficient meanes, and ayes to support thee, and to strengthen thine hand. See Hof. 12.8. the life of the bond, for, the fleength of it, fay fome ; o hers, the life of the band, for, life, and meanes of life, and support, by the industry of the hand acquired; and either of these will suit well with the sense above delivered; for they seem to rove too far out of the way, that would have the meaning to be, that either their pains and toyle in beeking abroad fo, or their idol-worthip, were as pleasant and delightful to them, as their life; (of which kind of expression , fee Pal. 30.5. & 63.3.) or, then food, or mest, whereby, life is fullained. Of which form, fee, Job 23.12. Joh 4.34 & those yes further, who expound it, thou getteft thy living by three hand, that is, thou maintained thy felf (as common harlors afe to doe, thereo, in Latine fortermed) by thy fifthy earnings; Or neither doth the Propher feem to be in that argiment here, and the contrary rather is implied, both in the grant nere, and the content rather tongapes, some in our reging branch; as afte Ezik 16, 31——34. Howbeit, because the word here rendred 19%, as it properly fignifies, and is more country, the design of company, con-

17.8 35.5,15. but fometime also, to prefent, or to tender a prefent; filling of living creatures, men, or beatls, 1 Sam. 23.7 1. Job 38. 27.8 33-33 for many thence deduced, used for a present. 32. P.al. 68, 30, tome late Writers have render it, than had found as appeared by the norm thence deduced, used for a present. a troop of thine hand, that is fay they, forces that will be ready at hand to affid thee upon all occasions. Nor might this Interpreta-tion feem altogether improbable, (fee ver. 13.) but that it is by fome questioned, whether that worldoe in any place at all so fignifie; and I goe rather, therefore, with what was before propounded.

therefore then mali not grieved | Therefore thy pains feemed no pains, but a pleafure, rather to thee; because by fuch means thou didit hope, and madeft full account to accomplish thine ends, and what thou defiredft, (as Gen. 29 20, with 31,40.) and feemeaft fornetine fo to do, 2 King, 16,7,8,9, though it proved otherwise afterward in the end, 2 Chron. 28, 20,21. Chap. 7, 17, & 8,7.8. or, as fome render it, thou wall not wearied, or tired; as the other word before in the front of the verte; as it he had faid, though thou haft toiled, and tired thy felt, yet thou woulded nor be weary, wouldeft not give over; the word properly figurities hely, or medered; as Chap 33.24, it may well be rendered, either thus, or the former way, as iemetime alto it is, Prov. 23 35. Ier. 5. 3. The old Latine rendreth it, therefore then half met project; that is, (ay they that follow it, thou haftner fought by prayer to me, because then thoughtest that thou hadst no need of my help, thou hadft and fufficient from others; but the verb is never found to to fignific in the form here used.

V. 11. And of whom half then been afraid, or feared, I Some fup pose these words to be taken, as an aggravation of her fin, by her impudency in it, that the neither feared, or regarded God, or Man, flood in no aw, nor had any thame of either as Luk, 18.4. See ver, 11. Others, as a preocupation, & meeting with fuch pretended excuses, for her fecking to forrein forces for affiftance; to wit, out of the fear that the conceived of such powerful adversaries, as were combined together against her, Chap.7. 2. implying, that no fuch fear of man ought to have prevailed to much with her, as to make her to break with, and to forget God, who could, and would, have feenred her against all such tears, had the relyed upon, and continued loyal to him, Chap. 7. 7,9. This may feem not impro-bable. Howbeit, I conceive the purpose of the Prophet, in these words, to be formwhat other, to wit, to tax her for want of the fear of God simply ,as the main ground of her secure, and pertinacious obstinacy, both in this, and other her finful courses; that

cious obtinacy, both in this, and other ther fund courte; in making in the close of the verle, is in plain terms experiled, of whom half thou heen affixed, or feared.] The to mer word frainfieth a careful, or folicitions fear, 1 Sam. 9, & 10.2, 11.1.8, and 38.19, the latter, any tear in general: the copulative is here uted, and may be retained; as Chap, 8, 12,13, and then it ag-gravates; but it taken for the difference, as of it is (See Chap, 44,10, & 45,10) then it diminishesh; the words may be tendred according to the latter ; whom didit then dread, or fear ? that is, whom hadft thou any dread, or fear, at all, of ? Or, which I conceive to be the fitter; whom [houldeft thou have dreaded, and feared? Whom oughteft thou to have been affi aid of , as one that would certainly be avenged on thee, for thy wicked and croffe carriages, now condition, by fuch use terms of speech functione expectled, Pla1, 7, 5, 8, 65, 9, 888, 34, 6. Chap, 2, 12, 8, 26, 56, and 47, 11, that which yet is rue, Chap, 24, and the was forewarded of, Jer, 2, 25, But this feems to look another way.

Norm oughtet thou to have been athaid of , as one that would certainly be averaged on thee, for thy wicked and crollege carriage, a codding to what he had long before threatmed; Lev, 46, 14, 23, as one that would be a considered on thee, for thy wicked and crollege carriage, a codding to what he had long before threatmed; Lev, 46, 14, 23, as one that would be a considered on thee, for the wicked and crollege carriage, and 47, and 47, as one that would be a considered on thee, for the wicked and crollege carriage, and 47, as one that would be a considered on thee, for the wicked and crollege carriage, and 47, as one that would be a considered on thee, for the wicked and crollege carriage, as one that would be a considered on thee, for the wicked and crollege carriage, as one that would be a considered on thee, for the wicked and crollege carriage, as one that would be a considered on thee, for the wind of the considered on the considered on the constant of the wind of the constant of the constant of the constant of the wind of the constant of the constant of the wind of the constant 1 cr. 2, 8, and elfewhere,

that thou half lied,] Or, rather, when, (as Gen. 4.12. Pfal. 75.2.) bon liest, that is dealtft difloyally, or unfaithfully, with me? as Joth. 7.11. Plal. 89.44.47, Chap. 59. 13, whose wrath and indignaion thouldt thou have feared, when thou dealtft to wickedly and untaithfully with me ? Mal, 3,5.

and hall not remembred me | Or, but (as ver.3.) thou didft not think upon me; to carry thy felf towards me, according to thy duty, Eccl. 12.1. Pf. 106. 7. for they feem to go afide from the drift of the

text, who expound it of flattering the King of Allyria, 2 King, 16.7.

nor laid it to thrue heart:] Heb, thou dulfi not lay, or put it upon
thine heart; as ver.1, thou dulfi not confider, what the illue of thefe things would be, Chap. 47 7. A learned late Writer would have it run thus; 11 hom will thou afeaid of, or didlt thou fear, that thou [bould] lie? to wit, in denying thy fins, when charged with them by my Prophets: fure it is not out of fear of me; for thou doest not think of me, or mind me at all. But this I shall refer to the jugdment of others.

have I not held my peace even of old, and thou feareft me not : ? Or is it not, because I have held my peace, or been filent, and that for a long time, (Heb, from antiquity , as Chap. 42.14.) that (as Chap. 46.5 Yeliou feareil me not ? See the I ke fyntax, J:1.7.19. My lenity and forbearance of thee litherto, for a long time together, maketh thee, not to fland in awe of me, but to proceed obffinately in thy wicked courses, and goe on from evil to worke, Eccl. 8. 11, Pfal. 36, 1,2, and 50,21,22, and 55,19, Chap. 26, 10, fer. 48 11.

V. 12. I will declare thy righteoufness, and thy works;] I will hold my peace or to bear no longer (Jer. 44, 16.) I will declare and lay open, thy lewd and wicked courles, and convince thee of them; nor by a verbal reproof, but by a real rebuke, by taking vengeance on thre for them. So Pfal. 5.21. Chap. 42.14.

thy righteou/hefr] Spoken, either acording to their own effimation, who deemed their own ways & courles, to be all right and just,

Prov. 16.2. & 21.2. & 30.12. Or, would fill have them, at leaft, Prov. 1.6.1. & 1.11. & 3.0.1.1 Og, would fill have them, at leath, reputed link. Jer. 2.16 Prov. 30.2.0. Or, it is fooden, rather, includly, if y righten/arfs, that is, thy wickednets, thy naughtninfs. See the lik. manner of fpeeth/Gen. 3.2.2. and the words rightness, and v., iterolinks, fulled, where in the parties fpoken of, mothing lefts, is prelumed, or intended, Chap. 6.9.6. Mic. 7.4. for they floath are profit that? When and they floath are profit that y which need not be altered. Thy courses, that thou truffelt to, shall do there in no floath and that values devices.

thee no good, thall fland thee in no flead, but shall rather do thee mischief and prove thy bane, in the end, So Prov. 10.2, with 21.6,7. mitchief and prove thy mane an time tends to Frov 1,0.3, with 3.1.6,7; eq. 1, \(\text{cm}\), \(\text{tm}\). \(\ 2.3. & 3.6.6. Eck. 2.9. 6.7. The fore-mentioned Writer reaction
the words, by way of interregation. Bould I active they by the tends, by way of interregation. Bould I active they by the future, for the preferre as Chap. 3.1.7. the word, the
Mrs. and I youn I by work; thy wicked ways? it would be to no
Mrs. and I you word by the word of the control o or avail ought for the bettering of thee : But this feems not fo

V. 13. 17hen thou criest, leethy companies deliver thee] When thou crieft unto me for help, amidit thy diffress, I will return thee no answer, afford thee no help but rurn thee over to those, and no aniver, anoratinee no neep our terrainee over to time, and fend thee to them, whom, torfaking me, thou had relyed upon, and truthed unto; the troops, (Heb. the gathered outs; as Ezek, 22, 20.) either, of ftrangers, ver. 9, 10. or, of ftrange gods, Chap. 65. 11. Sec Deut. 32.37,38. Judg. 10.13,14. Jer. 2. 28. and 11,12

but the wind shall carry them all away] Heb. and, as ver. 3. a puff of wind thall blow them all away, Chap. 40, 24, & 64, 6, Dan. 2.35.

wanity shall take them] Or, shall take them away; as Hof 11.13. the same, in effect, with the former they shall all come to nought.

the lame, in effect, with the farmer incy main attended on the formation of the formation o the flay and support of the faithful, to affure them yet of protection and deliverance in thefe calamitous times, Jer. 15.19,21. & 39. 17.18. & 45 5. Ezek. 11, 16. and of return to pollels their land again, and to enjoy Gods ordinances in his Temple, Chap. 10,21. and 30, 18,19.

putteth his truff in me Maketh me his refuge,or place of retreat, 4.) and looketh not after other vain shelters and succours, Plal. 2.

4.) and looketh not after outer vain meters and mecousty, Plat. 2.

18. 46. 4. 46. f. Sec Chap. 18.15; 16.17.

poffic the Lonal Plat.37. 3, 11. or, mineral thand; returning again to their former inheritances, [er.3, 18. 8. 21. 15. there is in the word, an allution to the first distribution of the land, by lor,

And be spall for J Oc., and it shall be faid: for the verb is used here indefinitely; as Chap, 5,19, Mal. 1.4. Proclamation hall be made, to remove all impediments that might hinder Gods people, in their pastage, from the places of their captivity

unto their own Countrey. See Chap. 40.3.
Cillye up, call yeup;] Or, Make canfies: for their fafer and more convenient pattage. See Chap. 35, 8, & 62, 10. Prov. 19.19.
prepare the way 1 Make plain the furface of it, by fweeping a

way, and removing out of a, whatforever might make it uncafie, or unfate. So shall 3. 1. See the use of the word, Gen. 24. 31.

as Chap. 5... 3, whom heaven, even the higher then the high-ble to hold. 1King. 8. 2.7 usis infinitely higher, then the high-eft of any creature. Pfal. 83, 18 & 113.4. Ec.l. 5. 8. far higher when feeing his people, now brought very low, and brought

6. Jam. 1.17. or as fome, that inhabiteth, or abideth for ear. I here and to Pella 1.03. Plal. 1.78. 34—38. & 87. 35. but the former Cens more emphrical; and they feem to difform the text, who not regarding the points of difficults, tender the words. Thus faith the high one, who the lossy place inhabiteth are lossy that the points of the points. Thus faith the high one, who the lossy place inhabiteth are

whose name is holy; I Heb, and holy is his name; as I uk. 1.49. on from him, are not at all holy, if they come once in comparison weakness, unable to hold out, when God proceeds in wrath a-

with him, Job 9.2. & 15.14,15. Some joyn this, and the former together, thus reading the words, inhabiting eternity, and holy is he getter, thus reading the words, and and set only, and they style name; or, whose name is inhabitant of tremty, and hely; for thould be only the demonstrative for the relative; as Chap. 55, 15. And (true it is, that divers attributes are foundtimes) joyned tegether, to make up one complexed name; as ch. 9.6. But of that lice, there is no necessity; and the text fo read, tunneth nothing fo smoothly, as it doth the other way.

I dwell in the high and holy place ;] In heaven, Chap 32. 15. & 66. 1. Pfal. 11.4. & 113.5. & 115.3. where is nothing but holi. 78.69. Hcb. 9.8,12,24. Hcb. I will, or, Shall inhabit high and holy: the future, for the present; as Chap. 53. 1,7. the word, the nor lee I any good ground, why some late Interpreters, of special note, should rent this branch off from Gods speech, and annex it note, should rest this branch out from cost speech, and annext to his flyle, rendring the words, who dwell in the high and holy; omitting the pronoun, which is here emphaticall, and expeffed therefore in the text; as also ver. 13. Chap. 43.12. & 45.7,12.13. Howbeit, had they thus rendred it, as a part of Gods speech; I that inhabit, or dwell in an high and holy place, doe dwell also with him, &c. I should not differ from them; the suppression of the relative being very frequent. (See v. 3.8.) the happly from the former branch nothing unufuall 3as Gen. 1. 16, and Gods dwelling, in, or with the persons here described, in this speech of his, being rincipally intended.

with him alfo, I To wit, doe I dwell: or, him alfo, doe I inhamuch nim algo, 1 to bit, does twent of, norm mys does than bit for it may be as well the bare figure of a noun under regiment, as the particle of concomitancy. I dwell, or inhabit both with him, and in him, John, 14, 17, 23, Rom, 8, 10, 11, 2 Cor. 6, 16, 8, 13, 5. Eph. 3, 17. Help, and him, or with him; as very constitution of the state of t that is, of a contrite and humble fpirit] Heb, a contrite, and low

of Spirit; or, any one of a contrite, and lowly Spirit. See Ch. 66, 15. coursite] So, the Lord is neer unto all the broken of heart, he will fave the convite of spirit, Plal. 34.18. that is such as be of a broken heart, and of a contrine spirite; and, the facrifices of God are a broken heart ; a broken and contrue heart, O God, thou will not defpife, Pial 51.17. See of the word, on Chap. 53.5,10. By putteth but traff in me Maketh in the firefuge, or place of recteat, he drypt, This. The property figurities, Pfal. 104. 19. Chap. 4.6. & 25. It here, is exprelled an inward contrition of heart, and breaking for the word property figurities, Pfal. 2. of fpirit, for incd and humbled by apprehension of wrath, joyned with a deep fenfe of Godly grief, fincere repentance, and ferious remorfe for fin, as fin, as often fined riplealing, and grievous to God, 2 King. 22.19, 2 Chron. 32.26, & 33.12. Ezek, 6.9. Act. 2.

37,38 2 Cor.7. 10. the word, an anunon to the first discretized or the man, by not, Num. 34.3.13.

Num. 34.3.13.

Indict time boly mountain] Heb. poffs my mountain of bolizeft; leave the local fields and the sound of the could be first and the sound of the could be sound of the cou ken from the plain countrey , or the vale, that lyeth lower then the hills, Joth. 10.40. & 11.2,16. Jer. 17.26. & 32.44. & 33. 13.

torcuive the spirit of the humble, and to revive the heart of the contrite ones] Heb. to quicken, or make to live, the spirit of humble ones, and the heart of contrite ones: to quicken, or make to live, for to keep in life, (as Exod. 1.17. Pfal, 22, 29. Chap. 38. i.e. twe, to: to acro taure, (as Exon.1.7, 1711.12.19, Chap. 38, 96.) when ready to faint, and go away, Chap. 40.29, or, to comfort, relieve, refresh, and refore, Pfal. 71.20.8 80.18. & 8.6.6 and 119.25, 40,50.8 8,93,107,159. Mat. 11.28. heart, and fpirit, all none above the company.

V. 16. For I will not contend for ever, neither will I be always wroth:] This resolution with God, not to contend for ever, but or unlate. So Jail. 3.1. See include of the word, Gen. 24, 31.

Lee, 14, 24. [Fig. 18.5.] conspared with Chaps, 25.

Late up the [humblime, block out of the way of mp people.] Heb.

If mp or take [9], oxtde; any; 3 as the word is utde, Lev. 6, 10, 15.

Dan 3, 11, the [humbling, either block, or flone 24 Chap, 8, 12, and this here more prop rty: the word is general; and imports any thing, that man, or child, may upp, or fumble at, and be indanting that most in the property of the contract of the property o stong, that men, or tall. See Lev. 19,14 Pfal.91.11, 11.

V. 1.5. For this faith the high, and the high Call Exceeding high;
as Ch.95.1.2. whom heaven, even the higheft heaven is not as
don't have the highest heaven is not as
don't heaven, even the higheft heaven is not as
don't he Patient, that will not be ruled by him, or, whole dieale, ett of any creature, Plal. 83, 18 & 113, 4. Ecl. 5. 8. far higher then the highert created heaven, b'. 1.113, Eph.4. 10 and is fail dwo no their thenest yea, though fornettine, not fornerely, or as containt, Plal. 13197, as well in bestorn, as entanth, Plal. 13197, h. 1. Tim.6. 16, who alone bath immortal to the containt the con

mean for ever, see ano Lam., 3.133.

for the first flouid fail before me, and the fouls which 1 have made.] The web here used fignifies sometime, to every or, to be covered. Pfal. 65, 13, 87, 36. Sometime, (especially whice applied, as here, to the foul, or spirit to be over-whethered, or, to mony counts on my 1, 1 year, and may 1 sins name; 3 as un. 1.49, pipes, 35 feet, to the foul, or ipin 1 in a variety-inclined, of, identified in the conjunction copulative, part fairt; a sone that is muffied and fifted, Pála.1, 8 r.73, 2 and for the relative: So Judg. 13.2. Ruch 2.1 in name, for himself, 102, title, & 107, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$ & 143, \$

to flay his hand, and restrain his wrath, Pfal. 78. 38,39. especially, 11. & 89. 47, 48. Heb. spirit; or wind; and breaths, or blasts; (not amis rendred souts) Gen. 7, 15, Plal, 150.6. Prov. 20.27. (words used the rather to express the vanity, and imbecility, of Mans conflictation and condition. See Chap. 2, 22.) are here, one, and the fame; as also, Job 27.3. Chap. 42.5. there is in the latter branch a defect of the relative, as ver. 3.8. and of the verb to be supplyed from the former branch, as ver. 15. the fouls would faint away, which I have made, Gen. 2.7. Eccl. 12.7. Chap. 42.5. nant away, wonen in we mace, Gent. 27, Eccl. 12,7. Chap. 42,5. and have a regard to, as mine own work, in mine own people effecially, Plal. 138. 81. Pet. 4.19. And this I conceive to be the genuine lense of the place: howsever divers linterpreters run ogenating lente of the place: Howloover divers interpreters into the ways; form erndring, A flyin, to breath, fluid go front from before me, and I will made blafts, or gatts. So the old Latincy which many follow, expounding it, lome, as of a gentle breath, to blaft, that flould revive and retirch them, as Pfal, 104,30, others as of a prosperous gale of wind at fee , that should carry them to their own country again : applying that unto it, Plal, 143.10. others, A fpire from my face (that, is proceeding from mc) shall infinuate it lelf into you ; and I will caufe you to breath : as he faid before, it let! mto you; and I walt cauge you to overait; as he lain voice or crevior, and creften them, Exck, 37,910,4. Others, again, my fivit shall faceken, or addy, and the biasts that I made before, and fonce again, (taking it a clean contrary way) My spirit shall over-which, and destroy the breathing souls that I made; as Gen. 6.7,17. But thefe all frain the text over-much : Some of them it against its own sense and drift. A late learned Writer would have it rendred from the use of the verb, in the Syriack and Arabick tongues, The spirit would return from before me: but how that should firly thit here, neither he showeth, nor doe I fcc.

V. 17. For the iniquity of his coveroufnefs I was twich .] Or For his iniquity of gain; that is, for his unjust lucre and gain , by ror on imputy of gam; that is, for its difficulties and gain; of injurious and wrongful couries, acquired, Mic. 6.9. Luk. 16.9.11. For they feem to be over-curious, who suppose the words, thus conceived, to imply, that it is not the outward Act of fraud, op pression, or the like, either, so much or alone, that God regards premion, or the me, center, to much or a none, that Gout regards, as the inward affection, and disposition of the heart; as all of those, that would have the word rendred, course plays, to be put here, for all manner of revill tonspiftence, in general, Rom.7, 8. Col. 3, 5. because it is fail to be the vost of all voils, I Time, 5, 10. though it be not unlikely, that this vice be the rather mentioned because many other finding from it. Prov. 1. 16——10. Now fonce conceive it to be spoken, with relation to those watch-men, spoken of, Chap, 56.11. and this vice there taxed in them. But this cyill feems to have been more general rife in all forts a mong them, Jer. 6, 13. & 8.11. and even those also, to have been over-much tainted with it, who yet were not abandoned to those grofs practices of idolatry, nor did run a madding after idols, as those described before, ver. 3 10.

and smote him] See Chap. 1. 10. & 60. 10.

and smote him] See Chap. 1. 10. & 60. 10.

1 hid me and was worth] Or, being wroth, I hid me; or in my wrath I hid me; as in my wrath I smote thee, Chap. 60. 10. for he revails I has me; a sin my we also I most time; Chap. 6.0.10. for the who think I and them finites, and biddes; through in open viewy yet hidingly, because by the hand of another, Chap. 1.0.5, Jer. 1.4, 15, he hintles, and then hides hintles; as ones, that in displea-fitte, having let: one to the evil, and harth usage of some other, with draweth hintless withing that hintless with the way, and having that hintless with the weak hintless with the way, and having that hintless with the weak of the way, and having that hintless with a same than the way and having that hintless with the way. The way was the way with the way that the way and having that hintless with the way and having that hintless with the way. The way that the way and having that hintless was the way and having the way was rea, petit, \$1.10. see of their detective forms, on unique, \$9: 25. Idlid mp [fel], or mp [feet, 1], a defect of the noun, and a files, mp face, fo oft expectled, Deut 31.18, & 31.20. Plal, 13, 1.8 22.24, and \$1.9. Chap, \$1.8, & 5, 2.8. & 5, 4.7. Exck, \$9.33, \$4, 29. or, mp [fel], the active form put for the reciprocal, Chap, \$45. 15. as the paffive form is frequently uled, I Sam ao, 19. 1 King, 17.3.

Pfal. 55.13. Chap. 28.15. Jer. 36.19.
and he went on frowardly, in the way of his own heart] Or, yet (as Chap. 53. 4,10.) he went on, or, walked on , perverfly, (Heb. turning away : a. Jer. 3. 14,22.) in the way of his heart. See Chap. 13.6. Jer. 18. 14. & 23.17. though I manifested my displeasure by giving them up to their enemies, Chap. 47. 6. and withdrawing my felf, for some space of time, from them, Lam, 3.43,44. yet they walked on crossly in their own crooked courses, and would not be reclaimed, Jer. 5. 3.8 8.5, 6. or, it may be read, as rendring a reason, why God did so both smite them, and having smitten reaton, why too dad to both inste them, and having amount them, withdraw hindlef all form them, to wit, steansfe (to the particle is not felshome ufed, Chiap, 2s. 15, & 8.53, 2. & 8.64, 8.5), they perfitted in their own crost, and rebellious courtes, refusing to repent, and return from them. See Levit, 8.6; 23, 4. Zick, 7. 11, 2s. and this! conceive so be the proper fent of the courtes of the the place.

V. 18. I have feed his ways, and will heat him That is, fay forme of the Jewish Commenters, I see his repentance, and I will there

nging him, doth many times move him, in way of commiscration, | fore reflore him. But the word, ways, feemes rather to have rever. 17. and that way nioft goe; and so the text would be rendred;
I fee his ways, but as Ch. 51.3. I will heal him; or, Though I fee he ways, yet I will beat him. A defect of the former particle, as Ch. 30. 10. the latter in the fame notion, as chap. 53.10. Though I fee what his ways and courfes are, how untowardly and obtlinately, they have carried themselves: yet for mitte own names sake, I will not wholly withdraw, or for ever withhold my mercy from them but will reflore them again, Ch. 43. 22. 25. & 48. 8-11. Ezek, 36. 17-23.32. So is the word of healing, commonly used See chap. 30.17-25,32.00.6. & 88.8.]er 3, 22. & 17,14. & 30. 17. & 33. 6. Lam, £.13, Hof, £.13, & 6.1. & 7.1. & 11.3. & 14.5. Pial. 60.2. Lawill lead him alfo] Heb. and Lwill lead him. Lwill conduct

him in fafety to his own Country, Chap. 52.12. & 58.11, See Chap. 14.1, 2. & 49.11. & 52.12. Jet. 3.14. & 32.37. Some of the Rabbines expound it, I will give reft to him, or caufe him to reft : as hap. 14.3. & 63.14. but the roots are divers.

and restore comforts unto him, and to his mourners] I will restore abundance of comfort to them, in liew of those manifold forrows, and disconforts, that they had during their captivity, endured. See Chap. 14.1. & 66.13. comforts, for, abundance of comforts : as Chap.66.11.

to his mourners | The persons, whom God principally respecteth, to un mounters] I me persons, whom Good principally respectedly, and hath a more special eye unto, in the favours and metrics stere promised, the refutue partiking therein only with them, and for them; those that moura in Sion, Chap. 66.1, 5. or, for Sion, Chap. 66.1, o. that mount for the delotations of her, for Gods judgements upon her, and for, both their own fins, and the fins of others, as the procuring causes thereof, Ezr. 9.6. Ezek. 6.9. & 7.16. & 9.4. Zach. 12.10. Mat. 5.4.

V. 19. Lerente the fruit of the lips; peace, peace to him that is a far V. 19. Lectate the faul of the typs; peace, peace; peace; not minute at alga-ff, and to bim that in ener, faith the Let of: Some carry on the la words all in one renour, I ereate, or, make the faul of the lips; to be peace, peace &c. capounding the text, either of Gods own lips, that is, his Word, which he turneth into act, by giving his the peace formerly promised them, Pfal.8(2, 8, Chap.75), or, of, of the lips of his Ministers, and McHengers, that bring the glad tidings of peace, and reconcilement with God to his people: God making they words to be, not matter of peace only, but means of peace, between words to be, not matter of peace only, but means of peace, between would to de not matter of peace only off the man of peace, owners them, and him, Chap. 40.1.8 (2.1.7, Rom. f. 1. 2.00.7, 191.2, Epd. 1.14.17. or, of the people of God themselver, who, whereas formerly, they had nothing, but to talk of war, in their mouths, should merly, they had nothing, but of take of nothing but peace. A learned Writer of good note, supposeth, that it may be read, and rendred, I create as the fruit of the banks, peace, peace; that is, peace in great plenty, like the frules of fuch plants, as grow neer the rivers ide: and true it is, the banks of rivers are sometime called their

fale: and true it is, the banks of rivers are foinetime called their figs: ffee on Chap. 19.7.) and that the more of fimilitude is oft omitted; as Chap. 19.4.11. But to let pain the needle's first inner of the text, the paules in the original, experied all oin four version, require the members to be taken affinder, and read apart.

I create the faut of the first of Creation of Creating; as Chap. 6.7.1, 18. Or the oil of Chap. 4.6. By the faut of the first of the control of Chap. 4.6. By the faut of the first of the control of Chap. 4.6. By the faut of the faut of the control of Chap. 4.6. By the faut of the faut of the control of Chap. 4.6. By the faut of the faut of the faut of Chap. 4.6. By the faut of the faut of the faut of Chap. 4.6. By the faut of the faut of the faut of Chap. 4.6. By the faut of the faut of the faut of Chap. 4.6. By the faut of the faut of the faut of Chap. 4.6. By the faut of the faut of the faut of Chap. 4.6. By the faut of the faut of the faut of Chap. 4.6. By the faut of find it to our hands expounded, Hof. 14.2. Hob. 13.15. that, which God promifeth to give abundant occasion of, by the restitution of

tem, Chap, 6.18. & 6.1.3.11. Jer, 3.0.19. peace; abundant, peace; a large measure of tranquillity, plenty, prosperity; for the name of peace included hall their, Chap, 48.18. and the genination of the word imports a large extent of it, 1 Chr. 12.18. See Chap. 26.3. the verb fubflantive is to be supplied; as Pfal. 119.165. peace, peace,

shall be; or, there shall be peace, peace.

to him, that is a far off, and to him, that is need Heb, to the far, and to the need one. The speech runs along in the singular form, but in a collective fense; because spoken of the main body of a people; to those far and neer. As well to him that is abroad in captivity, as to him that abideth fill at home; or, to those abroad, as well in places more remote, as in places necers at hand, Deut. 30.3,4. See Chap. 11.11,11. or, aftr off, and neer; that is, as well Gentile, as Jew: the one being a people in time path, neer unto God, Plal, 148. 14. the other, afar off from him, until called in, by Christ, Acta. 38,39. Eph. 2.12,13,17. Col.1.21. See Chap. 56.3. for this, with all the former, though in the first place, relating to the state of that people, and in part fulfilled in them, yet doth typically forehadow the reftauration, and enlargement of the Church, under the Messassian the Cospel, where the suller complement of them is

and I will heal him] As ver. 8. fo the Hebrew, word for word. Howbeit, Some render it, that I may heal them: as Chap. 41.22. but that (cents not of it here; peare, as health; being rather, an effect of healing, then a means of cure: if any change be chought of, I should rather choose to render in, when I shall had in plant have health of, I should rather choose to render in, when I shall had no shall have reference also to a spiritual healing; and may receive strength from what follow-eth, of the exclusion of those from the peace before promised, who are not to healed, ver. 20, 21.

V 2.5. But the wirked are take the troubled fea, when it cannot refl, subled waters call up mire and dirl.] This, some understand of the wirked enemics of Gody people, who enwying their peace and well-strength of the children of the could, of disturb, and impact it. See Ext-4.8.5.3, Nch.4.8. (i.e., the could, to disturb, and impact it. See Ext-4.8.5.3, Nch.4.8. (i.e., the disturb to the prairing to my Sanchurry, Chap. 1.12. Jee, from editing the method of the could be called the could be could be compared to the cou among them, ver. 15,19 implying, that they flould not have any fliate, either in that inward tranquility, and fettlement of mind, among tueus, vec. 19379. The distribution of mind, in that inward canquility, and feetlement of mind, include nor in that inward canquility, and feetlement of mind, in that outward eace and property that those other hand nor in that contward eace and property that those other hand nor in that none fuch at all flouid be let free from captivity of the control of the ces to unquiet, Job 15.20. that they mould never be able to reft, Job 2: 25, or to enjoy any found, and fetled peace, ver. 21. See

Eut] Heb. And : as ver .3.13.

mire] Or mud. The word is no where elfe read; the verb only, Prov. 25, 26.

and dirt] This, fome expound of the iffue of wicked mens practifes against Gods people; as producing nothing beneficial to themselves, but forty trath, fuch as the Sea is wone to cast up Others, of the effect of Gods judgments upon them, hereby he would work them to repentance; but causeth them only to discover their own filth, wherewith their hearts are full fraught, See Jud. 13. Rev. 16. 8 .- 11. But these things seems over-curious, and beside the scope of the

V. 21. There is no peace, faith my God, to the wicked]Or, There fhallbe no peace to fuch See Chap. 48.22.

CHAP. LVIII.

Veil. 1. Ry aloud, space not; This Chapter and the next, fome joyn together. In either of them, according to an injunction given him, by 600, the Popher layeth fourth the wicked courses or his people; in this, their hypocritic eof the warner content of a people; in this, their hypocrine e-fpecially, precending much devotion, and affiduty, in holy exer-cites, chiefly in taxing, and prayer; and charging God with neg-lect of them, notwithflanding their diligence in their duties; whereby the Prophet taketh occasion to enform them of the defects in their talls, and other their devotions, and to instruct them, what manner of service, God requireth of them, and tnem, what manner of nervice, God requirem of them, and expected from them, subjoyining many gracious promife of fundry bleflings from God, upon their fervices to performed.

Cry alond] Heb. Cry with the throat: the throat being an in-

frument of voice, and found, Pfal, 69.3. & 115. 7. Or, cry with full throat : as Jer. 12. 6. they cry with full throat after three: a defect of the adjunct here; as of the fubject there. Of which forms of speech, see on Chap, 5, 4, thus we use to say, and it might well be forendred here; Set up thy throat. Gods speech to the

spare not] Or, refrain not. Howfoever it may be deemed matter of commendation, ordinarily for a man to refrain his to igue, and to be fparing of his speech, Prov. 10,19 & 17.27 yet not when mans duty to God requireth it, Plal 40.9, to, or, when God himself shall enjoyn it, Jer. 1. 17. & 19. 2. & 16. 2. Amos 3.8. Act. 4. 19. 2.1, 85. 19. 2.1, 19. & 10. 2.8 ibut as thou can't. Though intention of voice, or clamor, and loudnelle of speech, be in some kind, and some cales, neither needful, nor decent, Cha. 42.2. Pro. 7. 11. and tome cates, neither necoun, nor decent Cha.42.2. Pro.7. 11. Ect.]. 8 & 9.17. Eph. 4 31. yet where the matter is ferious and weightry, and nen withilly deat, and unwilling to hear, loud crying is necessary, and by God himless here required. So Prov. 8. 1-3.8 9. 3. Joh. 7. 28,37.8 12.44.

lift up thy voice like a trumpet] Make use of thy throat in-Read of a trumpet; not as fome fondly, alluding to the manner of managing a trumpet, which a man holdeth with his hand, and foundeth with his mouth: but to make a loud noise as a trumpet doth, and to give people waining of evils approaching, which is one special use of the watchmans trumper, Jer. 6. 1. Ezek. 2. 17-21, & 33 2-9. Amos 3 6 8.

and show my people their transgressions, and the house of Jacob their sins, My people; and the house of Jacob; such as one would think, flould have leaft need of any, to be fo loud cried unto, or fo roundly dealt with, yet their wicked courfes, and their averfnels, requiring it; and though fuch untoward wretches, owned still by God, as his people. See Chap. 2.5,6 Mich. 6.2,3,5.

V. 2. Yet they feehe me daily, and delight to know my wayes ;] As wicked as they are in their practices, yet they make a great

V.2. But the wicked are like the troubled fea, when it cannot reft, I flew of much devotion, and of fedulity, affiduity, and diligence,

to the open, and unveiled impiety of those, who profess, not to defire

6.8.1 Joh.3.7,10.

and forfook not the ordinance of their God] Heb. forfook not the judgment (that is, the Law; as Jer. 5. 4.) of their God; whole peo-ple they profess themselves to be; and whole name yet they will

is uted in the next branch, tor, to tail out, or, call ap, where it earned ref. [5] for the tail and the waters thereof, as ver. 15]. To the flore, when it was a direct short of the waters the waters thereof, as ver. 15]. To the flore, when it was a direct short of the waters that the waters thereof, as ver. 15]. To the flore, when it was the waters thereof, as ver. 15]. To the flore, when it was the waters thereof, as ver. 15]. To the flore, when it was the waters thereof, as ver. 15].

pounding the words according to those, ver. 3. of their continual pounding the words according to thole, ver, 3. of their continual mattering, and murmuring againft God, as if it were faid, they demand of me daily, and defites to know what my mind and mening u, as if they were a people, that had given me no just easile of officines, they require more just, and especial energies of me, (as if i tell noriginity, and equally with them, Exch. 188. 44.) and defined anotypilly, and equally with them, Exch. 188. 44.) and define the presents to God; not in a kind and inmiliar manner, or dutful way. to be better acquainted with me or to do me, some service; butto debate, and argue the cafe with me, as one that dealeth unequalacouste, ama argue une cane wan mee, as one mas acaseu unequali-ly, and injurioully with them, Job 23, 3—8, the word is u-led fometime of an holille, and malificus approach [Fightary 1: and 113-116. [nonetime, of a judicial approach, for riyal, or hearing, and debating of a cause, Exod. 21.3.] John 7:14. Chapp. 41-35, Maj. 3.5. But I conceive that this exposition, and that the of the word fitteth not fo well with this place,

word litteth not lo well with time place.

V. 3. wherefore have not falled, lay they, and then feel not? I They complain that they had falled again, and again, and worsh themselves our, by frequent practices of humilation, and yet God did not regard, or take notice of it, in regard director, to releive them, and free them from fuch troubles and affiliations, as they were fill annoyed and encombred withall; or, And it is as if he had faid, they will expollulate with God, when after some hypocritical performances, and external humiliations, they be not by and by heard, and answered, according to their mind; as if in the

most serious, and sincere manner, they had sought him, and served him. See Jer. 3.4, 5. Mic. 6. 6. vea nim. see yer. 3.4, 5. Duc. 6. o. have me falled] Or, do me fall: that which fome understand of the yeerly fet, and folcom fast, on the day of propitiation, Lev. 33.27, 29. and this seems to be backed, by that of the Sabbath, ver. 13. For that day was a day of firit reft, Lev. 23. 28,30,31. as if their formal failing on that day, were fufficient to explare and fatisfic for all the fins of the whole yeer with them, But others rather expound it, of other more frequent, voluntary, and occasional fasts; such as those, upon some exigencies, undertaken before onal ratis juten as those, upon tome exageness, materials before the captivity, Chap. 22. 12. Jer.14.12. & 36. 69. Or held, and continued by them, during the time of the captivity, Zach. 7. 3, 5. & 8. 19. either publicke, or private, Dan. 9. 3. Zach. 12.

fay they,] A necessary supply; as Chap. 22.13. and \$6.12. nay they, i a necessary supply; as 1.119, 2.11; and 65. 12. feeth not] Or, feeth it not just perfait to not a selfal 10. 11.13, 14. a detect of the pronounir, here, as there, subscriptor have no efficient our febres; Or, do not office ownly, that is, our febres; as Ffal, 44. 25. & 123,4.10 wit, by fall-

ing, Lev. 23.27,29.

and thou takest no knowledge ?] Heb. thou knowest not ?as Jer.

1. 13. thou takeft no notice of it, of what we do; a defect of the onoun, as before

Behold,] Take notice of the reason , why these your performinces are not accepted . Ye are faulty, and failing much otherwise in such things, as God requireth, and regards, as much as, yea, much more, then these formalities, as Chap, 1, 15-17. Jer,

14.12.

in the day of your fasts ye find pleafure According to this version it might be supposed, that upon their fast days they took their pleafure, and solaced themselves as those revellers, Ch. 22.12,13, But inte, and ionaced interfere as more revenus, cit. 221.23.23.25. there is notified lefs here intended, and the contary appears, both by their profellion, yer, 3, and Gods concellion, yer, 5. Some of thole therefore that follow this translation, expound the words, thus rendred, as if it were faid 1 on these very fast-dayes of yours, on which you would feem to be most devout ; yea, on that very day of folemn humiliation that ye abffain from food, yet ye ab flain not from evil practices; ye follow those courses that ye are

wheaforei, or, at what time thou buyet : not need the word, day, noting of the ground time to the work of the year the word and year the trained to that very day, on which they held their fall; but may be taken more largely, as Chap. 3.18.8. 2.2.12. & 26.1. & 27.2 much lefts the foleum day of humiliation: For the actions hereafter mentioned, were fuch, as were not practiled, nor in l.kelyhood would be permitted, or could be executed on that day, being no day for matter of judicatuse; and for that of Naboth, 1 Kin. 21.9, 10, it feems not to have been either enjoyned to be done, or put in exeention, on the very fast day ; but a fast being proclaimed, as it fonce ention on the very tall day core a rate terms procramined, as a rother with were feared, and fome evil expected, a courfe was emported withal to make fome previous enquiry, the the finding out of luch delinquents and delinquencies, to which judgment might be feared, that justice being done on those that were found guilty of such crimes, the fast might prove the more effectual. The meaning then break off their finfull wills, defices, minds, pleafures, or purpofes preak off their initial parts, actions, means, preatines, or purples, (for for the word here after, doth at large fignific, a Sam. 18.5, Eccl. 5., 1, 7, & 8.6. Chap. 5, 1.0.) but perfift, and proceed full in a relolation and purpole, to purfue them, howlever they might not beemployed publikely, in the acting of them, on that particular day on which the fast was held; but inspended the practice of them for the prefent; not unlike those, of whom another Prophet, Amos 8. 4,5,8. find, for follow; because finding the end of following; 2: feeking, for, getting, Eccl. 3 6. and tor finding, as fome, Chap 65.1 because this the end of that ; and a detect of the pronoun; as, word

of thine own word, ver. 13. So, define, for, your own define; as it is more fully there expectled: and their own will, for, the defires of the field : and, the wills of the flejh, and thoughts, or, minde : that is, their flethly defires, and carnal minds and walls, Eph. 2.3. Some conceive this place to be parallel to that, Zach 7.5,6. Then ye falled, in falling falled ye, or, falled ye at all to me; to me, I say a nat view for the total and drink, and to me; to me, I say and when the drink and drink, not to me, but for your felves: (the tormer branch the weth, that the latter must be fo conceived and supplyed) as it he had faid, You had no more regard to me, in your falling, then ye had in your eating or teafling; ye did both for your own ends And fo here, in your fastings, ye intend no thing, nor regard ought, fave the compassing of your own ends, and latistying of your own delires: Them you follow, and find even then when you faft. See form what the like also, Hof. 10.1. Ifrael is an empty vine : he bringeth forth fruit for himfelf.

and exact all your labours] By labours, forme of the Jewith Do ftors, whom some of ours also follow, understand, their wealth their guings, their gains : fo called; because by labour and travel usually archieved, Eccl. 4.8. & 5.16-18. alledging for this interpreta-tion, that place, Prov. 5.10. where the word is to used: and accordingly, Pfal, 128.2. though another word be there used, The la-Corongly, 113.13.5. mongramment with the reference, and the desired being distributed than flat (et. 7), and leed, (1.4), no rejet is much being of their hard being little and leed, (2.4), no rejet is much being the results and flow, which be flatten; have a first flatten flatten, chapter (2.4), they may be for the reme is flowed by the little and the results of the remember of t take the word more largely, and understand by it, their debts, or dues, whether of moneys, or lervices, fo termed, not from the labour and pains taken, in the getting and compassing; but from the point and pains (aren, in one getting and companing); our carbon griff and pain, those are put unto, from whom, by rigour, they are exacted: Of which term, fee on Chap. 53.7, for the word (as also another of the like notion, Job 53.6, 7, and both the Greek and Lating and the continuous control of the like notion of the like notion. amourt of the fixe notion, Jon 5,0,7, and notice to the safety of the answering to either, and our English labour too, as when we fay; a monean is in libour) figuities, as well pain and dolour, as labour and pains; whereof Tabetr had his name, a Chron. 49. Thus the meaning thould be, You exact of your fervants, fervile labour & pains, with extremity, contrary to Gods command, Lev. 35, 39, 40, 43,45,53. Or detain them in le vitude, beyond that extent of time by God preferibed, for an hired fervant three years, Dent. 15.18. (See Chap. 16, 14) for one fold outright fx years, Fxod 21.2. Deut. 15.12. (See Jer. 34.8-11,14-16.) or to the year of Jubilee, whether came first, Lev. 25.40. as allo your debts you require with rigour and cruelty, either where the party is not of ability, or where God required them to be remated, Lev. 5, 28. Dent. 15, 2, 1 trap in "actimatine, as was before reasted, was not the waytocare See 2 Kin, 4.1 Nelt, c. 3, 3. And this form the rather impede to be draged upon them, as a fault more frequent, at their fall eine, then draged upon them, as a fault more frequent, at their fall eine, then at others because about that timton the year, to with at the bignings of the Feedsh Moment, called Tilly, of the arose when them made, and of their falling, a 1 Samp. 5, 6. 2 Sam, 11, 6. 2 Chr. 10, 3, 6. their first being all gathered in, Lev. 3, 24, 50. Dent. 16, 35, the last, 13, 3. they define at Gods hand to obstacl for the seedsh call affairs and second on the seedsh of where God requireth them to be remitted, Lev. 25, 28, Deut. 15, 2, See 2 Kin. 4.1. Neh. 5, 2, 13, And this some the rather suppose to be their fruits being all gathered in, Lev 23.24 39. Deut. 16.13, the old year, for civil affairs and accounts ended, & the new began that moneth; for fuch matters, though being reckoned the field, and the new year beginning with it, Exod, 24, 22. Now on the tenth day of that moneth, being the folenm faft, the Trumper of remittion and genuine notion of the place, the oppoint part, ver. 6, floweth Heb. releate was to be blown, Lev. 25.9. Some read the words, That ye

Chap, 1911).

Chap (1911).

Ch that I should seryou free from exists, when ye stew mone to your bechinen > that I should seryou free from exists, when ye retule to ket you become thren go free? That I thould remit all to you, when ye is mit nothing to them ? See Jer. 34-17. Mat. 5.7. & 6,14,15. & 18,24-35. Jam. 2.13.

V.4. Behold, As before, v.3. which force therefore conjeyn with this i but repeated, to add the more vigour and whenevery to it, as if he thould fay, Do ye wonder, it God regard not your falling, when se faft in this manner ? ver. 5.

he fast for defe and devan jOr, unto fleife and debate. These words are by Interpreters varioutly expounded. Some would have the meaning to be, that this was the end of their fafting, to explate their former fintul and injurious courses, that they might return the crimes, the fall might prove the more effections. The meaning into a just somer must and imposition comes, that the throught terms the force to be, that at those twelves of the again a sate Papilis, in some places, are re-foliam annual faith, or other occasional ones, they distinct at all posted to have a common laying in their mouths; it entill fait, it is forced to have a common laying in their mouths; it entill fait it is a common laying in their mouths; it entill faith it is a common laying in their mouths; it entill faith it is a common laying in their mouths; it entill faith it is a common laying in their mouths; it entill faith it is a common laying in their mouths; it entill faith it is a common laying in their mouths; it entill faith it is a common laying in their mouths; it entill faith it is a common laying in their mouths; it entill faith it is a common laying in their mouths; it entill faith it is a common laying in their mouths; it entill faith it is a common laying in their mouths; it entill faith it is a common laying in their mouths; it entitles the common laying in we may be florizen; and be forteen, that we may fin. Others, that on the folemn (all day, when they met together, they fell to quarrelling one with another, about their debts and mor; ages; as a the faft-day had, for no other end, been inflituted, but to quarrel and contend upon: Or, that on that day, they had much brawling and brabling with their fervants, whom, by the Law, they were then to dilmi s, and used them with much crucky. Others, that the Fall-days, being kept as Sabbaths, or days of reft, from other fetvile labours, and employments abroad, they were willing to have half days, that they might have the more leifure to caff up their accounts, and furvey their debt books, to prepare matter for Actions counts, and turvey their debt books, to prepare matter for Actions to be commenced, and purfued againft their debters. Others, that the words here imply not, that they failed at all, but that about he time thereunto defigned, they did practife fuch things, because at that time there was more special occasion of them, then at other. And to indeed is the word, the fall, taken, without special relation and to mucci is the word, me just, taken, memory and the theological and action of that kind then performed, Act, 2-7.9. But both a verb here ofed, not the noun, as there, and the whole differ and care of the context, the weeth, that the ite of falling, performed by them, shere [specially intended.]. Conceives therefore, (hippeling that mod of the works before retired, could not that day be done, time mon or the works occure received, comis not user as you cannot give by minding of them, or occasionally feasing of them, if they observed the follows fall) that the words would be read, not as our verifien health them; 17 felf to light and defined and other case investigated them in the state of th of speech, see Chap, 3.8. your taftings end in, and are seconded with, vexatious fuits and brawls.

and to finite with the fist of wickedness.] Or, with a wicked fift; as, with wicked hands, Act. 2.23. the word is used also, Exod. 21, 18. and no where elfe in Scripture; Some apply it to the milufing of their Servant, Exod. 1 , 20, 1 , 26, 27. Others to the harfh ulage of their debtors, not able to pay them, or the laying of violent hands upon them , Mat. 18.28, it may well comprehend cither.

To fhall not fall as ye do this day, to make your voice to be heard on high. This fome understand, as it it were faid, alluding to their branglings and brawlings, and clamorous outeries, used in protecttion of perfons obnoxious to them, whether fervants, or firangers : Ye are not to fall as ye use to do, so quarreiling and chiding upon your Fast-days, that your voice may be heard to the very hills, that they ring again with them: Or, that the cry of your violences goeth tiney ring again with them: Originat the cryot spour vio encespoorth up unto heavern. See Gen. 188, 02.1. Exed 32. 23.37. 2 Chr. 28.7. Chap. 7. & 22. 1.5. Jon. 1.2. Jam. 5.4. Ohica, as alluding to their loud cries, that they used commonly in their falls, and days of humiliation; by lome, out of servor, and intention of spirit, 2 Chr. 14.11. & 32.20. Joel 1.13. Jon. 3 8. But by thele here, either for popular applaule, to let others know that they tafted, and hear how devout y and carnefly they did it; as the I harifees did alto with their alms, and their prayers, Max 6 2 5,16. Or, as it by their loud cries, they made account to be heard of, and prevail with God; as Baals Priefls with their Idol, thin. 18 27.28 But the moft, and beft, understand it, as enforming them, that the way they now took, fafling in 'uch manner, as was before related, was not the way to come accepted, or your fuits beard on high (that is, in heaven, as Chap. \$7.15.) 1 Kin 8.31. to long as ye continue these courses of vexation and oppreffich. See Chap 1.15. Prov. 28.13. and this to be the Ye field not fall, astoday, or, as this dar, &c. which fome render, my rest is an above and to the prefet is not thely a Chap. Te given my now account, we can may a continue that the property of the prefet is not thely as Chap. Te fight not above that the control of his time; a transfer of the prefet is the control of the prefet is the control of the prefet is the control of the prefet is the sending to the prefet is the first the prefet is beginning to the prefet is the prefet in the prefet in the prefet is the prefet in the prefet in the prefet in the prefet is the prefet in the whether we supply ought, or no.

V. 5. 1s it fuch a faff that I have chofen ? Or, As I have thofon: the relative wenting; as Chap. 57.8,16. Or the demonfirative put for the relative; as Chap. 51.15, the fame in effect; but as fatter then that, because such went before; such as I approve, affect, delire, and delight in; as Zach. 7.5. fo Pial. 119. 30.

a day for a man to of flet his foul?] Or, for a man to afflet his foul tor a day; as ver. 3. not that God did not require such humiliation on the foleum tall-days, Lev. 16.19, 21. & 23, 27, 32. but that it was a fond and trivolous thing to imagine, that it was enough for them, to ale fuch external exercises for a day only, and there an end of all, 1 Tim.4.8.

Is it to bow down the head as a bull rulp.] To bow down; as Mic. 6.6, In head as a bull-rulp, that being braized, doth with the weight of its felf hang down. See Chap.19.14. Ot, as a eard, made of bull-rulp, Job 41.2.

and to spread fack cloth and ashes under him?] As the manner of those times was, in solemn mournings, ulual, 1 Kings 21. 27. Eulher 4.3. Job 2.8. & 42.6. Chap.61.3. Jer.6.26. Matth.

will thou call this a fall, and an acceptable day to the Lord ? That is, such a saft as God accepteth of, as before; a fust, and a day acceptable, for, an acceptable fust day. See the like, on Chap. 4.5,

6. Heb. a day of good will or, well-thing, as Chap. 49. 8, & 61 2.
V. 6. Is not this the fast, that I have chosen, to loofe the bands of wickedness, to undo the heavy burdens, and let the oppressed go free, and that ye break every yoke?] Having showed them what manner of fafts, God did not approve, nor would accept, ver. 4,5. he proceedeth now to thew what manner of ones they were, that he required. and would accept; to wir, fuch as were joyned with re-tormation, and amendment of their former injurious and vexatious courfes, fuch as were feconded with a practice of the contrary duties of ompaffion and mercy : Not that the fast confisted, to speak properly, in them: out that it was to be always accompanied with them, as was corneliushis, Act. 10.2, 4. See the like speech, Jam. 127.

that I have chofen] That i like, and am pleafed with : as ver, e So is the worduled, Job 29. 25. If I chofe their may, that is, If I lifed, or 19.15 ple sfeed, to come among them, or joyn with them: And fo it may well be rendred. Plal, 25.12. Who is the man that fewerth the Lod & be will instead him in the way, that he (to wit, God himselt) liketh, or, appear to of "Heb. I fluid chofen, or, like, approve, accept it, the demonstrative for the relative; as before

to lofe], Heb, properly, to open. See Chap. 51.14.

the bands of wickednes] Or, wick d bands, as, the fift of wickednes, ver. 4. The word is tound only here, and Pl. 73. 4. and it is by fome deemed, to confiil of a term, that fignifies to cut, whence also the threshing-fled, called by the Latine tribula, and from it, our English industation; and of amounts, must regrouss, or a special con-grate; Os which, fee on ver. 3. fo joyned in once, becaule con-failtions, as long crude; it or thright-neads do both. By it, form failtions, as long crude; it or thright-neads do both. By it, form for the first break forth on the morang? Thine adverting that the light break forth on the morang? Thine adverting that and oppress. See Mic.7 .? Others, the bands, which they held their poor breth en enwiapped in, by unequal, injurious, and ufurious contracts. Exod 22.25. Lev 25.35 37. Nch. 5.25. See the bond

of iniquity, in a dive stenfe, Act 8, 23.
to undo the heavy burdens, [lieb. undens of declination. Souther Chaldee rendreth ic : and not untity, because it cometh of a word that fignities, to decline, thou, how down, Lev 25.35. Prov. 25.26 fuch bunches, bundets, or f.o. dels, (fort is used of lesser ones, Exed. 12. 22. of greater, the Elements lying as globes, or bundles, arcupon, or over anothe., Amos 9. 6. of a troop of men, as made up in a bundl together, 2 Sam 2.25.) lying to heavy upon a man, vy bondage they kept their brethren in. Whereof, See before, on

and to let the oppressed goe free.] Some restrain this, to such as they kept in pusson, and in bonds, for debt; but it seems more large: kept in puton, and in bonds, for acet; out it teems more large; and to discover unso trice, what way usun monatetinges, to and the word included: all failed, as a remarke like a briffed, or levels and things to proceed and pecon, propresently with thee, pilal, broken reed, or came, chapt, 36.8 a. 2.3. much weekned, eruthed, and brokent, (as we ule to lar) in their flates and perfection, by the many and properline. See Dear, 38.3. Hol, 5.1.1. Amos 4.1. this flates and and perfection for the parties of the seed of the perfection o vangelifts recital of it, Luk. 4.18.

Chap-Iviii, feems somewhat harshand our version is plain and smooth enough, other: the word being used of the flaves, that thorow the tings by which the Arke was born on the Levites thoulders, I Ch. 15,15 as also of that, on weigh the two tpics carried the great bunch, or cluffers of g, apes, between them, for bruin g, Num. 13. 23. or, as lome think, the binds, or conds, wherewin, either those thaves are fastened to the rect of the yoke, or the yoke it felt to the neck of the beaft. So it is rendred, Ezek. 34.24. When I have broken the bands of their yole, and as evered them out of the hands of thoje that ferved themselves on them: and yet more fully, to fuit with the form above mentioned, and the explication thereof, Lev. 26. 13. I brought you out of Egypt, that , you might not be, or , abide, ther bondmen; and brake the bonds of your yoke, that y might goeuprish Now when either the flaff, or the conds of the yoke are broken, he yoke falls off, and the beaft is at liberty.

V. 7. Is it not to deal thy bread to the hungry, & that thou bring the poor, that are cast out, to thine bonge ? when thou feel the poor, that thou cover him, and that thou but not thy felf from thine own flesh ?] Inflead of injurious, and vexations courses formerly taken, to practice offices of mercy and charge, a found argument or ferious and fincere repentance, Dan. 4, 27, Luk.19.8,

to deal | Heb. break, or devide, 3 as Jet. 16.7. for their loaves were such as might be ordinarily broken, Mat. 26.36. Luk, 24.31, 35. See Ezek. 18.7. Lam. 4. 4. and that thou being to there house] Heb. and thou first to there house] Heb. and thou first bring

home, or, unto thine house: a defector the particle that, as ver. 6.

and of the pronoun; as chap, 37, 4,23.

the poor cast out | The latter word seldome found; in this piace. in this form, alone, Some render, attenuated, or brought to extream poverty; as parallel, to another uled, chap. 10. 2. & 11. 4. the Greek renders it, harbourtiffe: the old Latine, wanding Some of the Jewith Citicks, after the Chaldee, cast out; or, toffed to and fro, as the word, they ute, lignifies, and one from the same root, Chap. 22.17. and to make up the notation of it, because the verb, the root of this, commonly fignifies, to rebel, and the active participle, or verbal, a rebel, Dan 9.5, Ezek. 20.38, therefore fome ender this paffive participle, or verbal, caft out, and driven to and tro, as rebels; but in the Arabick, the word is faid to fignific, going, to and fro, or travelling; and fuch as fo wander, we also call travellers, or they themselves, rather : the harbouring of the harbourleis, is both commanded, and commended, Mat, 25, 26. Rom. 12,13. Heb. 13.2. procedents of it, fee Gen. 18.3-5. & 19.2,3, lob

31. 32. Judg. 19. 20, 21.
that then cover him? Heb. and then fhalt cover him: as chap. 53.
2. See lob 31.19,20. Mat. 26.36.

hide not thy felf] By turning thy face from him : as refufing to fee, or own, or take notice of him, Pl.39.11. & 142.4. Luk.15.

31,32. See on chap 53,3. & 57, 17.

from thy flesh J Thy poor brother, who is the fame flesh with thee, Judg.9.2. 2 Sam. 5.1. Neh. 5.5. Prov. 28.17.

V. 8. Then] A promife followeth, of many favours, and abundance of bleffings, that thould here upon enfue: when thy fafts,

then be dispelled, and removed, as the night, or as the foggie mift, and prosperity shall then succeed, as broad day light, or bright

nattiand prosperty main term necessa, as orosa ony maga, monga, multimuthen, bereaking outs, in the room of it, Elis, 81.6, Pala, 7.6, and 97-11. & 112.4. Prov., 4.18. chap, 9.1.3. & 60.1. and time boats by half ping, forth predaily 1 Thy calamicous condition that I from he attend, and thy tomer damage, and detriments, laddenly repaired, all recovery our of or delivery from, ments, laddenly repaired. ments, hiddenly repaired: an recovery out os, on according to any toregoing evils, is in Scripture termed, by a metaphor, taken from the flate of mans body, an healing, or a reflacing of health. See chap. 6, 10, 8, 5, 13. Fer. 8.1. 8, 19.1.7, & 33.5. one, Chirlif and thy righten firely shall go before thee! That is, as forme, Chirlif and thy righten firely shall go before thee!

thy right contacts Jer. 23.6.8: 33.16, 1 Cor. 1.30. shall conduct thee and be thy guide, Luk. 1. 79. & 2.32. Heb. 12. 2. Rev. 14. 4. Others, the fruit, and tellimony of thine uprightness, shall shew it felt forth and appear conspicuously, in the eyes both of God and man, Plal, 37. 6, or the fruit and reward of it, from God, in Gods gracious conduct of thee, thereby procured, thall goe before thee, as a light to direct thee, or as an herbinger, to fit thy way for thee; both to remove out of thy way, what might impeach thy pallage, and to discover unto thee, what way thou shouldest goe, to cause

04. 16. Other, the glory that God shall then confer upon thee, vangeliths certal of 15, 118, 4-118, and every spleye [half beats]:
a decket of the particle that, as Chap. 4.17, and a redundancy of the ponoun ir: as chap. 8.13, & 45, 9, to break every sels, for, to give calcoft, or fet free from, any grievous centre for every sels, for to give calcoft, or fet free from, any grievous centre for every sels, for the pension of the ponoun ir: as chap. 8.13, & 45, 9, to break every sels, for, to give calcoft, or fet free from, any grievous centre, of vexation, and oppretition is as Chap. 9.4, the term here uled, is taken and oppretition is as Chap. 9.4, the term here uled, is taken to be a comparative for the every selection of the control of the pension of the every selection. give case of, or settice from, any greeous course, of vexation, presence, notification, and protect; sour guide, and gree and oppression as Chap. 9.4, the term here itseld, is taken thee, goe before thee to prevent thee, with his belinings; and source, or a right saw as before hinted. Howbeit, it is deemed to come after thee, to follow thee, with further tarons; and primarily, and properly, to fightine the Hilly of soch, that runned to focure therefrom any, that may come on thy back, to assume the two ends of its bow, to hold them tast, the one to the line unawares. See Pfal, 2.13, & 33, & It is an alligious to Code. Chap.lviii. manner or earlying or the people's thorow the winderness, Exod. 13 21. & 1412. Or the phrate here ufed, fee Ch. 5 2.12. V.9. Thou fit it thou call, and the Lord fit ill and wer; thou fall

to grant thee readily, what thou required, 14al, 34.15, 17. & 37.4. Chap. 30.19. & 65.24

map 30.19. & 03.24. Then fall and the Lord flall answer? Or, Then when thou calleft the Lord will (as after, he will fay) and wer; as Chap. 44. 14. & 53.2. aufiver; that is, grant thy request; return thee, not a yeibal, but a real answer; do what thou desireds, Pfal. 99.6.

& 118.5. thou shalt cry, &c.] Or, as before, when thou cryest, (being in danger, or diffres, Pial. 121.1) be will fay, Here I am. Heb. Lo I. See Chap. 6.8. & 65. t. 1 am ready at hand to help, relieve, and deliver thee, Piul, 46.1.

If thou take away from the midfl of thee, the yoke] if ye put from among you, those griceous oppositions, before mentioned, and whatfoever either looketh that way, or tendeth there-

from the midil of thee] from within thee, as fome; as intending the reformation, as well of the heart within, as the alteration of the act without, Pfal. 51.6. Chap. 55 7. Jer. 4.14. Jam. 4.8. Ot the act wanton, First, S.D., Chapers, P., Deller, 14, Januario, Officent thee, fimply, as Chapers, 4.4. or, rather, from small, year, Ceache he frenketh of the people, or State, as of a body, or a family, confilling of a multitude, though in the fingular number, yet col confiling of a martinate, tracking the first of the yole? As before, ver. 6.

The parting forth of the finger? Heb. to put footh the finger than the finger.

as after, to speak; the verb infinitive, for the noun. Hereby lome understand the pointing with the linger, in way of fcorn, and deri insertiant the pointing wat the inject, in they or feeling and defi-fion, at godly perfons, and Gods Prophets. Whither allo they draw that, Prov. 6.13. But that fuits not to well here. Others would have it, to be a note of refatal, or, a gellure, (inclinating a demial) of putting of, or putting by, one, that leeks, and lues to them for mercy, or temifion, and release of ought. Others, the violent faffning, and laying hold of one, to main, or to milehiel him; as fomewhat the like is frequent, in another term not far from it, I Sain, 22, 17. & 26, 11. Job 1, 11. which place cometh necreft to this notion. So they bring this home, to the fill, before mentioned, ver. 4. and they suppose it a gesture of one in rage, it not attempting, yet threatning, with his linger, to dig out a mans eyes against whom, he is lo enraged. Others, laftly, whom I concur with, conceive it to be a geffure, timply, of menacing; not by words fo much or in harft terms; as by the hand, or finger, thruft out only: as if he had faid, it thou put away, and forbear, not acts of violence, or threatening terms only, Eph. 6.9. but even all expressions of that

this also be almost generally to rendeed, in that form of speech, so this and be amont generally to renated, in that omn or speech, to frequent, workers of iniquity, or, wrong doces, Job \$4, \$2.2, Plat. 5.5, & 6.8, yet the world deth properly, and mell commonly, fig-nific affill on, or vexation. See Chap. 1.13, & 10.1. Job 4.8.8, 6.6. are wronged; for which the Chaldee therefore bath volente, here, I should render the words, and speaking (Heb. to speak; as before. to put out) vexation, or gravance, or words of sexation, or grievances to put one y vexation, or gaterant, or words or execution, or gateranted as, thoughts of affiliation, or vexation, Chap, 59.7, that is either hardt language, such as may vex, and affiliat others; such as, Nabals words were, 1 Sam, 25.10, 11, Prov. 18 23, Jam. 5.3, or discourse of fuch kind of matter, talk concerning the wringing and wronging of others; as Chap. 59. 13. 1 fal. 36.3. & 73.8. that which God would not have formuch as once talked of, or once named, unless with deteflation, and digrace, among his people, Eph. 5.3-5.

V. 10. And if thou draw out thy foul to the hungry, and fatisfie the mercy and charity, before required, ver. 7.

not fo needful here, as there; because the copulative may carry it well enough on without; if thou take away the yoke, and draw out thy foul &c.

draw out thy foul] Or, as most, after the old Latine, render it, Phil. 14.1.3 in the term fuel, an one-of aftection, and displacing, their looking of bands and yokes, and letting their boundern once going along with, and accompanying the entward action or branching for exercise, as it he had faid. God will be the free, if thou fee cence, as proceeding from benevolence, par, the one therefore, which those poor fouls, thy brethren free. time; as proceeding from volventare, you the one mercines, which is the fewill Doctos well oblerve, for the other, as Froy, 18.22. So that it is, as it he bad faid if thou rifever thy perother, freely, for its other is in the word, a notion of abundance, Pfal 23.5. Identify, closely, contailly, contailly, compatitionately, to as that thinc heart Chap, 3.4.7, an emblew of a flourithing, and properous effate, Num.

Annotations on the Book of the Prophet Isaiah. manner of carrying on his people, thorow the wilderness, Exod. go along with thy gift, Dett. 15.7-11. Plal 37.21 26. & 112.5.

2 Cor. 8. 5,12, 8 9 5,7.

and fatisfic the afflicted foul : Not relieve him in teme fount and 6), all bif bif for, there is mill Thou thait have no caule than to miggradly manners, with bein a pop pittance, or accomplish, a stomed by test 3, that God regarders there nor, nor bin any relief, and may after exhaust, who had no pittance, or a complish, as formed by test 3, that God regarders there nor, nor company, as managery the will be most ready to hear, and to help, make him more fertible of his want, rather then fateshe and to poly this want, and to help, make him more fertible of his want, rather then fateshe and to poly it; but afford that unto him, that may supply his meether, and may faciate his toul : the afflithed foul, for, the officted person: but the word foul, maketh the speech the more affectionate, and emphati-

cal. So Pfal, 107.5,9. Jer.31.14.
then (half thy light vife in objectivity, and thy dividuely be a the nonday] Heb, then shall thy light arise (that is, light shall rise in thee) is darkness, or in the dark, (as Pial, 112 4.) and thy west than be as the mon day. See Chap 59 9. Thine advertity thall be turned into prosperity; and that in a very connect de, ree, Job 11.17. 19d. 37.6. See before, ver.8.

V.11. and the Lord finall guide thee continually Of the deer conduél thee : as Pial, 5.8. & 23.3. & 25.5. & 143.10. thap a : 48 See ver. 8. Yet fome ren ler it, after the old Latine. the land we! make the to reft; as Chap. 14.3. & 63.14, but the roots are d vers.

and fatisfie thy foul in drought] be will fatisfie thy foul, 11al, 103.5. as thou dold fatisfie the poor mans foul, that is, his defire, by Supplying his want, the caule of it, ver.10. See Frov 11 25. in irought, Heb, in droughts; that is, in extremity of drought; for the plural usually implies eminency, or extremity of cught, good or evil. So, wildoms, Prov. 1.20. & 8. 1. unde Standing 1, Plat 78. - 2. or eval. So, mytamis, r109.1.20, 80. 1. maters state registration of the fame in effect with droughts here, Jer 14.1. He will affood the a competency, and fupply the c with a fafficiency, in times of the reacted death, and tamine, Job 5.20. P[al. 33.19. 8, 34.9.10. 8, 17.19. a metaphor taken from plants, that are carefully watered, when rain taileth, by mans industry. See Chap. 17.11. & 27.3. Howbeit, because the word here used, cometh from a root, that fignities as well pure, clear, and bright; as drinefs, and drought, Cant. 5.1c. Chap. 18.4. Land. 4.7. in regard that the one doth ultially accompany, and proceed from the other. Hence it is, that the old Latine tenders the words, he will filt thy Joul with brightneffer; but that notion fuiteth not here. and make [at thy bones;] That is, according to this version, as

and mage in (19) what 3 j. 1.10 (15) according to this vertical, 5 four, he will fill thy bones with marrow, 100 b. 1.2.4. Prov. 3.8. or; as others, make thy hody fat, and in good plight, Prov. 11.2.5. & 18.2.5. boats, for, body, fay they, confifting of them; as Pla1, 5, 16. & 14.1.7. but boats, more especially; because in beafts thorowly. tatted, there is much fat, not in the belly only, but about the bones too: and in this notion, do ours most commonly take it; as also doth the ancient Greek lender it. Howbeit, the old Latine rendetch it, he will deliver, or, fit free, thy bons: as alluding to the loofning of mens joynts, and their bodies, confequently, out of bands, and fetters and fome of our lateft Interpreters, he will and speaking omity] As Chap, 59.4, that is, fillboad, fay fone; in the third properties, the smile and active word most as Jer, 9.4. (though the word wold there are other) whence this used generally fignificant to loge, or, to fet at liberty, Prov. 11.8,9, Soneas jeroga, compute no more mere as outer memore no men generaty reguments may on, or a more personal personal for an idad, Chappé 6.3 iniquity, lay others is the three is another tome, to draw of Lama, 3, lonetime, to put how, or the word, very mere tumo they that doth it noped by to figurife; and albeit, like, chapped, a former, to put of armony or harrief, and make ready, and fit for fight, Numb: 32.17,20,32. The Jewith Criticks themselves are much puzzled about it. Some go the same way that ours do, taking the word, in a notion of fating : all the ground they give for it, is because they finde that phrase, Prov. 15 30. a good Pfal 73.5. 8 93.10. and impairy, or nevals, only, as it procured having fatteth the bouts; but there is no affinity between the term there uffed, and this, either in letters and found, or ufe, effewhere; hearing fatteth the bones; but there is no affinity between the term and they add therefore, that this word bath in that notion no fellow. Yet iome others of them conceive, that they have found a fellow for it: to which purpole, they would draw in a place of Job 36.15, where they suppose the word to be found in the same notion, in those words, as they render them, be fattable offitted in his affliction; but neither is the verb in the fame form there, nor feems it there to carry that lenfe. The most give the words otherwise, as at helt fight, they found, he delivereth the afflicted in his affliction. Others of them produce a faying, out of their rituals, wherein it thould fo fignifie; but of the fence of that faying, they feem to fpeak fomewhat doubtfully. Some fay it is here in a notion of rest : as if it offlitted foul: The Prophet returned here again, to the works of were faid, he will make thy bones refl: contrary to that, there is no refl in my bones, Pfal. 38.3. but of this use, they produce no precedent at all. Others, laftly, render it, he will arm thy bones, or, brengthen thy ing fay they, as the foundation of the bulk of mans body. I should most willingly go with the full, were there any good ground for that use of the word; because it best suites with the metaphors, both pour out the foul: a phrase fometime used (though with another word) before, and after: but that failing, I concur with this laft, as most of prayer, 1 Sam. 1.15, Plal. 42.4. and it may be in to have a two-fold | probable : because it cometh nearest of any to lome, not insultad, notion in it, of drawing out, and of paneing forth: as it is faid, I Sam. I notion of the word, of addressing, and fitting men for military em-7.6, they drew water, and poured it out, and in the term of drawing ployments; or, if that feem lomewhat too tar fetcht, with that of out, is liberality and bounty intimated; for the word implies pleaty, the old Latine, concerning looking, or fetting free; as answering to

24. 6. alluding to the garden of Eden, Gen. 3. 8-- 10. & 13. 10.

Ezek, 31,3-9. Cant. 4.12.-15. See Jer. 17. 8.
like a string of water, whose maters fail not] Heb. do not ly or dictive; as Hab, 3.17. that runneth constantly all the yeer long; and is not dryed up, as fome final brooks, or winter-floods, in heat of fummer, or droughts of any continuance, are, what time there is most need of them, 1 King, 17.7. Job 6, 15,20. an emblem, not of flourishing for a time, but of constant prosperity. See

Chap. 33. 16. Joh. 4. 14.
V. 12. And they that thall be of thee, that build the old walle places : Heb, the wastes of antiquity : as Chap, 61, 4. those that come of thee, shall re-edific the ruinous places of Jerufalem. and other cities of Judah, that have lien long wafte, Chap. 49. 8. and 51. 3. See Neh. 3. Yet fome would have it meant of people, replenithing the cities with Inhabitants, which are as fleih and blood to them, being but as feeletons, or dry bones without them: but the former is more familiar,

thou first variethe foundations of many Generations] Heb .vaife, or fettle, (as a Sam. 7.25.) the foundations of age, and age, either build upon those toundations, that have lien divers ages desolate; or lay the foundation of fuch buildings, as for many ages shall endure. See Chap. 44, 26, & 61, 4.

and thou [halt be called] That is, thou shalt be ; as Chap, 61, 6 Heb. it Shall be called to thee : as Chap. 48.8 & 62.2.

the repairer of the breach, Oc, the maker up of the breach, that God had made in the wall, or fence, or their City, and State, for their

fins, Chap. 5.5. See Plal. 106. 23, 29. Ezek. 22, 30,
the reftorer of pathes to dwell m. 1 That is, the electer of those
wayes, by which men may return to those places, where they are to inhabit, whereas they were formerly neglected, and difused, and confequently over grown, either through want of people to travel, or of factly to travellers, Judg. 5.6,7. Lam. 1.4. or, the returner of those places, that were made paths of before, by the enemy passing to and fro over them, having ruined the buildings, and flat-ted the foundations of them, to be places for men to inhabite again. For they feem to floop too low, that understand them of fencing their vineyards, and electing the way to them: and they to thoot as wide, that render the words, The reflorer of paths to the Sabbath: for though the words be in found formewhat like; yet they differ both in roots, point, and form.

V. 13. If thou turn away thy foot from the Sabbath. This Some understand of the yearly Sabbath , or day of strictest rest , in the foleran convention for humiliation and prepitiation, Lev. 16. 31 and 23, 27-31, where is, ice on ver. 3,4. Others, more largely, of the Weekly Sabbain: one special commandment, as a principal, put for the rest of those, that concerned the religious Worthip, and fervice of God; as Chap. 56.2,4,6. Jer. 17.21. and the

words of the text are applyable to either,
turn away thy foot [The Jewith Doctors expound it, of walking abroad: but ours rather, or forbearing, and withdrawing their minds and affections, from fuch studies and employments upon that day, whereby the same might be polluted or prosaned, Ezek,

from doing thy pleasure on mine holy day; Heb. to doe, or doing the pleafure, or will, or bufines (fee on ver. 3.) on my day of holines; the prepolition supplied from the fore going branch; (see the like detect, Exod. 19.12.) and expected again afterward : and, day of heli neft, (or, holy day; as hill of holines, tor, haly hill, Chap. 57. 13.

and call the Sabbath a delight | That is, account it fuch, or mak

it fuch: or, as fome, not amils render it, thy delight: the pronoun fupplyed; as ver. 7.13. by taking delight in the offices and holy duties of the day, See ver. 12. for the form of speech; for the word, ver. 14, So did the Servants of God, in former times, count the fervices of God, in his house, on those dayes, their chiefest delight, and the very life of their fouls; lamenting and bemoaning themselves, as even dead on the nest, when they were debarred from, or deprived of them; defiring nothing more carneftly tention, or deperture of the strong more tention, then tree acted again to them, when they were reftrained from them; and rejoycing in nothing, more affectionately; then in the enjoyment of them, when they had liberty to to do. See Pfal. 27.4.8.36.8.8.42.1,24.8.4.8.43.2-4.8.6.5.1-5.8.84.8.122.32. And that is the genuine meaning of the place, for whether Sab bath of the twain we take it. For it is but frivolous, that the lewin Doctors expound it, of eating dainy and delightful meats, which, though on fome fellivals, was feafonable, Neh. 8. 10. yet was not fullable to the shifting Sabbath: and of as little worth is it, that in the word, tall, here, some reference should be to the so. lemn convecation, because that word cometh from this of calling, Lev. 23.3, 27. Chap. 1.13.

the holy of the Lord, honourable ;] Or and the Lords holy day honourable : fo call, and account it, as well honourable, as delightful : For the word is to be understood in this clause also; as the like, ver, 12. Heb. the Lords holiness, for his day of holiness; his holy day; as before: a defect of the noun regent; as Chap. 17.5. to

be supplyed from the words fore-going.

and shall honour him]Or, it: I'o wit, his day: for the word will bear eithere And we may be faid, as well, to honour God, or, to hobear either: And we may be faid, as well, to hoomer God, or, to ho-born but day; as, to faultife hum. Chap 8, 13, and, to faultife hu dely Exod 20, 8. But here again our Jewith Matters run their car-dely Exod 20, 8. But here again our Jewith Matters run their car-

Chap, lix, nal way, telling us, that the Sabbath is to be honoured, by wearing good cloths, and having better diet upon that day; that which too many encline to them in, more regarding fuch matters, then those things, that doe indeed concern the right honour of the day, contra y to that Apoffolick rule, Rom. 13, 14. Befides that on the Sabbatical faithere also intended, such furty of apparel, as well as good cheer, would be very unfeafonable, Exod, 3 3.4.5.

not doing thine own wayes,] Heb, from doing; that is, abhaining, or retraining thy felf, as before, from doing thine own ways; that , following thine own wicked works and courfes, as Chap. 56.7.

nor finding thine own pleafure,] of this branch, lee bettere, ver. 3, nor speaking thine own words.] Heb. and (for, or; as Chap. 48, .) to speak, or speaking a word, or ought; as Jet. 16.2. thine own shuplyed from the former branches, as, foll, 1 Tim. 2. 13,14. d. dam was not first deceived. Howfoever, by thy word, or words, are and they were therefore holden, as too usual with them, even as such times: For this place doth apparently answer to that; and the Chaldee therefore rendreth it, words of wrong, and opposition, as the Jewish Doctors also expound the term there used, though roving another way themselves. For as for those two late learned Annotators; the one whereof would have it rendred, a proud, in-(olent, or lofty word; as he supposeth two other terms, that signifie a word to be taken, Job 15.13. & 20.29. And this the rather, because the root it cometh of, hath sometime such a notion; Whereof, fee on, Chap. 17. 6,9. & 61. 6. The other, would have the copulative taken in an adverfative notion, rendring the text, but speaking the word, to wir, of God, I suppose that either of them goeth, therein, a way by himself, and that solitary, without company, for want of probability,

V. 14. Then Shalt thou delight thy felf in the Lord , This is ometime required as a duty, Pfal. 37.4. fometime promiled, as a reward. So Job 22.26. and to here. And it is, as it he had laid; If thou keeped the Lords day, fotbearing lay wonted evil thought, and mindney, onits, and linkt diligently apply thy felf run other duttes of the day, therein injuspoing thy felf, not as of necessity, and by constraint: but cheerully, and with delight; thou shalt find in the Lord, not sufficient onely, but abundant matter of such find in the Lord, not sufficient onely, but abundant matter of such delights, as shall minister a fulnels of fatisfaction unto thy foul. Plal. 36.8.8 37.11. Chap. 55.1. & 66.11. fuch delights as the un-

godly man shall never enjoy, Job 27, 10. Prov 14.10, and I will cause thee to side upon the high places of the earth,] To dwell aloft in places of fecurity and fafety, and to tide to and tro, there, at pleafure. See Chap. 33.16,17. The words feem to be taken from Moles his Song, Deut. 32, 13, and to have fome glance at the land of Judea, being much of it mountainous, Plal. 87. 1. Chap. 14.25. & 37.24. A pallage from person to person, as Chap.

and feed thee with the heritage of Jacob, thy Father :] With the good things of the land of Canaan, given for an inheritance unto good timing of the sand of Canaan, given on an internation only, in his pollerity, Gen. 28, 13, 14, Plal. 135, 11, 12, a type of the heavenly inheritance; The Jewish Doctors here move a question; why the Propher hould rather fay, Jacob thy Euler, then Abraham lift Father: And divers answers they give, as that Abraham kept no Sabbath, but Jacob did : and that Abraham had an Ifmacl, as well as an Ifaac, and Ifaac, an Efau, as well as a Jacob; and they descant upon the promises made severally to them, Gen. 13.15. & 26.3. & 28.13.14. But these are, the fift unsound. and in part untrue; the last of them, curious and frivolous . Some-

what may be in the second , whereof, see before on Chap, 43. 1. for the mouth of the Lord hath spoken it. | See Chap, 1, 20, and

CHAP. LIX.

Verf. 1. B Ehold] This Chapter, whether a continued discourse with the former, as some; or, an entire Sermon diflinet, and divers from the former; yet confifteth of two principal parts, as that also did: The former, a relation of the grievous enormities of that people, as the main cause of those calamities that lay heavy upon them, ver. 1—15, the latter, a prediction, and promise of deliverance to Gods faithful afflicted ones, both from oppressions at home, and invasions from abroad, verse, 16—19. together with the continuance of spiritual favours un-to them, by the Messias, here also sore-told, and hereaster to be exhibited; wherewith the Prophet usually concludes his difcourfes, as the complement of all outward mercies, and temporal deliverances, as tending thereunto, and being thereof types to hem, ver. 20, 21.

Behold] See Chap. 42. 1. & 58.3,4. the Lords hand is not shortned that he cannot fave? This may either have reference to the former part of the fore-going Chapter, where they complained of God, for not hearing, and regarding their fastings and praiers, Ch. 58.3. as if he had faid, Ye complain of God, that he doth not hear and help you, as he had wentto do others of his in times paft, Pfal, 12. 4,5. & 44-22. Ch, 51.10. that ger, 3, 2), 2001, 3, 45, 42. Chart may seate the sactor party and confirm the close of it, as giving them affurance of the undoubted making good unto them, of all those large and liberal bleffings, there propounded upon their repentance, feemed they neto improbable, or incredible, in regard of their prefent low, and forlorn condition, Chap. 58. 11,12,14 for that God was no and toriorn condition, Chap, 56, 11, 14, 14, 101 that Come was no leis, either able, or willing, to hear, or help, then in former times he had been, did not their obflinacy in fin, reftrain him from the doing of either, Chap. 50.1, 2.

doing of center, v.100, 50-1, 2-1, band) I to power; as 19d.1.36-12- is an interest of power of the state of

atter, poin nearing. Sec on Caiper, 1.1. Specific neither bit for breay] That is, deef, or thick of hearing, as we use 10 fay 16 is the word uffed, being applyed to the cars, ch. 6. 10. Uzell, 7, 11. as it lignifies, dim, when applyed to the eyes. Gen. 48. 10. dull, or hard, when to the heart, Exod. 9.35. & 10. 1. o. auu, or mara, when the from hearing, as before, from faving, that it cannot hear.] Heb. from hearing, as before, from faving.

V. 2. But your iniquities have severed between you, and your W. L. Bas jone inquires have jevered activeen jon, and john God:] Heb. Have been, or, fevering between you, to between your God: a redundancy of feech, formewhat like whereunto is found, Gen. 1.4. between the light, and between the dark; and neerer to this, Gen 1.6. between waters to waters; and Deut. 17.8. between blond to bloud, between fuit to fuit; or, firife to finfe, and between fine to fine? But this is yet more redundant then either of those forms, and entered the forms, and an expect of the fine state of the fin 7—12. Prov. 15.3. Jer. 23.25. Amos 9.2.3. Act. 17. 28) but in disposition of mind, and affection of heart, Plal. 138. 6. Prov.

15.29. Chap 19.13. [cr. 12. 2. and your fins have hid his face from you] That is, have caused him, in anger to withdraw his gracious Prefence, and affiftance from you, as iciuling to be feen o' you, or to be spoken with, by you. See Deut. 31, 17, Pfal. 10, 1. Chap. 54, 8, & \$7,17, a defect of

the pronoun, as Chap 53.3.
that he will not hear. | Or, not hear you; a defect of the pronoun as Chap. 1.15. Heb. from hearing ; as ver. 1. Or, from hearing you So Zach. 7.11,12,00d ferveth you, as ye ferve him: Ye refule to hear him; and he refuleth to hear you, Prov. 1,24,28, & 28, 9.

Lam. 3.42,44. V. 3. For your bands are defit d with bloud, and your fingers with inquity] The Prophet that he may not be deemed to charge them, without good ground, and just caute; and the better to clear Gods justice; in thus estranging himself from them, doth at large relate, and in lively colours lay forth, their general injurious, merciless, and mischievous carriages. Of this first branch, see Chap.1.15. Lam. 4.14. 2 Chron. 21.6. bands and fingers, are here the lame, as tops and tongue, in the next branch: onely the one is added unto the other, to make the speech themore emphatical.

your lips have spoken lies, your tongue hath muttered perverfness Or, your lips Speaks lies, and your tongue meditateth, or talketh perverfneff, or, unrighteoufneff, as it is rendied, Deut. 25. 16.or, iniquity; as Mic.3.10. where it is joyned with bland. Your common practice, is, by falle fuggettions, and subserned depositions, to ftrip men of their flates , and to bereave them of their lives, Pfal. 52. 2-8, Prov. 14.5, & 25.18, Jer. 9.3 See Chap. 58. 9.

muttered] So the word feems fornetime to fignific, See on c. 8.19 but most commonly to meditue; and to fome here render it. How-beit, because meditation is not the proper work of the tongue, some conceive it to be a complexive torm of speech; Your tongue attereth conceive it to be a complexive form on specing 1 min songue missed premediated migraty; and to it should be like that, Pla1, 52, 2, 17 by tongue desified missed; that is, attents mischievous plots, devised by thee. But the word here wied figurifiers as well, to talk, aconea by thee, But the word here meaningment is well, to slide as meditate, and to atter, as to mutter, So, Ay tonue fishil speak, or attle of thy rightenul sets, and thy praife, Pfal 35.28.871.24, and, they speak not thorous the throat. Pfal, 115.7. It may well therefore be rendred, Tour tongue talketh of inequity: lips and tongue; as Pfal. 12.3,4.& 120. 2.

V. 4. Noue calleth for juffice ; nor any olerdeth for truth:] All forts of people are given to vexation and oppression; and no man endeavoureth to relieve and right the wronged, or to redrefs and remedy ought that is done amis: No man stands up for right of truth, against fashood and wrong, ver 16. Eccl. 4.1. Jer. 9.3. general terms, are not to be underflood, exactly and abfolutely; but of the greatest part, of the most : the better part being so gealon, and so drownd in the generality, that they were not to be feen, they feemed as none. So Pial. 1 2. 1. & 14. 1,3 . Chap. 56. 10.

& 64. 6,7. Ier. 5.1. & 6.28 Mic. 7. 5,42 pleadeth for truth:] Heb. is inc. cd ; that is, pleadeth in judg ment ; as Chap. 66, 16. Jer. 2. 35, & 25. 34, or is judged, u tryed (hath sentence past in his cause, Pful, 109.7. 1 Cor. 6. 1.) in truth, that is, truly faithfully, up (http://dx.com/i.a.s.chion.a.t.12,15, & 34, 12, no man can have his caute juffly decided, or, truptinefs, Of the they trust in vanity, 1 Heb. truffing is vanity, or, truptinefs, Of the

phrafe, fee on ver, 13. Of the term rendred vanity, fee on Chap. 24 10. & 40.17.23. it is here used for deceit, fraud, and lies: because they are things void, and empty of being, of foundness and fubite

Jung. 14, 14. Or, it may back the latter part, and if flence, and fo will prove in the end, titto all thole due truft to

and speak lies | Heb. and speaking (as before, trusting,) vanity. that is, lies ; as l'fal, 41.6. & 144.8,11. the fame in effect with the

they conceive mifchel, and bring forth iniqually.] Heb conceiving, or, going great with grievance, and bringing forth al flittion, or occation: they are continually contriving of tome injurious and vexatious plot, or other, and never at reft, as a woman going with child, untill by putting it in practice and execution, they be, at length delivered of it. See the very like phracts, Job 15.35. Pfal. 7. 14. and of the practice Plal 36.4. Prov. 4.16. Mic. 2.1.

they conceive] Heb. conciving, or going great with, tather. See on Chap 7. 14, they are as much freightned with it, as a woman neer her time : like Boaz, that could not be at reft, untill he had linithed the business that his heart was set upon, Ruth 3.18, and the manner of speech is emphatical; for it is both deficient, and redunmanner on speech is emphasically for it is soon dementaryon resultant dant conceiling, for conteiling they essentive of 5,5 going great, for going great they goe great with, as allo, Job 15,31, and here-after, ver. 1.5, and, brinning forth, for brinning forth they bring forth-ind to before, traffing they cutfly and, fredging they pleas. all they suff to and that is their whole continual is at forms of reduplication whether expressed, or implyed, have much emphasis in them; and it is, as if it were said; such courses as these, are their minds tongues, and hands, continually taken up with; they are the constant employment of them. See further, on v.13.

they are the constant employment of tuein. See intact, on single milderly, and imputy] Of these two terms, see on Ch. 10.1:

V. 5. They hatch each write egs] Or, as some, adders. See of the word, on Chap. 11. 8. They contrive, and bring forth mildiveous plots. Nothing proceedeth from them, or is produced by the control of the control them, but what is poisonful, and pernicious, Deut. 32.32,33. Roine

3.13-10.

and weense the fpiders web: I They contrive such plots, as may enaugle others, as the fpiders web doth the fly, to their damage, and derriment, or to their uter undoing, and definition, If I not plot in the contribution of the vanity of their wicked the contribution of the contribution of the vanity of their wicked their wick plus and projects, tome expound a of the vanity of their winder plots and projects, that in fine, they shall prove uneffectual, and numeful, no more helpful to them, or able to flead them, then a, company of cobwebs. So Job 8.14,15, and hereafter, yee, 6. and 6 it should have reference to their confidence before-mentioned v. 4. which maketh that notion here, not improbable. And yet can I water maken that notion acre, not improbable, and yet can I not aftent unto a late learned Writer, who therefore would have the former branch to be rendred, not, they hatch, but they breakfuches; as alluding not to egs that fowls, or ferpents, fift lay, then fit on, or brood, & (o hatch, by cleaving of the fhell, (which the word property) fighines) to bring forth their young, but to the ulual manner of those, that having gathered fowls, or torteles egs. Arto. 14.doe break them to feed on: as if the Prophet should say, of those 14-000 preast them to tect out as in the Proposit inous and de-test maintain themfelves by rapine, and fipoil, or fraud, and de-ceit; that they cloid themfelves with fiders collected the themfelves with vipen, or addere ges: the one de-termined the state of the other than the state of the world fider will do them no good: the other, much mildied, but both the ule of the world fifewhere, Chap 34. 15. fideth with the former exposition ; and this latter to me feems fornewhat too far fetcht,

he that eateth of their egs dyeth] Not he that eateth of cockatrice he that eatth of their egs. dythl). Not he that eatth of cockatrics, or adders egs, but he that catch of their egs, compared to fithem whom the Prophet here speaketh of their egs, compared to fitted on, but such egs, as they freed, who there with o doe eithers mischief. Whosever have been dearly great the speaketh of partake with them, in their mischievous designs, Pro, 29.24. Chap. 1.2,3. the poilon of ferpents is pernicious unto others, not to themfelves: though it be true, that wicked men driek both firft. and most, of their own venome, their malice : and it will prove their own bane in the end, Pfal. 34. 21. But that feems not the

their own bane in the that, difference of the Prophet in this place.

and that which is crufted, breaketh out into a viper] That is, say fome, if any descript and disclose their plots and purposes, they fly out fome, if any descript and disclose their plots and purposes, they fly out tome it any detery and dilectore their piets and purpores, they have upon him, as a viper, or fome other such like ferpent: furnished with deadly poilton; to work his defluction; or if one will be tampring with them, to make some tryal of them, induced by the fair outfide of fome specious and friendly pretences, he shall meet with such matter, as in the end he shall rue it; as if a man taking a with more matter, as in one on the man ment, as it a man raking a ferpents egg, for the egg of fome fowl, that men ufually eat of, should, upon the breaking of it, light on that, which he leaft of all looked for: or as others, if a man fall into dealing with them unlooked for: or as other, if a man fall into dealing with them un-awares, it shall be with him as by one that treaded, by chance, on the egg of form ferpent, which being cruftled, a young one firings out of it in his for-fire meaning (terms to keyshich way for-er we take trained in the first of the dealing any way with them. Nor is it improbable, that fome would have, who in their words, it is the contract of the former branch, thus reading imposts a treatment which it could be a before to find on head to the contract of the contract of the former branch, thus reading the contract of the contract of the former branch, thus reading the words for that which is crushed, or broken, to feed on, breaks out into a viper: where a man made account to find some wholsome and toothlome meat, when he hath broken the shell, he is enterand cootmome meas, when he main proxime the meas, he is enter-tained with a viper: the copulative for the causal, we had oft before, Ch.40,26,& 52.15, & 53.2. Less to me probable seems to be what tome others of no final note exhibit; one reading the words, if any have experience, as well of the one, as of the other, in ones felf. differfe there, a siper breaketh out; another, it is with him that is but firmfled with them, as it a ciper had spring out, and taffened upon him, as on Paul, Act. 28.3. as if it were faid the least afpertion of them, or deep from them, is not perilous only, but even pernicious. of vertions hence a aleth, for that in Hebiew, verbs, divers torms, yet in letters much alike, are oft, in use and contounded the one with the other. I encline most to the the het became I finds the very lame word that here is u' tor compression, or on our my, Chap. 1.6. and again, for crushing, corcasions of eggs, by treading on them with the foot. Job 39.15. Which yet I hopporchim to have roaved far, from the true meaning of, who forending the text, expound the words; as if it were faid, he that can could their plots in the egg, or the thell, is fafe enough; for the make, or ferpent, will then be gone : fo it should be fomewhat like that, Pial. 137.9. as alto that other learned man, who by alteration of a vowel, making it an active participle, readeth the words, if one featter them that is, refusing to eat of them, carl them away, and so break them : for the like use of the participle pointing us to Pfal. 141.7. 1 Sam. 1.13. 2 Sam. 14.10, & 19.8. 2 Kin.7.2. The text feemeth to look a far other way, then either of them drives to.

a viper] Thus the most. Yer the ancient Greek, and the old Latine, render it, a Balillok, the one; and a regulus, the other: 38, 41. by a name answerable to the former, which we commonly call, a we wa solution: the former, they title an aip. The Jewith Doctors tell us only, that it is a kinde of hurtfull letpent; and some of them would have this, and the forementioned, to be one and the fame; but of that, there feems no probability: it feems to be a ferpent, that was rife in the foutherly waftes, bordering upon them, Chap. 30.6. and fuch an one as had a venemous rouge, following. Gayer not like to be a wayer; because albeit Pliny, 1.0.6.2. rather between the viper among those that 1.0.4. yeeps; Yer Aziltote (with whom the most and belt Writers accord, and who's words Pliny terms to have middleshen,) avowed most chen once, that of allicepents, the Viper alone, layeth no egg, but brings forth young ones; as allo the dolphin, o po.pes, ical, whale, and fome other fith, do. (See his Inflory of living wights, 1.1.c.6. 13.c.t. 1.5. c.34.) whence also in Latine it is deemed to have its name, vipera, as vivipera; not, assome table, from a torcible delivery. Some other serpent therefore it must be, to which the Prophet here alludeth,

V. 6. Their webs Shall not become garments; neither Shall they cover themfelves with their works : | Their devices, plots, and pracities, though they may hurt and mischieve others, yet they shall not help, or avail themselves; all the good, or gain they get, and gather by them, shall stand them in no stead, they shall not be able to shelter them against Gods wrath, no more then a coat of cobweb is able to thelter him, that wears it, against a fierce shower of hail, or a thick volley of hail-shot. See Chap. 28.15,18,20. & 30.12,14. they thall all prove, in conclusion, as cobwebs to themselves, for any succour, or benefit, that they shall receive from them, or reap by them. See Job 8.14. Prov. 10.2. & 11.4.

their works are works of iniquity; and the act of violence is in their hands. | Or, their works are works of vexation, (and greevance : as vet. 3.) and the practice of wolence is in their bands ; that is, their whole employment is no other then a continued practice of vexation, and opprettion. See ver. 3.4, for they frain the text unreasonably, who by week, or ail, would understand here, the work of punifbm-at inflicted upon themselves, for their wrongful, and violent dealing ; as violence for the just reward of it, Pl.7.16.

V. 7. Their feet run unto coil, and they make haffe to feed innocent blood] So Prov. 1.16, Jer 22.17. Rom. 3.15. their thoughts are thoughts of iniquity | Or, vexation: as, works

of vexation, ver. 6. vexations thoughts, and vexations works; fuch contrivances, and courses, as rend wholly to the vexation, and wrong, and ruine of others. See Chap.55.7.

their canfeys, Chap. 7.3. & 33.8. See Rom 3.16.

V. 8. The way of peace they know not | They are fleaugers unto. and utterly unacquainted, with any quiet, or peaceable carriage; or nothing of that nature pleafeth them, or is entertained by them, that tendeth to the prosperity and welfare of others. See

and there is no judgement in their goings | Or, traffs ; (for it fignifics properly the tract, that a cart-weet makes, I Sam. 17.20.) no regard of equity, or right, in their courses: judgement, for, right : as Chap co.t.

they have made them crooked paths] Heb. they pervert their paths to them, So Prov. 10.9 & 28.18, opposed there to such as walk uprightly: and an elegant redundancy in that form, to them; like that, Jer. 23.12. their way fhall be to them.

had its name, Gen 3,16,17, to know either experimentally; to mity and mifery, joyned with despair especially, in Scripture of

and, to know Cheeft, and the power of his refuercetion, and the commusion of his fuffirings, Phil 3.10, that is, to have , and enjoy him, together with the fruit, and efficacy of either: but it is a phrase very emphatical; they shall not so much as once know it, not to much as once know what it meaneth, Rev. 2.17. See the

like, Joh. 3.3,5. 1 Joh. 3.4. V.9. Therefore is judgement far from us; neither doth juffice overtake is | The Prophet having, at large, described the general, and horrible depravation of the people of God, in those times, doth here begin to apply, what he had hitherto related, concerning the fame, to the flopping of the months of thole hypocritical murmureis, who had before complained, that notwithflanding their free quent faffs and fuits, and toleran feekings unto God, yet their prayces had not prevalied with him, for the delivery of them out of their present difficulties, and diffrelles. For this cause, faith he, that is, for thele your vile, and detellable couries is it, that God flands about off from you, and neither executeth judgement for you, upon your enemies, nor protects you, against their wrongs; he flandeth by, and permitted them to deal with you, as ye deal your felves one with another, Hab. 1.13 17. judgement, put, as frequently, for vengeance, or righting perfons wronged, by justice done upon the wrong-docr, Numbers 33.4. Chap.1.17. Ezek.14.31, & 16

we reast for light, but behold objectivity; for brightness, but me will in darka(s) We exp. A deliverance out of our troubles, but they rather energate with us. Of the use of the words, light, and darkness, see Efther 8.17. Pfal.112.4. Chap, 58.8,10. Of expectations, in the like manner frustrated, Jeremiah 8.16.

but behold obfenrity] Heb. and (as Chap. 57.20.) behold (fee how crofs, and contrary to our expectation, thing, fallout; as Gen.20. 25.) dachufs . as Chap 5.20. & 8.22.

for brightness Heb. brightnesses, that is, brightness in abundances (fee on Chap, 58, 11.) we look for, (to be supplyed from the former branch : as Jer. 8. 15.) and the more is expected, the more grievous is its failing.

we walk in darkness! Heb.in mills, for, in an extream thick mill, or fog; correspondent to the brightness that they expected, and hoped to have had; darkness, like that in Egypt, called, a darkness of mift, for a mift darkness or, a thick mift, Exod. to.22. or, a mift of God, for a most extream thick mift, Jer.2.31. Their prefent condition is refembled, by a man walking, or wandring, rather, in some place full of dangers, environed on either side with an extream thick mift, able from no part to defery any the least glimple of light; and being at his wits end therefore, as not knowing which way to take. Sec Chap. 8.21,22, & 50.10, & 58.10. Jer. 13.16. 1 Toh. 2 71

V.10. We grope for the wall like the blinde; and we grope, as if we had no eyes: Or, we grope, I lay ; as Chap. 49.6. & 55.1. ver. 17.
For the latter is, in effect, and meaning, the very fame with the former. We are as blinde men, who wanting eyes, use their hands inflead of their eyes, Act, 17,27. We are wholly deflitute of counfel, and can finde no illue, out of our calamitous condition. So Dent. 28.29 Job 5.14 & 12.25. Lam. 4.14. Zeph. 1.17.

we flumble at noon day, as in the night] Heb. evening or twilight, Prov 7.9. put for the night. Chap 5.11. for, darkness, Jer. 13.16. noon-day is no other with us, then as midnight. See Amos 8.9. a proverbial speech it is, both with Greeks, and Latines. to Slumble at noon-day; used here of people, no where safe; but ready to miscarry, and fall into michet, even where leaft danger might be, either expected, or suspected, John 1.9, 10.

we are in defolate places, as dead men.] The word here used is no where elle read; that is one caufe that maketh it the more ambigu-ous. A fecoad, becaufe question is, whether the first, or the last letter of it, be radical. A third, becaufe of the consustion of forms, woulding and definition are in this paths.] Or, desofiation and that in found of letters, feem neer the fame. The most render it, definition, (Chap.60.19, tieb becakin: as Chap.1.28.) are in defolate. They that to do, deduce it from a word, that primarily, and most commonly, hath a notion of guilt in it, Yet sometime of defolation ; as Ezek. 6.6. Hof. 13.16. Joel 1.18, because it comes neer in found to one that, properly so fignifies. Howbeit, those that thus render it, do not all understand it alike: For, some of them take it fimply, as it founds, that their lands were laid wafte and defolate, by hofile invasions and incussions, Chap. 1.7. Others, as an emblem only of a fad and ruful condition; like people abandoned, unto such places of abode, Pfal 44.19. & 68.6. Jer. 17.6. Others, conceive meant by it, gravers, or figurers; to the Chaldee, and divers of the Jewish Doctors, because the grave, fay they, is a place of defolation: Though some go further, conceiving that not graves, or fepulares, barely, or finiply, are hereby meant, such as are newly delved, or built; but such as have been deferted and bandoned; fo that the bodies laid in them, are now putrified and whoforver goth therein, shall not know peace He that treadeth distolved. And to add strength to this conceit, some have recourse their tracks, shall never attain to any true prosperity, or welfare, to the ordinary signification of the root, and render it, places cou-any sound peace, Chap. 48.22. & 57.21. [ball not below it; that is, demanble, or abominable; setching hither that of our Savious, and young peace. Chair 4-2, 12 de 47, 13, 16, 12, 12 at my grown (1) that is, formating, or adoubtable; secting intert that is our System, for contain, politis, enjoy. Mat 23, 27, 16 the formation of the words, as if it were faid, we say the formation of the fo

the flyle of dead men feems to intimate tomewhat the like here. And yet we need not frain the other word to far: It is enough, that he refembleth them to dead corples cast out, and lying unbumad in terms. Watte, as those, Ezek 37.1,2. But others render the word, dark, or milty places: So the old Latine, and some of the word, and a major places: So the order atone, and come of the Jewith Writers before. And of dark places, we had mention before, ver. 9. See Plal. 74.20. & 88.6. But thele thew us not, the word fhould come forto fignific. No more do thole, who on the other hand would have it to fignific the day-light, that it may answer to nonn day, before mentioned, as if it were faid, like men dead in the day, that have notice, or joy at all, of the day light, as the living have, Eccl, 11.7. because no benefit at all thereby. Which, how/oever they might either of them fit well with the te-Which, how/oever they might entire of them in weir with the fer-nour of the Prophets speech; yet until it may be fixed, what ground there is, of giving the word luch a notion, we have little realon to admit. Others, tetch it from a root, that fignificth for-#6: and there again tun two various ways; the one partly (fo fone of the Rabbines) understand a of performs: 1.e are of dead min, say they, among it the fat; that is, those that are alive, in cood health and plight; meaning the G. ntiles, among whom, in captihealth and plight; meaning the Grittles, among whom, a captivity, they lived but a kind of liveleds life, Lev. 26,88,9 Deut, 28, 65—67. Ezik, 36, 11. The other party, (and be found of our) expounding it, or places, or effects; Their tradiction, and of the following its of places, or effects; Their tradiction, and a word very mere it, in flect for fareff, Seen. 27. 18,29, and for fat places, Dan 11, 24.) as if he had raid, a nidft abundance of plenty, and outward meanes, yet we are as men d. ad on the neft; we have no joy or comfort, of ought that we have by reason of calamities otherwise, Joh 20, 22. Chap. 24, 9. See Eccl. 5. 17. & 6.2,3. The fift, or lecond; and of those two, the

V. 11. We coar all like ivens, and mourn fore like down:] A! that we can do, is but to lament and bemoan out calmutous con dition, either in an higher flrain, by roaring like beatis, or, in a lower tone, by mourning as doves. See Pial. 22.1.8: 32.3.8: 38.

8. Hof. 7. 14.
roar | The word is used of dogs, Pfal, 59.6, 14. and one very need it, it not the fame, of hors, Prov. 28, 15. Chap 5, 29. and of men also vexed within themselves, and by outward lamentation, exp.effing their inward indignation, and hearts grief, Prov.5.11, mourn fore] Heb, mounting moun, Of the word, tee Chap. 38. 14. like doves J I hat make a mournful found, Chap. 38, 14, Ezek.

of from us.] See betore, on ver 9. Jer. 8.15.

fight, provoking thee to wrath and indignation against us, Pial, 51 4. & 90. 8. Ez.a 9. 14. the realon, why God, and his ayd, are fo far from us, ver. 2.

185 (for the verb is fingular, the noun planal, as Chap 16. 19.) as withefles produced, one by one, and examined upon interrogatories, do answer, and give in evidence, agai if the party, called in

3,4. & 38.4 & 51.3. Jei. 2 22.23.

and as too one inequates we know them. Heb and our iniquites we below them; a very utual reaundancy of speech, in that language. See the like, Job 3.8. ch. 8.13.8. 45.9. & 48.6. Mat. 21.41. pc acknowledge them, we cannot but confess them, Pial \$1.4. jet. 3.13. It is either a fer cus and lewere proteilion or the notorioniness of them, as being fuch as could not be concealed; as Ch. 64.6, or an humble contession and acknowledgment of them, as in the perfon of the Church: a. Jer. 14, 25, the Propher nor exempting 27.) that there is no judgment: This it is, that incenfeth Gods himfelf from that politick body, whereot, with the refl, he was a member; but including himfelf among therefl, though not as guilty of their fins, yet taking them to heart, as well as his own ! and being affected with the mas it they had occu his own. So Mo-

fes. Exod. 34.9. and Daniel, Dan. 9 5,6,13.
V. 13. It transferesting and lying against the Lord, and depart ing away from our Gad : | The Prophet patieth on to a more particular and diffinet enumeration of those finful couries, that he had pointed at in the lump, ver. 12. The words run all along in an infinitive form , but they are to be expressed in the indicative : O therwife, the tenour of the Prophets ducourfe will not run caven: And there is in the phrase, or form of speech, a desiciency, thus to be Supplied. Werebilling rebell; and dealing diffunctive, deal diffogally with the Lord, and depoting depart any of framous Good; that is, with the land, and appared, appared by a proposed with a method by a method by a deferred by a defer 9.5. We have finned, and door unjully, and dealt medicile and, re-belled, and departing departed from thy processes. And again, verhave tuned afile, the they might not carry and county afine appearance of marking, in the natural common wearmen was have tuned afile, the they might not have faither over. The found to extern, and in fact, carriently, for common allo, even a found to extern, and in fact, carriently, for common allo, even a found to extern, and in fact, carriently, for common allo, even a found to extern a faith to the faith that the fit means, to make them better, flow hat fore even the vertex. I am not ignorant that found foretype is 1, 2, 10, and fore even the words, in a constitution of the c 11. Yea, all the of have transgressed the Law, and twents ande

detailed [Fid. 12.15.8 88.4.6. Chap.16.19. Erek 37.11,12. and verb infinitive onely, carry the text on in a continued frame, from we trefpalle and he, &c. And this, in Latine, indeed, tuns very fmooth: But the former is more conforant to the Fiebrew idion. See alto the like, Eccl. 9.11. Chap. 43.8. Jos. 6.11. & 14.5. Ezek. 1. 14.

trespassing] Or, rebelling; as Chap. 1. 3.

lying | Or dealing difloyally, as Chap. 17. 11. & 63.8. departing away] Or, removing our felves ; a. Deut, 27. 17. Hof.

So, to come after, for to follow, Mat, 16.24. the Lord, and our God, as Chap, 56, 7.

as Chap, 50. 7. Justine and coult; On Juliag, we talk of opposition and applyife. See Chap 59.5 ver. a. Deut. 13.5, Jer. 29.31. Thele things are the main matter of most mens talk; apoliaite from God, and oppreision to their bredmen,

conceiving, and attering from the hear: words of fulfhood \ We doe nothing but conceive, or, contriver in our hearts, (for that is the corge wherein all milchievous matter is framed and from whence it is produced, thap.10.12. & 32.6 Mat. 15.19. & 12.34.35.) and we cordial) words or matters (as Jet. 7.4.8.32.) of fullhood, things randulent and deceitful. See on ver. 3,4. There is an elegancy in the words, which our English cannot expects,

V. 14. And judgment is tweed away backward, and juffice fland-th of ar off:] There is no regard had of right, or wrong, in places of Judicuture : caules are carried the contrary way ; and Juffice exiled from Court and Ben h, Eccl. 3, 16, and no marvel then if ood deny it unto us, who have no regard to practice it our felves,

ver, 9, 11.

for 3 Or, because; a Chap, 48.8. Jer. 3.21.

for 3 or, because; a Chap, 48.8. Jer. 3.21.

for a disc in the shreet, Truth for want of support, or being truth as falled at the shreet over born with fallhood, talleth to the ground, and mileariseth over born with fallhood, talleth to the ground, and mileariseth over the shreet of the shreet in the publicke, where causes are heard and tryed, Job 29.7. Plal,

and equity cannot enter.]As Chap. 23.1.& 24.10. or, cannot go or 146, as Gen. 10, 19,30. it cannot find entrance, being that out by violence, and not suffered to come in : Or, if it be, for talhion fake, admitted to fome hearing, yet it is not able to pals, or obtain any good iffue; the fame in fubflance with the former. See

V. 15. Yea, teuth faileth:] Heb. And ; as Chap. 55.1. All re-

ver town propagation, with the control of the provided by the provided propagation of the provided propagation againfus, pala 5 to be used to as other; make the implicit against providing the control of the provided provided propagation againfus, pala 5 to be provided propagation againfus, pala 5 to be provided provi of the Jewith Criticks, whom also lome of our great ones follow, render it, is accounted a mid man, or, caufeth himfelfe to be counted a mad man : as was Elifhaes minifler, 2 King. 9.11. and as the Tes, do aniwer, and gige in evacine, again time party, cancin in which are failed by the device of the guellon. So Eyod, 20.10. See Chap 3.9. Jet. 14.7.

If a meteral seeffinas receival is 1. We cannot pollibly, either produce no cleer place, where the word is forted, for that, Job 1.2.

The meteral seeffinas receival is 1. We cannot pollibly, either produce no cleer place, where the word is forted, for that, Job 1.2.

The another word, and that Mic. 1. 8. as the other allo there, of another notion, Nor is it needful here to fly to any uncouth phrase, in that language; as to fay, a min despoiled, to wit, of his wits; for, amid-man, (though in Latine the form be not unufuall; but with them, then full) when the text will well admit the word in its ording v notion.

dad the Lord fare it , and it diffleafed him , that there was no judgment.] Or, And this, or thele things, the Lord feeth; and it is displicating to him (Heb. it was, or, is coill in his eyes; as 2 Sam. 11. wrath fo against us, Pial. 10.14. Lam. 3.36.

V. 16. And he few that there was no man, and wondred that there m.r. no Interession : Or, Interpolar ; as Job 36.32, none that would fland up, and endeavour to let things in better order, by fpeaking, and beffiring himfelf in the behalf of truth and right, ver. 4 Chap. 63. 5. So rather, then, as some other, following the Chaple 5, Ezek 13, 68 22,30. Some fupply here from the for-ner verie, It dipleated him, to fee that there was no man; that is, no helper, as Chap. 63.5. Or, no Interpofer, as afterward, which be wonded to behold.

wordered ! Not that God wondereth (to speak properly) as ough: but it is spoken in an humane strain, to shew the strange-ness of the thing; that so great, grievous, and general a corruptwhi hother Nations abroad had nor, Deut. 4.7,8. Pfal. 147, 19, 20. And hence thereto e the Apoffle concluded the univerfall deprayation of mankind, in his natural condition: because it was latter put of the verie. I am not ignorant that four interpre- 1. 9-10. and for ereal, the words, in a conditional trait, it easy of prime note, whom ones because to rollow, retaining the their in the peleut, or the future. Somethy Gel the close for the

Chap.lix.

Annotations on the Local Annotations on the Local Annotation of the confidence of the local field from the name of the Local field from the name of the Local field by Local from the name of the Local field by Local from the name of the Local field by Local from the name of the Local field by Local from the name of the Local field by Local from the name of the Local field by Local from the name of the Local field by Local field arm point seet or min, and the tright earlier point suprain min; as forcedling, what God, at length, will do, for the trief, and deliverance, of his people, when all humane helps fail them. The like manner of fyntax, fee Chap, 30.20. and 35.4. and 37.9,36.68. 44. 14 8 53.2. and the reading is very probable.

the efforts am hought fixetion that bim 11 Heb, and his arm fixed him, or, fiball face him, or fave for him. Either his own power did furfain, and fave his people, Chap. \$1.5. the pious, that were a pey to the reft, year. \$1.00; he did the work alone himfelf, without peey to the reft, ver.15.05, he did the work alone himfelf, without the afillance of any other, or under of other means. See Chap.62, 13,35, ann, for, power; as Chap.53.1, and, to fure, for, to bring libration to are; or, to work fallyation, that is, deliverance, for me, Jera.11.1. Excl. 44, 23, and Pla1.92.1 bits right hand, and bits buy arm, bath fared bings, of faved for b m; (and the like form is, Judg. 73, Pla1.43.3) which our retion there rendered, but getter bins. the villory : but it may well be here rendred ; and fo Chap. 62. his arm avenged him, or took vengeance for him; or, it shall avenee him, or, take vengeance for him; according to that, ver. 18 for it aright renderd, I Same, St. A. 33, from Javing for the fell's that is, from averaging thy fell, (as our vertion hath it) or, from taking use genance for thy fell, with thine own hand. For as for that which a Learned men obleveeth, that the word of faving in this fyntax, lignilearned man objection that the word of Jauring, in this syntax, signifies to help; alledging to that purpole, Deut, 22, 27, & Prov. 20, 22. It is not general; and fome of those places pointed to, if not those two also feem to go further. But let it be considered, whether this 10, bim, or, to him, he not here a neer elegant redundancy; as the like also, Ch. 40, 10 his arm brought him falvation, that is, his arm brought him falvation, See the like, Chape31.8, he shall see him, tor, be shall see, as

also Hosh 8.9. Amos 2.13.
and his rightconfress it sustained him.] By rightconfress, some understand his mercy and coodness, to his poor oppressed ones, Chap. \$4.14.8 56.1. But I conceive rather, that by it, is understood the juffice, that he will do for them, upon their oppressors; because what is here termed his righteonfues, is the same called, his wrath Ch.63.5. All this, fome expound of friritual deliverance by Christ. Others, whom I rather concur with, of temporal, from ver. 16-19

of spiritual, ver. 20,21.
V.17. For he put on rightcousness, as breast-plate, and an helme. v.17. For no put on reguecompay, set a creat-place, and an numer of fatonian upon this load.] The Prophet here defectives God, as a man of arms, putting on his amourt, and fitting himsleft for the performance of tone notable explicit. The meaning is , that God with complexically line his abnighty power; justice, regard of the complexically line his abnighty power; justice, regard of the complexically and control affection to the extent or his people, in

For] Heb. And : and fo Chap 52.15. & \$3.2, yet it may well enough stand in his native lense here.

chough trains in its frauve tente mere, be put of 30°, to will put of 50°, to will put of 50°, to will put of 50°, to 10°, to terms the Apostle feems to allude there,

and he put on the garments of veogrante for a clothing, and was clad with zeal as a close) Or, he will, I fay (as Chap. 5 8.10. v.10.) will put on; and, will cloath hinderly. See before. Of the word here

rendred, closk, fee on Chap. 61 10.
V.18. According to their deeds, accordingly be will repay fury to bis adverfacies, recompensate bis enemies] Heb. According to retributions, according to them, will be repay weath to his adverfaries, &c. retributions, tor, deeds, or deferts: as Judg. 9.16. a Chr. 32. 25. and a defect of the pronoun ; as Chap. 52. 8. He will take vengeance upon the enemies of his people, for all the wrongs that they have done unto them. See chap. 34.8 & 63.6. The like trajection to this here, is observed, Chap 52.6. Howbeit, the word may be taken in its proper lenfe, and the text thus rendred, As in retributions, (or,in way of largeretribution, fee of fuch plurals, on ver. 9. Chap. 58.11.) as in fuch, I fay, (the repetition maketh the fentence more vigorous, as Chap 8.13. & 48.6.) he will repay, &c. the like use of the particle, see Pfal. 119.14. Or, as the Jewish Doctors ex. pound it, and the points feem to favour it : As in retributions (he in the text it lyeth, to the laft, wrath to his adverfaries, retribution to his enemies, retrieution to the Hands he will repay. Somewhat is supplyed in the first member from the second, in the second from the first; 28 Prahm 1.6. Chap.13.13. & 30.17. & 60.13.19, and this feems to be the genuine both sense and syntax of the

to the Hands he will repay recompense] To those of thom, that live in divers Countries, either maritime parts, or beyond the seas. See Chap.41. & 49.1. & 66.6.

N. 19. So shall they few the name of the Lord, from the west, sea his glow from the rising of the Sun Heb. And (as Chap.

from the evening coult as Chap. 45.6. Gods name, and his glory, by occasion of this his marvellous work, in the deliverance of his people and in executing of vengeance upon their oppreflors, thall make him renowned thorowout the whole world. See the like expedie ons, Pial. 113.3. Mal-1.11.

ons, Pink. 113.3. Mail-Lil.
roben the enumy fhall come in like a flood, the Spirit of the Lard
shall lift up a Mandard against him.] This pallage is exceedingly
vexed and torettred, by variety of enforced strains, the most wherev.x.d and tortured, by variety of enforced (trams; the most where-of therefore forbearing to mention; I shall pitch upon those only that the text may, with four good probability, admit; Some un-derstand the words of a violent irruption made by the enemies, or adverfaries of Gods people, in, or upon them, together with Gods oppolition made against them, and defeating of them. To which purpole maketh that, which our vertion hath admitted into the text and is by many Authors approved; when the enemy, or adverfay, (as the word is most commonly rendred, and so was, ver. 18.) shall come in life a flood, (as forraign forces are not unufually in Seri-pture faid to do, Chap 18.2. Jer 46.7,8. Amos 8.8. 8.9.5. implying, that the enemies torce and fury thould be great, and the piyin, that the enemies force and firty thouse to great, and the danger from them no leds grievous. See Chap. 8.7, 8. Pial. 144.4, Rev. 12.17, the Spint of the Lood fulfill fit up a flandard against him; that is, shall raife, or lead forces, against them; as the word leems formetime to import, Plal. 60.5. Chap. 10.18. or, the Sprit of the Lord shall flie, or, ran upon, or against, him: as it it were laid, the Live Johnt Jule, or, you upon, or against, him: as it it were laid, they shall come rushing in, as with a strong corrent, Chap.17.11, but the Spirit of God, as a stiff gale of wind, shall run, or rush, upon them, to cause them to recoil; as alluding to that, Exod.14, 20. or, because doubt is, not without just cause,made, whether the 20, of, because using its more minour par cause, made, whether the verb of steam, be ever for lefel; for the word of string, Chap. 14.11, is of a far diverse notion. Some other therefore, not tweeting much in sense from the former, render this latter clause, as our marg. nt allo exhibites, the Spirit of the Lord shall put him to flight; lecnning the particle here (as Exod. 7.20, Chap. 53, 12, Lam. 1.17.) decrining the particle nert (31 Exoto-7.20, Lhap. 5),41.1. Lan.1,17.1 (deperfiance): or, fuplying the word, blowing, and fog giving it, at tall; the Spirit of the Lord blat! by blowing against him, mode him to first a saif he had faid, the Spirit of the Lord blat! by blowing against him, mode him to first a saif he had faid, the Spirit of the Lord blat! blow him to flight. See of fuch kind of forms, or Chap. 38,17. & \$7.2.3 (od with a blaft or his breath only, thall blow him ware and not bring to the control blow him to the control blow him was and not bring to the control blow him to the control blow him was and not bring to the control blow him was and not bring to the control blow him to the control blow him was and not bring to the control blow him was and not bring to the control blow him was and not bring to the control blow him was and not bring to the control blow him was and not bring to the control blow him was and not bring to the control blow him was and not bring to the control bring to the control blow him was and not be control blow him was and not be controlled by the control blow him was and not be controlled by the controlled blow him was and not be controlled by the controlled blow him was and not be controlled by the controlled blow him was and not be controlled by the controlled blow him was and not be controlled by the controlled blow him was and not be controlled by the controlled blow him was and not be controlled by the controlled blow him was and not be controlled by the controlled blow him was and not be controlled by the controlled blow him was a supplied by the controlled blow him was and the controlled bl blow him away, and cause him to flee; not unlike that. Zach.4.6. and this feiteth very firly, both with the flory, and terms, ufed, o and this furterit very noy, both with the floty, and terms, ulea, as Semacherith, both irruption into the land of Judah, Chap. 8, 7, 8, 17, 12, 13, & 36, 1, and the defeat there given him, Chap. 3, 7, 3, together with his fudden, and thameful, flight thereupon, Chap. 17, his own glory, and tender ancetion to the sectace of the people, in the deliverance of them, and in the defluvious of their enemies that they flouid as evidently appear, and before in them as good-tyrayment, or gliftering armour, is on the back of one that wear.

| The property of the for that notion, from the 100t, that lignifieth to fice, neither is, nor can be, denyed: and the fame root is in the fame notion found of defeated to the fame of in both forms. But some understand this whole pallage, as spoken all of one and the same person; and of these, some would have it, and one and the rame person; a success times, some would have st, as a deleription of the violent irruption, only of the adverse party, to this purpose rendring the text, when he shall come like a wislent wiver, or, a socialist shecam, which the Spirit of the Lord shall drive; that is, when the enemy shall break in like a river, that being on either fide hemmed in with banks, runs in that regard, more fwifteither fide hemmed in with banks, runs in that regard, more twitting, or having been flaitened, in fome place, and getting liberty again, runs down with more tury and rage, then when it shall be driven forward with a mighty wind, for effectively the Spirit, or wind of Oad, be taken for a mighty florage, or fift gale of wind: 18, hills of God, Villa, 66. and vire of God, Villa, 10, 11, 61.

and, a fleep of God, 1 Sam 26.12. (or, fleep bills; tall trees; doy fleep winds and the second of t fleep : or it may have reference to some act, or instinct of God, putting them on upon the fervice to their own ruine, See Chap.8.7. Ezek 38.4. Mic.4.12. Others, laftly, expound it wholly of God himself, coming in to the rescue, and deliverance of his people, and Bantent, coming in to the reicue, and activerance of its prope, amount of the davefer party, thus rendring it; where he find come like a firent view, which the wind of Gad driveth; that it, when God himtelt, or, an army raided by him, that one againt his entire that the second of t with a fliff wind , that which as fonce expound of Cyrus , and his with a tint wind, that which as force expound of Cylus, and his forces fent by God, againft Babylon, Chap. 13.3, 17. & 43.14. & 45.16. Jer. 51.42. So some other, in the spiritual application of pound it, and the points keem to layour at: As in retribution (ne handless in the point is the point in the lipitical application or hand dense foundly) be hath repaid, (to wit, unto Pharsels, and its fuppose it to have some reference to that gale of wind that came others the enemies of his people so in extribution he will now again thing in upon the Apolles, and filled the whole house, wherein they are not passed in the point of the points and the possibly all they were, at the Feaff of Pentecols, Adv. 2... And to pass by all Towns a traduction to the Funds: or, referring the latter verb, as other, a learned man of special note, understanding it, of Gods coming in, and by Chrift, to propagate his Church, and carry on the Gospel, thorowout the whole would: as Malach, 1.11. AG 1.8. thus rendreth it; For he shall come like a strait river, the Spirit of the Lord listing him up, Jar in costar which he surther thus explaineth; He, that is, the Lord, or, the name of the Lord, supplyed from the words foregoing, shall come with much swiftness, and great force, in a float space of time, running thorow the whole world, and bearing all down before him, that might hinder his worth a medicaring an down netore min, that might hinder in free pullage; the Spitt of God, in the Miniferry of the Apoffles, and Evangelifts therewish infinitely litting up, and bearing before him, Christ, orthe name of Christ, (Acts 9.15, Gal.5.1.) as

go enign, in the amount to rejoit unto, and to tough, 50.15 God, or the name of God faid to big, as an enfign to his, fixed, 17. 15. Plakeo, 5. & 60.4. Is the text be under flood of temporal deliwerance primarily, (autome, it feemeth, with the most) I should

recance primarily, (a to ome, it feemeth, with the most) I finuld go with the first liketing the later term in a notion of fight it is digitally whelly. In finuld content with this last, significantly, the final denotes with this last, v. a. And the Redeston final Constet Zion). This forme underfund of the Angel, fent to free Jesufalem, from the feat of Sentando titch angel, fent to free Jesufalem, from the feat of Sentando titch angel, fent to first joint and the first feat of the sent of the sent to fishelpoint, of the first feat feat free Sional retirem, there in experit get a most Child for the first feat of the sent to share for the first feat feat feat free Sional feat of the feat for the sent to the sent uncertainty. get tree Sions Citzens, incre in capturing accioned, enap. 43.14. &
149.13 Yet withal, not denying them to have reference unto Chrift:
of whom others directly, and in the first place expound them; among whom allo, four of the ancienter Jewith Doctors, and unto mong whomeanes nome of the anguences Jewin Docous, and unito show the Apolle himfelf applyeth them, Rom. 11. 26, nor, is it a thing unufull, with this Evangelical Prophet, to flip from tempoining minimas, whit this Evangeneal prophet, to this from temporal deliverances; in a cloic way, into piritual, whereof those were spea; and to close up the Prophecies of the one, with the promises of the other.

the Redetmens | Deleverer, Rom. 11.26, the word properly figni The sections: 1 Despetes, rough 1, 20, the won property negligible for did not one, as in regard of propinquity, or necessio of kinded, bad a right to tedem a morgage, or the like engagement of landor livelshood, Levit, 5, 5, 5, 6, 6, or profecute the Law a gainst a numberer, Num. 3, 1, 19, 34, but is ufed allo, nione largely, gainst a numberer, Num. 3, 1, 19, 34, but is ufed allo, nione largely, for any deliverer, out of thraldom, or avenger of wrong in general,

pro my neutrem out a management artenger of many property at 1.11-1.15, 2.14.

Prov. 2.1.1.1-1.15, 2.14.

2.20m] To the Sionites, the people of God, the Citizens of Sion, See chap 1.27. it is, out of Zuo., Rom. 11.26. which feemeth to make forme difference: and forme think the Apollle altered it o purpose, to apply it unto the times of which he was then trea-Neb.11, 23.AGs 3 to. which things, although they be Orthodox, and found, yet I (uppole rather, that the Apolle retained the ancient Greek Vertion, commonly received in his time, having nothing material to crofs that-in ought, for which he alledged it, not diagreeing from tutth. If the objected, that the Oreck Copies now have not is from, but vivy, for, and that therefore the Apollies extre ought for to be read. I althure, That it appeared by Jerone, that the Greek Vertion was anciently as the Apollie now related he both is dish bettok, and in the new? ir, both in this branch, and in the next.

it, both in this branch, and in the next, and unto them that was from transpellion in faceb, faith the Lay Al Or, coun unto them, faith, faith fins, Deut. 30.2.3. 2 Chro. 6. 77. 39. 8. 7. 14. 8. 15. 4. for fuch indeed are the true Chizans of Sion, Eph. 2. 19. the right Jacob, Pfal. 24.46. the fineere lifeel, oh. 1, the lifeel of God, Gal. 6, 16. The Apolle readth is, and be fhall turn away ungodliness from Jacob whereby it appeareth that ho took the Greek, as it was companied to the control of monly then read, both readings holding out undoubted truth: none having interest in him, but those that turn from their fins; nor any turning from their fins, but by his help. See Acts 3. 26.

V. 21. As for m: Thu is my Covenant with them, faith the Lord As for me, Heb And I: as 1 Chr. 28.2. Chap. 66. 18. This is, or shall be, my covenant with them: the words which the Apostle addeth, when I Shall take away their fins, Rom. 11.27. feem to be taken, ei ther, as some, trom Jer. 31.34, where the same covenant is, in eff. & and substance also, related; or, as others from another place of this Prophecy, chap. 27 9. or chap 4 4 in either of which places, the effect of them is found. What covenant should be here intended, is questioned. Some would have it, to be the former promise of the Deliverer to be fent unto them. Others, concerning the Word neliverer to be tent unto ment. Others, concerning the word, and Spirit, to be continued in Sion: and to this later, I suppose the words do more specially relate: because the mention of the covenant renewed, cometh in fill, essewhere, after the redemption, and return, Jer. 31.21, 22, 31, 32. & 32.37--42. & 50. 4, 5. Ezek.

36. 24.-27.
My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy feed, nor out of the mouth of thy feeds feed, faith the Lord from benceforth and for ever Thele words, some would have to be a speech of & 59,21, Luke 1.79, Ach 26, 18, the Father unto Christ, as promising him the continuance of his Word, and Spirit, of which, chap.61.1, for ever, with that seed of his of which, chap 53.10. Others, to the Church, promiting a perns, of which, chap (3,10). Others, to the Church, promining a per-petual fucceffion of the Spirit of Prophecy in the Church. Others, to Elay, either as a promite, that that Spirit of prophecy, where-with he was at prefent endued, should not fail in his followers, or disciples, called his children chap. 8.16, 18. or, that, what God had by him promifed, should to be tulfilled, that the memory of it by inapromited, modal pofferity, Pfal. 111.4. Or, as fome other would have it, in way of a charge, enjoying the Propher to take order that these spiritual documents (10 is the Spirit taken 1 John 1 Exod 10 23, 4. 1) concerning salvation by the Messias; and that to none, but and his glow order that these persons documents to is the Spirit taken 1 John 1 Exod 10.15.

4. 1) concerning falvation by the Meffirst and that to none, but those alone, that tim away from their first, thould be properable to the sanctuary Lev. 9.13, 24. Sec. vetf. 1.

4. 1) concerning falvation by the Meffirst and the properable to Sanctuary Lev. 9.13, 24. Sec. vetf. 1.

4. 1) concerning falvation by the Meffirst and Expirit falvation. So the sanctuary falvation of the Sanctuary Lev. 9.13, 24. Sec. vetf. 1.

4. 1) concerning falvation by the Meffirst and Expirit falvation. So the sanctuary falvation by the Meffirst falvation by the Sanctuary falvation by the Meffirst fal

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senson, for the faithful to refore unto, and to follow. So is | Deut. 31, 29, 27, 2 Pet. 1, 12. But pailing by thele, and other the
senson, for the faithful to refore unto, and to follow.

like Interpretations; that which the best, and founded Interpretations; that which the best, and founded Interpretations. give, is this, That Gods Spirit and Word, thould continue with ha Church, (whom he now turneth his speech unto) to direct and in-fruit u, and the children of it, in all necellaries, throughout all ages fucceffively, even unto the worlds end, chap, 30.20,21. & 54.13. Jer. 31.34, Mat. 28.20. John 14. 16, 17. Eph. 4. 11-13. 1 Joh. 2.

10,27. 2 Joh.2. Spirit, and words Because the word is unavailable without the Spirit contomicant, and cooperating with it, John 6.53. Acts 10.44. a Cor.2.16. & 3.6. & 4.13. See a lively refemblance hereof, Ecck. 37.9,10. Nor doth the Spirit of God ever cross or contradict the Word, or give directions befule it; and the one therefore is to be tried by the other Deut. 13.1.4. Chap. 8 10, Joh. 5.39.

Acts 17.11. &(126, 12. Gal. 1.8,9, 1 John 4. 1. thy feed] the faithful, the feed according to the promise, Daut,

30.6. Rom. 9.6 8. Gal. 3.16.39.
thy feeds feed for ever. This fome would have to contain a more special promise, of the constant continuance of the main bomore press promise, or the command communated in the said of the Jewish people, in the faith of the Mellias, after their zeturn, that shall be, without any Apoffafe, or revols again from him to the worlds end. To which purpose they apply allo shar, Jer. 32. (O. But it may teem to be more large, as above.

CHAP. LX.

Verf. 1. A Rife, Jhine:] In this chapter is the glorious effate of the Church of God, under the Mellias, in a most heterical manner deteribed, (the restitution of Jerusalem, and the nectorial manner described, (the returnion or permissem, and the co-diffeation of the Temple there, being underlaid as a type of it) by the multitude of Profelyres, and thole of chief note and place, that thould be pyrned to it, and with all their bedt endowments, the come ferviceable thereard; and the abundance of sprittuall become ferviceable thereard; and the abundance of sprittuall graces and conforts, that flould therein be exhibited and enjoyed, and that as in a more eminent manner and measure, then in for

and that as in a more emment manner and measure, siten in ordiner times here, for in a fulned o peirefulon, without any the kall interruption, or impachment, everlatingly héreafter.

Mifel, Jerufalem prefumed to be in a very low and dejected condition as preferent being confidered (for for the type runs) as in thrallomate babylon, is called upon now to artife (as on the contragulation). manom, at paypon, scalled upon now to any; (as on the contra-y, Babylon was commanded to come down, chap, 47.1.) and to rouz inher felf to an hopeful expectation of her deliverance, reflituti-

upher felf to an hopeful capeflation of her deliverance, relitation, and avia ancement, now approaching. So chap, 5.1. If the proposed in the them before.

for thy light is come;] Thy night of affliction is over, and the day of thy prosperity approacheth the day is dawning with thee; the or thy prospectly approximate the day is advantage year today, and in high time therefore for these or our thy fell, and look up, clasp, 58.8, 62.1, Matth.4.16, Luke 1.78, 79. John 3.13. Romm.3.11.13. Exp. 5.14. and the gary of the Lard is rifen upon ther.] God is beginning

and the geory of the Lord is rifen upon theee.] God is beginning to shew himself glorious, in thy deliverance and restauration; his glory shall be seen upon thee, as it sometime appeared on Mount Sinai, Exod, 24.15, 16, and upon the Tabernacle, Exod. 40. 32.33, and in the Temple, 1 King. 8, 11. But the Metaphor, in the verb and in the Lemple, 1 King. 8, 11, 1801 the Mesaphor, in the Verbicelli, is taken from the Sun-tining, and by his bright and lightform lufter, diffelling and chafing away the dulfome darknets of the fore-patientipht, Cant. 1, 7, 8, 4,6, Mal. 4.2, 5c verf. 2, 3, V. 1, For feeled.] Take notice with admiration of a strange

change. So chap, \$1.22,23.
the darkness shall cover the earth, and thick darkness the people:] There shall be a strange alteration in States: for whereas for ly other people enjoyed much peace and prosperity, while Gods people continued in captivity and thraldom, Zach, 1,11,12. Now on the other fide, those people that were their adversaries and op-pressors, shall be made to endure much calamity, and sustain a great deal of misery, while Gods people shall enjoy peace and plenty, chap. 13.1,2. & 65.13, 14.
darknes] For, adversity; as chap. 59.9. spiritual darkness, where

the light of Gods Word, and Spirit, is wanting, chap. 8, 20, & 9, 2.

thick darknefs] The word feemeth compounded of a term, that fignifieth to drop, or diffill ; as Deut. 32.2. & 33.28. and another lignifieth to drop, or distint; as Licu. 32.2. or 35.20, and another that fignifieth a mill, or forschap, 29.18, & 59.9, 6 that it multism its proper notion, a mill, for thick, that it even droppeth again: such a mill, or darkness, as that in Egypt was, Exod.

But the Lord Shall arife upon thee,] The Meflias, the Sun of But the Lora Date arife upon thee, I the precise, the one of righteonlines shall arife, and shine forth upon thee, with healing in his wings, Mal. 4. an allusion to the light, that in Gostien they enjoyed, when all Egypt was over-spread with palpable darkness,

render it, the brightnefs that rifeth upon thee, veil,

V. 4. Lift upthine eyes round about thee, and fee:] See Chap.

all they, gather themfelves together, they come to thee;] Or, and come to thre; as some here render it; and as it was before rendred, Chap. 49. 18. or, those all (as if in a vision, he shewed them a numberless number of people, flocking together from all parts) are gathered together to come unto the; as Zeph, 3, 7, they rose up are gameran ogener to come amounts; as Levin, 3, 1, 100, 19, 29, early, they consupted their doings, for, they role early to corney them. Or, all the fe that gather themeliers together (this great multitude that thou feeft gathered together, a defect of the relative; as Chap. 58.5.) do all come, or, are all coming to thee,

cnap. 5. 13: It we follow our vertion, there is a detect of the plo-noun, as chap 38.13. Howbeit fome supply another way, reading it, at their fide, or befide them; as Job 1.14. (though another word be there used) that is, beside thy sons, coming Joyntly along with them : a fenfe not improbable; but I adhere rather to the first,

V. 5. Then shall then fee and flow together:] Or, as some, flow over: break out, as a river that surrounds its banks, chap. 54. 1. But rather retaining our received version; when this shall befall thee, thou shalt fit feeding thine eyes, as it were with the pleasing fight of it; and the heart shall even wave, and flow, in a manner, to and on 1, and the near mattered wave, and now, in a manner, so and fro through abundance of joy within thee, at the view of that great multitude, that thou that fee come flocking in to thee, and flowing in upon thee; for that is the proper, and general figurification of the word here used: Which yet lone render, thou floth first, before the word here used: Which yet lone render, thou floth first, beor the word here used: Which yet long render your june june; because from it is derived a word render dight, Job 3, 4, & Dan, 1, 2, and thence gather, that the verbit is liftignified to libine, both here (as if it were faid, both filting with glorically in thy full listing 3 Job 39,3) and elsewhere, Pfal, 34,5. But the word of light feems to have its original from this root; as it hath a notion of confluence, or influence, in it. Nor is there any necessity, that it should signific to shine, either in the one place, or in the other.

and thus bear fluid fear, I be through day of verrous; but with admiration, and joyes fielden and executive, cause a trembling, or fluttering of the heart many times, register with the distantion of inch fluid upon the fight of it.

and beenlarged: For joy dilateth & enlargeth the heart, 2 Cor 6. 11,12. 25 on the contrary grief is wont to contract and draw it

in, Prov. 12.25. See chap. 61. 3.
because the abundance of the sea shall be converted unto thee, the forces of the Gentiles Shall come in to thee.] Or, when the abundance, trade by fea; as chap. 23. 2, 4.) Shall be turned into thee, or, topard thee, (as a King. 5. 16.) or, upon thee (as I Sam. 4. 19. Dan. 10. 16. because there followeth, vers. 6. Shall cover thee, Nor need we, as some of note do, to make it a complexive form, like that, I Sam, I sait the meaning at full expelled were, blad Scaled, I objects in Anaba a sailed be towarded, and come in to they, and the mealth (as the word is joyneth them, and the cederane, together, used, Job 20. 15. Ptov. 13. 12. Chap. 8. 5. & 61.6. Or the troops, (because the verb is plural, both here and verf. 11.) of the nations. (because the verb is plural, both here and verf. 1.1. of the nation).

Butt constative? The meaning is, that people out of all purts hall.

Plast 1.99 [Plast 1.9] Plast 1.99 [Plast 1.9] Plast 1.91 [Plast 1.

Chap. lg.

Chip.lx.

Annotations on the Book of the Propriet I status. Chip.lx. Like I status of the prigate I st of them, to cover the country, as those of the Midianites, Judg. 6, 5. So, abundance of waters, to cover, Job 22.11. and those companies horse, to cover with dust, Ezek, 16. 10. Yet we need not therefore with the Latine, render it, an inundation; because of waters, the word is used. and they are said to cover the earth, Jer. 46.8. and much less, as fome would have it, that the camels should be faid to cover the land, with the dust that they should raise with their

the dromedaries.] The Greek rendereth it as the former, Camelet And our Jewish Criticks would make us believe, that the young camels are thus called, fo long as they luck; and that when they are relative; 23 Chap, \$8.5.) as an event, or, are an emming in one;

Chap, \$4.18.8.5.4. 2, 3.

Chap, \$4.18.8.5. 2, 3.

Chap, \$4.18.8.5 home to thee; some from places more remore; some from places were the cantels specially as and hot compone to them, with other energy at the places where they were they where the years are the places and the component to them, with other energy at the places are the places and the places are the places and the places are the places ar home to thee; some from places more remote; some from places from the common to them, with other necret at hand, where theywere murded befides thee, or at thy the cantel specified in the common to them, with other the common to them, with other them, the creative state of the cantel specified in the common to them, with other them, the creative state of the cantel specified in the common to them, with other them, the creative state of the cantel specified in as may appear by comparing this state. Some against a state and the same as a revolve against a time, a apparent i so it is atomated for fast as failed to be brought in Laps, or befores, and the daughters imagine, that the people here mentioned thought no cannels, both on on phosphater, it is but a theoriest amplification, illustrate by and commodities on the backs of fuch : the feminine word is uled, changeably applyed unto either (abject. Whereof fee more of heaps, 13; if we follow on the winds, there is a defect of the prois no where found, fave in the malculine, here; in the feminine there. It feems to be, as the old Latine rendreth it, that which the Greeks, and the Latine, from them ; as we, from the Latines, term a dromedary, or a dromas; a beaft commended for whitness, fer. 23, whence also it hath its name in Greek, and, as some would have it also, but that is semewhat too far fetcht in Hebrew: For, because from the same root arifeth, both the word, that signifieth, fifthern, and fiftherings, and that, whereby this beat is named, therefore they deem it to called, because, in pace, it out-goeth other beaths, as the fifthern cometh before other issue. But that feems recalls one, that was hinted before, contenting diverfity of notions, meeting in one root. The droma is a leller and lower kind of camel, very rife in Arabia, though used much for burden, yet of Piecial commendation for fwiftness, and by curriers therefore general memorial memorial memorial memorial memorial memorials. erally, in those parts employed. Sec of them, Strabo, lib. 15. Dio-

docklis, e.5. Livy, lib. 37, Leo th African, i.j. e. of Midian J People defeended from Abraham by Ketuah, Gen. of Midian J People defeended from Abraham by Ketuah, Gen. appeareth, Gen. 37.25,23, and with the Cushites; as appears, Nom.

12. r. Hab. 3.7.

and Ephab.] The posterity of Midian, by his eldest Son, Gen.

all they from Sheba thall come:] The pollerity of Chulh, by

thee; as it is more fully, verf. 4. Or, shall be gathered together to bring to thee. See the like form of speech, Gen. 27. 9. Chap. 38. forces of the connect spane come in conce. To Cr., mora for commander, the confidence of the confidenc tel, Ezck. 27.21

Therams of Nebaioth shall minister unto thee :] The issue of Neaioth, Ifinacls firft-born, elder brother to Kedar, Gen. 25,13, called in later times by the Greeks and Latines, Nabateans, Strabo, 1.16. placeth in Arabia; as alfo, Pliny, 1.5. c. 11, where he

they shall come up with acceptance upon mine altar :] Being made burnt offerings, thence fo termed, Chap. 1, 11, See chap. 56. 7.

V. 8. It that are ting extractly or a cross 2, and as the nonext to their yor he will make the egoodly, for magnifered; the larely so vert, 7, the issue word is in either place, and if if a vision he saw multitudes of people, by sheler, making Vert, 10, 4nd the sons of streagers shall build up thy wall towards Jerufalem, like clouds, that come oft from remote part towards Jermaiem, me counds, mac come on norm remove parcy divers, swiftly, by the wind, chap. 19.1. Jer. 4. 13. and coming for thick, that they cover the whole face of the heaven, and intercept thick, that they over the lines take of the heaven, and meterpe the sky-light, Pfal. 147.8, Ezek. 38.9. Joel 2.2. Heb. 12. 1. Or, like the My-1876, 1741, 147, 6, 127, 28, 39, 50 et. 3.1, 11C0, 13, 11, CV, like doves, or pigeons, that thy in great flocks, & that with much fiped, tothler places of texteat and relayer, either when they perceive a florm towards, or when by fowls or year they are platted, Pfal. 31, 11. Noshs did when the could find no reft flew where, to the defense, there is in it an intimation as of these multivades. 11.1. as Noam on my meet the come mu no test of those multindes of people, that should come in to the Church, and adjoyn them. of people, that monito come in to the Church, and adjoyn them-felves thereunto, Acts. 2, 37, 40,41. & 4.4. Heb.12.1,12.3,3. So of thefreed and eagenefs that they floodld expects, in their repair, thilders/jer.5.0.8. Matth.11.12. Luke 12.1. Some Interpreters of thinker, Jer. 50.8. Matun. 11.12. Luke 12.1. Some interpreters of work, read the words, not, which but whole are the few making it the freech of Sion, or the Church; not unlike that, than 4.9. 21. who speech of Mon, or the Limita, not unine that, thap, 49, 21, 1990 big the fif? Which some the rather embrace, because the interesting drawle feature to deep a singular notion only, But it is found joyned with the very lame term, in a plus all notion also, Gen. 33, 5, 776 with the very lame term, in a plus all notion also, Gen. 33, 5, 776 are to fif? I all may well therefore fland as our version hath it. Nor doth it hinder, but that it may be fitly decined, though fe Nor doth it hinder, but that it may be fiely demund, though for ead, a question moved by Sion, whom the Propher Lad called upon so in a vision to see people locking towards her, vecf.4.

on so in a vision to see people locking towards her, vecf.4.

on see that the down! Or, or as the down! of the three two divers seemblances. So chap. 1, 2, 8, 6, 13.

latent fig. 5. So chap. 1, 2, 8, 6, 13.

latent fig. 1 a defect of the relative; as chap. 8, 5, 4 are to a lower windows! Or changes, on before the bone, bedlatent to the windows! Or changes, on before the bone, bedlatent to the windows! Or changes, on before the bone, bed-

doves to their windows] Or, lovers, or lackers; to the loop-holes of the turrets in which they keep; a fit relemblance of the Jews returning from Babylon to their former places of abode ; as doves at time of year, in some parts, to their wonted nests.

at time of year, in some parts, to their wonted nets.
V. 9. Surely the Ites | ball wait for me, and the flips of Tarshifb
first to bring thy four from far] This feems an aniwer returned, as in frijto bring try jun from jurja in teem an aniver returned, as in Gods person by the Propher, to Sions question. As if he should lay, both thou ask who they are? They are thy children whom the face coafters, and llanders have, by mine appointment, with their ica-coaners, and manages have, by time appointment, with their flips, been attending on, to bring them home to thee.

Surtly So is this particle ulcd, chap. 7, 9, 16, & 49, 18. Seme

render it here, For.

nder it nore, I w.
The Iles] Such as dwell on the fea-coaft, or deal in flipping, as chap. 41.4. & 51.5. & 59.18. See veil. 5.

Shall wait for me OA, have waited on me; as chap. 8. 17. &

Jiall wait for me J Or, nave watted so me; as cnap.8, 17, & 30.

18. attending when to be employed by me,
and the flips of Traffills A boing firetelf, and readieft at hand,
for transportation of persons into those parts. See chap. 2, 16,

fift] That is, as some, with the first : or, among the first of prij 1 mat 15, as 10me, went 1set $\mu(\mu)$; or, among the mit of them, that have an hand in bringing of 600s people home. Others, at the fifth is simplying, that the first of those, that returned, should be brought home, with most case, as if they had come by shipping. Others, carrying it back to the first words, Shall wait on me in the fill place; and on thee, and thine, in the next, z Cor. 8.5. Others, pup ha epittend on, to wit, hilp; to be as Admiral to the Fleet; south a pittend on, to wit, hilp; to be as Admiral to the Fleet; Or Itally, a others, (inferting the note of fimilitude, frequent) fuppertied: as [Inl. 1.1.1.8 pimerls), or, sas if [In] as they are and they import in the many of in thips of Tarthith brought Solomon flore of treasure, t King. 9 26-28, & 10.12, this may feem the more probable, because men tion of such matter followeth. Yet I go rather (because it goeth

more (moothly off) with the first. to bring thy fons Thy children home from the places of their captivity; as hap, 49, 22, & 66, 20, verl. 4, implying, that they should get home as eatily, as if they were born in arms, occarried

in litters, or conveyed by thipping. See Gal.4.26.

from afar. As verl.4. no diffance of place being able to hinder the return of any of Gods captived ones, into their own countrey

the return of any of Gols captived onts, into their own countrey; nor remotenels or place, or thate, the accelle of any unto Gold, by! Orfift, chap-436, Jer-3, or i. Eph. 1.3. there flows, and their gold, with them, I Either that which themfolewes bring as free will offering fer Gols fervice, and the beautifying of his Temple, year, 6, or, the treature that Gols people half beautifying the with them for more cafe, and fairne, promise with bring along with them, for more case, and safety, together with their persons, conveying it for them, as pointing unto that gold and silver, that strangers should furnish them with, at their return, for their journey, and the veilels that were to be fent back again with them, Ezra 1. 4. 6-11, unto the name of the Lord thy God, and to the Holy One of Ifrael

That is, unto the place that the Lord hath cholen, to place his Name there, Dent. 12.5, the Temple, a type of the Church, there to prefent them as an offering to God, chap. 66 20. Rom. 15, 16. or, for the name of the Lord thy God, and for the Holy One of Ifrail; or, for the name of the Lord toy God, and for the Holy One of Treat; out of this reverent, and religious respect and regard that they find have unto the Lord thy God, Ezer, 12, 3, & 6, 8-12. See chap, 55, 5. Of the titles given God here, see chap, 1.4, & 41.

Gogel fetled with thee, chap.55.5. See chap.2.2. Zach, 8,23. or, dence, chap. 11. 10, fo was, in times paff, effectmed, and termed

V. 8. What are thefe that fly as a cloud; and as the doves to their for he will make the goodly, or magnificial; he is reloved to make Veri. 10. And the fons of firangers shall build up thy walls;] That strangers themselves; being now become Protelytes, chap. 56.6. & 61. 5. fhall joyn with you, in furthering the reflauration of the Citic; and shall help to carry on the gracious work of spirituall

edification, 1 Theft, s. 11.

and their Kings [hall minister unto thee:] Cyrus, and other his fuccellors, that shall supply thee with necessaries, and accommodations in divers kind, Ezra 1.4 8. & 7.11-26. Nch. 2. 8. but those especially by the ministery of the Gospel, won to the profession of

the Christian faith, chap. 49 7, 13. & 52.15. 4.3.

for in my wrath I smote thee; Chap. 57. 17. Jer. 30. 14.

but in my favour have I had mercy on thee Jehap. 12.1. & 14.1. &

But] Or, yet : though in wrath 1 Imote thee, yet out of my free favour I will now reftore three, chap. \$7.18. Lam. 3.32. Heb, and :

V. 11. Therefore Shall thy gates be open continually, they Shall not V.1.1 Therefore, post tryg aces see open continuously, true posts to be final day nor night] Heb. They Bull epen thy gares as chap. 16, 3, or, they grass [but] open chemfelves: as chap, 48, 8, Acts 12, 10, they that he opened, that is, fland open: as a worlded, for, fye worlde, chap, 43, 10, builded, for, fland built, Dan, 9, 25, they shall fland open. night and day, in regard of continual concourse, and confluence of people : and as in times of generall peace and lecurity, is wont to be, when all is quiet on every fide, as some in Christs time supbe, when all is gaite on every fide, as folice in Chrifts time fup-pole it to have been at Jerufalem; from Like, 21, 37, 8, John 18, it, but of that peak that may be; though at that time, in re-gard of the Palchia Glemnity, whereunto out of all parts they reloc-ted, it might into those theret juce 60 be. See Rev. 9.1.9; that meeting long to the tise forest of the Gentiles) Or, the weeklib, See veil. 5, Hebs, to bring the foresty or, wealth of the Na-ted of the whole the forest of the section Hebs, and in the Na-

tions; that is, that the forces of the nations (subdued in fight) or, their wealth (and ipoils taken in fight) may be brought in to thre; as fome: or, simply, for the bringing in of them in any kind,

or any way whatforver, vert. 5.6.7.
and that their Kings may be brought] Heb, and their Kings led. Which word, because it is sometime used of leading captive; as chap, 20.4, the Chaldee (whom divers others also therein follow) doth to here understand : according to that, Pial. 149.8. Chap.45. 14. Howbert, Others, both Jewish and ours, understand it of Kings led, that is, conducted in state; as they use to go ushiered with offi-

cers going before them, to clear the way for them; fo is the word cers going before them, to clear the way for them; lo is the word uicle k Rape. As and it may very well be for taken in this place; of Kings uring with their attendants, conducting them in flater; and the long parties where the best read, for the brigging in of the meetil of the nations, and of this it Kings (ed in flate, Sor, rather, them as one of good none, the metall of their nation, and of this Kings, which (wealth) or tiches, because the particle is plural) thail be which (wealth) or tiches, because the particle is plural) thail be which (wearn, or riches, because the particle spinnal) thall be born before them: as 15am, 30.20. Chap, 8.4, for this fyntax feens over-harlig the meaning is, that not the people alone, but their Rulers also, thould render themselves and their means serviccable unto Gods Church,

V. 12. For the Nation and Kingdom that will not ferve thee, Shall perijb All people, or perfons, great, of inall, that shall refue to fubmit to the ficpter and government of Christ erected in thee, [fal. 1.0.2, to be [wayed by his Word, and Spirit, chap, 50, 21, shall madel flight partial.] everlaftingly perith, Plal, 2, 12, 2 Cer. 2, 16, & 4.3, it feems to be an allution unto the condition of thole, that refused to submit unto the people of God, when they entred upon the Land of Ca-

nation and kingdom Or, nation, or kingdom: as Exod. 21. 15.

yea, those nations shal be utterly masted Heb. and(as c. 55.1)those nations (to wit, that wil not ferve thee, to be supplied from the for-

annumpi to wit, that wit not arrectnes, to us appreciation use 30th enter branch, a Seen 1.1.6.) [Ind by him; myllfed, by wyllfed; or, steping deflayed, be defined. See the like, Dett. 7.3. & 20.17. V. 13. The glow of Libranou Bulletone must hee, the first tete, the pine tree, and the bax tree together, to beautife the plate of my Sandtury.] The goodly cedars, and other choice trees, wherewith Lebranou shoundersh, absolute marrichle for Gastel building. Lebanon aboundeth, affording marerials fit for flately buildings, shall be brought in, great flore of them, to build and beautific my Temple, alluding to the plenty of Cedars, and other timber trees, that Solomon procured to be brought from Lebanon, for the buil-

ding of Cods Temple, I King. 5.10,14,18.

[Jay of Lebanoa] That is, the cedars, which were of prime and chief note among the trees of the forrest, Ezek. 31, 3), 8, and Lebanen of prime note, above other places, for them, Pfal, 104, 16.

chap. 2.13, & 37.24.

the first Their also of much use for building, chap. 14.8. and Lebanon for them also famous, chap. 37.24.

the pine and the box] See of thele on cap. 41.79. to beautifie] Or, adorn: as, Lzia 7, 27. See verl.7.

and I wil make the place of my feet glorious] Or for (as v.7.c. 59. 17.) I will make glavious (1 am reloved to below abundance of fp-tual glory, 2 Cor. 3.7-11 18 upon the place of my feet: lo, tre place of

78.68,69.& 132.13,14. all refembling the Churh, 1 Tim.3,15.

V. 14. The fons alfo of them, that afflitted thee, shall come bending unto thee , and all they that defpifed thee fhall bow themfelves down, at the foals of thy feet] Those that were before thine adversaries, thall now come in to thee, and fubmit themselves unto thee, and to the Scepter of the Mellias, creeted with thee, chap .49.23, Rev.

The fons alfo of them that afflicted thee] Heb. And (as chap. 57. 8,15,) the for of thine af flitters; their children : or, they them-

felves, as, the four of fireagers, ver. 10, and to in the next branch, the delp fire of thee; or both.

and they hall call that the city of the Lord, the Ziou of the Holy
Out of Jisari Lither, thou shall be so called, the verb raken indefinitely, as chap. 62. 12. or even they themselves being convinced in confeience of the truth hereof, shall now acknowledge thee, whom before they contemned, and maligned, oppugned, and opprel fed, to be the Lords own royal City, and the place of his Holineffes special residence, Ezek. 48.53. See their acknowledgment, ch. 49.23.

V. 15. Whereas thou half been forfaken, and hated fo that no man went thorow thee During the time of they depopulation, while thy people were abroad in captivity, ch. 3. 26. & 6.11, 12. Jer. 9.11, 12. hated] Difregarded, dilesteemed; as Deut. 21. 15. Mat. 6.24 nor fought to, or looked after, Jer. 30.17.

So that no man went therew thee lifeb, and no paffenger, or, and without paffcager; as chap. 24. 10, Jer. 9.9. a defect of the pronoun : as chap. 5.23. & 58.9.

I will make thee an eternal excellency] Heb, an excellency of eternity, or, perpetuity; as chap. 63.12. a latting excellency.

a joy of many generations] Heb. of generation, and generation: a

thap. 24. 17.

V. 16. Thou Shalt alfo fuch the milk of the Gentiles and Shalt fuch the brest of Kings :] also Heb, and, as ver. 14. All, as well high, as low, shall with their endowments, and abilities, of what kind sover, supply thee, succour thee, support thee, nourish thee, being as fofter tathers, or nurfes, to thee, as Mordecai was to Efter, Eft. 2.7.ver. 4. chap. 49.26, & 66.12.

the breft of Kings] So is the word rendred, and feems to be used, Job 24.9. Howbeit, the word that signifieth a teat, or dug, is somewhat divers from this. See chap, 28. 9. & 32. 12. Lam, 4.3. and fome therefore interpret it, not the breff, or teat it felf ; but the moifture drawn from it : and there want not of the Jewish Citticks, who understand by the phrase here, such dainties, as Kings are wont to be fed with

and thou Shalt know that I the Lord am thy Saviour, and thy Redeemer, the mighty one of Jacob] Or, that then mayl know, (by good proof, and experience, find it fo to be; as Ezek. 34.30. either implying the illue of it : as Ezek. 30. 25. or, the end of doing it, as chap. 45.3.) that I the Lord am thy Saviour, and that the mighty one

of Jacob is the Redemer. See chap 49.26.
V. 17. For braß I will bring gold, and for iron, I will bring filer; and for wood, broß, and for flones, iron: I will make repa rations of all thy loffes, and damages, with advantage; all things thall be exceedingly improved, and changed, with thee for the bet-ter, ch. 30.26.8.35.13. an alluften to the wealth of the Jewith State in Solomons days, Ot which, fee King, 10.27, 2Chr. 1,15.89,27.

I will also make theme officers peace, and thine exactors rightcoujnes alfa. Heb. and : as ver. 16. Because there can be no affired continuance, or conflant enjoyment of wealth, and plenty in a State unsetled, and wherein peace and equity are not established; God therefore promifeth to turnish their State with such Rulers, and Officers, as should be careful to demean themselves equally and uprightly in their places, and to maintain the people, subject unto them, in prosperity and peace.

them, in prolective and peace, there is a man of peace, or, men of peace; as Plal. 120. 7. I am peace; that is a man of peace; one of that of cl, defic, feek, findly peace; but here rather officers of peace with inpply from the other exern as charged, etc., lead, for a covering by day, and fire to give they might.

33. they findl be both, as theil feek and fludy thy professive and the second peace and free foreign by might.

Via D. Thy Sun fluid now more got down, wither fluid them when the second peace and free foreign the complexity of the second peace. welfare, (lo is peace commonly taken, chap. 48. 18. Pfal. 122. 9. Neh. 2.10, Ezck. 34.23. Heb, thine office, Pfal. 109.8 or, over-fight as Num. 3.22. or, government, for, officers, overfeers or governours: (for the word it cometh of, is used oft for officers, with charge of government : as Jer. 20.1.) as Kingdome, or, royally, for, Kings, Jer. 10.7. it may, without any force to the text, be rendred, 1 will make thy government a government of peace, that is, a peaceable govern-ment; not embroyled in wars, nor taken up with military employments, as in time paft

thine exactors rightcoulneffe]Or,overfeers ; as the ancient Greek rendreth it : the old Latine, those that are fet over thee : the word is usually taken in the worse part, for exectors, oppreffours, chap. 3.12.8 9.4.8 14.2. yet not always, but fometime, for rulers, overfeers, or officers; fuch as either take, or gather tole and tribute; or overfie thofe that are in any employment, or work fo it is taken, Zach. 10.4. and fo here; thy ruters, or sverfeers, righteoufnefs: or, rulers, overfeers, of righteoufues; that is, just and righteous : not such as shall pill, and poll thee, exact upon thee, and oppress thee

Chap, Jx. then the Ais, flyled his fourfloot, Chr. 3.3. Pfal. 99.5. & 132.7. as formerly; but such as shall carry themselves moderately, and then the Temple, and Sion whereon it stood, called his resp. 91.1 mercially: (for so is righten four for the control of the state of the control of the state of the control of the state of the control of t chap.1.23,26, & 32,1,2. Nch. 5,15. Ezck, 23,4,16.
V. 18. Violence shall no more be heard in thy land ; washing nor de-

V. 18. V souther plan no more of that live quietly and peaceably, fraction within the matter of the transfer of

chap 59.7. but thou malt call thy walls falvation, and thy gates praise.] That is, they shall be such unto thee sifer to be called this, or that, is in Scripture language forobe. See chap. 7. 14. & 9.6. & 47. 1. & 56. 7. ver. 14. either thy walls, and gates, shall be fafety, and praise, to thee; that is, shall afford thee fafety, and minister materials. ter to thee, of praising God for it : or, falvation, and praise, shall be mall, and gate, to thee; that is, Gods protection, for which thou shalt have cause daily to praise him, shall be sufficient, in-Read of walls, and gates, to secure thee. See the like expression, chap. 26. 2. See also, Plal. 147. 12, 14, the meaning is, that all should be fase with them, under Gods protection: by means whereof, they should have liberty to serve him the more cheesfully Luk. 1. 74, 75. Act. 9. 31. Nor is that explication of theirs, wholly impertinent, that would have it to be implyed, that the watchmen, placed on the walls usually, or over the gates, chap. 62.6.2 Sam. 18.24. flould not be taken up, with folicitous looking out, or expeding of fone enemies approach, but being freed from fear of ought in that kind, should fix feculty, pating their tume, in finging of praifes unto God, chap 52.8. Howbeit, to draw ut to fuch particulars, is not needful. Nor as that of some others altogether unfuitable, that God would continually come to them with new favours, and they goe forth with praifes, to meet him, Pfal. 89. 15-17. But I suppose, that both wall, and gate, here, are in a notion of defence; and the rather, mention feems to be made hereof, to comfort Gods people, when they should be, without gate, or wall, for fonctime after their return; to give them after rance of fatery, not with standing the want of fuch material fortifications, and detences. See Neh. 1.3. & 2.13,17.& 4.2,3. Zach. 2.4,5. Nor can I therefore accord with those, who refer gates here, to exe cution of justice : because the gate was commonly, the place of judicature, Lam. 5. 14. V. 194 The Sun shall be no more thy light by day inculber for bright.

sefs shall the moon give light unto thee; but the Lord shall be unto arf. Jud! the moon give light unto ther: but the Lord Junt be unto the large liter as every large light, gad by God by gory. Matter of fivery was before, ver. 18. Matter of joy, and Glace, now followeth: bond is joyned ocgether; in Jun, and Junted, Plal, 84. 11. The meaning nor, that after their return from captivity, in their flate reflored or at any time in this world, Gods people in any place, then thould have no ufe of those celeftal bodies, to impair light unto the large when the control of the celeftal bodies, to impair light unto the control of the celeftal bodies, to impair light unto descript the celeftal body and coolings. but that their chief, and principal light and comfort, should confift in such a plentiful enjoyment of Gods gracious favour, and loving kindness, that in comparison thereof, those external lights should be as of no regard, or account. Though there want not those, who the so in neigration of account. Inough there wans not more, who effect this wholly unto the glorious chate of Gods children in the next life; when all these outward ordinary means of joy and comfort; temporals of pictual, expiring, or funceasing, God him-felf shall immediately become all in all unto his; and then indeed the shall be a functional to the company of the shall be a function of the shall be a function. shall be the confummated complement of it, 1 Cor. 15. 28. Seo

The Lord an everlassing light Heb. a light of perpetuity, or, of eter-nity; as joy of perpetuity, or eternity, chap. 35.10. a constant light; such a light as hath no variation, or shadow of change, with it; as thefe bodily lights oft have, Jam. 1. 17. a light that flineth, as well by night, as by day; a light that never fetteth, but thines to all eternity, ver. 20. Of this light, fee Pfal. 4.6,7. & 27.1.& 30.5.& 36.

found for a certain by day, and fire to give light by night, and the state of the s nually present with thee, Rev. 22,5. it shall not be clouded, or e-clipsed towards thee, as in former times; by occasion of offence, and displeasure for thy fins, chap. 54.8,9. & 59. 2. Lam. 4. 44. Or, as some, thou shalt not any more be through streights and distrefas ione, thou mate not any more or through utergines and americs, furprised and possessed, with such anxiety, and perplexity, of soul and spirit, as shall cause thee to have no joy at all of the light, no list to look up to heaven. See Chap. 13.10. Amos 8.9,10, both may well fland.

Moon with-draw it felf :] As to her with-drawing chamber ; as of the Sun, Pfal. 19.6. Heb. Shall not be gathered up; as chap. 57.1. Or, Shall not retire, or, get her away; as Num. 1 1.30. Mofes retired,

or, plant no rithe, on see the camp, for the Lord flat way into the Camp, for the Lord shall be thine evertassing light;] As before, ver, 19, and the days of thy mourning shall be ended.] chap. 35, 10, & 40. 2. & 54. 9. Rev. 7.16,17. & 21. 4.

Chap.lxi. 17.) thy people all they; (for, all shall be, the pronoun demonstrative, for the verb substantive : as Jer. 4. 22. & 9.3. & 35.8. which therefore need not be written in a different character) righteous. Such shall all be, that are free denisons of the heavenly Jerusalem. See chap.4. 3. & 62.11. Jer.31. 23. Eph.2, 19. Rev. 21

they [hall inherit the land for ever :] The new world, by Christ renewed and reftored, in a special manner here, in full perfecti on hereafter; whereof that of Canaan was a type, Chap. 57. 13. & 65.17, 18. 2 Pet. 3.13. Rev. 21. 5.7. Some would have the words read; Thy people all the jull of them, Shall inherit the land for e-

the branch of my planting, the work of my hands that I may be glo visited.] There is here a two-fold reading, the one in the text, the other in the margent. The text hath, his planting, which fome retain ing, thus read, and render it ; That the branch of his plant may glo ricin, or, through the work of my hands : and of their, fome, by the branch, here spoken of, understand Christ, chap. 11.1. whom all the faithful being graffed into, Rom. 6.5. & 11. 17, 24. doc, through Gods blefling on them, become a most glorious plantation, th. 61. 3. Others, by it understand the issue and posterity of Oods people, that should glory in Gods doings for them, and benefits conferred on them, Pla1, 44.8. But the most, following that in the margent, my planting, do, tome render the words, as our verfion hath them; fome, with little difference, they are, or fiall be . a branch of my plantings, a work of my hands, wher in I will glory. Others, that the branch of my planting, the work of my hands may be glorified; and fonce would have it to be as a reason rendred why wholly rooted out of it again, Pfal. 44.2. & 80.2.chap.5.2. because he would plant it, and so plant it, that he might glory of it, and in it; which he could not doe, if he should fusier it, to be pluckt up, or rooted out, Mat. 15, 13, & 16,18. The words are thus precisely in the original; A branch of my plantations, a work of my hands to glovin, that is,my people, being (as by appointed point of what went before) a branch of my freial plantation (for thele plurals utually import an eminency, and excellency, in each kind. See Prov. 1.20.) my brand panel (my mafter-piece) wherein 1 intend to Shew my felf magnificent or, glorious, chap. 49. 3. the word is the fame with that, ver.7. and chap.61.3.

V. 22. A little one (ball become a thoufand; and a small one a firong nation. I So reading the words, the fense should be; that the Church should grow, not in number only, but in strength and flature too: which is true indeed, Zach, 12.4. Eph. 3.16.8 4. 13, 15. But the two members of the fentence here feem rather to be, in substance the same; the word rendred strong, signifying no other then numerous; as Joel 1, 6. See on Chap, 16, 14. And it implyes onely a miraculous multiplication of the Church, chap. 66.7,8. Jer. 31. 27. Act. 2. 41. & 4.4. & 5.1.4. asia Lind lamily confifting but of a few persons, should fuddenly, or in fhort time, become a numerous Nation, chap. 66. 7, 8. Some would have the meaning to be, that men but of weak parts, and small gifts, fhall convert many, Act, 11, 20, 21. Bur the former fcemeth the native fense.

I the Lord will hasten it in his time] This is added, that they may not doubt of the doing of it, in regard of the improbability or, as might be deemed, the impossibility of it, chap. 66.8. he will doe it, with whom nothing is hard to be done, Num. 11. 23.

Jer. 32. 27. he will speedily effect it, when it's due time is come. and till then, they must expect, chap. 13. 22. & 8.17. & 28.16. & 30. 18. Hab. 2. 3. Luk. 1. 20.

CHAP, LXI.

Vev. 1, He Spirit of the Lord God is upon me: 7 This Chapter much of the same argument with the former, confifteth of three parts. 1. Chaifts calling to his Ministery, and the exercise of his Prophetical office, shadowed out in Elays, ver 1-3, 2, The refitution encreale, and growth of the Church of God art fer him, ver, 4, 9. And 3, 2 folemn acknowledgment mad an the Churches name, of the manifold blef.

ting sby god beflowed on her, ver. 10,11.
The Spirit of the Lord God is upon me:] This is not the Jewish Commenters only, but a great part of our Interpreters also, con-ceive to be spoken by Etay or himself. Herein they differ only, that the former restrain it unto Efay; the latter extend it unto Chrift, as more perfectly, and confummarely, tulfilled in him. And it is true, that other of Gods Ministers, and Mellengers, had the Spirit of God in them, and on them, and spake by it, 2 Sam. 23.2. 2 Chr. 20. 14.8 24.10 ch. 63.11. t Pet. 1.11. 2 Pet. 1.19. but Chrift in a far more abundant, and tran'cendent manner and measure, con flantly refling on him, and refiding in him, ch. 11, 2. & 42.1. Joh. 1. 33 & 3.34. who therefore also in more special manner applyeth this Scripture unto humfelf, Luk.4.18. in regard whereof divers Interpreters, on the other fide reftrain it wholly unto him; of whom, both words are found, and used as a parallel

V. 11. Thy people alfo shall be all vighteons :] Heb. And (as verse that it is principally intended, I suppose, cannot be denyed, though not excluding Efay, who had this Spirit on him, when he spake it : Nor the Apostles, unto whom Christ imparted of the fame Spirit, for the work of their Apostle ship, both before his ascension, in a competency, Joh. 20. 22, and after his ascension in a far more plential manner, Act, 2, 4,33, as before his paffien, and again after his refurrection, he had formerly promifed, Joh. 14.16,17,26. & 15,26. & 16.7. Luk, 24.49. Act 1.5,8.1 Thell. 4.8.

becaufe the Lord hath anointed me, Of this fpiritual unction, in a competent measure of fanctifying grace, do all the faithful, each one according to his degree and proportion, partake, P.al. 105.
15. 2 Cor. 1, 21, 22. I Joh. 2, 20, 27. But there is, befides this general unction, a more special anointing, by which some are anointed, and endowed with some special gifts and graces, for the nomed, and endowed with fome (pecial gifts and graces, for the ditcharge of pecial places and offices; a thing typified in those material unditions, whereby men were, in time part, to chemnly fee apart unto employments of note and weight, in Chuerth and State, Lev. 8.1a. Num. 11.17,23. Sam. 10.1,5.9. 8.16.13. In either kind, was Chrift, a man, anointed in far more large, eminent, and excellent manner, then any other, Pfal. 4.5.7. Act 10.3.8. Col. 2.3,9. Heb.t. 8. and thereby fet aport to the work of the Mediatorthip, and to be a King, Pricft, and Prophet, unto Gods people, being furnished with all endowments necessary for the discharge of those offices, and with a superabundant redundancy also, for the conveyance of a infliciency of fuch endowments unto others, for the spiritual behoof, both of themselves, and others, Dan. 9. 2.4. Joh. 1, 16, & 10.26 & 17.19. Thus was he anointed from his very conception, and the assumption of his sloth, by the Word, in the womb of his Mother, Luk.1.35. Joh. 1.14. but it was in a more open and folemn manner, publikely declared and manifested, when at they should so continue in possession of that inheritance before his Bayrim, being now to enter upon the exectle, and execution mentioned, either taken from the time past. God himself hath planted them therein, and therefore would not suffer them to be upon him, shortly after which also he preached upon this rext, and applyed it unto himself, Mat. 3., 16, 17. Joh. 1.32, 33. Luk 3.22. & 4. 1.14, 18, 21, the same Spirit being afterward sent by him, did in a vilible fhape light upon his Apostles, and rested likewise on them, Act. 2.3, 4. who may well also be faid, to have been anointed therewith : as also was Elay undoubtedly before his mission unto the Prophetical function , who might therefore truly fay this of himfelf, as well as that, chap. 50.4.

anointed me to preach] A complexive form of speech : anointed; that is, not fitted, and furnished me only with abilities for such an employment; but fet apart, affigned, appointed, and fent me alfo fo to do. See the phrase used of Eliseus, 1 King, 19, 16, 19, 20.1 (where yet no ule of any material oyl is found) compared with 2 King.2. 9,15. & fo it may be truly averred of Elay, that he was fo fitted and furnished, to fet apart, and so fent, chap. 6.8, 9.848.16. to preach, both the corporal deliverance from the Babylonian thraidom; and the spiritual deliverance, from the service of sin & Satan, by Christ, which fo frequently he doth. But Chrift, in a far more ample, excel-lent, and efficacious manner; not to preach and publish thele things only, as Elaysto foretell them, but himfelf allowe effect them, Joh. 3.16,17,34. & 4.34.& 5.23,24,30,36-38. & 6.27,29,38-40. and 7. 16.17,18,39, & 8. 26,19,42. & 10.36. Cal.44. I Pet. 1,200. And for their function and employment, had his Apostles also a mission from him, with whom, and others his ministers, their intition from the world's region along, and to co-operate with them, by his Spirit to the world's end mar. 28, 18-20. Mar. 15, 15, 16. Joh. 29.21. in regard whereof, he is also faid to come, and preach John 29.21 in the property of the same and to fpeak in then, 2 Cor. 13.3, that which our Prophet also forecold should be chap. 59.21.

to preach good tidings unto the meek] Of the word here rendred,

to preach good tidings, see on chap. 40. 9. & \$2.7. it is a word of middle notion, but used most in the better part: From the Greek word answering to it, so taken, hath the Gospel (with us also so termed not as God fpell, or Gods-word; but as God-spell, that is, Good-Spell) its name, preached, by God him self, to Abraham. Gal 3.8. by Esay, and other the Prophets, to the ancient Jewish people, A& 5. 24. Rom. 16. 25, 26. Heb. 4. 2. by the Angels to the thepherds, Luk. 2. 10. by our Saviour, in person, to the Jews of his time, Luke 4.43.8 8.1. and by his Apostles asterward, having from him/commiflion fo to do, both to Jews & Gentiles, Ad. 13.33. & 15.7. & 20.14. 1 Theff. 2.9. and what is therefore faid here of preaching good tidings to the meck, is by our Saviour, faid in terms not much diferepont from the same, that the poor have the good tidings of the Gof-pel preached to them, Mat. 1.5. Luk. 7.22. by poor understanding, not the poor fimply alone , Luk. 6. 20. but , the poor alfo in fpirit , Mat. 5.3. and fo what our vertion here, according to the Hebrew, hath meek, both the ancient Greek, and the Evangelift also render poor, Luk. 4.18. as those two words in Hebrew, comming from the fame root, are in letters, and notion, very neer the one to the other. Neither are any other intended, by the one term, or the other, but fuch as were deferibed, chap. 17. 15. Juch as with method; we care the word of [alvation, Jam, 1.21. this method of fpirit being a note of these, to whom God shewith mercy, and impatted the control of the control grace, Pfal. 10. 17. & 21.26. & 25.9. & 37.11. & 76.9. & 147. 6. Prov. 3. 34, chap. 11. 4. & 19.19. Zeph. 2.3. and are by our Saviour therefore pronounced happy, Mat. 1.5. See on chap 11.4. where Chap.lxi.

I chath feat me This is added, as a further & fuller explication, or take vengeance for his people, upon their oppreffours; the deliexpreshion, of what was before implyed, & included in the term of anointing: of both Efays & Christs mission and commission, see there

to bind up the broken bearted ;] Such as are humbled, and brought to man up the concernments, i journal or humber and though low by affliction and anguith, and thorowly touched with a live-ly fende of their fins, the procuring caufe thereof, chap. 50.4. & 57. 15, Mat. 11.28. it is a metaphor taken, from the practice of Chiturgery, in the binding up of wounds, to allwage the pain of them and cause them to clote, or the binding up, and fwathing of bones, that are bioken or disjoynted, as to give ease, so to set and knit them again: For that which is said here to bind, the old Greek and the Evangelift, Luk.4. 18, have to heal; whence forme Interpreters make it a complexive term and render it, by binding

to proclaim liberty to the captives, and the opening of the prifon to them that are bound: Temporal freedome by Cyrus from the Ba-byl nian captivity, chap. 45.13. & 49.9. Spiritual deliverance from the thraldome of sin, and Satan, by Christ, Joh. 8.32,34. Rom.

the opening of the prifon There are here, in the original, two terms knit together, with fuch a joynt, as doth generally joyn divers words together: Whence some of our Jewish Criticks would have here two feveral words; and of these, the former to fignific opening, the latter, to fignific, as fome, a prifon ; as others, a prey, as others, taking, oi, taking out; and to to import not a bare opening of the place of restraint onely, but a letting, or setting, look also out of it. But the most of them, because the latter word in neither notion is any where at all found, would make it all but one word, the letters of the latter part of it, being redoubled, as in divers other words to add fome emphalisthereunto: To whom I should agree, did I find in any other word of the like mould, such a div. sion of the syllables one from another, as here, with the like line between. But wanting as yet such an instance, I concur rather with the former, supposing the words to be twain, and the latter to fignific, a prison (though not else where found, as many other in this Prophety to called of taking or receiving, and, retaining, or keeping persons under reftrant. So a learned man, skilled in those languages, informs us, that a word from the same root, with this, is in the Ethiopick tongue, uled for bonds, Mat. 5.25. Mar. 5. 4. and that foretime joyned with the word boufe, Act. 5. 19 fometime simply without it, for a prifer, Mat. 14.10. Again, because a word from the same root, whence this is deemed to come, with a letter fervient onely, and prefixed, is used, for prey, chap. 49. 24,35, and the word, pres, may comprehend as well men, as bealfs, fuch own time it as they used to amoint their heads, and faces with, Num, 21,11, where it is used of both; some therefore would here to make them look more cheerfully, & with the fragrancy threefore. fo expound it ; to open the prey, that is, to fet the captive at liberty : to refresh their spirits, in their settivals, or when they defired to the same that was before nutitioned: as the captive is said to be opened, or, loofed, chap. \$1.14. Whereunto may be added, that the word here used, with a very small change, and that not unusual, doth in the Chaldee fignific, a leaft or thong, of leather; and with fath, captives and flaves were wont to be bound. See chap, 8,6. The former word, that hath in it a notion of opening, is most frequently used of opening the eyesto see; as chap.35. 5. 8 27.16, once only of the cass. chap. 42.20, which the ancient Greek, one conjugate cases that the confirmed meanter freek, it feems, taking notice of, renderth the words here, fight, or, fring a aim, or, looking up to the blind; Whence fome imagine, that inch as I we in darke dungeons, as being in the fame congine, that the art of marke congectors as come in the name con-dition with blinde once, having no more use of lighter fighters once, then the other, might therefore, by them he fo flyded: Though others conceive, that fome parallel places being no-ted, by some in the margent, as this from Chap, 43, 7, 10 ppm the blinde eyes, to tring the prifoners out of prifon ; and another , from than 5 8. 6 did after, in tome transcripts creep into the text; they are both exhibited in the Greek, by the Evangelift, Luk. 4. 8.

V. 2. To proclaim the acceptable year of the Lord | So Luk, 4.19. Heb, the ver of liking, or, and will or, acceptance, as chap. 56. 7. of good well, as a time of liging, or good-will, Pfal. 69. 13. chap. 49. 5. and , a day of liking, or, cood-will, or , acceptance , Chap. 18,5, the time in which God is pleased to offer and exhibit favour and grace, to tender and extend mercy and goodness, to mankind chap. 60.22. Plal 102.13. Gal 4.4. Tit. 3.4. yeer; as, day, afterward, in a latitude, for 1 mt; as chap 34.8.8 63.4. and those among the ancients, are much out of the way therefore, who would hence collect, fonc of them, that Christ preached but one yeer in all. after his baptilin. called here the Lords year of acceptance. Other of them , that he preached two yeers : the one whereof is here termed, a ver of ecceptance, in opposition unto, or diffinction from the other, that was not such; but by yeer, is no such limited lift of time here intended nor is the aftertion it self consonant to the truth of flory : it being apparent, by the number of Paflovers therein upon record, that our Savious preached yeers, more then one or two. I ut the word, year here, feems to have fome reference to the year of Jubilee . a yeer of general releasement, proclaimed

verance of the one, and the defluction of the other, going usually together, See chap. 14. 1. So chap. 63. 4. & 66. 14. for they are very wide, who by vengeance, would under fland here, nothing less then what the word it self generally importeth, nothing that favoureth of hatred, or harshnels ; but a kind and equal retributilavoirection in action, or manimens: one a some one equal termour-no of cafe, and good, to God yeople, for the evil, and haidfhip which they had formetly fulfained, Luk. 16.35, 2Thell. 1.6.37, and this they ground principally on this, that the Evangelift, Luk. 19, hath retribution; for that which is here tendered vengrance: and it is true, that their old Latine so hath it there; as the ancient Greek also rendreth it: but neither is that clause, at all, in the Greek Copies, of Luke : nor doth the word of retribution, necellerly import matter of good, or benefit, being fo frequently u-fed of venteure, and evill, Judg. 1.7. Pfal.7.4. chap.65.6.7. Jer. 25.14.8 C1.4.4. Sec chap.4.8.8 C5.9.1. to comfort all that mound All Sions mourners, chap.57.18. ver.

.Mar. 5.4. Luk, 6.14.

V. 3. To appoint unto them that mourn in Zion] Or, for Zion ; either for the evils committed in her, Ezek. 9.4. or, for the evils. thereby procured unto her, chap. 66, 10. Heb. to the mounturs of Zion, or, to Zions mourners; as chap, 57, 18. the fentence feemed defective, and fomething needful to be fulphyled; that the verb rendred, appoint, may pafle unto: and fuch defects we meet with fometime, as, take, for, take tood, Gen. 42. 33, break, for break bread. Jer. 16.7. In the old Latine Copies therefore was inferted firength o put firength to them that mourn in Zion. But because fireneth feems not to fuit fo well with mourning, or, mourners : for that is not the matter, that, as mourners, they need. Some other rather, from the former verie, supply consolation,; rendering the text, to exhibit consolation to Zions mourners; and this teemes most genuine. Though there want not those, that would carry on this, to that which followeth, as having reference to all the enfuing particulars; to appoint unto the fe that mourn in Zion, to give, I fay, unto them : that is, to fuch &c.

to g ve unto them beauty for affect ? To affign them ornaments or ravery, (fo the word properly fignifieth, chap. 3.18,20. Ezek.24, 17,23.) luch fair and goodly apparel, as they uied to wear on better dayes, or when no special occasion of grief, or mourning, Exod. 33.5. for after; or instead of ashes: a fign of sadness and mourning, chap 58.5. Lam. 2.10. Job 2.12. & 42.6. Mat. 11.21. there is a fweet chegancy in the original, between the two terms here uled, which our English cannot express. The meaning is, to alter their condition from fadnels to gladnels; from mourning to mitch: and accordingly to alter their habit, and weed, whereby either is ufually expressed, Pfal.30.11.

the oyle of joy for mourning] the oyl of joy, or gladnefs, Pfal, 45.7. fuch oyntment as they used to anoint their heads, and faces with. thew themselves frolick and cheerful, Plal. 104,15. 2 Sam. 12,20.

Eccl., 1. R. 9.8. Mat. 6.17.

the garments of praife] White and fair garments, Eccl. 9. 8. fit for fellivals, and Titumph, Zach. 3.4,5. Mat. 2.1.1. Luk. 15.22.
Rev. 3.4.an outward fign of a mery heart of a lightfom, and cheerful fpirit within Ecc. 9.7.

for the spirit of b avines : 7 Heb. of dimnes, Gen. 27.1. Deut. 34. . chap. 42.3. Zach. 11.17. or, of contraction, Lev. 13. 6.21,26,39, 6. because grief contracts and draweth in, as joy widens and di lates, chap. 65. So Exek 21.7. Every Jpirit Ball control in felf, that they may be called] Heb. and (as ver. 4.) it fhall be called to them, or, of them; that is, that they may be; as chap. 60.18. ver. 6. o known, fo accounted, and fo acknowledged, ver. 9.

trees of righteoufmis] Or, ones, as fome, See chap 1. 29,30. & 6. 13. trees of righteoufmes; that is, trees of juft, full, fair, firm, ftrength, and flature. See chap. 57.5. as, Jacrifices of righteoufnefs, Deut. 33.19. Plal. 4.5.& \$1.19. that is, just, entire, compleat, ones, Plal. 69, 31. or, firmly rooted, in rightent in fisas fome, Eph. 7.17. not like the grain. on the stony ground, without root, Mar. 13.6.21. or, as others, filled with, and abounding in, fruits of rightenfaces, Phil. 1.11. luch as bring torth fruit, whereby God may be glorified, Mat. 3.8. &7.17.& 12.33. Joh. 15.5,8. all which, may be ptorintegrated, \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07/1/0.024 \$3,0.07

but firm, such as may, by the thriving, flourishing, and lasting, it, thew whole handy-work it is, Num. 24.6. Pfal. 92.13,14.8 104.

16. See chap 60.21. Ver. 9.

that he might be glorified.] As he is by the good works, and well-doings of his people, Mat. 5.16. Joh. 15. 8. Phill. 1.11. Yet the words rather are, that he may glory in them, or, there himfelf goodly, and mornificent in them, by causing them to thrive, & prosper, & flouriflias Pf. 1.3. Jer. 17.8. See ch. 44.23, where the fame word is used.

V. 4. And they Shall build the old wasts, they shall raise up the former deforations; and they shall repair the wast cities, the defolations by feat.dof transper, wherein every non-nest to tetum to his inhe-tence again Revery fever feve

58, 12.
the fold waft? Heb. wafter of perpetuity: of long continuance,
for. 49. 13. above a Jubilee time confliting but of hity yeers,
at mol, Lev. 25.9, 10. expreshed by the term here used; Exod.

1. 6. the wall cities | Heb. cities of mafines : 25 Lev. 26.31,32. your socional course course of majores: as Lev. 26.31,32. your sites shall be majores; that is, cities of majores; utterly was

defilations of many generations] Heb. of generation, and generation; as:hap.,60, 15. those places that had lien a long time defolate.

V. 12. And firangers firall fland, and feed your flocks, and the fons See chap. 58. 12. V. 12. Ana praagers jour plane, and teen jour parts and are jour of the airs, fault be your plan men, and your wine deffers. That is, as forme; Ve faill have generally fo fair, and plentiful effaces, that ye shall not need to make use of other then strangers, either the yester of the plane of the plane of the plane. that ye than not need to make the or other thresh thangers; entire hired, or bought, or taken in war, for any fervile, or meaner for of employments. See chap. 1.4. Zach. 2.69. which fome also applying to the State, and condition of the Church, under Christ, thus expound ir, That, those that in former times, hast used Christian expound is, That, those that in former times, had used Chrittan people hardly, and hardly, depriving them of their means, and livelihood, making flaves of them, flouid then, sichmitting them-felves to them, willingly and itelahoodly apply themselves, to doe them any pleatings to be any way terviceable must them, a sthe Gheenites were functione unto the Ifrachites, John 9.2-3-27, from the fermion from the flavor efficient for first flavores, a listen in the whole example, tome restrain it to such Arangers, as living in the Church, though not incorporate into it, yet would be ferviceable churen, mough not memporate and n, yet mount be territeable thereunto. See chap.60.10. Others extending it yet farther, and taking a in a larger notion, conceive the meaning to be; that having applyed themselves to look after the things concerning the naving applyed inclinerves to now affect the tuning concerning the Kingdome or God, and what especially appertained thereunto, other necellaries concerning this preferr life, should some way or other, be as certainly, and lufficiently provided for them, as if they other, he ascertainly, and lutheinry provided for them, as if they had furth to do all this for them, Mark-33. In the need on thrain words to far. What tome others have of the [pixtual husbandry, wherein thangers are now most employed. 1 Cora; 3-6, por, a new ministery texted in room of the fourner, now abouilted, Mark 14, 141. Gent to run counter to the text; [franger, and Cora, for ministery texted in the form of the fourner, and was onlined, Mark 14, 141. Gent to run counter to the text; [franger, and Accessing the Cora, for minister, form there is the former. 2 Knanger, 2 Knanger. fons of an alien ; teem here the fame ; as Chapter 3. 6, and 56

fland; As servants waiting, and attending on their master, ready to go, and run, at his beck, or to be enjoyined what lervice he to go, and run, at his beck, or to be enjoyined what lervice he pleateth. See chap 6.2. or, fland, and feed; that is, fland feed ing : attend the feeding of your cattle ; as, they faint, they by, for, ng: attend the tecding of your cattle; 12, 1057 ann, 1057 by 1057 by 15 finding, chap, 51, 20, and, fland, and fauff upthe wind, for, 118ad fauffing up the wind, 15c, 14. 6.

V. 6. But ye shall be anned the Priciss of the Lord, men shall call

God Jindli is be J and y Jose; as Num, 31, 33, Ch. 19, 18, 32, 65, 44, Jon. 13, 13, where the Jynax fectors the fame with this; e is be called fulls, for to to be, and locaccunstd, as Jy. fore, v.3. Now this former reflatamentable Prieds and Everties, of whom, Lang, 53, 11, as if it were tasky. For that are Gods Prieds and Manifters, though yeb. now in contempt and differee, shall then be in repute, and be plentifully provided for , as in times paft , when the Jewith State did mod flourith. But these seem to narrow the text too much. Others therefore giving it a larger extent, conceive the meaning to be, that all Gods people now should be in that repute abroad, as if they were all Priefts : as he fometime faid of the Roman Senate, that they feemed to be as formany Kings; in which fende, or the like to it, fome would have the word rendered Priess, to be here like to it, tome would nave the word rendered printing, to the classest taken, not for Printing, but for Printer, or, shift Rulers: as fome also conceive it to be, Gen.4.4,5,50. Sam.20,26. I King.5-4 and,3s it is apparently, where it is used or Davids Ions, a Sam.8.18. in like manner whereunto, would they have that alfo to be rendred, in like manner whereunto, would they have that also to be rendeed, Exad, 19.6. a Kingdows, not of Piells, but of Princes; as important not not not prince that the prince of the control of the prince of the control of findillude, of to omitted: I thought it may doe, not amist there, yet neither is it need that, nor fuitable here. Others understand it, the control of the control o as an enlargement of honour, and necret approach unto God, then they had formerly enjoyed: that whereas, before they were, the main body or them, Gods peculiar people, Fxod. 19.57. Dett. 7, 6, & 26, 18, and some only of them, icr apart for sacred functions, Deut, 10.8. they flould now be taken all to be as neer to God, and in as honourable a condition, as the Priells and Levites, before-time were; as your whole Land. or State, thall be called, the Lords Sina, chap. 60, 14. fo thall your felves also be called, and accounted his Priest, and Ministers: and if it be faid, called, and accounted its 277711, and refine the state of the them, to wit, that they were so faid to be, at Gods fift taking of them, to wit, a Rigadom of Prefs, (for ohe received version aright rendreth it, confirmed by the Apostle, expounding it, a royal Priesthood, is, contracted by the Apolitic, expounding is, a royal Prießhood, a Peta-8, 9. I the answer may be, that they are there so termed, therefore they should now receive double, whether hosbacuse the Prießhood was then dispersed as it were, thorowout all hours, or what else. But I conceive that the textual on of double-hours, was before-mentioned; and that in this clause is a reason, their tribes and similes; and so the whole body of the Nation

Chapter and town, that have been ruinated, and both people, and plant geame their land, and grounds, that have been ruinated, and both people, and plant geame their land, and grounds, that have lien long wast, and global so Chapter and the passes of the ay seemen to see a Price, Exon. 12. 5.8. whereas a tervara it was confined, for the miniflerial employment, in general, unto one tribe, Levi, and for the principal functions thereo; unto one family, Num. 18. 6.7.22, that which is in the New Teflament, under the Mellias, faid, accordingly, to be extended unto all the faithful, as called to be spiritual Kings and Priests, 1 Pet, 2.9. Heb. 13. 15.

Rev. 1.6. 87, 1.08, 20.6. "

Rev. 1.6. 87, 1.08, 20.6. "

If all feat the victors of the Gestiles] Ye shall have supplies of all yes fall feat the victors of the Gestiles] Ye shall have supplies of all yes, as force; or adjoyned to you, as others, our from both as a third fort. See chas. 60.67, et to you, as others, our from both as a third fort. See chas. 60.67, and this, also some think, bath some respect to the Priests manner of

and this, allo fome think, hash how, refrect to the Vriells manner of maintenance, provided for plusticulty, according to. Gods appointment, by thelaboure and husbardy of the people, No. 18, 11-15, 21, and in their girty flow of the proplet, No. 18, 11-15, 21, and in their girty flow of the proplet, and the proplet and the proplet, and the proplet and

Ball rejoyce in their portion; therefore in their land, the Shall poffes the double:] Some rent off the former branch of this verie, and annex it to the verse foregoing, thus reading the text; Te shall annex it to the verie foregoing, thus reading the test, '7' fhall feed sathe wealth of the Heather, and he lift ap with their glovy, institut of yo, in very of recompences, for your fhame and consigner, which among them, and at their hands, yo had formerly instinct. What followeth, they refer unto the Gentiles coming in to them: 160 full commend their parties; (that is, reft well apaid deem themickes fully fastisfied, in that, what they have confirm to Godds feevic in contents because the full which them death to confirm the contents of the full parties. deem themselves fully fatisfied, in this, what they have confected too Gods fervice, is accepted because that which they shall be, as being allured of this, that y they shall inhers double in their own Lind, (here on earth) and coverlating joy, hecaster, Mar, 10, 29, Cothers, to joyn it to the former, as that they apply it entirely so Gods people; they shall have such shoonow, as was faid; and it shall be unto you, or betted you, in live of your and after it manner, which they consider you are not provided in the provided of the shall be unto such as they consider the shall be unto such as the shall be shall

of that recommey, wherecot, any (to was, those measure, your tree mies) did forectime first, faving. This sy sport portion; or that this was fore portion; or was, of Gods people, Plal.44;13-16. Their, and divers other readings, for hardnesses, one uplike them, I forbest to infill on a not hardnesses, and most or the readings of the form the control of the control biteth, because it feemeth, with least force, to flow of it felf from the biteth, becaule it feemeth, with leaft force, to flow of it left, from the 1752: all the difficulty is, in the change of the perfon, which in 1752: all the difficulty is, in the change of the perfon, which in this Propher is not unufust. See chap. 1,3, & 2,3,1,9, & 3,3,4, & 6,5,1,2, and here allo, wer, 4,5,7,7. And this admitted, the meaning is plain, the words being thus realized, infload of your flower, doubte faul be unto you; and, inflead of your flower, doubte four should be their land they float perform the state of the state

the shame of themselves, a reproach lying upon both, Ezek. 36. 3,4,13,15, or reproach from the Heathen, and reproach from their 533, 3315, or reproduct from the recenter, and reproach from their own country-men, unto both whom the profession of Christianity was reproachful, 1 Cor. 1, 13, or, milery in themselves, and contempt from others, Pfal. 123.3,4. Others, plentiful, abundant, and the term is oft fo used, chap. 40, 2. Jer. 16, 18, and 17, 18.

And fo I conteive it here to be taken: but with reference unto that, which in liew of it they should now receive double, to wit, honour, v. 6. that is, large & eminent, as double honour, 1 Fim. 5.17.08, to Job, Job 42.10,12.

and for confusion Or, and, in liew of (the preposition repeated from the former member, as the verb in the like manner, ch. 6c. 17.) their reproach; because the person is changed; as Job 18. 4. Jer. 27.1,3. Ezek 31, 10, the preposition omitted; as chap.

in their portion; a detect of the particle; as chap. 34, 2, 57, 8, in their portion, or inheritance, that they final then return to, or posfels again, as in the Jubilee year, Lev. 25.9, to, alluded to before, ver. 3. as that which for their portion was affigued to them at firft,

John 19. 9. Plal. 16. 6. Ezek, 47. 13.23. Mich. 2. 4. therefore in their land, they finall possibly site double: This (not present and possibly site double: This (not present and possibly site double: This (not present and possibly site double). to repeat again what of this branch was before faid) fome make an interence upon the former, in regard of the illative particle, therefore; as implying, that because they had undergone double-

an illative, flould rather be rendred, becaufe, as a caufal; as of necessity it must be taken, chap. 26,14. Though I find not any, either of the Jewith Criticks, or ours, that have observed it in their land returning again to it, after their long exclusion and ablence, they shall possess adult to it, after their long exclusion and ablence, they shall possess and enjoy a double portion, either in regard of that blessing of God, upon that which they shall possels, affording double in worth; to what beforetime it did. See chap. 4.2. or, in regard of the large extent of each ones portion to that in former times they held, a great part of them being waited and worn out, either flain, and familied in fight, and 21, 23, & 11, 11, and there feemeth to be in it, an allufion to the Law, concerning the first born, that was to have a double-porfand it, not of their own, but of the Heathen, their enemies land; 39. 8 not that they should reposicis their own land, (though that also philis doublet, in way of reparation, for the double damages done 3. So Jer. 32. 40. & 50.5.
them. But I adhere rather to the former.

V. 9. And their field had be known among the Genilles, and their

cucrtast ng jay shall be unto them.] Heb. jay of perpetuity. See

V.3. For I the Lord love judgement,) There is no great difficulty in the words, or matter of this verte, fave in the connexion of fper, that they shall become very conspicuous, Mat. 5. 14, 16. them, with the reft of the context. Some or necive them to render a reason of what went before; either concerning those ftrangers, that had contributed to his people, that he would largely, and liberally reward them for it : because they had offered freely, not by constraint, nor of rapine, but of their own lawfully gotten, 2 Cor. 8, 3-5, & 9,5-7. Or, concerning his own people, that had amids their long tedious, and grievens afflictions, continued firm to him, and fincere in his fervice, whom therefore in equity he could not but affect and require, 2 Thath. 1. 6.7. Heb. 1. 10. a lbeit the unfound enes among them, he defervedly abhorred, chap. 1. 1. 1-15. Others, suppose it to contain matter diffinct from the former, concerning a further benefit, that God would vouchfafe to confer upon them; to wit the renewing of his Covenant with them, and premiting a renton, why, in fuch manner, he should renew it. So he before closed up his promites of favours to be conferred upon, and in their deliverance, and after their return, Chap. 59. 11. Onelyone learned Witter fuggefreth a divers reading, which admitted, will afford a very fit connexion of this passage with the former discourse. He thus rendreth the words, For I the Lord love right; Thate rapine by inequity. So preral form, Pial, 18, 2, & 64.6 and in the fingular also lengtheed. Job 5. 16. Thus the coherence will be smooth, a reason being rendred, why God will right, and repay the wrongs and damages done to his people; because he loveth right, and hateth sich un just and injurious courses, as had been offered unto them, Plalm,

For] Or, Because ; as rendring a reason of what ensuch. I the Land Lave Judgment, I leve just, upright, and equal dealing, delight in it, and in those onely that practice it, chap.

deating, designs in w. and income oney that practice it, comp. 56. 1, 2, 4. Jer. 9, 24 Zach, 8. 16. 17. 19.

I hater obbery for burnt-firing: 1 Labhor any oblation, what-foever, (one kind put for all, as chap. 56. 7. Notorghic of goods gotten by opprettion and wrong, and cannot therefore accept of any fervice. or facrifice, tendied to me by fuch as practife the fame; that which, in former times arguing their hypocrific, had made altheir folemn rices, and religious performances, fo not unacceptably onely, but eyen abominable in Gods fight, than 1.11.15. & 66 3. Amos s. 21, 24. Or, I hate vapine by iniquity; the spoiling of persons and people, by in jurious courses, as was before specified. See 2.5am. 3.34-36. Hab.1.13.

and I will direct their work in truth, I This most, both Jewish, and other interpreters, expound, of Gods rendring, or returning a reward to his people, for the milery, and ignominy, that for his fake, they had full ained; as ver. 7. Some other, of Gods diffoofing their affaire, in a fuccefsful course, in a prosperous way; and that fich as thould be confiant and permanent, chapter 26.3,12 And that former intimation of Gods hating rapine, as was laft be-fore hinted, will very well fort with either of these. Howbeir, fome understand it of Gods concurrence with his good Spirit, gracloufly working upon the hearts of his people, & thereby fo dilpofing and managing the r ways and works, that being performed in fincerity, they might have acceptance, chap. 56. 7. the very fum and fubflance of the new Covenant, or the revewed, and renewing Covenant, here after mentioned. See the like, Deut. 30.6, chap. 57. 18. Jer. 24. 7. & 31.33. & 32.40. Ezck. 36.16,27. Mal. 3.3, 4. But I go rather with the former.

and] Or, therefore; as chap. 42.25. & 43.12, and fo most here

rended; of their rejeycing in the parties, that they fould then | I will direct] Heb. I will give; but the Hebrew term is of a receive. And I suppose that the word here rendred, therefore, as very large extent, used commonly, to make, to appoint, to put, to place, to frame, to direct, to difpofe. See Deut. 28.13. judg.15.1. chap. 3.4. & 22.21. & 41.19. & 43.16. & 46.13 and it may well be here rendred, direct, or, diffufe. See Eph, 2.10.23,24.

their mark | So the word properly fignifieth, as Prov. 10. 16.

& 11.18. Jer. 31.16 nor need we to depart from the proper notion of it, in this place. Howbeit, it is not unfrequently used allo for hire, or reward, of work; as Lev. 19.13. Jer 12.13. Pfalm 100. 20, Chap, 40, 10, and 49, 4, and 62, 11, and 10 many here take

in truth] This some refer to Gody he will in truth, that is truly, forge, before the deportain; or confinmed in the captivity, and forge, before the deportain; or confinmed in the captivity, and furely, make their reward good to them; as judg. 9. 18; 16, a remnant, some tenth of them onely, returning, chap. 6.13, & 10. Plal. 69.13. Others, to the reward she will make their reward to be Pla1.69.13. Others, to the reward the win make their reward to be in tenth; that is, firm and fine, as chap, 16.5. Others, to their work; he will so fiame, direct, and dispose, their work, that is, flat is, flacerely, or shall be in truth; that is, as Tribe, as it was with the houle of Jofeph before: and with each Tribe, as it was with the houle of Jofeph before: and with each Tribe, as it was with the houle of Jofeph before: and with each Tribe, as it was with the houle of Jofeph before: and with each I former rimes it had been, chap 48.1. Others, as the same that the houle of Jofeph before: and with each I in former rimes it had been, chap 48.1. Others, the rime moley. 17, 17, EZERA7.13, 381 He Bas usu, it man octate man center and the same and the sa the Gospel are faid to be, Heb. 12. 23. Howbeit, some under- pose, that they should be as well, sure as successfull. See chap,

and I will make an everlafting covenant with them.] Heb. I will they did) but that in their (that is, the Heathens) land, they fhould cut out a coverant of perpetury, or, eternity, to them. | See chap. g.

> off-spring among the people. All that fee them, shall acknowledge them, that they are the feed which the Lord hath bliffed.] See chap. 60.21. ver.3. They shall so grow and multiply, so thrive and proand that it thall evidently appear to all that ice them, that there and that it man the eventual appear to an that lee them, that there to the helfing of God along with them, Act, 13, their field, and their off-fpring 3 See chap, 44.3.
>
> Bhall be known 3 Shall be eminent, confidences or famous: the

word is used or fuch , as are of special note, and of whom more pecial note is taken, then of others, in the places of their refiance, to Pial. 76.1. God is known in Judah, his name is great in Ifrael; and, her husband is known in the gates, when he fitteth among the Elders of the land, Prov. 31. 13.

among the people, 1 Heb. in the midst of the peoples: in the midst

for, among ; as cha. 24. 13. Jer. 39. 14. & 40.6. peoples ; as chap. 11. 10.8 14. 2. among peoples of divers and feveral countries, with whom they shall be mixt, they shall be fo eminent, that they shall be known and diffinguished from them.

the feed which the Lord bath bleffed Or, a feed; (for there is no article here in the text) that (the relative is wanting; as chap. 60, 8.) the Lord bleffeth; that have Gods bleffing accompanying them. See chap. 44.3. & 65.16.23.

V. 10. I will greatly rejoyce in the Lord, my foul fhall be joyful in my God: These two last verses, some rent off from this chapter, and refix to the next; but I fee no necessity to to do, fince that the subject matter of them fuiteth well with the former discourse. This verse containeth a thankful acknowledgment, conceived in the perion of the Church, of the special favour, and gracious goodness of God, afforded unto her, in such manner, as had been before re-

lated, vr. 7. — 7.

greath vripte:] Heb. rejoying, vripte; as chap. 66, 10, that is, egcedin. Jy ripte: 1 Heb. rejoying, vripte; as chap. 66, 10, that is, egcedin. Jy ripte; the affection of Gods people, upon their refuuntion, above-deferibed. So ver. 7.

in the Lord] Or, for him; because of him; as Pfal, 150,2, chap, 7. 9.8 57. 17.

my foul] For, my feefe; as P[al. 3. 2. But the form maketh it more emphatical. So P[al. 34. 2. Luk. 1. 46,47. the fame thing to that purpose also repeated. Hab. 3.18.

far he bath clothed me with the garments of Salvation? be hath for many consist me speed one garments of Sacyation t or many convered me with the robe of righteoufnefs:] Or, with garments of falvation; with a robe of righteoufnef; that is, with falvation, as with good by garments: with righteoufnes, as with a robe, he hath, by his gracious deliverance wrought for me, and his beneficence, plentifully conferred upon me, made me as glorious, and as con-picuous, in the eyes of all that behold me. as if I were arayed, in the richest and most gorgeous apparel, that is worn by any, at times of greatelt folemnity. So Job 29.14. Pfal. 132.9,16. & 149. thirts of greater internaty, 50 possess, a Franciscoper of A. Zach, 34, 5. Sec chap, 51.9, 85.9.17, the robe] Of this garment. See chap, 59.17, of righteon facts,] That is as some, Christ, who is our righteon for the confidence of the confidenc

nefs , Jer. 23.6. & 33.16. 1 Cor. 1. 30. and, the fun of right confines, Mal. 4.2. and whom we are faid to put on, Rom. 13.14. Gal. 3.27. Rev. 12.1. or, his rightcoulnels to us and made ours, Phil 3.9. or, inherent righteoulines, exercifed, and diffeovering it felf in the lives of Gods people, Pfal. 132.9 Eph. 6.14. Rev. 19.8. But I rather, by rightcoufnels, understand here, Gods beneticence and bounty, ith the fruits of it conferred upon his Church, his spoule, in a with the fruits of it conterred upon ms. Churce, Insipone, mindt, that is, in a full, ample, large, and liberal manner and measure, Luk. 6, 38. See on ver. 3, 11. So feemeth the word iphtensy arf, to be taken, Plal. 11.3, 4,9, compared wish a Cor. 9, 9, 10. at allo, chap. 48.18. & 51.6, 8. & 52.17. Dan. 917, 9, 16.
as a bridegroom decketh himself with ornaments,] Or, that

Chap. Ixii. relative; as verl. 9. the verb fignificth properly to exercise, and execute, the office of Prieth, or, Prince; for the word fignificath either. See on vert. 6, and in the next place, to use priethly, or, princely carriage, or habit; or to demean himself as a Priest, or princely carriage, or noun; or to account number as a creety of Prince: fo here, for apparel; and fome conceive it to have re-ference to the high-Priests goodly rich robes, Exod. 28, 2, 3, 40, 41, or it may as well allude to fome great Princes flately attire, at the time of fome folemn festival, Ezck. 23. 15. the noun notes attire, or bravery. See on verl. 3. like a bridegroom, who on his marriage day, though but a mean man, yet strives to make himself as brave as he can, as it he were a perion of fome eminent place, a Prieft or a Prince ; or, as some, as a bridegrom, that (on his wedding day) ministreth unto, and attendeth upon his Bride among o thers, but in a fuit or raiment, diffinct from, and more eminent, then others; and so also there should be an allusion to the Priests

and as a bride adorneth her felf with Jewels. JOr, as a Bride, that (the relative supplied, as before) d ebeth her felf with her implements; for the word here used, is of a very large extent, comprehending any utentil, vellel, or inftrument, uted about house, or husbandry, or persons themselves whatsoever. See on chap. 22, 24, & 32.7.
as a Bride, that is wont to be most curious, in dressing, and decking up of her felt, and will be fure not to forget, or omit any the lead implement, that may be deemed requisite to make her compleatly fer out. See chap. 48.19. Jer. 2.32. There is a fweet elegancy, of like found, in the original, between the words of bride, and implement; as in the former branch, the like between bridegroom , and prist, or prince: neither of which can in our English be expedied. Of theferich ornaments of the Church, Christis Spoule, and of Christ her bridegroom, fee Plalm 45. 8,9,13,14.

V. 11. For as the earth bringeth forth her bud, and as the garden caufeth the things, that are fown init, to fpring forth; fo the Lord caugati me timogs, tima are journ in a spring jotte; jo tie Lind mil tanfe rispenosfur, a marbyrasfe, to pring forth, where all the asians. God will cause his gracious goodneds, which shall produce abundant matter of p-aise, and fill all places among you, therewish, in 60 large and plentiful a manner, to extend it clei anto you, and to manifest it felf among you, that your whole land shall feem to be covered over with it, and it may feem to have thot fuddenly up out of the ground; and the people that live about you, shall be enforced to take notice of it, as before, verf. 9. unto that which was there spoken, doth this speech of Gods people here relate, as acknowledging that now fulfilled and accomplished, that was there promifed and foretold. See the like expressions, Plal. 72. 3. and 85.11,12, chap. 45.8.

85.11.12. cnap. 45.30.
the earth, JOr, the ground, being tilled, manured, and hurbanded, chap. 5.2. Mark 4.28. Heb. 6.7.
bringeth forth her bud] Or, fendeth out her buds, or fprigs; for the term, though fingular, is here collective; as Pfal. 65.10. See of the word chap. 4.2, of the generality of it, Gen. 19.25, and of the use of

ir, by way of refemblance, Ezek. 16.7. as the garden caufeth the things that are fown in it, to fpring forth; Agarden, a place wont to be more carefully and curioufly kept and tended, then others ordinatily are, chap. 1.29 as such a place especially being well watered, chap. 58, 11. maketh the feeds fown in it, to fpring up, foon , and thick , and to thrive exceedingly, chap.44.4r

the Lord will cause right consints, and praise, to spring forth.] He will make these things to be as rife among you, as if your whole land were but one garden, fown all over with such feed. See the like fimilitude, Jer. 31.27.

right coufacts and praise] The fruits of his goodness, and benement thereof See verf. 10.

CHAP, LXII.

Verf. 1. For Zions fake w # I not hold my peace, &c.] in this chap-ter the Propher protelleth his ferious purpole of con-flant and unwearied folicitation of God, for the compleat performance of his Churches reftination, before promited, chap. 60. & 61. exhorteth, and enciteth other his fellow-ministers, to the like praclice, verl. 6,7, and relateth again, in Gods name, with new illustrations, the former promifes, confirmed with a folemn oath.

For Zions fake will I not hold my peace, and for Jerufalems fake I will not reft;] Some would have these words to be spoken, as in the person of God himself, protessing, that he will not let the world, and the kingdoms of the world, be at reft, until he have, by Cyrus, reftored his people to liberty, and feeled them in their own land again. So some, both of the Jewith and Christian Cemmenters, who add withall, that God is faid to fit as quiet and filent, while he fuffers men to tyrannize over his people, 1 fal. 35. 22, 23. & 83.1.chap.42.14.& 65.6. Others,in the person of Hrael, the main body of the people, incellantly foliciting God in the time of their captivity, for reparation and restitution, Lam. 2, 18, 19. fo likewife, some of either fort. But others again, with whom I con-cur, conceive them to be froken, by the Prophet, in his own person, imposing on himselt, a continued task, to be incessantly imployed, ting us to the places, where it is said, expersited by name, Num. 1. 6.

maketh, or ufeth prieftly or princely attire, or bravery; a defect of the jeither in the preaching and publishing of these gracious promises, and glad tidings, concerning the deliverance and reflution of Gods people, or in dealing with God, by intercellion and p.ayer for the speedy performance of it. See the like in the people, Plat

137.5,6. in Daniel, Danze, 1.3, & 10,2,3.
Zion, and Jerulalem Archere, one and the fame; as chap. 2,
3. a type of the Christian Church: the fame thing in divers terms reiterated , to express his carnest defire of the welfare of Gods people.

untill the right confinces thereof go forth as brightness, and the falvation thereof as a camp that burnetby Until Gods people be fully righted against their adversaries, and their deliverance entirely

untill] Not that the Prophet either was fure, or did make account that he should furvive, either until the dislosution of the Ba-bylonian deportation (for he deceased long before it began) and much less untill the incarnation and appearance of the Meilias, under whom these predictions were to have their full complement: but that for his time, fo long as he flould continue, he would never give over preaching of, and praying for these things; as the Psalmist of himself, Pial, 104.33, and others after him successively, he hoped would do the like, vets. 7, and that if he were to live and furvive, until either, he would never intermit, or furcease that employment tit is like the Apostles speech of himof interest that important is a solution after, and remain, to wir, at Christs coming, that is, I, and ye, if we be found surviving; or like his charge to Timothy, I Tim. 6. 14. to seep the things enjoyned him, until thirlfs appearance; which yet he was not to live unto: but he for his time, and others, after him, successively, and

unto; out ne tor ins time, and others, after him, luccellively, and cleft edvely for theirs. So Mar.28.20.

the rightenularis thereof go forth as brightenia 1 Untill God clear their caule, by executing julidice on their adversaries, chapt. 1. 22, 3. 8. 93. 16.17. See the like expressions. Plal. 37. 6. Mis.7. 9. as big binefs | Or, according to brightness; that is, brightly, clearly; (as, according to purity, that is, purely, exactly, chap. 1. 25. Or, because the article is here included) according to the brightness, not the light alone, to wit, of the day, Prov.

and the falvation thereof, as a lamp that burneth] Till her deliverance and reflication, be in a conspicuous and eminent manner

efficited, chap. 60.1,2.
a lamp that burneth] That burneth clearly, John 5. 35. and being fet aloft, may be leen afar off, Mat. 5. 14. a delect of the rela-

(we, as chap. 61.9).

V. 2. And the Gemiles fle ill fee thy right confinels, and all Kings thy glory] Or, That (the copulative for the funitive; as chap. 114 glory] Or, That (the copulative for the funitive; as chap. 13.2.) and notions may fee thy vight confirst, and all their Kings (a definition) of the form of the first of the tect of the pronoun; as chap. 61, 7.) thy glory. Or, Then hall Nations fee thy righteoufness, &c. as chap. 49. 21, the end is inthusted in the one; the event, or confequent, in the other. The Prophet turneth his speech to Sion, to the Church; a change of the person, as chap. 24. 19. & 61.7. That for aign people may see, and take notice of what God hash done for thee, how he hath both righted and honoured thee ; or, Then they final fo do. See chap. 60 3. & 61.6,7,11.

all Kings That not the meaner fort of people only, but Kings alfo, who are wont to fet light by, what inferiour ones have in high efteem, may admire thine excellency; and not tome of their petry Princes only, but all, even the greatell, and flatelieft of them See chap, 52, 15, & 60,10.

and than fhalt be called by a new name, which the mouth of the Lord [ball name] That is, as some, thy same, and renown, shal be ingaroujny) and programment in tunns of the geometric and sense to the gramment of the gramment of the gramment of the gramment of participation of profile from his people, in the cheerful and contortable crippy—nete, or recover, as Gen. 6, 4, 8, 11, 4, or, as others, then that he fet in a new estate, such as thou wast never n besore, whereof God thall be the author, Rev. 2.17. & 3.12. or, thou thalt have a new name affigued thee by God, whereby thou thalt be commonly known, and called, implying a ftrange alteration of thy State, from what formerly it was. See verf. 4. chap. 65.15. Some render this also, in a continued tenour, That thou may the called by a new name, &c as before.

a new name | That is, a pleafant name, lay fome: as, a new fong; that is, a pleafant fong, Plal. 96. 1. & 98. 1. and, new wine, for, pleafant wine, Mat, 20, 29, but neither doth the word feem to to fig-nific in the places produced, nor need a here be forendred, rather, as new wine, in the one place, is another kind of wine, then that our Saviour then drank with them: (for it is not the fame word our Saviour then drank with them; (for it is not the fame word with that ufed, for we are ure; in regard of age, opposed to side, Matthe 9.7. Likes (3.8.3.9.) In a case value, here, may be put for another name (lois it experifylaid, clay, e.g., 15.) then the had been formerly called by 2. so for more trangers, Aux, e.g., 15, and a harter mangers, Aux s.a., but to alter the ord many verifion is no need, When the many tempers and the side of the si What this new name is fee expressed verf. 4.

which the mouth of the Lord bath named] Heb. bath named it : a redundant torm, in that language very frequent. So Plalm 1. 4. & 144.8 which God hanfelt hath, as by word of mouth imposed on thee, answerable to that state, that he hath raised thee unto: halb named; that is, halb expressed, say the Jewish Criticks, referthee; as Gen. 30. 18. appoint, or, fet me out, if) wages, fo rather, thee; as Gen. 30. 18. appoint, or, fet me out, if) wages, fo rather, there as fence, which the Lords month hath engraven: as alluding to near, (the crown women the head, being more in fight, then as then astened, wheth the Lords minus mans, to perpetuate the memorial of the manner of regarding men mans, to perpetuate the memorial of the manner of regarding men and the manner of reals for neither doubt the metabor of or of the mans of the man found uled, for the graze; though to pierce, or bore therew, it be them, and gracious abode with them, ready, upon all occasions, to femetime uled, 2 King 12.10. chap 36.6.

V. 3. They float also be a crown of glory in the hand of the Lord, and a royale of sa xi in the hand of thy Ged. | Heb, And thou fhalt be, &c. and for, Alfa: as chap. 60, 17, 21. Or, That thou maryle be, &c. carrying on the fentence fill, as before, verf. 2.

acron of story Or, as a crown of glory; the note of familitude to ame of glory, that is , a glorious crown. So Prov. 4.9. Jer.

in the hand of the Lord \ Here fome Interpreters make much ade, and having tyed a needless knot, devife many wayes how to unty it again: a crown, fay they, is no ornament of the hand, it is wont to be born on the head, not to be carried in, or worn on, the hand: and how is Sion then faid to be a crown, or as atrown or their hards. So indeed the Cariftian Souldier, m I crullians on their hands. So indeed the Cariftian Souldier, m I crullians time, carried his lawrel wreath, or garland in his hand; because he made feruple of putting it on his head : but in what countrey they used to wear crowns on their hands , I suppose that grand Mafter could not readily have told, Others therefore suppose, that Mafter could not readily have tool. Others therefore applies that the word crons may lightlie any rich, or coffly jewel, in general, as rings, bracelets, and the like. Whe cot rings may the rather be fortimed; because the word that this cometh of, fignifieth to conwiron, or encompaft, Plalm 5.12. & 103.4.1 Sam. 23. 26, and the ring, as an horp, encompatieth the finger round about : and here again is drawn in that of engraving, vert. 2,25 wel luiting with this have them alwayes in their eye. See chap.49. 16, but of that before. Some place would be produced, where the word here found, is foliber divuted; ter that or 1 Maccab, 4,57 of the golden crowns, wherewith the fore-part of the Temple was adorned, at the feaft of Dedication mentioned, John 10, 22, will not prove it. Others his band, So, by the hand of the firmants haft thou repreached the did a with their monthes, or tongues, not with their hands; but was, 2 Shm. 12. 30. field as was Solomons, Cant. 3.11. find as their two phates, as they tender the particle here, are not matches 8.8 yet fine one helps, and leads us note the genuine moron mitches 8.8 yet fine one helps, and leads us note the genuine moron in the hand of 11 God Or, by the hand. Heb. palm; for the palm of the other, being rendred as it ought. The Jewish Commenters fome of them expound it, in the hand; that is, in the power and protection of God: the hand being mentioned, not as wearing the crown, but as holding and keeping the crown fast on the head of his people, from falling from it; as Lam. 5. 16. or befet on Gods head, but to be put into his hand; that is, com-mitted to his care and charge: and hand, for power or protection, is indeed for quent in Scripture. See chap. 49. 2. Plal. 31. 15. John 10.28,29, as also, for care, and charge, Plal, 31.5, chap, 3.6 But this feems not to fuit so well with this place: for it is not a crown let en the heads of Gods people, that is here spoken of; but Gods people are faid rather to be a crown, or, as a crown. Insband, chap. 49. 21. & 54. 6,7. & 61.7. Jer. 30.17.Hof.110. in fome fort, unto him, I conceive therefore, that the words thould be rendred; that thou may il be as a glorious crown, or diadem, by, or, through the hand of the Lord; that is by means of that work, which the Lord shall effect for thee, in thy deliverance, and advance-ment; the particle is very commonly used in that notion, to import the efficient cause or means, whereby ought is estacted Southous that faveli by the right hand, Plal. 17.7.8: 136. 12.by, or with a Brone hand, and an arm fireteined out : and, by thee, & by my God we fhall do valiantly; and the Ike, Pfact 8.29. & 44.5. & 62.12 and hand for, mork; or, if ye so please, power-working, is no less frequent; that it may be known that it is thy hand, and that thou half done it, Pfal. 109. 27. and, his hand is flill fretcht out; that is, he is working fill. chap. 5. 25. & 9.12,17,21. as also finger, is found used in the same notion, Exod. 8.19. Luke 11. 20. See allo, Ezra 7. 28. & 8 22. Nehem, 2. 8. & 5. 8. and that the word Crown is commonly taken for ought that is a grace, and an ornament, that is, matter of ho-4. and childrens children a crown to their parents, Prov. 17. 6. and, the heavy head, a crown to the righteous aged, Prov. 16, 31.

I Chren. 12.31. & 16. 41. Some of ours, fet, affigued, or appointed, Enfign of the highest slate, and honcur, and should in regard engage himfelt and his power for them, chap. 4. 2, 5. & 11.10. & engage number amains power on memoranges, +3,5 or 11.10, a (6.1, 3, 7, 3), 15, 19, 20, 6 (1, 9.11, and confequently, that they flowld become as a crown onto him, the fubject matter of his glory, a glory unto him, by whole hand they had thus been advanced, chap. 44.23, & 49.3, & 60.21, & 61.3, for Leoneview that to come far fhort of the Prophets intendment, which fome have, that the meaning is, that they thould be a kingdome again : they had come neerer home to it, had they faid, that they fhould all of them be Kings, or they thould be a kingdome confilling of none but Kings. See veri.6.

and a royall diadem in the hand of thy God] the same thing tepeated in divers terms; but of the lame notion in general.

a royal diadam | Or, as a royal cown; the note of findicude fupplied, as before, Heb. crown of Kingdome, or, a Kingdome, as Eff. 6. 8, the word, a diadam would better fit the former term; both fignific a crown; but with fome difference, in regard of the native notion of either: for the tormer cometh (as hath been thewed) from a word that fignifies, to environ, or encompass; and to takes in crowns, or wreaths, of all forts : fo termed , because they do all encircle the head : and thence also bath the diadem its name in Greek; because it was bound about the head, and was iometime no other, then a fillet: as appears by the flory of Mithridates his queen, who there with endeavoured to strangle her felf: but this later word hath its rifing from a root that fignifies, not to encircle, but to empray. See cap. 22. 18. and doth therefore properly denote fuch an one, as we call a close crown; wherewith the head is not environed, and encircles only, but enwrapped, and again schawa mutat or together motion; because the manust action; because the manust was to carry about them, the names a conformal problems of their medial methods, engraven on their rings, to former word included; the former whereof, is but as a wortab; this as a wrapper. Now because these enwrapping tires, I mean folemn, and honorable ones, were of two forts, the Priestly one, rendred a miter, Zach. 3. 5. and the Princely one, rendred a diadem, as here, fo Job 29. 14. though not fo fully, as hath been Dedication, mentioned john 10, 22, will not prove it. Others therefor, a well for diffiction, as for further amplifica-tion, the computer as well for diffiction, as for further amplifica-tion, the computer as well for difficult in the form of the Lond, as no more then, it form, the computer the little, is failed to be, the computer as well for difficult in the fail to be, the computer of the little in the fail to be, the computer of the little in the fail to be a well to be a wel was rich, Exod. 28. 36, 37. nor fuch as might befeem fome petty Lord, chap. 57. 24. that is, fireply, by the fervants, who also Prince to wear : but a crown-royall, such as the King of Ammons

of the hand doth the word properly fignifie. See chap. 1. 6. & 49, 16

V. 4. Then fhalt no more be termed, Forfaken; nor fhall thy land any more be termed, Defolate .] Or, That thou mayeft be no more termed, Forfaken; nor thy land any more termed, Defolate. Heb, It ing forced of it; as Rev. 3.11. & 11.4. whereunto also some shall not be faid any more to thet, Forsaken; nor to thy land shall it of ours add, that hereby is implied, that this crown is not to be any langer be said Desolate. Of which form of speech, see on

composite.

Then final no more be termed, Forfaken! Thou finalt no longer continue in contempt, and difgrace, as thou hash done all the time of thy captivity; during which, the was not only forfaken of her people, chap. 60. 12. but feemed allo forfaken, and forgot-

nor fhall thy land be any more termed, Defolate] Or, Defolation: as chap. 1. 7. & 17. 9. & 64. 10. It shall lye no longer defolater, but be peopled, and husbanded, and become fettile, and fruitful aga n, chap, a. 2. & 61.4,5. but thou spath be called Hepheyibah, and thy Isad Beulah: J Or, But that thou maysi be called, &c, but it shad be failed to the

and to thy land, &c. as before.

Hephydah] Or, Chephtfi-bah; that is, my delight is inher; the name of Ezekiahs queen, Manaffes Mother, and it was, it feems, a name, in those times, not unusual, 2 King, 21.1. it implyeth the delight that God would take in his people reclaimed now, and refined, Pfal. 132, 13, 14. & 147. 10,11. & 149.4. So the Saints are Davids Chiphti-bam, Pfal, 16, 2,

Beulah That is, Married; as Gen. 20.3. Deut, 22, 22, chap. 54. It shall be with thee, and with thy land, as with a woman that nour, and counciey, in, or, unto, any, it is no lefs apparent;
lath got a good match; whereby her flate is much improved,
for for inythemic fail to be a cross to him that hath tr, Prov. 4.

2. and a seringurary to the decross to him that hath tr, Prov. 1.

2. and a seringurary to the decross to him that hath tr, Prov. 1.

3. The provided by the results of the provided by the property of the provided by the prov for a time, is now reconciled again to him, & lives now, the breach being wholly made up, in as entire and inward a conjugal conjunand, writib, a come to the wife, that know how to the it, acting the flow to him, and communion within, as ever, Held. 2-7. if Cor. flouid, Prov. 14.14. the meaning their is, not founds a forme, 7.11. For they much daininith the force of the term, that render that Gods people flouid he as deat, and as pretious into Godd, if, with the old Latine, tollowing the Greek, and the Chablee that Gods people frould be as dear, and as precious unto God, it, with the old Latine, tollowing the Greek, and the Challee as his coven is to a King, the like whereunce, is of his figure likewife, inhabited; on as some other, positive albeit, that be true, implyed , Jer. 22. 24. as that they should become exceeding glo. which the Jewish Commenter here hath , that a land inhabirious and eminent, above other people, as the Crown is an ted, feems to be as a married wife; a land dif-peopled, to fit as a

lone woman, or a widow, Law, 1, 1, but they expers not the e- | three of them retain. But our ancientest Version, commonly

legancy of the refemblance, here used. segancy of the teremonance, note med, for the Lord delighteth in thee] Or, bee infe the Lord delighteth in the; the reason why the might well be so termed, when the Lord, by refloring of her in that manner, and advancing her to that by renoring or net in that manner, and agranting ner to that height of honour, thould abundantly flew what affection he bare unto her, Pial. 147. 11.

and thy land shall be married.] So is the word used, Prov. 30.23. It is as if he had faid, Whereas thy land hath been without Inhabitants, having been dispeopled, and fo like a lone woman, without children it thall now, as if it were a married wife, enjoying the company of an husband, in a comfortable and honourable way, be replenished with people, as with children, thorough Gods blefting

upon it, chap. 54.35. Jer. 3 1.27.
V. 5. For as a young men marrieth a virgin; fo shall thy lons man ry ther.] Or, when (as Plal. 75.2.) as (the note of fimilitude supplyed; as chap. 47.3.8) a young man murrieth a virgin; to (Supplyed Pio.26.11.) thy four fhall have married thee; carrying on the difsourfe in a continued context, from the beginning of the Chapter, unto the end of this verle.

as a young man marrieth a virgin;] He doth not lay, as one of the Jewith Doftors well observeth, as when an old man marrieth a young maid, nor, as when a young man marrieth a widow, whose prime, & flower, another hath, before him, enjoyed; but as when a young man, yea, a choice one, (for fo the word here used properly fignifies: See Ch. 40.30.) marrieth a virgin; implying such an exact correspondency of condition on either fide, as at ghe give full contenument, and mutual delight, unto either: a fire comblane, whereby to decypher the most comfortable and flou imang a ndition of a Kingdom, or State, to unanimously compacted, and counited together, that all parts and parties, in it, have abondance of 4. 32-34. for they feem to thost flort, that would have it, an intimation onely of peaceable times; for that in times of peace, young men have opportunity of contracting marriage, & enjoying their matches, while they stay at home; whereas in times of ho-

fility, they are lent out to war.

[o hall thy fors marry thee: Concerning this clause, there is much debate among Interpreters; and there feems to be in it fome difficulty: For how the children of Sion flould be faid to marry her, their mother, may fome doubt well be moved. This difficulty will be utterly taken away, if we admit either the ancient Greek, or the old Larine versions, which tender the text, Ayoung man dwellah with a virgin; and thy foas shall dwel with thee; that is, say they that receive and retain this reading, Thy people shall dwell togethat receive and retain this reading, I hy people that I awell together within thy walls, as lovingly, and contentedly, as fuch a couple are wont to live together. And fo the question might foon be a mend, if the Hebrew term here used, and in our Version rightly exptelled, did not necessarily enforce to some further consideration, Some, therefore, by Sions children, here, understand such of them, Some interester, by Stoat contaces, nere, understand such of them, as were Teachers, and Pastors, which God promifeth to raise up from among them, and to turnish his people with, Chap. 60, 19, 21. Jer. 3, 14,15, said here to marry her, yet not to themselves, but unto God and Chrift, of whom, in the acet branch, as makers of the match, between him and her. So Paul of himfelt, 2 Cor. 11.2. But I find not where this word of marrying, in Hebrew, is used, for the making up of a match between two parties; though we fould the word, fometime in our language: but for to take a wife to ones felf, and to own, and posses her, as his wife, as the word originally importeth. Others by her fons, conceive to be meant her Rulers, Governours, and the meaning to be, that the thould no long er continue in subjection to strangers: but should have Rulers an Governours of her own Natives, Jer. 30.21. as God had, at fi it appointed that it should be, Deut. 17.15. For the King, or Ruler ems to be as an husband to the State, & the flate as a witero bim: And the is therefore faid to be as a widow, when the is deprived o her King, her Head, chap. 47. 8,9. Lam.t.t. Others, again, by her Sons, would have meant her people in general, who bring o the fame faith and religion, with her, should be joyned first, as in a conjugat bond unto her, that is, unto the Church, and being to united unto her, thould then, together with her, be joyned in marriage unto Chrift. And true it is, that Gods Church, and his Peo. ple, in such tropical speeches, doe many times admit notions of divers relations, upon divers confiderations, which being taken in propriety of theuch, would be inconfident one with another. So the new Jerufalem, is faid to be the Lum's bride, Rev. 21.2,9. and they are pronounced bleffed, that are as guests invited unto their wedding Jeafl, Rev. 19.9. Now, though in propriety of ipeech, and the truth of the thing in caken, the beide, and the gueffs, cannot be one, and the fame : yet certain it is, that this new Jerulalem can be no other then the Church; nor the guefts at this teaft, any other then the faithful, of whom this felf-fame Church confift eth, called the Saints, Rev. 19.5. Again, here children are faid to marry her; whom yet the is faid to put on as her wedding apparel, or ornaments, elfe-where, chap. 49.18. Howbert, because the accommodation hererof to the prefent palling, feems no; to come off fo finoothly; there are forms other ways of folying this doubt, and

extant, rendreth it, God first marry hanfelf unto the four: Bur befides that, the verb is plural, which unless we will refer to 1.70. bim, which is a plural form, and hath femetime both ve.bs. and noms, when is a piona form, and man canceline near velocity and noms, plant, joyned with it; as Gen. 20. 13, John. 24-19, and in this very argument, chap, 54. 6, will not thit well here, and it may be mover far to fetch it in hither, from very 3, this Verlion leaves out the word, there alived to the verb of marging; which may not be omitted. One therefore, of good note tendreth it; as a young man joyneth in mirriage unco him a wingin : lo will be (to wit, the Lord) joyana marriage to himselt thee, and thy fons; but he rendreth no realon of this reddition : And befides the infertion of the copulative, which jet is frequently o-mitted, (though whether in the conjenction of a pronoun affixed with a noun loofe may be doubted) the number of the verb gives a further just ground of demur. Others, lastly, of prime reckoning, render it on this wile; As, when a young man taketh a virgin, when thy forstake thee means; not meaning that they take wives for her, but for them'elves : So the word thee, the uld be but an expletive elegantly uted; as in thole forms, got thee, Gen 12.

1. compared with Act. 7-3. (it ye, Gen. 22.5. depart thee, 2 Sam. 2. 22 the like whereunto, is in other languages also very rice, and the reddition of the fimilitude thould be all in the latter part of the verle. But this feems fomewhat in the allo, as well as the former. Nor doth that ran any more functivity, which another hath, and I comprile under this, because it fwereith not much from it, who would not have any fimilitude here implied, but a collation rather of things forerold, to wit, that there shall be again marying of young men, and maidens with them, and keeping of nuprial reflevals, with joy and mirth, an argument, of times of peace and t anquitty: for in times of trouble and diffrefs, fuch things mutual contentment, one in another, Plal. 12.13. Act 3.40-47. 80 ceale, and to did with them, for tome time, Jer. 7.34.8 16.9.8 25. 10 8: 33.11.but that the joy and delight shall be tar greater, then any joy of that kind, either among them, or elfe-where, that God and his Church, thall mutually enjoy either in other. And this sense to bear, the words must be tendred, A young man shall wed a virgin; but thy fons, much more delightfully finil wed with thee; that is, in thy land; and the bridegroom final have much joy of his bride; but God (ball rejoyce much more over thee; and, for much more, faith he, as Prov. 6, 16,17.8 30.19,31. but nor are those places fo pregnant for it; nor is and, here, in the text, where he would have it, though it be in the vulgar Latine. In this great variety I mall make bold to deliver mine own conjecture, with the grounds of it, and to leave it to the learned. An hint whereof, I have from it, and to leave it to the learned. An hint whereof, I have from one of the lewil Doctors, who taking his rife from the Chaldee before-mentioned. Isain the meaning, 1s, that her people floud of the leave that is, their land, and not be dippoletical of it again, and one to the constructive they had been: and that feems formewhat indeed of its gain, but not all. The web Basil, therefore doth, in the fifth place figuritie, to polify or the polifying (as we use to topical) of cought, in general, as the construction of the co Lord, or owner of it, 1 Chon. 4.22. after that, more specially, so to take, and be possessed of a wite, Mal. 2.11. Judah hath married, or, holdeth in marriage the daughter of a fleange god. And indeed, this latter is the more peculiar notion of the word. So Deut. 24. 1. when a man hath taken a woman (to wir, fo wife, aschap, 21.
11.) and is possessed bee, that is, doth keep, or hold her, converse, & live with her, as a wife : so rather then married her, for that was mentioned; implied, at leaft, in the taking of her before. Hence the noun baal, fignifieth first, in a large extent, a Lord, Mafler, or, Owner of ought in general. See on Chap. 41.15. So the fler, or, Owner of ought in general. See on Chap, 1.115. So the owner of the boule, Exod. 21. 2. and the owner of the pit. Exod. 21. 34.more specially, an husband, as Lord, Gen. 18. 12. or, suntry of his wife Exad 21.3, 12 and the participle active, boel, a man poffessing, or possess, a wife, being an husband, ch. 54.5 and the passive bullah, a woman possess by an husband, a wife. So it is fully exprelled, Deut. 22.2.2. a woman held, or possified, to wit, of or by a man, as a wite by an husband. This laid as a ground, I conceive the word, rendred marry, to be here used in a sylleptical, or metaleptical notion; call it wether ye please; and it may be, the former way in the one branch; the latter, in the other : and that the text without much firaining, may be thus read; when, as a young man, that flul bave married, or, is in marriage poffeffed of a virgin: So, the four shall, as in marriage, possess, etc., or, keep with thee, that is shall possess thee, hold, and enjoy thee, as surely as if they were joyned in marriage unto thee; or, they shall keep, and dwell, and live, together with thee (for that is the confequent of marrying) in as cheerful, and comfortable manner, with as much contentment and delight, as a young man is wont to keep, and he with fome young beautiful damfel, whom he hath taken unco wife. There is belides the supplies in the received reading, no more then that of the relative, to life, as nothing more. See Chap. 63.8.8. 61. y. ver. 1. nor is ought here wrong from the text; but what, being airly dealt with, it freely affordeth. and as the bridegroom rej weeth over the bride; fo fball thy God re-

joyce over thee. I Heb. with the jay, or, as with the joy of a bidegroom, over a bride, fhall thy God r. joyce over thee, God will ake as much delight and plea ure in thee , as fuch are wont to take the one, in the other: the reason why the should be termed chephtlifalving this feeming incongraity exhibited by others. These one, in the other: the reason why the should be teemed Chephtshirlerto have followed the reading, which our English Versions, but, yer, 4. See Chap. 63.13, Zeph. 3.17. and the like to m,

the to se and functs of the relemblance , that render the terms in Paul, Acts 20, 31, 1 Thell, 3, 10. here, a father in law, and a daughter in law; though the words

thy Godj As verl. 3. Chrift; God, and Man; and as man of thy feed, chap. 7. 14. Renn. 1.3. & 9.5. who thall joyn him-feli as an husband to thee, chap. 54.5. Hol. 2.19, 20. 2 Cor. 11.2. Lish. 5.23.

V. 6. I have fet watchmen upon thy walls, O Jerufalem] That thefe are the words of God himlelt, that is, delivered as spoken in his person, is generally agreed. But some read them, as our Ver-sion rendicts them in the time past, or present, as spoken of some that God had already fet apart, and defigned unto the other here mentioned, that which fome of them conceive to have reference to Gods former speech, as they take it, verl. I, that he would not reft, untill he had reftored Jerufalem, and had fer fome theretore to be continually minding him of it; as one of the Perfiar Kings, fometime, appointed one to call every day upon him, that he might not torget it, to be avenged on the Greeks. Others suppole it to be an answer, much to the same purpose, with the Prophets foregoing speech, carried on from the first verse hitherto. Others read them, in the time to come, I will fet Watchmen upon thy avalls: and these expound them, of the course that God would take for the fareguard of the Church, after the reflication of it, for the continuance of its quiet, and flourithing conditin, against all perils, or evils, whereby they might be either openly affaulted by day, or secretly surprized by night, chap. 1.6.8.

I have [ti] Or, I will appoint: It is God that setteth and af-

figneth men to this office, Jer. 6. 27. Ezek. 3.17. & 33. 7. 1 Cor. 11.28.

watchmen Heb. keepers, or watchers, Judg. 1, 24. & 7. 19, the Angels, fay fome of the Jewish Doctors, nor do some or ours exclude them; and they feem to be termed watchers, Dan. 4.13.23. general, as wel Civil, as Ecclefiaftical. See chap. 56.9.

upon thy walls] The usual place, where watchmen are placed, as flanding in fentinel, to fee the further, & discover the approach true it is that the particle indeed to netime fo fignifies ; as I Chro. men termed keepers of the walls, Cant. 5.7. But there is no need to alter here the received reading, and most proper use of the particle,chap.36.11.

• Jeinfalem The fame with Sion, veri, 1, 2 type of the Church.

which fhall never hold their peace] Heb, fhall not be filent contismally. Which shall never ceate, either calling upon Gods people, by enforming and instructing them, or calling upon God in their behalf, for his mercy toward them, and bleffings upon them. For these two are their special employments, as they are matchers, Acts 6. 4. and fome suppose it to allow to the usual practice of watch-6. 4. 2 and some inflorer in contains you can make it in the manner is, they they, to path the time, by night edge citally, in chatting, or chanting, to keep one another awake; but cheles connects, that to or fill. Or filled beer, imported not for much ceasing to (peak, as fineeasing, and intermitting to much ceasing to (peak, as fineeasing, and intermitting to the peak is a filled to the contains to the contai their watch, the profecution of their employment, and their attendance thereunto. So the word is used, Judg. 18, 9, 1 King.22 3.

18 Kug.: 1 3.

day and mijks [Heb all the day, and all the mijks, as Exod. 10, 13,
1 Sam. 18 2c. Hence would form gather, that a guard of Angels is
to mind of the condition of his people, verf, 6, no refl, or
here implyed; as also, kev. 4.8. because men must of neceffity
there is the fame word that was before, verf, 6. Suffer not the
have times of reft, and internishing: and one of the Jewish Tord to reft, but call instanctly, and constantly, upon him, be im-Commenters observeth therefore a difference between these war- portunate with him, to hasten the deliverance of his people, and chers, and worldly ones : for those, when they watch by night, they fleep in the day; whereas these watch day and night: and some run out into allegories, of watching as well in times of profperity, defigned by the day, as in times of advertity, refembled by the prime note here have, who render it, fuffer not filence to be connight; because dangers are alike in either, Prov. 30. 8, 9. but terning him; that is, say they, concerning Christ: though the neither is any luch ablolute inceflincy, as they imagine, here intineither samy unen aboutte meetiatury, as trey imagine, nere inti-mated, nor are any Watches in garri'on towns ordinarly inter-mitted, though not by fome individual parties continually main-tained, but by a conflant intercourse of other furcestively sup-tinuity of call things his plyed: nor need we have recourse to enigmatical speculations. where the notion is plain and familiar; it is nothing but a promife of a fufficient supply of able persons, that should constantly 60. 18.) either for which the whole world may praise him. Plalm nine of a functive layer, and dilgs represent the properties of \$7.3,4. R to \$7.3,3. R to \$7.3,4. R to \$7.3,4 Wardsts, that are fet by day, to defery any open approach of an joy, chap. 65.18.

Adverfary; by night, to discover any more secretic See the V. 8. The Lord halb surem.] The better to consirm, and

Chap.9.3 & 22, 17, 18, & 24, 17, they detract over-much from like expression of a constant watch, chap.21, 8, and a pattern of its

To that make mention of the Lord, keep not filence : The Prothat managements of the Lord, Relp and pitter; I the tro-phe three turned his 'pecch' again, tom God, to lone other, whom he called upon, for the diligent, and conflant periomance of time offices with God, that might help to further, and haften the confiammation of his Churches glorious efface. And the verfes therefore feem not to have been to exactly diffinguished, either here, or in some other places of this Prophet; as chap. 3. 9, 10. 8,58 9.8 59.15 no more than the chapters of thirly divided. See chap 4. 1. & 26. 20. & 52. 13, 14, 15. & 64. 1. Sec 2 Chron, 30. 18, 19,

Te that make mention of the Lord, I Whom the Prophet here die receeth his speech unto, (for I cannot accord with those, who make them the watchmens words, and infert the word faring) is not agreed upon, among interpreters. Some, both of the lewith, & ours, expound it, in general, of all the pious, and religious ones, among the people of God, that thould live in those tad times, wherein the Church of God thould be in that low effate, and despicable condition, before intimated, vers. 4. & chap. 61, 1-3, 7. of whos: remembrance of God, in those calamitous times, mention is made, chap. 26.8. and who are called upon, to folicite him, in the behalt of his Church, Lam. 2.18, 19. and thefe read the words, Ye that remember the Lord : and fo the word teems to be ufed, in this form, Gen. 41.9. Or, Ye that mind the Lord; to wit, of his Church, whereof more hereafter. But others rather conceive, that some special persons are here intended, set apart unto this peculiar office; to wit, fuch watchmen, as were betore mentioned : and thefe, though agreeing concerning the perfors, yet differ about the notion of the flile, or term, here given them: fome rendring it , Ye that mention the Lord , either by praising of him, as chap. 12.4. & 63.7. or, by praying to him, as chap. 26.13.
Others, "c that mind men of the Lord; that put men in mind of and are undoubtedly employed, as watchinen, for the farget of God: a special work, and duty, required of Gods Ministlers, to Gods people, Gen 32.1, 2. 2 Kings 6. 17, Pfal, 34, 7, 8 91. 11. mind them of him, of his bounty and mercy to them, and their Mr. 18 10. He had not been not to be for such here in-tended; the molthured with the latest to the figure in the latest the here. The such that the such tha that employment. See verl. 1. Eph. 1. 16. & 3. 14, 16. Phil. 1. 3, 4.Col. 1.3,9. 1 Theff. 1.2,3, & 3,10. and it is a term berrowed from cortain othicers, that are about Kings, and Princes, for such purof any enemy, or other matter remarkable that may concern the publick 2 Sam. 13.34, & 18.24, Yerfome would have it rendeed, and welfare. See on chap. 26, 2, not that God is table? publick, 3 Sam. 13.34. & 18.4. Yet fome would have in-ended, for thy walls, excounding it, for the facety of thee and them; and gettokel, as man is, who had need therefore of fuch minders, to help his frail memory; or, that he can forget his Church, and 6.49. chap 31.4. as allo, that this is the end of fuch watching, to keep all in fatety, Pfal, 127.1. and in this regard, are the watch 16. but that he hath in his holy wildom, fo disposed the patheges of his Providence, for his own greater glory, and mans more abus-dant good, that he will be fought to, and folicited for the perfor-mance of his gracious promifes, as by all his people, in general, fo more specially by those , whom to this office he hath designed, Ezek 36.37. Thus is the word used, whence this term cometh, in the citie of Pla1, 8, 8, 70. A Plain to mide, or, to bring to remon-bance; to mind God of the prefent fad condition of the Plainith himlest, in the one; and of the people of God, generally in the other; and to crave relief, and deliverance, for either con-cay to the mind of these, who expound it; to cetth at God menty. in their delivery ; the subject matter of either Pfalm, directly crof-

Keep and filence] Hel, let not filence be unto you; or, let not seek be unto you. So Pfalm 83, 1. let not filence, or rest, be unto thee, O God. See hereof on the former part of the verse, and Pfal.22.2.

the reflitution of his Church. See of fuch importunity, and wraftlings, to God very grateful, Gen. 32.25,26, 28. Hof. 12. 3. 4. Luke 11. 8-10. & 18. 1-8. Rom. 15.30, for that which some of particle be fometime fo ufed; as chap. 56. 4. yet feemeth not to

till he eflability, and till he make Jerufalem a praife in the earth] titl be ella line and tit be make frequence a praye in the cases the little by effablishing his Church, he make it, or until he foefabilih and feetle his Church, that he make it (fee of the phrase, bhish and feetle his Church, that he make it of praise, (aschapella, s.) praise; that is, the subject matter of praise, (aschapella, s.)

the forementions (mercies and rayours), he celledy them, that the foremention (mercies and rayours), he celledy them, that Goldhid taken a lolema oath, both for the performance of them, in their die time, and for their continuance alfo with them. So chap. \$4.9,10. Heb. 6.17,18.

by his right hand, and by the arm of his power] Oc, rather, h is arm here, by his right mand, and his time, which are no other, than his might, and power, manifelted in the exercife thereof, Pial, 116, 12, 129-26, 11, 83 30, 30, engaging his almighty power therein; because it was to be imployed, and discovered in this great, and glorious defin, concerning his people. See verf. 3. It is, as it he had faid. Let me not be deemed a lnighty; let it be faid, that I wanted ability to effect it, if I make not this good. Sec N m. 14.15,16.

Surely I will no more give] Heb. If I fhall any longer give. O which form of an oath, ice on chap. 5. 9. & 22. 14. the word faying is here wanting; and to be supplied, as Psal. 110.4. & 132. 11. expressed Plalm. 105.11. Heb 6.14.

I will no more give thy corn to be meat for thine adverfaries; and the fons of the fleanger shall not drink thy wise, for which thou hast published, verf. 11, 12. laboured:] Strange people, thine enemies, shall not enjoy the fruit of thy labours; as formerly they have done, chap. 1.7. Sec

I will no more give thy corn to be meat for thine enemies;] Or I will no longer make thy corn meat for thine enemies; for so the word of giving doth very commonly signific. See on chap. 61.8. So Plal. 79.2. they have given the corples of thy pious ones meat for the beafts. And God is faid to have done it; because by his just judgment on them, for their fins, and excelles; as it was formerly threatned, Lev. 26,...8. Deut. 28.30,33,52. to it had been effe-Red, and inflicted on them, Jer. 5. 15, 17. Auros 5. 11. See Judg. 6. 3. the jour of the fleanger Heb. a frangers fons; that is, frangers

the fors of for Renagee 1 risb. a prangers join, that is, jungies; is Pla1.14.7. See chiap. 2.6. & 5.6.3. & 6.1. 5, thy corn, and thy wine? Lova and wine, put for all manner of provisions; because two of the principal J. So Gen. 2.7. 28, 37. Deut. 32.14. Pla1.4.7. Zach 9.17. in which last place the word rendred new wine, is here used for wine in generall. See Chap

V. 9. But they that have gathered it, Shall eat it, and praise the Lord; seating that have groupes a together, pass arms in the finit gives, a trit, carried to that yet good to them; but in bours, bitling God for them; and imparting of them unto thole, all the parallel places of this Prophet, the mention of preparator that have been ferricable must then, in the getting of them in; that have been ferricable must then, in the getting of them in; for the prophet groups and to the Minittles of God; that were therein to partake with Lord, and they that have brought it together , Shall drink it in the that have been reviceable unto them, in the getting of them in and to the Minitters of God, that were therein to partake with them, Pfalm 128.2, chap. 65, 21.3, note of a quiet and peace able time and flates, chap 37.13, Jer.39.2, 3, more 9.14. they that flates gathered if Heb, the gatherers of its to wit, of thy

corn, verf. 8. they taking part of it, with thee, that had their pains used, to get it infor thee . for of them, e quity required, that a special regard should be had, among other of meaner rank then themfelves. Deut. 15. 13, 14. & 16. 11, 14. & 24. 14,15. & 26.12-14. the contrary practice is condemned, as an accuried course, and

a crying lin, Jer. 2 2. 13. Jam. 5.4.
prayle the Lord Themselves bleshing the Lord for his bleshing upon their labours, and ferving him the more cheerfully, in regard of his goodness therein towards them, Deut. 8. to. & 16. 10-15. & 26. 1-11. & 28. 47. and those that partaked of it with them, bleffing God both together with them, and for them, Ruth 2. 4 Job 31,16.20. 2 Cor. 9. 12,13.

they that have brought it together] Heb, the gatherers of it; to wit of the wine, verl. 8, or, the grapes of which it was made : this word and the former , are both of one notion; and do here include all the pains taken, as well about the tilling of their grounds, and drefling of their vines; as about the cutting down, and bringing in, of their corn; and the cutting of their grapes and making their wine; being put for the reft, because the end, and upihot of them, Jam.5.7.

[ball drink it in the courts of mine holinefs] Bither, in my courts of holisels; that is, mine boly courts; as, mine bill of holisely, for, mine buly bill, chap. 11. 9 & 56.7,13. or, in the courts of my fanctuary; as the word is found used, Exod. 31. 11. Lev. 10. 18. See chap. 65. 18 that is, in the buildings, and places neer about the Temple in which the holy things were to be exten, Lev. 6, 16, for the Prophet alludeth here unto those solemn anniversary scafts, that were held by them , at Jerulalem , unto which the Levites among other, were invited, Dout. 12.17-19, 26,27. & 14.22-29. & 16. 11,14, and more specially unto that part of their increase, that was in a more peculiar manner appropriated unto the Priefts, and was not to be eaten by any, but by them, and theirs, and that within the pecinets of the fanctury, taken at large, for the whole tabrick of baildings, within the utmost verge, or

Rengther the hearts of his people, in an hopefull expectation of | For I cannot allent unto that reverend Writer, who suppose the trajection to be in the words of the text, and would have their thus read . The gatherers thereof fball eat it , and the inners thereof thatt drink it; and first praife the Lord in the courts of my fanttud-ry: as if the courts of Gods houle, were the place here defigned, not to the cating of it , but the praifing of God for it ; which way foever we take it, there is a pallage from perion to perion, as

chap. 61. 7.
V. 10. Go therow, go therow the gater The Prophet, as in spiritual raptures is usual, doth oft wind and turn, in his difcourse, from one matter to another, from one party to another, though all concerning the main are ument principally intended, the re-Ritution of Gods people. In regard whereof, the context of his freech, both here, and elle-where, is very abrupt, and by rea-fon thereof, fometime allo, tomewhat obfeure. He had before an troduced the Lord, promiting to turnish his people with a con-flant supply of faithfull watchmen, for their better security, vers. 6. he had then called upon those, whom that office belonged unto, for the diligent performance of some duties, for the furtherance of their weal, verf. 7, he had then brought in again God by a folemn oath, afturing them of a constant course of tranquillity, verif. 8, 9. he now directeth his speech to the people themselves; and from them inflantly diverteth it, again, to others, that were to be helpfull, and utchill, in their return from captivity, verif. 10. then returneth again to God, and a proclamation in his name Go thorow, so thorow the gates] Heb. pafe, pafe by, or, thorow the

gales; fo is the particle taken, Jer. 7, 2, 8, 17, 20, now because this admitteth a divers confluencien; for it may be understood as well of coming in, as of going out. Hence arifeth much variety in the interpretation of the place; for some suppose it to be an intimation of the great multitudes of those, that, upon return from captivity, should come thronging into the Citie, chap. 60.11. or an invitation of people to, come flocking into the Church, whereof the Citie was a type, chap 26, 2. Others, an adhortawhereof the Citic was a type; that Is 2. Others, an adminis-tion unto thole, that being teturned, were now feated in the citic, to repair to the Temple, there to perform holy duties, in way of thankfulness to God; as Pfal. 118.19, 20, vers. 9. And whereas the words next enfuing, of fitting the way for them, may feem to imply, that the place is not meant of persons, now returned, and mply, that the place is not meaned period, and their journeyes end; but of perfons preparing for, and about to travel: This to falve, fome would have it understood of those already there seated and settled; as called upon to go forth at the gates to meet, and make way for others that were coming, and on the way toward them; which they apply unto the faithfull Jewes, at first, called to Christ, as encited to prepare for, any other; whom they should go out to meet : though it is not denied, that their return was typical; and a type refembling the delivery of people from the thraidom of fin, and satan, and the conversion of them, unto Christ, Acts 26.18. Those therefore that conceive this passage to concern those that were now upon return, understand them ; Some, as directed to the persons themselves, as calling upon them, to patie by the gates, and come forth out of Ba-Canning upon them, to pane by the gates, and control of the bylon, or other cities, where they made their abode, having by Cyrus his Proclamation, liberty now to to do, alluded unto, yent, the and fo it is in effect the fame with those places, chap. 48.20. & 52-II. where they are in like manner called upon, fo to do : and this I take to be the genuine fense of the place; though if any shall suppole, that in these words, other people are called upon, to go out of their gates, that is, out of their feveral cities, or places of abode, (as Deut. 12. 17. & 14.37.) to help to make the wayes hit for Gods people to paß by, 1 finuld rather thereunto incline; then to that which fome other, as well of the Jewith, as of ours, have, that it should be a command given to officers, to puß unto the gates, that is, Com rate to rate, as Exod. 32. 27. or from city to city, to proclaim the liberty for return granted to Gods people, Ezra 1.1. or, to that of our ancientest English, that rendreth it, Depart, 20 afunder, ye that fland in the gate; as if it were a command given to people, to quit, and clear the gates, for the freer paliage of Gods people. Howfoever it be taken, the word is doubled, to add the more empha-

fis to it : as the like is, in the words enfuing. prepare ye the way of the people Or, prepare way for the people, Make the people way; or, prepare and he the way, for Gods people to pals, See chap. 41. 3. & \$7.14.

to pais. Seechap.41. 3. & 57:14.

call up, call up, the high-way; Or, as some render it, tread down, tread down, the cause; because the verb is so deemed to fig nise, Jer. 50. 26. & Lam. 1. 15 and causes are first cast up for the raifing of them, then troden, or rolled to make them even and plain: but of the fense of the former place there is some doubt; and the word in the later place is divers from this, and feems to be of another house; the received reading is fate and fure, See chap. 57.14.

and of the noun, chap. 35. 8.
gather out the flores;] The verb here used, fignifies in general, to flowe; but more specially, sometime, to pick flores out, as chap. wall, of it, Liv. 6, 16, 18, 20, 26, 29. & 22. 10. 13, 24 im. to flowe; but more specially, sometime, to pick flowes out, as chap. ploing, charchey should be as Pricks. See chap. 56, 5, 861, 6. 5, 2. Sometime, to call flows in, or at, one; as 2 Sam. 16, 6, 13.

Hence articth a divers expolition of this place. Some rendring other: as Chap.37, 19—36. & \$8.6, and it may been indeed to have reference must hope words; Bukold, the analysis of the word, from it within it, putch, or prove, it, with flour: as the particle is used, from it, that is, putch, or prove, it, with flour: as the particle is used, from it, and it is probable then it is used, from it. (Ann.1.1. & 3.9. to make it the more time, and plain). Chap.6.1.1. Whether it have orno, (and it is probable then it is used.) ticle is ufed, Cant., 1.. 8.3.9. to make it the more firm, and plain]. Chaple. 9.3.1.1. Whether it have or no. (and it's probable that is as ways well pared, or priched, are wont to be. Others, whom our hath) certain it is, that the Prephers words run, in a vision. Verifion tollowerly flour it, this, by floaing; as Chap., i.e. cleer he have the parry here spoken of, appearing as some great Considerively, as that is, from float: the wood being taken smarker, in goodly rish rebes, the more goodly because be-fprink-iter, or it is a state of the party here should rish the more goodly because be-fprink-iter, or it is a state of the party here should rish rebes and conjusting in the way to the party here should be a more possible to the probable to the probabl 91. 12. as Hol, 9. 12. I will bereave them from a man; that is, to begin, See conservate tin the prospers, in that there shall not be a man of them left: pick the shores out of 68, vers. 1, 28, 12-14, 17, 18, 12-13, 33. as also, levely 19-14-16. It is the way, to make it the more cases, and the left roublednes, or offensive; and this the rather I embrace, because in that place particularly and this the rather I embrace, because in that place particularly and this the rather I embrace, because in that place particularly and this the rather I embrace, because in that place particularly and this the rather I embrace, because in that place particularly and this the rather I embrace, because in that place particularly and this the rather I embrace, because in that place particularly and this the rather I embrace, because in that place particularly and this the rather I embrace, because in that place particularly and this the rather I embrace, because in the place particularly and this the rather I embrace, because in the place particularly and this the rather I embrace, because in the place particularly and this place particularly and the pla

continue: and this the rather Lemorace, occasine in that place parallel to this, Chap. 57.14. the words are, take away the flumbling, (whether flone, or block) out of the way of my people. whether some, or docky out of size was of my propie.

If my a flanded for the people Or, as others, to the propie; (as thap 3.1.) or, peoples, rather, as chap, 5.6.7, for the word is plural. Heboaret the peoples, fo high, that being over them, are some them, it may be feen of them. Because the pews in their capivity, were finely be feen of them.

Behold, his reward is with him, and his work before him.] Of this 63 Land the like three-fold Behold, but in an other argument, Jer.

V. 12. And they first call them, The holy people;] Oz, and men

the redeemed of the Lord | Such as God, by refening, and deli-Grange a manner, hath fliewed, that he owneth for his, chap.35. 9.8 51.10, 8 63 4. See the term also, Pial. 107. 2. and thou fhalt be called, Sought out, I thou, O Sion, ver. 11. (a

a city not for falen] As thee feemed to be formerly, in the time of her captivity. See ver. 4.

CHAP, LXIII.

Veil. 1. WHo is this, that cometh from Edom, with garments well 1. V died from Bozyah; Whether this paffage hath any connexion with that foregoing, or no, is questionable. Some that were the chief enemies of his people: partly thereby to make, of vintage in it; and this Warriour is faid alfo to come from treadway for the one; and partly to give, fecurity unto them, for the ing the wint-prefs, ver.3. I suppose it to be somewhat ever-curious;

fay fome of the Rabbines. It is the Church, fay fome of outs, It is the Prophet Efay, fay others, of either to whem the fight, or apparition was offered in a vision, or ectastic; with whom I con-cur. So one of the Elders to john, but as inviting him to ask.

by Cyrus, a Chron. 6. 12—23. Ezz.1.1, 2.

by Cyrus, a Chron. 6. 12—23. Ezz.1.1, 2.

Say se must it daughter of Zion; 1 Let this be published, and breath electric of calter are much aller; and the Sacte washed soption and chromat must obtain that belong mut of Sion, to my people in all. Roman Empire, utterly nitured is a slot the grounded soption of parts; fo chap 48, 20. Zach. 99. Mat. 1.15. of the daughter Sion, in one Christian Wivers, that would have helm here to be Amiparts; fo chap.4.8, 20. Zach.9.9. Mat. 21.5. of the daughter Ston, fonce Christian Where, that would have been to be Andi-Sec on Chap.1.8. Build, by Selvenian countly, J. Or, is come; thy deliverance is at victories atch. 2.4 by God, to this resolution of the content of the c Behold, in revered is with him, and his work before him. JO this leatt, one, in the land of Mood. Jer. 84.4. another in identical passage, see before, on chap, 40. 10. For I suppose that learned apin to be out of the way, who conceived the meaning of the later to be, that God, for his work, or service, done him by Cytus, had given him his reward before hand, chap 44.4.4. As so from each try, he rewarded Nebuchaduxzar afterward, Exck. 39.18-30.

Either a see the joyn adversaries of Gods people; as Ch. 11.14. But I suppose the rewarded Nebuchaduxzar afterward, Exck. 39.18-30.

I suppose the rewarded Nebuchaduxzar afterward, Exck. 39.18-30. The pediction of Gods coming in this manner, is uthiered in the Edomites (from whole country this Conquerer is laid to come) with a three-fold Behold; as to note the certainty of it, as a thing and was their head city: as also, I find them both joyned togewith a function mental, a Stormer december of the mental m verthrow of the Edomites, and from Bozrah; and not rather, from the conquest of the Chaldeans, and from Babylon; these being the principal oppreflors of Gods people, whole State there-Shall call them, (to wit Sions sons, or those that belong to her; and tore for the deliverance of them, was to be destroyed, Chap. 14. 1. Just east tom, (to we some ions, or time that econg to ner; and find now again people her, ver, 1, or they Just be called (a set health ow see a second of the second of the second of the second of the second of being 1, or as hely feed, Chap 6, 13. See Chap 4, 3 and of being 15; or , as hely feed, Chap 6, 13. See Chap 4, 3 and 6, 31. 41. continued, yea, perpetuated in his posterity, Amos 1.11. and vering them out of the hands of so powerful advertaries, in so that notwithstanding the neernels of kindred between them Mal. 1.2. and the fair, and friendly carriage of the Ifraclites towards them, in their passage to Canaan, Deut 2,46. And the Laws made afterward in favour of them, above some other neighbourand thou fluid be called, Songhi nut, I fluin, O Sion, vet. 11. (a inade afterward in favour of them, above fome other neighbour-passage from person: as vet.a.) post be called lets in fluid be called lets. 23-y. vet none had demeaned helleves more forefully and cruelly, then they at the superiss of Jenuslace was such as a sone had in high estimation, and regard, whom out of respect, and regard, then they at the superiss of Jenuslace with the safeting of it by the Chalderns, Pol. 13-79, "Ohad. 16-14. In regard whereof Gois people, as they threaten Babylon, that of the such commently side of thee, in the time of thy low, and dejected class. This is Sion than none feeden of ordinary draws of the superiss of the Add hereunto, that Edom is the rather mentioned, in respect of her Neighbourhood; to affure Gods people of their better fecurity, and more constant tranquility, their neighbouring adversaries being subdued and quelled, as well as their entities more remote. See Chap. 60.11,18. & 62.8,9. For a concerning that, which a reverend and learned interpreter hath, that neither Edom, nor Bozrah, are here mentioned with any reference at all unto those nucl pow argam; j whether this panage man a pozzan, are nere mentioned with any reterence at all unforther my cranes ion with that foregoing, or no, is queltionable. Some places, but in allufan only to the names they have the one figure that hath, and that to confine Gods people, in the affirm of the reason whereof, fee Gen. 15, 15, 160 whence also the Edomean, or the red-f-a was foremed; and furth some of the observations, of their continuance is a return of the observation of the real return, therein pointed, God is brought in, re-duct of that offer their return, therein pointed, God is brought in, re-duct of that comet from pladding of blood, ver. 3,6, in gardinary, and the configuration of the results of the r

Chap, Ixiii. albenchit to the notations of terms, allusions be oft found. But albeith it to the notations of terms, allufions be off found. But not to in if no that which in gip to be excepted that Bifrah (whence by things on a owel, the Panick, Baifra, and by transposition of letters, the Greek and Latine Bifra, though Prolomy, coming neet to the Hebrew, retain the name Bifra, cometh not from the verb baifra, axis fignifies, to favilie, to feare, Chap 2.15, Deut, 14.11. but ax is fignifies, to favilie, to feare, Chap 2.15, the thing of the prophety here leems principally to have an eye unto the place, and to the disposition of the people thereof politified; Gen. 16.43.1. Deut. A.

min pace, and consistent and constant and co with dued garments] O.; not b garments tainted, or flained. Hele levened, as some: because the vest bit connects of, figuities, 1, of to-levened, as to the counter rather. Exod. 12,34,39. Hol.7.4. But the word, though not found foured in Scripture; yet in the Wei-rings of the Rabbines, is used for to dip, or to de dipped, whether to the word of the counter of t to wain, or to dy. And from words or that horizon are the terms that betoken dying, tainting, and flaining, both in Greek and Latine derived; hence fome render it, wetted, or moiffened: I thould rather, dipped, or flained; and this receiveth frength from that parallel place, Rev. 19.13. he was clad with a garment dipped in blood, fee ver.3. the Hebrew is, word for word, dipped, or stained of plood, ice ver. 3. the recovery is, word for word, appear of standay cloaths, or garments, that is, having his garments (tained, as if they had been dipped in somewhat that might stain them. So ch. 36, 22. nau been upped in State of garments rent; one of the Rabbines rendreth it, red, or redded, that is, died, or flaned red But he feemeth therein rather to have regarded the subject matter of the relation, then the ftrict notion of the term.

relation, then the iteration of the term, this that is glorious in his apparel;] H.b., this gorgeous one in his apparel, this is, this gorgeously apparelled one, in such a rich coat of arms, as great commanders, and generals, side to go out to war in. See the term applied to apparel, Job 40. 10. Pfal, 104. 1

Prov. 31.1.2.

multing in the greaturits of his flietagils 2] Or, marching, or multing a going in thate 1 as a word in Hebrew.next door to it doth, Judg. 4.4. Plail. 68.7.1 teems properly to fleghile, a travelleg num, in, or from lone foreign connecte; club, 5 i. 1.4. Jer. 48.1.1 in which latter place also it is used, for co and, or endourse others for to do. Whence the labbines here, some of themes, you continue, or obtaining a back the flacilities into their own counterey, from the lands wherein they remained as cycles, 6.1.1.4, but it is not here in that four, one of them renderity it girls and God it is not here in that form : one of them rendreth it girt : and God indeed is faid to be girt with might, Pfal 65.6. But he theweth not how this word flould come fo to fignific : the old Latine rendreth it, gradiens : fome late Writers, incedens : both terms used of a warlike march, and stately gate; and may seem either well to site with the notion here intended; which those that render it travelling, feem not to reach. For the meaning seems to be, that he passen

feem notto reach? For the meaning feems to be, that he paffeit along, not as one fleeing, or retiring, after fome foil received, or diffeomfred in lights as chap 3.18,9, but as one marching leifurely-with a flarely gate, and with flrength entire, having made a full riddance of his foes, and tearing no enemy behinde. in the greaturely of but flrength, 10,1, with his greaturely of given flux is, with big great might, as \$118,33,17,90 his greaturely of flrength, that is, by his great light gate his disk and his ears of might, for his might great flight greaturely on the might (as, his four, lor his own [out, Vial.a.2.9] not, as other commanders, with the right ariffing from troops of horie, and horiemen, and companies of foot arifing from troops of horie, and horiemen, and companies of foot

but with is own might alone, ver.

It is a first with the control of the control by the accomplishment thereof; as by his present garb, and gate

might appear. freak in righteoufnefs;] That is, as fome, that freak of righteouf. uefs; as the particle feems to fignitie, Deut. 13.12. Jer. 38.24. & 48.27. of Gods Inflice to be executed upon his enemies, and the 48.47. of Gods Juffice to be executed upon his ententies, and meleneines of his people; which the old Latine fewereth not much from, rendring it, That [people replication] to past judgments; siled people god condemnation upon them; as to people judgments; siled period people god peo jet. 1.16. & 3.9.f. But i improce, with others, that in regional net, beers, is it betously: as, in right, truly, sneerely, Pla. 1.4.9.1.3.6.1.3.6.3, or, in righteouslyses, yithteast, faithfully, (for faithfulness is a branch of righteousliness, theb. 6.10. 1 John. 1.9.) So, to sure in righteonfaces, is, to finear righteonfly, uprightly, faithfully, with a purpole to perform, chap. 48.1. Jer. 4.2. I utter nothing in my promiles, but what I intend to make good, and what ye may now fee accomplished, See Chap. \$5.10,11.

michty to fave.] Heb much, or great ; as Pfal. 25. 1 1. fome render it fufficient: some, ample: it implyeth indeed Gods ample power and ability, of it self ab sufficient to save and deliver his, without affiftance of any other. See ver. 5.

V.2. Why art thou red in thine apparel?] Or, Why is thine apparel red red: As before ver. t. A fecond question, by the Prophet, moved unto this great Warrier, thus appearing. As if he had faid, If thou beeft of that might that thou lepted that might that thou lepted that might that thou lepted to the all over than during the content thy gorgeous apparel to be all over thaned thus, like one that were come out of some wine-press, from treading of the

and thy garments like him that treadeth in the wine fut?] Cr, to make the fentence full and exact to the text, and why are thy garments, as the garments of a treader in the wine prefs ? See the like defect, and supply, chap, 5,29. Dan, 4,33, Like one that by treading of the grapes in the wine-prefs, somes to be befurered all over with the blood (as it is termed, Gen.4.9.11. that is, the juice) of them; the liquor cruthed out of them; the course 16 10.

that treadeth] Heb. a treader. One that treadeth grapes: as be-

into irranciu jino, a irranci. Une tina treaucii grapes i au ocore the Noun tegent was wanting, fo here the Noun tinder regiment. Of the like whereunto, fee on chap.61.2; as the synte fail Or, with 1995; as it is rendred, Lam, 1.15. Joel 18. But I fulpoofe our Translators render it thus here, for variety fails to the synte feed on the synthesis and the ake only; because another, of the same notion, is used in the next veile. The term here is, gub : in the use whereof, some would find reite. The term inter 13,5007 in the the whereof, ione would mist an allufion to the name of Galba, a Town of the Philifilms, where Gollah was bon, 1 Sam, 17, 23. So called, Jay they, because wine-prefers were there fift invented, and great use for them in those parts. But to pash by the improbability of the notation, and the ground given for it, there is little reason to imagine that the Prophet, in uling the common and most usual name of a wine-press, and speaking of Idumea, thould have any glance at a city in Pa-

V.3. I have traden the wine-prefs alone ?] Gods answer to the Prophets fecond demand, ver. 1, and that conceived in a metaphorical form, correspondent to the finisheade, made use of in the question. As it he had said, Thou tayest that I am arrayed like one that had been employed about the treading of grapes in fome wine-prefs; and it is true indeed, that I come from such a like imployment: I have been treading in a wine press, but another manner of wine-press, then that wherein grapes are wont to be troden. And here again some conceive Bozrah to be alluded unto: For, because, fay they, the country about Bozrah was, much of it planted with vines ; it is as much in effect, as if he flould fay, I come from anovines 3 it is as much in effect, as if he fhould fay, I come from another manner of vintage, and treading of grapes for the making of wire, then that, as, or about Bozah, ufeit to be. But whence they have this concerning the land bordering upon Bozah, unleis is be from the notation of the name, of which fee on ver. 1. I know not. I finde not the land of Edom, for bearing of vintes, or yielding of much wine, any where commended in Scripute. This we find, that when through the wrath of God, people endure heavy preferres, effect ally unto the utter undoing, and deftroying of them, they are in Scripute phrafe compared unto grapes, that are fique-read, and critical under much refer in the vine-prefs, and are faid to they are in Scripture prizae compared unto grapes, unitable system zed, and crushed under mens feet in the wine-press, and are faid to be troden in the wine-press of Gods wrath. See Lam, 1.15. Rev. 14.19,20. The meaning is plain, I have discomined the enemies 14.19.20. Incomeaning to praint, a nave automated the elements of my people, and troden them down, as grages in a wine-prefa.50 of Clariff, Rev. 19.15, in which place, parallel to this, the reason security may be gramen was faid to be dipped in blood, ver. 13, because it is be that treaded to be wate-prefs of Gods.

traden the wine-prefs] That is, the grapes in the wine-prefs as beore, ver. 2. So, to drink the cup ; for, the wine in the cup, Jer. 49. 12. Ezck.23.32.

wine-prefs] A word divers from the former, ver, 2. but in fense white prejoj A word divers from the former year. In the the fame, it cometh from a word that fignified to breek or difficient Pfal, 7413, chap.24.19. and is localled, because the grapes are bruited and broken in it. The word is no where found but here, bruited and broken in it. The word is no where found but nere, and Hag, 1.6 where this rather then the former might be rendred, a fat: for it is there diffinallihed from the pof_1 : (which it by a third term there expertled) and ferente to be put for the fat, or vefict that receiveth the wine, running into it from the pref. And by collation of thefe two places, it may jully be deemed to come. chend both

alone ; and of the people there was none with me] This is added. as to render a reason why his raiment was so be meared with bloods because he trod the wine-press himself, whereas the owners of vinebecause he trod the wine-prels himielt, whereas the owners or vine-yards, and great wine-mafters are wont to do it by others not med-ling with that kinde of employment themselves: Io withall to inti-mate the great might and valour of this galant Warrios, that per-forment all himiels, in the shapeter and conquest of his entities; not needing, or req uiring the affishance of any, for the effecting of ought, like worldly Commanders, that of themselves can do no-one the shape of the man and amountion; but able to disthing without the help of men and ammunition; but able to difparch, and transact all that he pleaseth by his own might alone of himself. See ver. 1. chap 44.24. Hence divers interpreters are innumers, See ver.1. cnap 44.24. Hence divers interpreters are induced to expound this whole diffeourie wholly of the work of mens redemption, by Christ wrought upon the cross, by the effusion of his blood : the rather, for that there he is faid to have poiled principalities and powers, and to have led them openly in trumph, Col.2.15. In which action of his, most certain it is that he had no creature his coadjutor. But others, even of the best note and rank, do herein diffent from them, conceiving the current of the context to run rather another way, as respecting rather, in a spiritual sense, Christs designs, as a powerfull Prince and a valiant Warriour, in the behalf of his people, by executing venvaliant Warriour, in the ocitan or its people, by executing vert-geance upon his and their enemies, then the performances of his priedhood. Against which if it be objected; that in the de-stroying and subduing of such, God ordinarily makes tife of nien : and it cannot befaid therefore, that therein he is alone, and | my garments, and I flained all myvainnent: For it is a part of the none with him. To this some answer, that the meaning is not, that none assisted him; but that there were none able to maintain that none altitled him; but that there were none able to maintain fight with him. Chap. 2.7.5. And the latter branch of this pallage may well admit that fend. Of the people; that is, of the Edomites, from the flaughter of whom I come, there was none with me; that is, none that durft, or was able to fland it out with me. For fo is the like phrase used, Pial. 55.18. where when David sauh, There the like phraic titled, Flat. \$5.10. White when David hans, Policy with many with me; he meaneth not many fighting for me; but warring with me, that is, against me. And the words following, both in this verte and the next, will well agree hereunto; yea, the next branch indeed feems to exact it : for there is nothing to refor the pronoun demonstrative thereunto, in these words, I tred them, but the word, people, in this, And this may from to be therefore the genuine fense of the words. But this answer, though it may clear the fense of that pallage, and so may take off the edge of the argument, so far forth as it is thence drawn; yet it meeteth not with the word alone, nor with that which cometh after ver. g. Others, therefore answer, that God indeed useth men as ver. 5. Other's, trectroit among states infruments, as well bad as good, for the effecting of such things; but so, as that, so speak precisely, they afford no assistance, they add no strength to him: Yea, they receive from him whatsoever and no trength to him: rea, uncreceive from thin windover frength they have, Chap.45, 15. Being no more able to do ought without him, then a rod or flaff to flrike; an ax, or a faw, to hew or faw, without the hand of the workman, er of him that holdeth it, chap. 10.5, 15. Nor, to add that they many times mind nothing left, then the doing of Gods work, or the fulfilling of his Will, chap. 10. 6, 7. And that God oft-times, fo carrieth things, when he makethu'e of them, that by his power alone it appearwhen he maketh we of them, that by his power alone it appeareth, that those works were brought about, which he is pleated to effect by them, Pfal. 109.27. Chap. 49.26. Thus it is faid, Deut. 32.11. The Lord alone did lead him. And yet, he led them by the 5.2.1.2. Int Loss more than Great tom. I want yes, or set them by the yigh hand by Mofes; here after, yet.1.2 and, by the hand, that is, Minitfery, of Mofes and Aston, Phily 7. 20. So, albeit, the Lord and set use of humans ledys; of toreign Princes, as Cyrus, Darius, Artaxexes, of godly governers, as Zenubbabel, and Nekemy, or men and arms, for the reflection of his people and proceedings. them, and the re-edifying, both of Temple and City; yet by his Prophet speaking to them of these things; Not by might, or strength, saith he, to wit, of man, but by my Spiru, sath the Lord, Zach. 4.6. And ann ne to wit, or man, out of my spirit, and to Dorage and, do that although God make use of men also, for the battering, and beating down of Satars should be beddince of Chill; yet the power, whereby all this is done, is from God alone, 2 Cor. 10.4,5. and the bufiness is so carried, that the power may appear to be, not of man, but

of Ged, 2 Cor.4.7. for I will tread them in mine anger, and trample them inemy fury] Or, but I tred them down in mine anger, and trampled on them in my raze. Heb and: but the copulative is sometime used as a discrerage. Heb and 1 but the copulative is former than the as a university, or adverfative; as Chap. 60.10. & 61.6. and fometime as a caufal; as chap. 53.2. & 64.4.5. Some would have the words read, as our vertion rendreth them, not in the time paft; because it is a prophetic of a thing to come. But that is no good argument; because the Prophets usual wont is, to speak of matters suture, as paft, or prefent. And here there seemeth a necessity of it; because the party here mentioned is described, not as going out to war, but as returning from fight, and from the flaughter of his fors, ver. 1. as did David from the flaughter of the Philiftines , I Sam.

for I will tread them] Or, for I trod them down. Which notion of the particle, if we retain, it may be added as a reason, by way of explication, rendeed of his first words; I have traden the wine-press. For I tred them down, and trempled on them; as the treaders do on the grapes in a wine-press. Or, of the word, alone; I alone did it; for I my self tred dawn all that I met with. Or, of the branch next before going, in the fense fore-mentioned, none could maintain fight with me : for I trod them all down before me. Or, according to the other fenfe, reading the particle, but; there was none with me, but I trod them down my felt; mine own arm did what was done ver. 5.

tread] Or, tread down; that is, discomfit and destroy, Plal. 44.5. & 60.12, chap. 25.10, and there are two things here implyed in the term; the facility of the dispatch, I trod them down, as casily as one treadeth down clufters of grapes in a wine-prefs, and the havock made of the enemy; they were utterly spoiled, as grapes are under the treaders seet, and their blood was spilt on the ground, as the juyce or liquor is wholly forced out of them,

them] That is, the Moabites, ver 1. the people next before fpoken of 1 and fo it is expedied, ver 6. Otherwise we must understand his adversaries, those he sought with 1 and so then must the pronoun (as sometime it is, See Chap. 30, 8.) be put for

trample them | Or, trample on : It is a word fomewhat more emphatical, then the former. See chap. 41, 25. Dan. 8.7,10.

fury See chap. 42.15. & 59.18.
and their blood shall be sprinkled upon my garments, and I will Siain all my raiment.] Or, rather, their blood was fprinkled upon

answer to the foregoing demand, by what means his garments came to be to flained, ver. 2. as they then appeared already to be, ver.1.

their blasd] Not his own blood; for he shed none in fight himfelf , but theirs with whom he fought : and this passage there. fore doth not belong to Christs passion. Heb. their strength, or Support: as the word lignifies, 1 Sam, 15,29. Lam, 3,18. and the blood is foremed, as the Jewith Criticks agree, because the life, flrength, and support, of the living creature therein consisteth. Gen. 9.4. Lev. 17.11,14. See further, ver. 6.

sprinkled upon my garments] As was Jezabels upon the wall. Kin. 9.22.

flain my raiment] By this means my garments came to be flained, Heb. pollused; or, defiled; for blood polluteth, Chap. 59.3.

Lam.4.14. V.4. For the day of vengeance is in mine hears ;] Or, was in mine heart : For he speaks still, as of a thing past; as if he had faid. Do ye ask why I was fo fierce and furious against them, and shed Do ye ask wny I was to neice and turious against utent, and flied fo much blood with them? the day was come wherein I hadre folved, having a long time forbors them, to take vengeance upon them, for all their wrongs and infolencies committed against me and my people, ch. 34.8. and 61.2.

and my people, ch. 34. 3. and 0. 1. 2. in my hear! That is, as some, the day much defired and long-edfor, by me; as Pfal. 40. 8. or rather, the day, or time, in my fecret counsel fore-appointed, and defi; ned thereunto, chap. 65, 6,

and the year of my redeemed is come.] Or, was come; the time anature yet? of my reactions is tomed, 19.3, was some; the time was come, wherein my people were to be refuted out of the hand was come, wherein my people were to be refuted out of the hand to their opportfolis, and lighted upon them. See thap 3.4.8. Pal, 109.13, an allifon to the Jubilec, the year of remiffion of Debu, and relitution of States; as chap 4.1.1.

V.5. And I looked, and there was not to help and I wonded that

there was none to uphold:] Or, And when I beheld, that there was no helper; and wondred, that there was no upholder; then did wint own arm bring falvation, &c. The like Syntax, See chap, 53.2. & 59.16. a place parallel to this, whereof fee more there; 53.2. & 59.16. a place parallel to this, whereof ice more there; Then God flook in for the relief and deliverance of his people, when all humane helps failed, and none appeared that would once offer to put forth his hand toward the helping, or upholding of them. So 2 Chron. 20,12,15-17. Chap. 26,18,19. &

37.3.36.
therefore mine own arm brought salvation unto me; and my sury it upheld me.] Or, then. Heb. and; as chap. 30. 20. & 37.36. God it upheld me.] by his own might made a glorious conqueft, and did all that was to be done; that which he can do, when means are all missing, and men all fail, in doing their duty, Pfal. 98.1. and there needed nothing but his own just indignation, and zeal for his people, either to put him upon the work, or to make him go thorow flitch with it,

chap, 37.36. Sec ch. 59.16. V. 6. And I will tread down the people in mine anger.] Or, I trod down, as before, ver.3. See there. See allo, Chap.

and make them drunk in my fury;] Or, made them drink in , or with my froy; his fury, being here confidered, either, as the cause impellent, putting him on it, to deal with them, as he did; as chap 14.6. Pfal. 95.11. vet. 3; or, as the efficient cause unto them, through the ditchil effects of it upon them, of their dismal condition, Chap. 51.21.23. I made them drunk; that is, by the evils inflicted on them; I did to affonish them, that, like persons overcome with drink, they were not able to fland, now persons vectome with drink, they were not able to fland, nor knew which wayto turn themselves, See Pla1.60.3, 8. 75.8. Chap.1.9.1.4. Jer. 25.1.6.27. or, to keep to the refemblance in which we are, the meaning may well be; I drendted them in their own blood, I gave them their fill of blood, I made them drunk with it as with wine newly trod, chap. 49.26, for fo the word there used doth properly fignific. See

Rev. 17.6. 8 18.24. & 16.4,6.
and I will bring down their flyength to the earth.] Or, I did shed their blood upon the ground, Heb. I made their strength, or support, to desecud (that is, to go down, or run down) to the carth: the word is the fame that was before rendred blood, ver.3. and there feems no reason to render it otherwise here, then there. So of Edom, and Bozrah, chap. 34.7. their land shall be foaked with blood. Howbeit, fome would have the meaning here to be, I will bring down their strength, that is, their men of strength; the strongest among them: strength, for men of strength, strong ones, chap. 3.25. smong them: prength to men organization mong ones, chap3,345 as fullics, for a man of fullics, a just ones, ch.4.1. a. inflorns, for a man of not one, die one, Mic.6.9. and Migla, for men of Migla, mighty ones, chap3,1.5. But the course of the context pleadeth furtherently for the former.

V.7. I will mention the loving kindnesses of the Lord, and the praifes of the Lord, according to all that the Lord hath bestowed on is, and the great goodness toward the house of Ifract, which he hath bellowed on them according to his mercies, and according to the multitude of his loving kndnesses.] Here seems to begin a new Difcourfe, if not a new Sermon, continued unto the end of the next Chapter. Wherein the Prophet having begun with an ample acknowledgement of Gods great goodness to his people, complain-eth, in the next place, of their ungracious, and rebellions domeathen, for the fame, and the crits, that the reupon had be fallen them; and carnelly fuerh unto God, yet out of his free unercy, them; and earnemy meets time Oot, yet out or instree mercy, to mind them in their prefent mifery, and to be reconciled again unto them. In this verfe, is contained his thankful acknowledgenent, of the abundant mercies and beneficences of God exhibit ment, or the abundance increases and ochemicines or God exhibited to them, which he fo dwelleth upon, as if he could never finde tedto them, which he to aweness agont as in account never finder words enow, or pregnant enough, to experfs them, See Daniel duelling in this manner, in his prayer, on the contestion of their duelling in this manner, in his prayer, on the contestion of their line, Dan. 9-556, and the like various expertitions of the amplitude line, Dan. 9-556. ent, Dan. 9.3, o. and the like various experimensor the amplitude of Gols grace and goodness in Christ, Eph. 2.5, 7.

I will mestion | Some would have these to be the words of the

people, I fee not why they flould not be the words of the Proplet, People, Lice nor why they mount not be the works of the Propose, as the Children makes them, though attempted and accommodation of the people, in the time of their captivity if will mention, as chap. 48.1, or, I will teal to mind, as Gen. 44.9, or, I will eath to mind, as Gen. 44.9, or, I will eath to be chapted by the conditions of t or, the centerate, with prane and thanks and a consure age, as chap. 12.4. But here rather, the fift or fecond; the main drift and feepe of the Prophet being hereby to exaggerate their rebellious demeanure towards him who had done fo much for them, verf. 10. and expected other manner of behaviour from them, verl. 7. See

lett.).

the leving kinduts set of the Lord His manifold, great, ample, the leving kinduts: and so afterward again, the multitude, so maintained, it is towing kindusselfer. So Pilan, 8.91. Lam, 3.96 migainted shi towing kindusselfer. So Pilan, 8.91. Lam, 3.91. Lam gravate the unworthy carriages of Gods people towards him, who had dealt fo gracioully and bountifully with them; as Deut. 32.7-14. and partly also it may be, to fire up in the hearts of them 14. and party allo it may be, to mr up in the hearts of them amidft the calamittes of thole times, fome hopeful expectation of finding the like favour with God agaid, as Pfal.77.5-11.

and the praifes] A defect of the copulative, as chap, 30, 33, un-

lefs we will supply from the former branch (as Gen. 1, 16.) I will mention, or celebrate his praifes.

bellowed] The word carrieth usually with it a notion of retri-bution, Plal. 103,10. 1 Sam. 24, 18, but fometime again of a free contribution, as Pfal. 116.7. & 119.17. and to here.

the house of Ifrael See chap. 5.7. & 14.2. mercies Ortender mercies; as the word is rendred, Pfal. 25. 6 and that in Greek answering it, Luk. 1.78. See chap. 54.7. abundance of mercy, and tender mercy ; mercy not merit, Deut. 7.7,8. &

cance of mercy and counter mercy i mercy two mercy Detter, 7-7, 8, & 9-4, 5, 80 Pidl. 64, & 83, 6, 7, Dann. 9, 9, 18

Verf. 8. For he find, Sarely thy are my people; thildren that will mer fy, I beh, And (3 a chaps, 2, ...) he find; he thought with himself; he made account he prefuned fax a King. 5, 11) what time he nn ; pe unage account, ne precument [32 2 Amg. 5, 11] what time he broight them out of Egypt, & Cook chem to be his people, that they would carry themselves loyally and dutifully unto him. Affect like from the aftection and disposition of men, who expect reflective carriage from them, when they have finewed kindes unfective carriage from them, pective carriage trom them, whom they have mewed sinders the to; or of a Father; prefuming and hoping the beft of a child, whom he hath had special care of, and been at much coft with a implying how such favours should have wrought upon them; and how they should have stood affected toward him , who had dealt fo kindly and bountifully with them Plal, 81, 8-10. See the like after

they are I to need not be put in a different character; for the pronoun demonstrative, supplies the place of the verb substantive, as Ezek, 2, 7,
my people] Whom I have taken in a more peculiar manner to

my felf, Exod. 19.5,6, Deut. 7.6. & 26. 17, 18. that will not ly] will not deal difloyally, as chap. 59. 13. but fee the contrary pronounced of them, chap. 30.9. a defect of the rela-

tive, as chap.62.1. fo he was their faviour.] Heb, and (as chap. 59.19.) he was unto po www.turr jacour.j.rcc, and (account.59319) in two ship them for a Savour. Upon thele hopes, this expectation, thele grounds, and their conditions, he undertook the proceeding of them, Exist jo 3,6,4% as 1,8,9 the like fyntas/fier C. Chon 19.1.8. V. 9. In all their affillium he was affiliated. There is a double reading here in the Hebrew, some copies, it feems, anciently, having the world he witten within a faith and then it is an adverben.

ving the word lo, written with an aleph, and then it is an adverb neving the word to written while an areps, and then he is an adveto ne-gative, and fignifies not, fome with a vals, and then being a prepo-lition, with a pronoun affirst, it fignifies to him: the like diverfity a-bout the lame word, is found also, Exod. 21.8. Job 13.15, Plal. 100. 3. chap 9.3.8.49.5. Lev. 11.21. & 23.30. 1 Sau. 11.3. 2 King. 8. 10. 1 Chron. 11.20. Eldr. 4.2. Hence, the words come to be diverly rendred. Some, with whom our version concurreth, In all their affliction be was afflicted. Heb. affliction was to him, as afliction is to me, for tam afflicted, Pfal. 18,6. Lam, 1,20, he took to heart their afflictions; he was himselt grieved for them, and with them, Judg. 10.18. a form of speech taken from the manner of men, as the Jewith Mafters well here observe. See Pfal. 106,44,45, Zach, 2. 8. Als 9,5. Others, taking it in the negative, yet reading the words by way of interrogation, (as some also do that Job 13.15. & Plal 105. 26. to reconcile the older version with the later) was not affliction to bim? or was he not af flitted? for lenfe and subflance, come home to the former. But others , and fonce of the Jewith Doctors also, read them in the negative, by way of enunciation, he ded not afflict them; or, afflif on was not to them they were not af flicted, that is, as fome, he atilisted them not (having no will or diffee fo to do,

ner covard him; bevaileth Gods chrangement of himfelf from Lam, 3,33.) but they brought afficient upon themselves, chap 3. 9. Job 36.23. Jer. 2. 17. or, though they vexed him, yet lie spaced them, and did not afflict them, as they deferred that he should relat. fome time not to regard them, that they might have a more effectual work upon theni,cha. 8. 17 & 30. 18. & 45.15. & 57.17. Hof. 5. (c. or, because this seems to cross the Prophets drift in this place; Others there was no firait to him (as Pfal. 31.9. & 59.16.8 69.17. Onicisative we that is, I am thraitined. I am in thraits, in difficely or, he was not first, as chap. 49. 20. the place is too first to me, or for me: he was not first-laced toward, them, as we ule to fay; or Joe me; ne was not prime increationaria, them, as we the topiny, or he was not fruit handed, chap, 59.1, he was not backyra'd to help them, as they freak, John 10.6. flither not thire hand from helping us; he was forward to help them; or he was not weavy of helping; it was no trouble at all to lim to help them. Or lattly, as a learned late Writer, He was not an enemy, or adverfary to them; (as the word commonly fignifieth, Lam. 1.5,7,10. he carried him-felf toward them, not as a fo, but as a friend. And this, as also the next before, may either of them carry some good probability with them. Howbeit, the first I conceive to be the genuine sense, and the words to have speciall reference to Gods taking to heart, their

the words to have special reference to South shang to start, that affiliations in Egypt, Exod. 3, 7,9, and the Angel of his prefence faved them:] By the Angel of his face, (as the Hebrew founds) or his prefence: the Jewith Doctors they account him) of their nation, Dan 10,13,21 called the Angel his face, or prefence, because he stands continually attending in Gods prefence. See Mat. 18, 10. Others, Metraton, whom they tain to be Gods herbinger, or messenger, from a Latine word that impor-test the former: And some of them say, that this Angel is no other then Enoch, fince his translation, to employed. Others again, that this is but the title of his office; but his proper name is Macael, and fo bring it home to the first : nor want there of ours, who our of fome of their Writings, wherein they talk much in a wild manner, both of the title (which is indeed no more then a meer deformation of the Latine metator, an berbinger) and of the party that beareth it, would prove that this Metraton, can be no other then beareth it, would prove that this aircrassos, can be in bother in to be, mentioned Dari, 1.1. Jude 9, Rev. 1.2.7. Certain it is, that this Angel here poken of, is that Angel of whom God ipake unto Moés, Exod. 3, 2.1-3. termed both felovah, Exod. 1, 2.1. & 1.4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. & 4. 1.0. 7. 38. the cternal Son of G O D, the resplendency of his Fathers Majetty, and exact image of his person, Heb. 1.3. in whom there-Majethy, and exact image of his perion, rice, 1,3, in whom therefore his name is fail to be, Exod, 3,2,1, he that appeared unto Mofesi in the buth, Exod, 3,4, flyled Tebovah there, yet, 4, and by Jackyletha delivered, or refuted him out of all exit, Gen, 48, 4, and by Malachy lathy, Tebovah, the Angel of the coverant, Mal, 1, termed an Angel, or Migney, in regrat of his Mediatorship, 314, 84, 64 of Gold face; either because he do the exactly refemble and the control of the control God his Father, John 14. 9 10. Col. 1.15. or, because he appeareth before the face, or in the presence of God, for us, Heb. 9.24. See Rom. 8. 34. Rev. 8.3. this Angel fecured, and fafegarded them all the way thorow the wilderness, from Egypt to Canaan, Deut. 8.1, 4. & 32, 10,12.

4. & 32. 10,12.
in his love, and in his pity, he redeemed them.] He refeued them out of the Egyptian bondage, out of meer affection to them, and compafiton toward them. Deut 7.7,8.

and he bare them, and carried them, all the dayes of old.] Or , he took them up, (as chap. 40.15.) and carried them an the dayes of old. Het, days of perpetuity or of antiquity; dayes of perpetuity or of antiquity; dayes of perpetuity or of antiquity; they had wont to speak ; for in the former notion is the word taken, when speech is of times future; in the later, when of times paff, as here. He not led them onely, but lifted them; took them up in his arms, as Parents, or Nurles, are wont to do with young children, and weakly ones, (alluded to Pfal 91, 12.) chap 46.3. and carried them, as the Eagle doth her young ones, not fully fledged, or unable yet to fly, on her wings, Exod. 19.4. Deur. 32.11, all the time of that their intancy, and confiantly also afterward from time

to time, as occasion and their necefficies required it chap. 4.6. 4. V. 10. But they rebuiled] They answered not Gods executation, verf. 8. they proved difloyal children, chap. 30. 9. and a rebellious race, chap. 48.4, 8. Sec I xod. 16.2,5. Numb. 14.4,11. & 16.3, 11,42, Deut. 9.7,24. & 31.17, Plal 78.56, & 95.9. & 106. 7. E.

zek. 20, 8, 13.

and vexed his holy Spirit] Heb, his Spirit of holine ft, and so vert.

11. as, his hill of holineft, for his holy hill, chap. 56. 7. his name of 11. as, no net of nonethy, not no rony real, chap, 56, 7, but now of holiters, for, by hally name, Fixed, 62, 1, bit dog of holiters, for by hally name, Fixed, 62, 1, bit dog of holiters, for the holy dog, chap, 58, 13. They locarried themselves towards him, as might justily be canse of vexistion, and great of heart him; a form of speech horrowed, as the 10-mer, vert 8, 9, from him; a form of the chapters of the country of the second of the chapters of the country of the second of the chapters of the country of the second of the chapters of the country of the second of the chapters of the second of th the nature of man: though God be not subject to such infirmity

and polition, as men are. See the like forms in this kind, Gen. 6. 6. irrthe Babylonian captivity, as the Rabbines most of them doubles chap 7.13. & 43. 24. Plal, 78. 40. Ezek. 6.9 Amos 2.14. Acts 7.51. it mint be conceived in the time to come, and read, They fluid re-

his Sprie Which he had fet among them, and put upon them, to gaide, and govern them, verfe 11. and whereby he had ftriven, and strogled with them, to reclaim and reduce them, Gen. 6.3. Num. 14. 11. Pial. 95. 10.

therefore he was curred to be their enemy,] Heb. and: as chap. 47. 8. he was enforced to carry himself, as an enemy towards

47, 8. In evas Cutton 2.4, 7, 50 Job 33,24, 830,31,633,10.

And the feeth against them There is a decide of the copulative; as v.7. but it is lipplyed with an expertition of the pronoun, nor joinfull, and having therefore as emphalis in it; as it he had full, be that before toggist for them, did then fight against them; chap. 29 2.3. he not only forbare to affilt them against them, including the theoretics; but fought for these against his people; he railed up adverfaries against them, and caused them to fall before them, Lev. 26.25. Deut. 28.25. & 32. 30 chap. 30. 17. Pial. 44. 9,10. the hadd of God w is equall them for coil, whenforeer they went out, Judg. 2,14,15. So he threatned, that it they malked crofty, or thwartly with him; he would also deal in the like manner with them, I.ev. 26.23,24, Pfal, 18.26.

V. 11. Then he remimb .d.lib dayes of old, 1 Then; as chap. 38. 4. or, Yet: as chap. 3. 1. 8. 60.1). Heb. And the dayes of old. Heb. of antiquity; as Plal. 44.1. See verf. 9. This is spoken, as fome conceive, of God himself. calling to mind what he had formerly done for this people, and as loath now to lose all the fruit of his forme favours, notwithflanding their prefent untoward carriages, thereby induced to work new deliverances for them: (the argument, that Gods fervants prefe him oft with, in their prayers, Exo, 32. 11, 12. Deut. 9. 16, 18, 19. Num. 14. 13-19. Joth. 7. 7,9.) and whether we understand it of a discoursive remembrance ; (af-The tritle manner of men, given unto God) as Exod, 32, 13, Plaim people and fervants, Deut, 32, 37, Plai, 42, 3, & 115, 2, and fo the 78.39. or, an active remembrance, in manifesting his mindfulness Chaldre here accounted hit: sometime in way of expedibations of them, by what he did for them: as Gen. 8. 1. & 30, 22. it and complaint, as implying, that God did not manifelt his poner should have reference to those former deliverances, that God up- and providence, in the behalf of his people, as in times path he had should have reference to those former deliverances, that God upon this consideration, had in time spat afforded this people, not more in the behalf of his people, as in time spat the had
one: 10 Judg. 6. 23, and for ather here. The is a third manner
operation, so the had brought telm out of their twobles and
trees a new properation of the properation thinking them elves, and as calling to mind, what God had formerly done for their anceftors, Plat. 22. 4, 5. & 78. 34.35. fo complaining that at present he did not the like for them, Judg. 6. Plain of the want of him, and his absence from them afterward, in complaining that at prefent he did not the lace for them, jugg. o prime time want or immans in an antenier from them atterward, in 13. See Pla1.4, 1-14. And this may feem not altogether impute the time of their adverling, 5.0.5 Sam.a. 17. & 7. Jec. 23. 1.2, where it he? faith he, or fay they either the people, whereas of the people he fapic before in the plual yer, 10. and or the Prophete, as in their perfon, implying, that he was no now to the prophete fapic here. The prophete fapic here is the prophete fapic here is the prophete fapic here. The prophete fapic here is the prophete fapic here is the prophete fapic here. The prophete fapic here is the prophete fapic here is the prophete fapic here. The prophete fapic here is the prophete fapic here. The prophete fapic here is the prophete fapic here. The prophete fapic here is the prophete fapic here. The prophete fapic here is the prophete fapic here. The prophete fapic here is the prophete fapic here. The prophete fapic here is the prophete fapic here. The prophete fapic here is the prophete fapic here. The prophete fapic here is the prophete fapic here. The prophete fapic here is the prophete fapic here. The prophete fapic here is the prophete fapic here. The prophete fapic here is the prophete fapic here. The prophete fapic here is the prophete fapic here. The prophete fapic here is the prophete fapic here. The prophete fapic here is the prophete fapic here. The prophete fapic here is the prophete fapic here. The prophete fapic here is the prophete fapic here. The prophete fapic here is the prophete fapic here. The prophete fapic here is the prophete fapic here. The prophete fapic here is the prophete fapic here. The prophete fapic here is the prophete fapic here. The prophete fapic here is the prophete fapic here. The prophete fapic here is the prophete fapic here. The prophete fapic here is the prophete fapic here. The prophete fapic here is the prophete fapic here. The prophete fapic here is the prophete fapic here. The prophete fapic here is the prophete arterward a pain. Where the training are a sinverse, task the word profit, being though of a collective notion, yet of a fingular form, it is joyned oit, with fingular both verbs and nouns, See 3.6, cap-5,6. But fonce of thole of chief note, chat conceived the chap 5.2.6,7,8 where the very like [prixes its and as the words are the chap 5.2.6,7,8 where the very like [prixes its and as the words are

frogle; to wit, out of the Egyptian thraklone; or, that brought God; because it is apparent, verl. 14, to be spoken of him, and untion up, out of the red-sea; as in the next branch: so David to him in part also, by some other, at which place they are enfaith of himfelf, He drew me out of many, or, mighty, waters forced to bring in the people feeking, without any colour of reafave in the flory of Moles, not ellewhere. Nor want there of ours, that go this way; but as if it were a noun, rendring the words, the cauttion, or bringing out, of his people. But the most, both of theirs, and ours, take Moles to be meant here? and of theirs, some suppose a defect of the preposition, before the word, people; the like whereunto they find, I King. 4. 15. these read the text thus; him that fent Mofes to his people; Lut I find one onely of ours, that doth therein follow them. Others of them, will have rather a defect of the copulative, fuch as they find, Habb. 3.11. and Figure 2. The description of this clarket for the words both the control of the state of the clarket for the c 2.10. & 32.1.7. Pfalm 77.20. Others, the covenant, that by the herds; which our margent also gives us. Those that read it in the mediation of Moles, he made with his cople. Exod. 19. 3-9. & fingular number with an hr, expound it of Moles, of whom, y. 11, 21, 2-8. Gal. 3, 19. Or Moles his vecenical and prevalent inter- and who was the Leader and Governor of Gods people, yea, as a 2.1, 3.8, (3.1), 1.9. Or motes in systement and prevation inter- and who was the Legact and Obsernor of Coas people; yea, as a cefflown at fundry times, in the behalf of his people, Exod. 3.2, 1.1, King among them, Deut 3.3, 4.5, and auto fuch it the namine of flog- 1.2, Num. 1, 13, 13, 16. 16. 2.8, 2.1.7, Plal. 1.06, 1.3. Now which here given, than 4.4.8. Excl. 4.3, 13, 14, 16, the chart read it in the of these later wayes we understand the words, is not greatly mate- plural, with jad, expound it of Moles and Aaron both, according is the activity, if we consider them, as things in times past re-tails, especially, if we consider them, as things in times past re-tails, especially, if we consider them, as things in times past re-tails, especially, if we consider them, as things in times past re-tails, especially, if we consider them, as things in times past re-tails, especially, if we consider them, as things in times past re-tails, especially, if we consider them, as things in times past re-tails, especially, if we consider them, as things in times past re-tails, especially, if we consider them, as things in times past re-tails, especially, if we consider them, as things in times past re-tails, especially, if we consider them, as things in times past re-tails, especially, if we consider them, as things in times past re-tails, especially, if we consider them, as things in times past re-tails, especially, if we consider them, as things in times past re-tails, especially, if we consider them, as things in times past re-tails, especially, if we consider them, as the past re-tails, especially, if we consider them, as the past re-tails, especially, if we consider them, as the past re-tails, especially, if we consider them, as the past re-tails, especially, if we consider the past re-tails, especially, especially,

member the dayes of old : and the former words thould rather run in this tenour: But they have rebelled and vexed his holy Spirit; and he is therefore become an enemy unto them, he himself hath fought against them: Yet they will remember the dayes of old in Moses his against toem: It they was remember and again of one in Mofes his time, and his people that then were; or, Mofes, and his people where his people, unless we refer it to Mofes, as it they thould call them, Mofes his people, as God himself also, but in anger, doth, when he faith to him, Thy people, whom thou broughtest out of Egypt, Exod, 32.7 the form will not so well fuit with the person of the people, But this rub would be removed, and all defects falved, without any supply, if, with a grave and learned Writer, we might thus read the words. And his people will call to mind the dayer of Moses his age. But this reading the points, or stops, in the original, will not admit : for they make a flay at age, but none at Mofes; and in the

text, h. s people, cometh after Mofes.
faying, Where is he that brought them up out of the fea] The word Taying, is not in the text, but is inserted by Interpreters; as Pfalu 105. 15. chap. 26.19. & 45. 14. & 56. 12. and eliwhere, fo here; understanding it as before; some, of God; some, of the people; but some other in stead thereof, insert, But now: as the like expression is, in a parallel place, Judg. 6.23. deeming the words enpremoi 15 in a paranci piace, judg. 0.23, accuming the worst en-ting, to be the Prophets own, complaining, if not in the person, yet in the behalf of the people; as if God did not mind them, as formerly he had done, notwithflanding their manifold fins and exceffes, chap. 49.14. The Chaldee thrusts in, Left the Gentiles Bould ay; and one of the Rabbines, The Geniles now will fay : But thele cem over-bold infertions.

Where is he?] Such kind of speeches, concerning God, are ufed fometime in derifion, as intimating, that God was not able to relieve, or deliver his, in their diffreties, as by the enemies of Gods that they who had not regarded to ask after God, in this kind formerly, in the time of their prosperity, should be enforced to comchap 3, 16,37, where the very line spinas by amias use wores are their endied, the fight dome 1,0, this fente d, they might there ended, then sive remarked, then sive remarked, then sive remarked, then sive remarked.

Aboffs, and his people 1 both these words are the reading commonly received, thus, where would the glory of the first state of the sive forms of the sive the word mafte, here to be a participle of that verb, from thould utterly deftroy them? Of this somewhat before. But it which Moles had his name, Exod. 2, 10, and they read the feemeth over hardh here: Nor can I be induced to concur with words. He commbred the dayes of old, him that drew out his them, in attributing this part at leaft of the profess different way. them, in attributing this part at least of the present discourse unto

that brought them up out of the fea, Hebmade them to aftend from the feat both carried them fafe thorow the fea, the red fea. & brought them fafe out of it, from the very bottom of it, Exo. 14. A dought tuens are out or agrount the very portion or reces. 14, 3, 3, & 1,5,5,8, verf. 13,14, one of the greatest miracles that God ever wrought for his people, which God himself therefore mentioneth, as one of his Master-pieces, chap. 50. 2, and it is by them therefore likewise most frequently commemorated, Nehem. 9.11, Pfalm.68. 22. & 77.19. & 78. 13. & 106. 9. & 114.35. & 136. 136. 13, 14. especially in the times of their distresses and extremities;

Blenh ed. whether by Voog only his people; inough the text journ of journs and anion; indicate in the two we take to, the feeting of a more finouthly; if we refer them to his remembrane, flede; listal to be neither the ones, nor boths, but Gods, the flequation of the first the constant with the people of the constant of the first flequation. The first flequation is the first flequation of the first flequation o ture tines, and transfer the words to the people, that were to be some of the Jewish Doctors, following the Chaldee, render the

words, as a flepherd his flack; that is, supplying the verb from the his glorious arm divided the Stabespare them; but this reading coefficient participle; as a flepherd bringent forth, or leadeth out fleth the slope in the original; which without cause to disturb, or his flack; for to is that word oftentimes taken at large; as Lee, folicitie, is not uneer. his pose; tot to is that work obtainings taken at large; as Lev, 11.44, John.24.17. Ezra 4.3. Jer. 50.9, and the manner of fleepherds, in those parts, is to lead out their flocks, Joh. 10.334. for the particle with, should be here a note of similitude, which I suppose is hardly found; and the former exposition being familiar and rea-

dy, there is little reason to refuse it.

where is he, that put his holy Spirit within him ?] Heb. his Spi rit of holinifs (as ver. 10.) in the midst of him; that is, within him. or in him; as Zach, 12.1. with 1 Cor. 2.11. lo the most, both of the Jewith, and ours. But the Jewith restrain it, to the Spirit of Prophecie. Ours extend it, to that spiritual endowment, wherewith Moles was, in a very large measure, surnished, and thereby enabled, both for the inftructing and government also of Gods people. See Num. 11.17, Deut 18.15, but other, of either ranks, render it, in the midil of him, or of them, (because the word people, to which they suppose it referred, is a collective) that is, among them; as the Caniantes dwelt amongst the Ephraimites, Jofh. 16.10. and fo Nch. 9 20, thou gavefi them (to be supplied from the words foregoing 20, then gave then (to be supplied from the words foregoing) the good Spirit to mitruet them; for it was given to them, and placed among them; because bestowed upon those with them, and over them, in their behalf, and for their behoof, 1 Cor. 3.12,23 Seechap. 59.21. and this is that Spirit, which they vexed by rebel lious courses, i Thef. 4.8. ver. 10.

V.12. That led them by the right hand of Mofer | See Pfal. 77.20. on ver. 11. Yet it is faid. The Lord alone did lead him, Deut. 32.12. of which place, see on the word, alone, ver. 3. a defect of the pro-moun, as Neh. 9.20. chap. 57.13. but supplied here from ver. 13.

where it is expressed.

by the right hand of Moses] Heb. at the right hand of Moses. So the old Latine renereth it; and most Interpreters, both Jewish and Christian: In which form of speech, because the right-hand is used commonly, in a successfull and wel-boding notion, and the left, in the contrary, Mat. 25.30,34,41. Some would have noted fure and fafe pallage, and journeying of the people under Mofeshis conduct : But that feems over-curious; and the term of right-hand feems to have, after the phrase most frequent in Scripure, not fo much a notion of prosperous success, (which among heathen people it usually hath, Ezek 21.21,22.) as of power and ability, the right-hand being generally accounted the stronger, and annny, me rigin man being generary accounted the monger, and the more active then the left. So Pla.1.1.9. & 89.1.6.43. Others therefore read it, that lead them, being at Mofes his right hand, to help and affith him. So the Plalmith, Plal.1.6.8, he is at my right-tool that Them. hand, that I be not moved; and, the Lord at thy right hand (hall strike thorow Kings, Pfal, 110.5. and the Jewith Doctors, some of them, suppose, that there is an eye had in this term, to the staff, that Mo. les held in his right hand, over the red-sca, at the dividing of it, Exod. 14.16,21. The Greek readeth it, that led Mofes by the right hand; and fo is God faid, to hold by the right hand those, whom he nana; and to is Ood laid, to note by the right that their, which the fitted than fulprotects, Pfal. 63.8. & 73.13. cl. 45.1. but either is any inflance produced of the use of the particle here prefixed in that notion: and the form of the substantive shows, that Moses is subjoyned to it, as governed by it.
with his glorious arm Heb. his arm of bravery, (as the word it

rendred, chap. 3. (8.) or gallantry, (See ch. 62.3.) for, his brave, or gallant arm; as, his arm of might, for, his mighty arm, ch. 62.8 and a name of gallantry, for, a gallant name, or fame, ver. 14. The par minute of guidanty, tor, a guidan mome, or jame, ver.14. Inte particle with is not in the text: but the want of it is very usual, 8 Plal.17.13.14. & 44.3. chap.51.19. Now by his arm, Some of the Jewish Doctors understand the Angel that conducted them, Exod. 14.19. most of ours, Gods mighty power affilting Moses, and working by him, whatsoever was done of him, for the fastery and protection of the people committed unto him; as the word is, in this argument especially, most frequently taken, Exod. 6. & 15.16 Deut. 4.34. & 5.15. & 7.19 & 9.29. & 11.2. & 26.8. Plal. 77.16. & 89.11. & 136.12. And this tome suppose the rather added, in regard that the former word feemed to have some glance at the Baff in Moles his hand, to thew that the dividing of the red fea,upon holding up of the staff over it, was not effected by any vertue, either in his hand, or in the flatf it held; but by the powerful act of God alone. See Exod, 15.21. Howbeit, fome, for that according to this reading, there are defects in the text; the one, of the pro noun before-mentioned; the other, of the preposition here interted, suppose that the text, as it is, without any such supplies interjected, may be thus read and rendred ; That made his glaciens , or gallant arm, to go, or walk at Mofes his right hand ; that is who by his mighty power went along with Moles, and was ever at hand to be affiltant unto him, according to his promife, Exod. 3.12. & 33.14. Nor is this reading altogether improbable: the most that I suppose can be objected against it, is, that the word of making to walk, or go, may feem not to fair fo well with the word or maning to work, or in the next verte applied to the people.

dividing the water before them] Or, that divided (for it runneth in the same strain with the sormer, that led) the water (to wit, of the red fea before-mentioned, v. I I.) before them : before his people, the Ifraclites, to make a pallage thorowit for them , Exod. 14.21,22. Ificallies, to make a pallage thorow it for them, Exod. 14.21, 12. to confidence, they make a pather banks and of again, in the John, 1.6. 6.4, 1.6. So Neh. 9.1. 1. (14.14.21, 12. to confidence, they make a pather of banks and the standard of again, in the John, 1.6. 6.4, 1.6. So Neh. 9.1. (14.14.21, 12. to any other Confidence of a banks and the standard of the s

work never before the like heard, an everlathing fame ; both in regard of his almighty power therein manifelled, and of his providence therein appearing over his people: name, tor, fame, or renown; as Gen. 6.4. & 11.4. Jer. 32.20. and, a name of eternity, ot perpetuny, for, an everlasting name; as Chap. 56.6. Yet the words are by fome deemed to import, not fo much the end, as the event; not lo much what God aimed at, in the doing of it, as what from the doing of it, accrued and redounded unto him, as Chap. 59. 19. Exod. 14.17. of fuch forms, fee on Chap. 3 8.

V.13. That led them thorow the diep, as an horfe in the wildernefs, that they [hould not flumble.] A further amplification of this fluange work. The like whereunto, yea, the very fame in effect, fee Pfal.

106 9. [ed them] Heb, made them to go: the word used before, ver. 12. 23 alfo in the Pfalm.

thorow the deep] Heb. depths, or deeps ; and fo alfo is it, Pfal. 68. 22. & 106.9. implying, that it was not in some shallow or shoaly place, that the people passed that Sea, but where it was with the deepeft. See Exod. 15.5,8.

as an horfe] This is not in the Pfalm, but is inferted here, by the Prophet, for the further amplification of this act of God , in the conduct of them, enlarged also further, ver. 14. God is said to make Judah his goodly horse for battel, Zach, 10.3, and men are very chary of those choice ones, that they keep for such pur-

in the wilderneft] This in the Pfelm feems to be referred onto the people, because of an horse is no mention there made; and may imply, that they went as fafe and as eafily thorow the fea, as they had travelled, either before, or atterward, in the Wildernelle. But here it is referred unto the horfe; he led them thorow the despet of that fea, as fafely and inoffenfively, as a man could lead an horse, or as an horse goeth in the wildernes; that is, (faith one of the Rabbines, whom some other also herem concur with) on dry land : the milder nefs, for dry land ; because Wafts, in those parts, are commonly fuch, chap 4.1.18. Jer. 7.6. But I conceive rather that the word rendred wildernels, doth here fi, nife a plain; as also another of the Jewith De flors here suggestions in risit otherwise to be taken, Jer. 9. 10. Lam. 4. 19. & 5.9. and that the text would here at least, if not in the Plalm also be rendred, as an horse goeth in the plain; that is, as he goeth on plain ground, where there is neither clod, nor flone, nor ruck, nor ridge, without flumbling,

Sec ver. 14. See ver. 1.4.
that they flound not flumble.] Or, so that they flumbled not, Jer.
31.9. Heb, they shall not slumble, or, did not slumble. So Plair 8,
53. he lead them soften, or, securely; and siry feared not; that is, 8
that they feared not; they were without fear; but here the particle
is omitted, as oft, in the like sprans, chap.40.24. & 41.7. & 43.17.
8. 8.6. 6. See the comple. Pollon. & 18.6. See the promife, Plal 90.12.

V.14. As a beaft gotth down into the valley, In the former part of this verfe, most interpreters conceive to be a full, and formal on this veries more interpreters conceive to occasion, and a reddition, more largely laying forth, what was more concided belivered, v. 13 in those words, as an horfe: the former part whereof. they suppose to be contained in these words; which some therefore thus read, 48 a beast, that goeth down into the vale is led; (supplying the relative, as ver. 8. the verb from the words next enluing; as Chap. 18.7. & 30.17) that is, gently, and quictly, as an horse is wont to be led, or beaft driven, down an hill, not head-long, as those swine, whom the Devils drove, Mat. 8.32 fo rather, if we retain this version, then, as some would have it easily; for this reason, because it is caster going down, then it is going up, an hill: and some would have an cycherein to be had, to the condition of the Jews own country, which being mountainous, much of it, Pfal. 125.2. Luk. 1.39. their manner was to drive their cattel down to graze in the vale. Others would have it to allude to the'r descent into the channel of the redfea, from the land, or the thore, that must o' necessity, ly far above it; as before to their afcent, or, coming up again, from the fame, on the other fide, in the word, made to afcend, ver. 11. But f suppose the word rendred, goth down, doth here lignific no more then as it also doth oft elsewhere, to go on, or to en along : hereof, fee instances enow. ch. 38.8. and so the Chaldee, whom some of the Jewith Commenters follow, feemeth here to take it : the words therefore, as I conceive, may be thus tendred: As a beaft gotth along in the vale; or, As a beaft that goeth along in the vale; that is, freely, cafily, without any let, or impediment, as a beaft, whether horse, or other, (for the former resemblance is here enlarged) travelleth in the vale, where the way is usually clear before it: and thus taking them, that which a learned Writer fuggefleth, to me feemeth very probable, who annexing this, unto that in the verse before going, thus readeth them rogether; That led them thorow the deeps, as an horte in the plain, without slumbling; as a beaff going down, or, going along in the vale : fo confidered, they make up the former illustration; do not begin

had done, and done no more, they might have been fiffed in the mit, and builed in the oaze, or have tumbled down head-long, in the detent, on the one fide, or never have been able to get up again on the other.) but he foldpook the matter, that as the water flood like folid flone walls, on either fide of them, Exod. 15. ter flood like folid flone walls, on enture fuer or mem, Exon. 15.

8, 16, for the muddy foil, was as firm ground under their feet,
Exod. 14, 22, 8, 15, 15, Nelso, 11, and they had their whole way
thorow the fea for itted on them, that notwithflanding any fuch
defects, or afcent, or ought elle, that might obtlied, or impeach their pallage, they made it, as cafily, as if they had gone on plain and caven ground all the way: thus did God as their herbinger, level their way for them, Chap. 26, 7, and 40, 4, & 45, 2,
the Spirit of the Lord caufed him to refl 1. How thele words come

in here, is by many much questioned. Some would have them, to be in cetted, as a parenthelis, between the propolition, or the for-mer part, and the reddition, or latter part of that fimilitude, which they suppose to be in this verse; because, fo, the note of reddition, comes after it and that for this cause inserted, to prevent, and meet with, a doubt, that might arife in fome mens minds, how it were possible that such miraculous matters should be brought about which to remove, it is by the way cast in, that it was the Spirit of God, that did a: I this, unto whom nothing is either impossible, or difficuit, Job 42. 2, Pfal. 115. 3. & 135. 6. Jer. 32. 27. Others, among whom, one of the Jewith Commenters, would draw this paffage within the larger part of the fimilitude, supposing a trajection in the words, which thould thus be disposed, fo thou leadest thy people, and the prin a the Lard made them to relf, But this feemeth to make over-bold hish context. And no leffe wide feems that to freey from the text, which a reverend Writer of ours both on it, who knitting the? words to the former part of it, thus rendreth the contest: As beatt, which the Spirit of God leadeth, gotth in the walley; to we, gracify and in fafety. For howfoever it be true, that Geds provi sence and protection, reacheth even unto beatts, Pial, 26. 6. und that God, for man, taketh charge of them, and care for these, Gen. 8, 1. Num. 20, 8. Yet is there no such thing intended, by the Prophet, in this place. Nor feemeth that lo fuitable which a late learned Annotator suggesteth, who thus rendreth the words, As a beaff goeth down into the valley, and the wind of God giveth him reft; fo didft thou lead thy people; that is, as the delcent of a beaft down a fleep hill, especially travelling with a bur-den on his back, is troublesome and toilsome; but the wind, when he is the ewith wearied, giveth him feme reft and refrething; fo lead: It thou thy people a toilionic journey through the Wilder-nelle, to bring them to reft in the land of Canaan? And whereas the affix bim is malculine, whereas the word beaff is feminine; that he feeketh to falve, by reterring it to the word horfe here intended, v. 13, the like whereunto fome suppose to be, Gen.4. 7. & 13, 10. 1 Sam. 15. 9. But the refemblance feemeth not to come so handfomely off; and howfoever fome of the Ancients have to expounded, The Spirit of God, that is, the wind of God, Gen. 1.2. alledging to that purpole that, Pfal, 147. 18, He maketh his wind blow; yet the verifon frequenth harth, and in neither place convenient, More initefting his power and providence, in the delivering of them now; probable to me feemeth the conceit of that learned Writer before. Though in an humble and modelf manner, they do not, as yet, exmentioned, who supposing no such formal similitude, consisting of proposition, and reddition, to be contained in this verse; but the former branch to dependupon the verfe before-going, doth make thefe we is an entire axiom, neither having any field hectal relation to children by the graph of the first time to children being any field infertion between either of these recognitions to children being any field infertion between either of these recognitions and the first time to children being any field in the children being any field in the field of the field o of them; but an adjection only to what went before, concerning Gods fetling his people quietly in the land of promile, Of which,

the Spirit of the Lord] The word of the Lord faith the Chaldee: the Spirit of the Lind] The word of the Lord, faith the Chaldee: on, for favour and mercy; yet mixed with fome pallionate, but whereby fome conserve to be meant, the fecond person, the Son, submittive exposulation, herein differing from the former that it foul, Chap. 42, t. 100 limitelt; and the Lord himselt is faid to have gone before them [xxd.13, 21, Num. 14, 14, and to lead them, Nch. 9, 11, 1941, 77, 10, But howfoever the name of Spirs, isg. in greater glory and flate manifelt himself, Pal, 11, 4, & 115, 3, vento-il the three patients to the Father, Joh. 4, 23, 24, 10 the Sea, 2 Cer. 3, 1-1, othe Hafy Gody, 1 Joh. 5-8. and the external operations of the d-ity, recombined by the Conceive the diffusion of the d-ity, recombined by the Conceive the diffusion of the d-ity, recombined by the Conceive the diffusion of the d-ity, recombined by the Conceive the diffusion of the d-ity, recombined by the Conceive the diffusion of the d-ity, recombined by the Conceive the diffusion of the d-ity, recombined by the Conceive the diffusion of the d-ity, recombined by the Conceive the diffusion of the d-ity, recombined by the Conceive the diffusion of the d-ity, recombined by the Conceive the diffusion of the d-ity, recombined by the Conceive the diffusion of the d-ity, recombined by the Conceive the diffusion of the d-ity, recombined by the Conceive the diffusion of the d-ity, recombined by the Conceive the diffusion of the d-ity, recombined by the Conceive the diffusion of the d-ity, recombined by the Conceive the diffusion of the d-ity, recombined by the definition of the d-ity of the d-it ction of perform to be intimated in fach forms as this, and the third | eth down upon those, that either stand, or ly prostrate, before, but

priori to be most generally her: molysel, perfect to be most generally her; as perfect to give any as well among the jewin Criticis, as among out Viriet, some money, the words a own vertion, the cast of his basel, and the high 10/15, feet as chap, 37, 17, behold, and feet as Pfal, and behold 10/2, feet as chap, 37, 17, behold, and feet as Pfal, and behold 10/2, feet as chap, 37, 17, behold, and feet as Pfal, and behold 10/2, feet as chap, 37, 17, behold, and feet as Pfal, and behold 10/2, feet as chap, 37, 17, behold, and feet as Pfal, and behold 10/2, feet as chap, 37, 17, behold, and feet as Pfal, and behold 10/2, feet as chap, 37, 17, behold, and feet as Pfal, and behold 10/2, feet as chap, 37, 17, behold, and feet as Pfal, and behold 10/2, feet as chap, 37, 17, behold, and feet as Pfal, and behold 10/2, feet as chap, 37, 17, behold, and feet as Pfal, and behold 10/2, feet as chap, 37, 17, behold, and feet as Pfal, and behold 10/2, feet as chap, 37, 17, behold, and feet as Pfal, and behold 10/2, feet as chap, 37, 17, behold, and feet as Pfal, and behold 10/2, feet as chap, 37, 17, behold, and feet as Pfal, and behold 10/2, feet as chap, 37, 17, behold, and feet as Pfal, and behold 10/2, feet as chap, 37, 17, behold, and feet as Pfal, and behold 10/2, feet as chap, 37, 17, behold, and feet as Pfal, and behold 10/2, feet as chap, 37, 17, behold, and feet as Pfal, and behold 10/2, feet as chap, 37, 17, behold, and feet as Pfal, and behold 10/2, feet as chap, 37, 17, behold, and feet as Pfal, and behold 10/2, feet as chap, 37, 17, behold, and feet as Pfal, and behold 10/2, feet as chap, 37, 17, behold, and feet as Pfal, and behold 10/2, feet as chap, 37, 17, behold, and feet as Pfal, and and feet as Pfal, and an artificial feet as Pfal, and an artificial feet as Pfal, and an artificial feet as Pfal, a the gold reading the works about retirent or the gold reading to t a late conveyage character by Exa, of the one; and the total his-yeftoni in Lie time Set. of the contract of

divide the fea, to make way for them thorow it; (which albeit he | der it therefore in the plural, them; as before, that led them, ver. 13. der it tiercroer in ten plural, 160m; a bereite, 100m ten die Merkert. Ja der die die fante floudle be faile here, with that an the next branch, Others, of Mofes, by whom Goal fed them, 1943, 77; a.o. the Spirit of Goal, 64 they, 1cd Moles, and them, by him, See west, 13. The reaction of the main ambiguity, sigor that the work of reliting, and leading, are both for letters and found of very near string the one with the other; and words of fach neighbournelle, do of muinflances might be thewed: The analogy of the form, here uled pleadeth for the former; the tenour of the context feems in the pleaders for the former, it was the content of the terms in the judgment of many learned, to speak for the latter. I conceive it may include a double notion, as some other, taking part from two divers roots, are deemed to do. I will point only at one of them: it is but one word that is rendied, Zach, 10. 6. I will bring them at is but one word that is rendered, 20th, 10.0. I want of ing them again to place them; and in like manner, I improve that this may here be rendred, The Spirit of the Lord leading him, or them, (to wit, his people) caused them to rest, that is, to led them, that they travelled quietly, and had places of reft, by the way : to which purpole it is faid, Num. 10. 33. that the Ark went before them (the vifible fign of Gods special presence among them) to fearth out rest (that is, a ressing place) for them. Not do I missike what some of the Jewish Writers here have, to wit, that the Prophet having before spoken of their passage thorow the Sea, ver. 13. and having done with that, doth here come to speak or Cods conduct of them, after they came out of the Sea, all the way thorow the wildernelle. untill they came unto Canaan: to which purpose the learned in-terpreter before alledged, carrying on the rest here intended, to their rest in that land; whereof see Deut. 13.9. Pla1.95. 11. Chap. 14. 3, rendreth the words, The Spirit of the Lord brought them to reft; as if it were faid, The Spirit of the Lord led them, (that is, nevet left leading of them) untill be brought them umo reft ; and this exposiis a constant of the state of t of interrogation, as all the former along are; The Spirit of the Lord that brought them to reft ? to wit, Il bere is he? as before, ver, t t, the flop in the original favoureth it; nor doth the defect of the relative, in the text, at all hinder it, being a matter for ife, as be-fore, yer, 8. So it should be the close of the exposulation beforegoing, debated hitherto, whether by the Prophet with himfelf, or the prople with themselves ; not directed yet to God, unto whom,

in the next words, the tenour of the difcourse turneth, So didft thou lead thy people, Or, Thus duell thou lead thy people; that it may have reference to the whole former pallage, not to any particular branch of it alone. See the like conclusion, where the peech is likewife directed unto God, when as it ran otherwife before, Judg. 5. 31

to make thy felf a glorieus name, 7 Heb. a name of bravery, or gallanny. See ver. 12. Chap. 62. 3, and this feemes added as intima-ting, what honour and renown God might gain to him elf, by manitefting his power and providence, in the delivering of them now: prefly mention it, or directly crave it; yet thereby to induce the Lord to do the like for them, that then he had done; if not for their fakes, who had deferved nothing lefs at his hands, yet for his

V. 15. Look down from heaven, and behold from the habitation of thine heliutife, and of thy glory.] Here, they, or the Prophet, in their person, beginnesh to fall directly unto prayer, and supplications.

9, nor that he is not prefent, as well here on earth, as in heaven, Jer, 23.25. but because heaven is as his palace, in which he doth in greater glory and state manifest himself, Plat. 11. 4. & 115. 3.

Chap. lxiiiz pial. 68. 5. & 136. 2. Jer. 25.30.) and of thy gallantry, or magnifi-

Pial. 68, 5, & 130, 2, 10: 25, 30, 3 and of thy galactity, or magnifi-cine; as ver. 15, See Chap. 60, 13, 15; where is thy add, and thy flernith, the founding of thy bowels, and whereis towards mer! A new expollulatory complaint, that of the mercus solutions mercal and new exportunatory complaints, that there formed now not to appear any such affection in God towards his people, or any such ability with him, to do for them, as he had given evident figns, and conspicuous proof of, in times past: so

where is] What is become of them? Where are they to be feen So Pial. 89. 49.
thy ctal] Such an ardent affection of love, as cannot endure

to lee the party beloved, to be wronged or molefled. See Chap. 9. 7. & 26. 11. & 37. 32.
thy freagth; Heb. powers, or valours: for, exceeding great power.

and valour; as Job 41. 12. Pfal. 71. 16. & 90. 10. & 147. 10. or, for valiant alls, as Deur. 3. 24. Pfal. 145. 12. & 150. 2. See

Jer. 14. 9.
the founding of thy bowels | Some would have it to be, the flutting of thy paps, or breaks; as if it were a metaphor taken from women that give fuck, whole paps, or breaks, when they are full of milk, pain them, and they cannor be at reft, until they have milked it out, and to given themselves some cate: but the mention of bowels, whose place, the belly is, not the brea? admitte h not this trope. Some render is, the multitude of thy bowels: and the word here used doth formetime fignific a multitude. See Chap 13 2. 6. 17. 12. & 33. 3. and the word bowels, in Greek, is used for a tendernelle of affection, arising from pity and consideration, lak 1.78. Phil. 1.8. & 2. 1. Col. 3, 12. 1 Joh. 3, 17, and to the meaning should be, multitude of tender compassions; and of multitude of mercies, and tender muste que temper companyant a un entiritate que mercete, and tender worker, is found mention in Seripture, Pilal, y. 1, & 6, j. 6, lecal fo, ver. 7. But neither doth the work, here uled, when it is taken for a multitude, fignific any multitude in general; but a multitude of men, or position, gathered together; fo called, not in regard of men, or position; gathered together; for called, not in regard of their number to much, as of the noile that they are wont to make : Nor is the Hebrew term of howels, or entrails, here found, any where simply so used, as the Greek is, with whom, the word also deduced from it , hath a notion of compassion, and comiferation in it, Mat. 9.36 Mar. 1, 41 Luk. 7.13, whereas, in Hebrew, from the word that fo fignifics, there is none fuch. The word therefore is here to be taken, in reference to its first and native fignification, wherein it fignifieth a noife, Amos 5. 23. which hereby appears in that the verb of founding, or making a noife, from whence the word cometh, is in this notion commonly joyned with the word bowels, Cant. 5. 4. Chap. 16.11. in which forms of speech, there is a metaphor taken from those rumblings in the bowels, that fudden and firong pastions this nation is the source; that made and trong patients of this nature do forteitine produce; and it may well be here tendered, prainings; as the fike is, it king, 3: 16, where it is faid of the mother of the child, which the King bad hould be divided; her bourle praid upon her four; though the words there be divers, but in the fame notion with thefe, I ris a refemblance taken from humane fraity, to be mans thallow capacity, attributed to God, as here, fo Jer. 31. 20. Hof. 11. 8.

and of thy mercies towards me?] Or, and thy tender mercies. See ver. 7. the word , in the fingular number , fignifieth properly the tromb, Gen. 23. 18. Exod. 13.1. and more generally, the belly, Chapado. 3, where both are put as parallel; and belly, for womb, Plal. 132 11. and fo me us, in Latine, uled of either fex. Hence, in the plural, it is used for bornels; because the belly is the place of them-So of Joseph it is faid, Gen. 43. 30. his bowels yerned upon his orother; and of that mother before, the like; in both which places the fame word is used to that this word may well also be here rendred bener's (being of the fame notion with the former; as womb, and bear, are one, and the fame, in the place before mentioned) had we like variety of words, fit to express both by: for the fense of cithe bowel, or entrails (which in the former member may not do

am is) Frems the fame. are they referenced?] This diffinction of the text, in our verfi on, is iomewhat differepant from the pointings in the original wherein the flop, is at the latter word, that fignifies bowels, and the word rendred toward me, is carried on, and joyned to this last This most other, both Translators, and Expositers, have observed and therein cherefore this our last vertion leams to go by it felt; to recken up all the various roadings, and rendrings, would be too tedious. I will point at fome few of the principal only; the old Latine giveth it us in the enunciative, they contain, or, refirain, themfelues upon me, or, town a dme; that which a learned late Writer con troling, would rather have it read, they do with violence (like a tor time, break forth, and run down with more violence, when the floud-gates are fet open : but this is directly contrary to the main drift of the whole pallage; and the Geneva version therefore coming neerey home to the Latine, they are refirained from me: wherewith those also do, in tense and substance, concur, who read them interrogatively apart by themselves; and render them, as doth the necting activity a part by elementerers; and remore them, as onto the jumping and received the analysis of the state of the part of the pa

ret in field terms, as are given also to the Temple, a type of it, the habitation of houseffe (and io Exod. 15.13. Dent. 15.15.

Heb. thint habitation of houseffe (and io Exod. 15.13. Dent. 15.15. the former: and reading it, (which divers do) the yeraing of thy bowels, and thy mercies, are they refrained i or, as, others, froutd they refrain themselves towards us t or carrying on the whole, in a centinued tenour to the end of the verle, as out ancienter English Vertions, and fome other do ; How is at, that thy jealoufic, thy fleen th, the multitude of thy mercy and loving kindness, will not be intrented of us? But these do not so fully, and exactly express the notion of the word here used: the word is in a recip; ocal torm, and fignifics roperly, to contain, or, in a manner, to enjurce ones felf, that is, by orce, to reflra n, and keep in, from expering, and manifesting it felf, fome inward affection, that is hard to conceal, and would be breaking out. So of Joleph it is faid, when his bowels yeared upon is Brother Benjamin, he made halte to withdraw, and having wept while in private, (for he could not wholly to bear) he washed his a write in private, for the condition whosey content in waited his face, and coming out again, he replained or, referented, bindfelf, Gen. 43, 30, 31, and again, Gen. 45, 1. Joseph could no longer replain bindfelf, it is applyed unto God, Chan, 42, 14. & 64, 12. I concur therefore with those, that adjoyn these words to the latter part of the interrogative, reading them, either with a learned late Writer, Where is the yerning of thme entrails, and thy bowels, (to I conceive it to be most fitly rendred) which refleain themfelves towards me? (the relative supplyed, as ver. 8.) or rather, with the Greek, which initead of the relative, supplyeth the particle, that, (as the like is, ver. 13.) Where is the yerning of thine entrails, and thy bowels, (what is become of them ?) that they (to wit, thy entrails, or bowels) do refir ain themselves towards me? that they keep themselves in , as thut up , under forcible restraint, and do not break out into tender pity, and compassion towards me, in this my present doleful, and diffrested condition? it is that which John laids, If a man fee his brother in want, and flut, or close up, his bowels from him, 1 Joh. 3.17 or, it any shall deem it better, to lever them from that branch , and take them apart by themselves, I thould choofe to render them in a potential notion; can they contain them felous at us? or, towards us? as it they had laid, how is it possible, that such compassionate bowels, as thou abounded with, beyond the reach of mans thought, thould be able to contain themselves from yerning upon me, at the fight, and confideration of my prefent condition; the potential use of these forms is frequent. See Num. 23. 8, 10, 21. Chap.38. 18. the like expostulatory complaint of the suspense, or, restraint, of Gods mercies, see Pfal. 77. 7. 9. Chap.

V. 16. Doubtleffe, thou art our Father ;] To move God the rather to compaffion towards them; and to intimate why they expect it from him, and may feem not without fome good ground, to complain of the restraint of it, they mind God of the relations between

him and them. So Chap. 64. 8.

Doubtle [e] Or, certainly. So is the particle used, Chap. 49. 18. & 60. 9. Yet it is here by fome rendred, For ; as chap. 28. 27. and it may be read, Since that, as fome render it : or, Tit; or, Howbe-

it: as Job 5. 7. Chap. 9. 1. and 31. 4. and 49. 25.
thou art our Father] Deut. 32. 6. Mal. 2. 10. Mat. 6. 9. and a father cannot but be compalionately affected towards his children, P(al, 103,13, Mal.3,17, Mat.6,26,33,& 7,9-11, Luk.11,11, & 15. 17, 18, 20. or, thou art he, upon whom alone we depend, as up-

on our Father, for support and relief. See Mat. 23. 9. though Abraham be ignorant of us, and If ael acknowledge us not] Or, for (as Pial. 12.1.) Abraham hooveth us not, nor doth !frael h. n us : he is alike ignorant of us : for it is but the fame notion, in divers terms, as is very frequent with this Prophet; and fo the latter word is commonly used; as Gen. 27.23. Ruth 3.14.1 King. 20. 41. As for Abraham, and Jacob, they were our fathers indeed; but we are now out of their cognisance ; and it were in vain for us to expect ought from them, who being departed hence, are ftrangers to the affairs of this world, and altogether unacquainted (for ought we know) with our prefent condition, So the Jewith Comneuters themselves on this place; Abraham, faith one, knew us not, when we were afflicted in Egypt; nor did Israel know us, when we wandred in the Wildernelle; for they were long before taken out of the world. And another of them; fathers of flesh and bloud, may know their children, and their childrens children, fo long as they live; but Abraham, and Ifrael, were dead many ages agone; but thou alone art our living, and lafting Father; and thou doft, thorowall ages, continue fo to be; and we have no father here to feek to, betides thee. See Job 14, 21, 2 King 22, 20, and this exactly goeth with the Hebrew. Yet fome would have the meaning to be that they were grown fo degenerate, that neither Abraham, trough, would rainer have it read, may an amountement time a mo-vent, Job 6, 15. Phar 16, 4, hence for called) para themselves found non-fitted, were they alive again, would own them. See Joh 8, may not 22, an exception from waters, that having been pent up from:

39, 40. Konn, 6, 7. And others, that though Abraham, and fitrael, should refuse to own them, yet would not God cease to be their Father; as Plal.27. 10.

Abraham, and Ifrael | These two he mentioneth, say the Jewish Dectors; because the one was the first of the three chief Pariarks, and the covenant was by God, with him plighted, to, himfelf, and his feed, to be God to him, and them, Gen. 17.7, the other, thou, O Lond, art our Father] Or, as seme, yet supplied, as for thy Servants sage For Abraham, Haac, and Jacobs sake, Chap. 49. 4. 8.17. 10.) thou are our Father; or, but supplied, unto whom thou madest thy promises, Gen. 22.17, 18. & 26.3,14. as chap, 54.15, thou are our Father; thou continueft fo to be; as Dan. 1, 21.

our Redeemer, thy name is from eternity.] Thou are both our Father, and our Redeemer, chap. 44. 24. See Deut. 32. 6. or, because of the ftop, at our Faller, in the text, as some read it, our Redeemer is from of old thy name; thou hast, thorow all ages from time to time, been called, and accounted, the righter, and rescuer of us thy people, Pfal, 90.1. See chap.47.4.

V. 17.0 Lord, why hall thou made us to erre from thy wayes, and hardened our heart from thy fear ?] Why hast thou given us up to a spirit of errour, and obstinacy, by denying unto us the conduct and guidance of thy good Spirit, verf. 11. and leaving us to be led away by our own corrupt and perverle lufts, Pfal 81.12. Rom. 1. 26.28 and fo it may feem to have reference unto that dreadful and direfull doom, by God, patied upon this people, chap. 6. 9, 10. or, why shouldest thou, by suffering us to lye under such heavy preflures for fo long a time together, in the hands of cruell oppref. fors, give this people occasion to leave thy law; and in a delperate oblinacy, calling off thy service, to betake themselves to wicked and heathenish wayes. See Plal, 125, 3. Whether way of the two we take, I suppose it to be by the Prophet conceived, not as fome would have it, in the person of the projane, and worse fort among them, murmuring against God, and imputing to him, the cause of all their misearriages; but in the person of the pious, and better party, lamenting, that God had, (shough justly) thus given up his people unto errous and obstinacy; and as amazed to confider, that God their Father, who had formerly been fo gracious to them, and chary of them, flould now inflict on them, to heavy a judgment as to withdraw himfelf from them, and to leave them thus to themselves; and bewailing the borrid effect, and event, that it either already had, or was like to have, with many, who were, or would be, thereby induced to withdraw themselves from God, and betake themselves to heathenish superstitions, and the service of other gods; and this later, with a learned Writer, I encline to, as conceiving it to be the genuine fende

madeusto erre] Or, wander, So Abraham of himfelf, when God caufed me to wander, Gen. 10, 13. But I supporte, if we follow the former fenfe, it would rather here be rendred, why haff thou permitted, or suffered, us; or, as some, dost thou sermit, or, suffer us, to mende from, or, out of, thy wayes? for in this notion, not of impulsion, but of permittion, is this form frequently used, and fometime rendred, So Prov. 10.3. The Lord will not fuffer the foul of the righteous to family: and, Thou shalt not suffer a witch to live, Exod. 22.18. & Pful. 37.33. The Lord will not condemn (that is fuffer him to be condemned, but cause him to be cleared, vers. 4. Pial 109. 21.) when he is judged ; as alfo, Pialm, 119. 10. let mi not wander, or, fuffer me not to firay. (the very fame word that is here used) from thy commandements; or, according to the later reading, 1979 floutdest thou cause us to wander from the wicked hearts are over-prone to take, to to do; as if thou hadfl put them thereupon. So it should be, not unlike that speech of David, 1 Sam. 26, 19. by driving me from abode in the Lords inhegain will there, or can there, accrue unto thee, by keeping us fo long, in this forlorn condition, (as they reason, Pial. 30. 9. & 44. 12.) especially, by the revolt of many of thy people from thee, a thing likely thereupon to enfor?

and hardened our heart from thy fear] Ot, why haft thou hardened our hearts, (for the word heart, is here collective, as Plal, 119. by God, unto the hardnesse of his own obstinate heart, by Gods a needles trajection of the terms in the text. Others therefore forbearance, and mercies, yet further obdurated, I xod. 7. 3,8, 15 19,52. & 9. 7,12,34,35. & 10. 1,20, 27. & 11. 10. & 14. 48. But to the word here ufed, is no where found, fave here, and Job 39.16. where it is faid of the Estrich , that fhe hardeneth her felf against her young ones, as if they were not hers: from thy fear; that der Antiochus, Dan. 12, 7, 11, 12. But the former cometh thore we should not fear thee; for that is the constant notion of this of the Prophets purpose; the later directly crossest his drift; form; as Pfal, 69.23. from feeing, for, that they may not fee; from (peaking for, that one may not fp. ak, 1 Sam, 25.17 from boufe, fo that no houfe is left, Chap. 23.1. from entrance, fo as none can enter, Chap. 24.15. thy fear, for, the fear of thee; as Pfal. 5. 7. and as, bis monuledge, for, the knowledge of him, Chap. 53.11. not as the subject, but as the object of either: or, why shouldest thou harden our hearts from thy fear? that is, from thy fervice. So as we flould not ferve thee, but leaving thee and thy fervice, go after ftrange gods; as they, Jer. 44.16,17. for fo is the word, fear, very frequently used in Scripture. See a King. 17. 25-28,32, 33, 35, 36, 40, 41, Chap. 29.11.

Keturn for thy ferviants fake, the tribes of thine inheritance,] Or, unto the tribes of thine inheritance : as Mofes at the flay of the Ark, Keturn, O Lord, unto the many thousands of Ifrael; a defect of the

& 90.13.

& 18, 13, 14, 19fal. 105, 9, 10. in regard whereof, thou haft thy felt professed to have selected us, and to affect us, Dent. 7.6-8. So Moles, Exod. 32.13, for these, though not excluding other their religious, and pious progenitors, as David among the reft, of whom mention is also made in the like kind, Plal. 132.1. (hap. 37.35. or, for those tew, thy faithful ones, that remain yet among us, See chap. 65. 8. but here rather the former,

the tribes] This fome by way of appolition, joyn to the words the times | Ints tome by way or appointon, pryn to the words before going, int/ peruats, expounding it of thole, their ancestors, who were, say they, as Rods. (so the word in its native notion fignifies) out of which these people, as priges, did spound. But I conceive it rather to be meant, as before was said, of the people themselves, who were divided into tribes, and according to their tribes had the land of promise divided among them, Num. 34, 13-15. Pfal. 78.55, of those, not for whom, but unto whom, God is entreated here to return.

thine inheritance] As well the land it felf, (which feemeth here intended, by what followeth, verf. 18.) as the people are called Gods inheritance; and the Red of Gods inheritance; because lands of inheritance, upon diffribution, among coparceners, were ofttimes meted out by the red, Pfal. 74. 2. & 78.71. & 79. 1. & 94.5. cha. 19. 24. So rather, then as some, both of the Jews, and others, that render the word here Rods, and expound it, Rulers : as relating to that, chap. 43, 28, and this therefore they plead unto God. as intimating, that it might bee deemed a difhonour unto him. not to regard his on n inheritance. (whether the men, or the land) but to fuffer it fo to be trampled on, and fuch waste to be made o it, Jer. 50.11. Joel 2.17.8 3.2.

V. 18. The people of thine holinefs have possessed it but a little

while] Or, Thine holy p ople (Exod. 19.6. Deut. 7. 6. Heb. thy peaple of bolinefs : as, thy mountain of bolinefs, chap. 56. 7. and, thy cities of holinefs, chap. 64. 10.) have held it but a little while; the conoun it, is not in the text, but to be supplied; as chap. 46. 11. & 57. 8. and hath reference to inheritance, verse 17. that is, the land of promife, as most here take it. Where question is moved, how it should be said, that Gods peple had possessed their land but a little while, when as they had held it for so many hundred years. Whereunto tome answer, that it is said, a little while, because a long time seemeth but little when it is once pass, in that effate, and rhote things electially, that men defire longer to enjoy, Job 9, 25, 26. Plal. 90, 4. Others, a little while, in regard of Gods promile, that they fhould pollefs it for ever Gen. 17, 8, & 26.; & 28, 13, Exod. 33, 13, which promile yet had condition alwayes implyed in it, and is expressy mentioned. Chron, 33. 8. Sec Jer. 18, 9.10. and these aniwers are the most probable, the words being thus rendied. For fome take in the word, Sanfluary: So the ancient Greek, joyning this branch to the former verfe : Return to the tribes of thine inheritance, that thy prople may poffes thy Sanctuary a little longer. But this the words will nor well bear. Others reading this whole verte thus, Thine holy perple but a while possessed thy Santinary , which our enemies trample on: and here one of the Jewish accountants helpeth them a little, that go this way, which he feems also tomewhat to encline to, oblerving on the place, that the Temple flood but 420 years? vitance, they fay, Go ferve other gods: as if they should fay, Wilat (whereas from the promise made of the possession of the land, to their deliverance cut of Egypt, was above 430 years, Gen. 15.13. Exed. 12.41, and from their deliverance out of Egypt, or, (as they use to speak) from the Lamb,or, the Law, to the Temple, 480 years, I King, 6. 1. But one of our rather would have it fo faid because they had slighted it, and made little good use of it; and might well be said therefore but a little while to have possessed it. But this feemeth to be over-much ftrained; besides, that it maketh underfland it of the adverfaries of Gods people : one reading the words, They have almost possified themselves of thy people. Another, For a tittle space of time have they possified thy people, and trampled upon thy fandinary; that is, for three year and a halt, unfond thing to imagine, that the people of God should complain, that their enemies had been but a while posteried of them. The old Latine readeth it, As a thing of nought have they posterifed thine holy people; that is, as those that follow it, they posleis, and use thy people, as some forry thing of no account. See verse 19, & Lam. 1. 11, 17. & 3.45. and the common ule of the word may feem to wind it fomwhat this way; for it is used sometime for little, whereof Zanr was fo termed, Gen. 19.20, 22. sometime, for the younger, as in Latine, the tefs: and as great, for, elder, Gen. 25, 23, fometime, for, a small company, 2 Chr. 24, 24, fometime for one of small account, or reckoning, Pfa, 119, 141. Mic. 5, 2: See chap. 60, 22. but of time, or fhortnels of time, I no where find it uled. And I deem therefore this reading not improbable; the rather, because the particle prefixed, hath oftentimes the like use, as Gen. particle, as t (ing. 2.15, Chap. 2.5, Chap. 2.5) and the property of the particle, as the property of the particle, as the pa yet fome of prime note hold out, Even unto the least do they

Chap, lxiv. the Jadgment of others, hinting only mine own diffent.

our adversaries have troden down thy Santtuary | Or, tread down, or, trample upon, thy Santtuary; that is, as fome, thine holy land : whereunto the name of Santtuary, is fometime given, Exod iand: with reunity the name of Sanktuary, \$1000ctime given, Exod, \$1,3.17, Pfal, \$2, \$4, \$4, \$1,2.12. to. See Chap. \$4,2 \$8. Or, as orbits, \$1,4.50. to. \$1,4.50.

wont to appear to my peoper; and mixet any peoper has not to worthin thee, Chap. 64, 11, 19, 11, 47, 34, Lann. 1, 10, my low are thing; thou never bright after our to the peoper so that the state of the panel. That is, We are yet fill they people yeer, 18, the fevants; thy full places, fo called, and fo accounted, and fuch as the people of the people do call upon thee, Chap. 48.1, 2.8 ver. 3. That which these people. our enemics, ver. 18. never were, never did, Chap. 65. 1. Jer. 10. 25. or, 11e have been thy people of old. So the Chaldee, and one of the Jewish Doctors, on the place, and some other; We are those whom thou hast long fince taken to thy felf, to be thy peculiar people, Ver. 19. Exod. 19. 5, 6. Deut. 7. 6, 7, that which they never were, Amos 3. 2. But the word, thine, is not in the text; and at were, oning 5.2. me have been, there is a ftop. The ancient Greek, and the old Latine, therefore, whom divers others, even of ours, follow, read the words, thus, We have been, or, are, as from the beginning, when thou didft not rule over us , nor was thy name called upon us that is, before the deliverance out of Egypt, fay fome, or, (because that feems not fo to be. See Exed. 3.7. & 4.12.) before Abraham time, fay others, Jofh. 24. 2,3. We are no more regarded, nor look ed after by thee, then before thou tookeft us to be thy people: the note of limilitude is supplyed; as Chap, 62. 5. the particle of time as Chap. 48. 13, 21. Divers of ours, with whom I concur, We are become, as those, whom thou didft never bear rule over, nor were ever called by thy name : or, as I conceive, more exactly to the terms of the text ; We are, as if we were thole, whom from of old , thou hadst not ruled over not had thy name been called upon. We are in that despicable condition, so vilely used, & basely dealt with, as if we were none of thy people, much leffe fuch as have been fo long time thy hibjects, living under thy protection, & whom thou haft been pleafed from time to time, to own as thine. See Chap, 26, 13. and ver. 18. as it we were those (the like supply, see Job 39.16 she carrich her felf hardly towards her young ones, as if they were not hers) whom from old (as ver. 16.) thou hadit not ruled over, or show hadit never (as Chap.64.4.) ruled over; (Heb. ruled over them; the de- | will be very neer the fame; that upon Gods to defeending, as is monstrative, for the relative : as Chap 42. 1. & 46. 4. or, a defect | here defired, and in such manner manifesting himself, the mounand a rocky as they are been called upon. So the Hebrew, and a rocky as they are, like water boiling main over founces. Ones name is, in Scripture, faid to be called upon those, that bear tream forcible the Some following the Challed Paraphraft, would his name, or are called by his name, as having relation to him, in lave it an allufion to the fire. They were the called the standard of the called the standard of the called the standard of the fire. fome kind, or other, as their Superiour, and one that hath speciall intereft in them , and power over them. So Children are laid to have their fathers name called on them, Gen. 48. 14. the wife her husbands, Chap. 4. 1. the subjects, and servants, their Soveraign Lords, and their Mafters. So here, See Jer. 14. 9. Dan. 9. 19 So Deut. 28, 10. 2 Chron. 7.14. Chap. 48. 1. & 43. 7.

CHAP. LXIV.

Vers, 1. That thou wouldest rent the heavens, that thou wouldest come down; That this Chapter runneth on in one tenour, with the latter part of the former, is not doubted. But here appeareth plainly, what was formerly observed (see Chap. 58. 3. & 62. 6.) that the Masorets, or who ever they were, that divided the books of Scripture, into Chapter, and Verfe, did not foretime exactly diftinguish either : For these words, together with those, that make up the first verse of this Chapter with us, are in the Hebrew copies, cast into the last verse of the Chapter foregoing, and so close up that Chapter ; (see the like 2 Chron 30. 18, 19.) and this Chapter is made to begin at our fecond verie, which hath a manifest dependance upon this, whereas this hath no fuch coherence with that, which by them it is annexed unto. So that this Chapter, according to the division of the Greek, & Latine versions, as we have them now divided, and of our English ones likewife, beginneth in the middle of a verfe, according to the diflinctions in the Hebrew , and that with better ground, if we regard the course of the context, as any intelligent reader may easily difeern. Yet this to falve, the Chaldee thus rendreth this passage not, as a learned man relateth him; Didft not thou rent the heavens for us? but, as if the word were not lu, but lo; Thou haft not rent the beavens for them; to wit, for those, over whom then didft not rule, nor were called by thy name, Chap. 65. 19. whereunto one of the Jewish Commenters treading in his steps, addeth, As thou didst fometime for us, Bue herein the other Jewith Malters diffent trom him, and agreeing with us, refer us, for the fignification of the particle to Pfal. 81, 13, which Writers do now generally accord in:
Onely some of them render it in the time past, O that thou hadst vent the heavens, and come down; when Nebuchadnezzar was about the florming of our city; as thou didft, when thou cameft to deliver thy people from Pharao's purfuit or them, Exod. 14. 24. Pfal. 77. 16-18, and as thou didft against Sennacheribs Forces, when they lay before Jerufalem, Chap. 30. 30. & 37. 36. But the moft, as one Vertions, in the prefent, or future, for not on, it not for

as by right of inheritance possessed thine holy people. But this I leave to form, O that thou wouldest (beholding how basely thine holy people are dealt with, and how horribly thy glorious courts and palace, are prophaned and polluted, and in despight of thee, transpled, and troden upon, Chap. 62, 19, and taking to heart such infolencies and indignities, offered to thy facred majefty) no longer forbear, but rent the heavens, and come down; that is, come down in furious and violent manner; as if thou didft rent the heavens, and all afunder before thee, to deftroy thine advertaries, and deliver thy people. See Plal. 18. 9-16.

that the mountaines may flow down at thy presence?] Or, that they might run down, or melt, See on ver. 2, 3. V. 2. As when the melting fire burneth, the fire caufeth the waters

to boil,] That these words belong to the former verse, as intimating in what manner the mountains would melt, or run down, if God in such manner should appear, and are amiss therefore dis-joyned from them, Witters of the best note observe and acknowledge. Some suppose them , to contain two distinct similandes; the former, taken from the melting of metals, the other, from the boiling of water in a caldron, or kettle. Others, but one onely, and that this latter. To palle by the great variety of improbable Verfions, and pitch on those onely, that carry some probability with them. Some of those that make them two, thus read the words; As when the five of burnings melteth, or, as when the five burneth the meltings; that is, the things melted e for the verb is taken lometime actively; as Chap. 50, 11. Jer. 17.4. fometime paffively; as Deut. 32. 22. Jer. 15. 14. and fo the meaning should be, the mountains thould run down with fire, as the metall that tunneth by the force of the fire that melteth it; and, as the fire (whether talling into the water, as fome, or kindled under it, as others) doth caufe it to boil, or, to fwell, and to rife up in bubbles : whence those swelling blains, or bliflers, Exod 9.9, to have their name. See on Chap. 21.
12. & 30. 13. as if it were faid, that it might be with the mounrains, as with water boiling in a por, which the fire underneath it, makes to work and fwell, and rife up in bubbles; as Job 41. 31.

Of those that conceive but one resemblance alone, some read them; As when the five burneth the dry flubble, or the firey, the fire (that is, it, the noun for the pronoun; as Chap. 37.14. 2 Tim. 1.18.) mileth the water to boil, or bubble. Others, As when a melling fire, or, a vehement fire burneth, the fire (that is, fuch afire) maketh the mater to boil. Which way foever of all thefe we take it , the meaning that the altar was built with, and the water in the trench about it, I King, 18, 38, but it is by others, deemed rather to have respect onely to the force of fire in this kinde, upon water in general : Whereunte may be added, that fulphury mines (of which more anon) being kindled under ground, neer to ftreams of water, or to the fea fide, do sometime make those streams to boyl up in ftrange manner; yea, to make the sea it self, to boyl live a cal-dron, as not long since, at one of the Western Hands, where the sish died therewith in great abundance; and an Iland of some good bignels, thot up out of the fea, at a great depth, whereinto afterward it funk again. The fimilitude is not amils, by fome deemed to hold, especially, in the large quantity of steem, or vapours, that a pot, so working, is wont to lend up : That which may help to back the opinion of those, who suppose the case of Mount Sinai, when God appeared in fire on it, to be here, at least, glanced at, as it is commonly supposed to be intended, ver. 3. at which time it is faid of it, that the Smoke of it afcended, as the smoke of a furnace, xod. 19. 18.

As when] Of the use of the note of fimilitude, including the

particle of time. See on Chap. 17. 5.

the melting fire] The word here used, is no where else found: whence divers opinions of it; a Jewish Critick faith it fignifies, dry flubble: fome of ours render it, fpray, fuch as is commonly put un-der pots to make them feeth, Plal. 58. 9. Chap. 27. 11. Eccl 7.6. But neither give they any reason why the word thould so fignifie, or any inflance of fuch use of it. A learned Writer would have it deduced from a Syriack word, said to have a notion of boldnesse, and to lignific, a wehitment fire: The most take it to be, word for word, a fire of liquefactions, diffolutions, or meltings; supposing the root from whence it cometh, as it hath, for letters and lound, neer affinity with the word that fignificth to melt, fo to be of the felffame notion with it; with whom I concur, as conceiving it to fuit very well, with what both that learned man, and the Jewish Do-Ators fay of it, to wit, that it importeth, as he, a vehement; as they, a great, or firing fire : not like that of flubble, or spray ; but of forme more folid matter, fuch as is able to melt and diffolve metals, ftones, rocks, or any other materials that it meeterh with, Job 28. 2. Howbeit, a late learned Annotator, would have it, from the Arabick, to fignific, a gentle fire, fuch as makes no great noife ; and the meaning to be, as a gentle or fost fire is enough to make water boyl; fo thy very name made known to thine adversaries, will be fufficient to affright them, See Pfal. 68, 1, 2, But this I leave unto the judgment of others.

to make ity name keawa to thine adverfaries.] That thine adver-tion make ity name keawa to thine adverfaries.] That thine adver-tices may see and take notice of thy power: name, for, might, power, Dut. 5. 19. I conceive the words here to have respect, not unto

Takes may fee and take notice of the power, name for might power, natifely, and the like; as 1 king, 8, 42, 43. Pfal, 106, 8, that the nations may remobe at the preferee. He had nations will trembt at the preferee is a defect of the partiel that; as Chap. 63. 13. See lixed. 15. 14-16.

V. 3. When thou didst terrible things which we looked not for; Or, As when, &c. carrying on the featence : the note of fimilitude fupplyed; as chap. 62, 5. See v.2. Oh that thou wouldeft do now fuch dreadfull things, as, in times paft, thou didft for our fore-fathers; and that then, when they little looked for any fuch mat-

thou didft terrible things] In the behalf of thy people, both while they were yet in Egypt, and afterward also in the Wildernesse, Pial. 78. 12, 13,43:53. & 105.27-36. & 106.9:11. Nch.9.9-11.

Pal. 78. 1a, 13,43 '53. & 10 5,27 '50. & 100. 93 *1. Naun. 93 *1. which] The relative (upplyed; as Chap, 63. 8. une looked nut for] Ive, that is, our fore-fathers, with whom, we are as one exce, as one body. So Jer. 1. 67. Mic. 6.4. This is the rather inferted, to frengthen their faith, and to encourage them. to feek unto God, for the like terrible things now to be done for them; confidering, that God had been pleafed, in times past, to here; On that (I say) thou would file come down, that the mount do fuch things for those, who then expected them not. See Pfal, 65. 5.

thou cannell down] To deliver thy people, and to deffroy their oppressions, Exod. 3, 8, a metaphor taken from the practice of some great Prince or Potentate, that should come down, in state, from his Palace, to hear the fuits of poore suppliants, and to see

from the Palace, to near the units of poore imputants, and to re-pultice done for them, upon such as had wronged them, Sover, the mountains flowed down at thy presence. J Or, so that (up-plyed, as ver. 1) the mountains metted at thy presence. These words have, questionless, reference to some particular story of things, formerly past and done. And it is by most Interpreters deemed, tormerly part and done. And it is by most interpreters deemed, that there is in them a fpecial rijectium to God glorious appear hance on the top of Mount Sinai, at the giving of the Law; a count the top of Mount Sinai, at the giving of the Law; and which time, day found of the Rabbines upon this place, the thick cloud wherein God appeared, and out of which he fpake, and from which those fearfull thunder-claps, and faithes of lightning, proceeded. Exol. 1,16.1.8.1.0.8. (8.10.2.1.1) thinkeld flower bounds. tains all about, not Sinai alone, but mount Paran, Hab. 3.3. Mount Scir, Deur, 2. 5. and others, did run down with freams of water. And we find indeed fomewhat the like to have been at the paliage on we may make a omer mat the like to nave seen a time panage of Gods people thorow the red for, and the thomer fine of Pharao and the forces, that purfued them, Judg 5.4. Plal. 63. 8.9. 87. 17. but of any fach thowers that should be at the time of the gi ving the Law, I read not: Nor feems it very probable, if any such were, that they should reach so far, as to Mount Paran, and to Mount-Seir, much less, so far distant from Sinai. But I suppose productoris much tells, to far dutant from Sinal. But 1 Juppole the word tendied, flowed down, as deemed to come from one commonly used of water, Job 36, 28, Pfal, 147, 18, Jer. 9, 18, would, in this place, at leaft, be rendred, ran down, or melted, as in the like argument, where that word is questionless used, it is rendred, The mountains melical at his presence, Judg. 5.5. And as the Plalmitt, though using another word there, The mountains melted Planning though using another word enter, 100 monaton mitted life wax, at the preferee of the Lad, Pal. 197. 5. Here for the rather, if not in regard of the foregoing relemblance of the melting of metals, ver.a. because that is by foune queflioned; and the word is here in founewhat another form, then that in the other place, for endired tyet for that it is by a Lewish Critick conceived to come from a root, that fignifies, as by melling to waste, whence a rioter is fo termed, Deut, 21. 20. Prov. 23. 21. because by riotous courses, he melteth, and wasteth away his means. And though it should not be denied, but that the words might have an eye to that dreadfull fight on Sinai ; yet rather with reference to the five, that decontaining on onay; yet rather with reference to the me, and the fishings of it, then to any water, or flouds thereof, that flould at that time be leen, find it may well be deemed, that there is withall fome allufion, to the usual manner of those burning hils, that the state of the s fuch as Etna in Sicily, Soma in Italy, Heela, and Hogla in Ileland, which breaking out, are wont to run down with streams of fire, which preaking out, are wont to run down with itreams of hie, and fullying matter, into the feas befile them, and valleys beneath them. Nor is it unlikely, but that, as in those Egyptian tempels, it is faid, that the five van along upon the ground, Exod. 9. 13, so in that terrible apparition, the mountain which was all on a flame, Deut. 4. 11. did run down with fire, as if it had been melted and disloved therewith; as it is faid, that in the generall execution of Gods vengeance upon his enemies, the mountains should be melted with their blood; that is, they should run down with such sheams of bloud, as if they were melted therewith, or diffolved thereinto, Clmp. 34.3. Nor is it needfull, because mention is made of mountains; that therefore we should have recourse unto those more remote ones. There feemeth to have been a chifter, or combination of mountains in that place, the two principall and highest whereof though and in that place in the two participant and angents and the place in the Mount, on which God fo appeared, is found the place in the Mount, on which God fo appeared, is found the place in the Mount, on which God fo appeared, is found the place in the Mount, on which God fo appeared, is found that the place in the Mount, on which God fo appeared, is found that the place in the Mount, on which God fo appeared, is found the place in the Mount, on which God fo appeared, is found the place in the Mount, on which God for appeared in the place in the Mount, on which God for appeared in the place in the Mount, on which God for appeared in the place in the Mount, on which God for appeared in the place in the Mount, on which God for appeared in the place in the Mount, on which God for appeared in the place in the Mount, on which God for appeared in the place in the Mount, on which God for appeared in the place in the Mount, on which God for appeared in the Mount, on the place in the Mount, on the Mount, time called Mount. Horeb, Exod. 3-1. & 33. 6. Deut. 4. 10, 15. & 5. the like before, had never been heard, Chap. 48. 6. See Deut. 4. time cation Monar-Horiz, Exon 3, 1.0, 33, 0. Deut., 4.10, 1.3. C.)

2. fonetime Moner-Shad, Exon 6, 19, 11, 83, 20, 23, 0.5 Song and Majorido, fee fomewhat the like, on Chap. 1, 2, 2, 4, 14, 3. Howbet, in regard that that apparition on Mount Sina was not intended to go this way, which fome also of the Jewith Writers do; no hamach for a trrrow moto Gods entinies, as to fittle a reverent aw, mane eye, or felle, ever was able to reach, or apprehend, the things

that alone, but unto other Gods majeftical manifellations of him. felf in dreadfull manner about those times, for the preservation of felt in dreamut manner about those times, has the preservation of his people, and in way of opposition to their adversaries, and unto that more specially before-mentioned, when Pharao purfued them, that more lpecially before-mentioned, when renario panished tien, being then neer the brink of the real leaghasting govern them, as he thought there, in a rary, Exod. 14, 3, at Philosoph, that is, at the month of the monatain (for the word fighting), because the law whereof they feemed to be that up, no way left the scripps, but by whereon they remien to be may be, no may lett to chape, out by ruffling into the Sca, wherein they must of necessity perish, Exod. 14. 3, 9. and the mountains here mentioned, may well be those among others, between which they passed neighbouring so neer upon that place, where that admirable deliverance was wrought for on that place, which is the remarkable a defluition of their infolent Gody people, with for remarkable a defluition of their infolent advertaries. See Hab. 3, 3-15, 1 fluil propound but one conjecture more, which I fluil leave to the confideration of the learned. I obferve that an Interpreter, of speciall note, carrieth the latterpare of this verse, to the beginning of the first, the words being in cither place precisely the same : and renders the words, as there; fo tains might sun down at thy presence : so the whole tract of the context between the one and the other should be inferted by way of text between the one and the other install be mierted by way of parenthefinykhich if it he admirted, lumpole that the former work of this verifeningly not improbably be deemed to have reference must othat firange, and indeed unexpected (in all likelyhood, for the manner of it deletar given into Surnacheriba sump before rufalem, and the deliverance of the city and flare, thereby proba-lance of the control of the city and flare, thereby probaced, Chap. 37. 36. and then the mountains here mentioned might have some eye also unto those mountains, on which God threatned to tread down the Affyrian, Chap. 14. 25. See the lively description of that defeat, Chap. 30. 27, 33. Howfoever, they fray from the

which mode teation trainment-capps and names or ignoring, proceeded, Exol., 146, 148, 108. Is 16, 103, 11 did with all pout down
non-percived by the ear, mitted which the type fein, O God, logist the,
furth thowas of rain, as in fach case is wont to be, that the monnindex of the control V. 4. For from the beginning of the world men have not heard, what we man prepares for him, that wanten for him. Oe, Nor have men exer heard, or heard of, nor hall any cye feen a God befedes thee that hath done, or can do fo for him, that waiteth for him. These two Versions exhibit, though not all the particular, yet the principle. people, to intimate, that they wanted not fome good ground to lo-licite God to do for them, as they here defire, in their prefer difirefs; because they knew him to be such a God, as was able to do for those that depended upon him, as no other was ever known to do for his people; or because those wonderful works that he had done, could do, and would do, for those that relied and rested upon him, were fuch, as no humane eye, or ear, had ever either feen, or heard. See Chap. 66, 8.

For] Heb. And; as Chap. 63. 8.

from the beginning of the world] Heb, from the world; whence from the begaming of the mortal free, from the mortal; whence a Rabbine here expounds it, the people of the world; as the boar from the wood, for, of the wood, Pial, 80, 13, but I find not where this form; is loufed; It is rendred formetime, from correlating this form; is loufed; It is rendred formetime, from correlating this form; is loufed; It is rendred formetime, from correlating this form; is loufed; It is rendred formetime, from correlating this form; is loufed; It is rendred formetime, from correlating the second control of the contr (which feems a very improper speech) or, from eternity, Pro. 8,23, Plal. 90.2. Chap. 63.16. fometime, from of old, Gen. 6.4 Chap 57. II. or, in old time, Joth, 24 2, and ever of old, Chap. 25. 6. (where the one feems superfluous) and with the negative, men, Chap. 63. 19. and may well be fo rendred here.

men have not heard] Men is not in the text : the Jewith Mafter before-mentioned; they of the world have not heard; but the verb feems indefinite, they have not beard; and the noun, faith another of them, is inclosed in the verb; the heavers, or they that hear, have not heard; as, they embalmed him, that is, the embalmers embalmed him, Gen. 50. 26. or, more plainly, they have not beard, that is, there hath not been heard; as, they shall call them, for they shall be called, Mal. 1. 4.

nor perceived by the ear] This word, as it is oft joyned with the former, Deut. 32.1. Pfal, 49.1. Chap. 1. 10. & 28. 24. & 51. 4. 10 they are much of the same notion the one with the other : yet some here so distinguish them, as if the one implyed the hearing of a thing immediately ; the other, a receiving it by report from others. So that whereas there be three ordinary means, by which men come to notice of things; either by hearing them immediately themselves, or by hear-say from others, or by eye sight; all three should be here excluded: whereunto the Apostle seeming to have an eye to this pallage, addeth a found, 1 Cor.2.9, the difcourse of reason; nor hath entred into mans henre; but that also receiveth fill fome ground from fense. Now these two branches, or this branch

things that God intended, to do for his, before he did them; or with thy people, yet didft thou accept of the interceffion of those that he intended to do, before they be done, though to God him-left they were well known before. Acts 15.18, to which purpose, tell they were well known before. Act. 15, 18, to which purpole, the Apolle alio fearment to apply them, 1 Cor. 2, 511. Oliver caldian, no rectail ever flooplyed from the former branch. Jeto God leight thee: there was never any facin A God head, as Deuts, 33, 35, 16, 85, 54-3, or head of, 621 king, 8,42.) or feen (Deuts, 16,0) that hash done or can do, the like things that God, what is both proposed. Hele, what is will do, or hash done; for the rolles 2, or to remaillement wind.

the tentes are ort promittionfly used; yet the word is sometime rendred, to prepare, as 1:zek, 46.2, and so our Translatorshere give it; the rather, I luppole, because the Aposlle aseth that term, I Cor. 1. 9, though the ancient Greekhath it not. And they are millaken therefore, who fay, that the Apollie here followed them. Those that take the word God, before in the vocative case, are entorced here to acknowledge a change of the person, he bath prepatoreed need to are nownedge a change of the perion, he had prepared, or don, for, thou half prepared, or done; or, he will do, for, thou will do a saye have defined, for, they have defined, chap, 1, 2, and, thou that teareth himself, for, tearest thy self, 30b, 18.4, those that make it an acculative, or a governed cale, do not alter the person, but infert the word fo; that bath to done, or can fo do: the former supply both the anteced and the relative, included in the word what, that is, that, or those things, which, as the like is, verl. 5. & Jer. 2.8, 11. the hater, the relative only, as before, veile 3, that, or which, (to wir, God) halb done, will do, or can do; for the indicatives are oftin a potential notion. See on chap 49. 15. Some of either take the words in the time pail; as meant of acts already done: fo doth the old Latine. Others take them, in the time to come; fo doth the ancient Greek, And from some of the Jewish Commenters, we have an hint given us, that some of their ancienter Doctors expounded them, of the times of the Mestias,& matters under him, to be effect. ed Or which, the Apostle is also commonly supposed to under stand them (fee sh. 5 2 16,) as being of the mind, that no propheties went beyond the Mellias his dayes. But others of them underflood them, as they profets allo to do, of the world to come. I agree to them, that hold the text to have an eye to what God had formerly done tot inspeople; such things, as no other God had ever been known to have done, or was able to do. See chap. 41.21-29. & 43. 9-13. And this is confirmed by that which followeth, running on in the fame frain, v.5. The Apostle seemeth to have made use of the Prophers words, applying them to his present discourse, as he deth those other of the Plalmist, Rom. 10, 18, borrowed from Pial. 19 4.

for him that waiteth for him] For him ; or, for them; (and the Apolite half the plural) for the word is taken either collective-ly for all the fr. or diffributively for any one of them: The like fee verf. 5. & chap. 17.15. that waiteth for him or for thee; If there be vol. 5. & chap. 17.15. 103 institution into in the crue finh a change of the performs, as was before intimated, and the true God be been intended for those that patiently wait, and depend up-on thee, chap. 8.17.8.28.16.83 o.18.05, this waiteth for bins; to wit, on any other god befules thee; as Baale Peiefix did on him, who could not do for them, as the true God did for Elias, 1 King. 18 26, contain not no to them, as the time Gon unit of Energy King, 16, 36, 36, 48 the other allocacording to this expolition, is, thus gh not expecified, yet implied; for when it is laid, no other God hathever been known be files thee, that hath shore, or can do for them, that expect help from them: It is plainly intimated, that God had done, and could do ffrange things, for those that rely upon him; aone, and count ao mange mang, or more that rely upon fining and that founcing even beyond their expectation, as it is v, 3, 1 or what is here faid, that work on him, the Apollle hath, 'that look him, And indeed, as none truly wait on him, but those that fineceely love him; fo all that truly love him, are content, and willing to wait on him for them, See 2 Tim, 4. 8, with Heb. 9 28. Jun. 1, 12. Nor do I doubt but the Apollic had an eye to this place; howfoever the Ancients fome of them have not flickt to affirm, that the testimony alledged by him, is not at all found in the books of the Old Testament; and some, both or them, and of later times, would have it taken out of some Apoeryphall Writing, going under the name of Elias; as of that of Jude, verl. 14. out of the like of Enochs ; but fuch base counterfeits the Apostle would from to own, or to grace, as these allega-

tions they do. V. 5. Thou meeted him that rejoyceth, and worketh righteouf-ness, those that remember thee in thy wayes.] Or, Thou didl meet bim that rejayeed and wrought righteoujach; and, or even, those that remembeed thee in thy wayes: For it feemeth a continuation of their commemoration of Gods dealings, for, and with, his people

Thou metteff] Or, didft meet : hadft wont to meet. The word here used, is diverily taken, fometime, in a notion of kindnesse, and reconcilement, as the Prodicals father ran to meet him while he was yet afar off, Luke 15, 20, and as we use to say, I will meet him half way; when we are willing, upon equal terms, to come to normally 1923; when we are writing, upon equations, recom-an accord with one, with whom we have been at variance; fo most take the word here. Thou didfit in former times, meer our forefathers in mercy and goodnelle; thou didfit freely of thine own accord; then them abundance of kindnelle, and didft prevent them, even unasked, with thy favours, Pfalm. 21. 2, 3 or, as most of the Jewish Commenters, When thou wast displealed

righteous ones, that were among them in their behalf, Exod. 32. 11-14. Numb. 14. 13, 20. Plalin. 99. 6-8. Of this use of the word, see on chap 47, 3, & 53, 12, & 59, 16. But the former fende feemeth more natural, this later more strained, scarce finding any clear instance to back it; that yet more constrained, which they relate from some other of their masters; who because they find this word, of meeting, not feldom used, in a contrary notion, as we alfo ule it, when we say of one, whom we intend found frow turn to, I will meet with him, & signifies, to run on, or fall soul, (as we use to say upon one, Num. 35. 19, 21. 2 Sam. 1. 15. 1 King. 2. 29, whereof alfo, see on chap. 47.3. would have it here so to lignific, Thou of alloy lee on these 47.5, women and it need to be more significant diffully on the state of th way all the godly ones, that might fland in the gap, to intercede for his people the complaint of the Prophet, that lived in the fame times with Elay, Mic. 7.1. See chap. 59. 16. verl. 7. but neither doth the word it felf, in the places produced, fignifie to take away, or to flay, though joyned with those, that fo fignifie; nor is the fyntax here, the fame with that there used; and cannot therefore here

him that rejoyetth, and workth rightenfiff Oc, him that re-joyetd, and wrought rightenfiels. This some Jewith Writers un-derstand as spoken of Abraham: Thou wast beneficial to Abraham, that rejoyced in thy favour, and walked uprightly, Gen. 15. 1. & 17.1, 17. Others of Moses & Aaron, as was before shewed, But the word, though fingular, yet doth not defign any one particular per-ion, or perions, but is indefinite, as the like in the close of veri. 4. The term of rejoyeing, some refer to the word, before going, and render the words, Thou didft meet with joy, him, or them, that wrought righteonfnefs. But , befide, that they take no notice of the copulative, the word here used, is never a noun; ever, either a verb, as chap. 66, 14, or a participle; as Pfalm 119, 162, and so here. Others, therefore generally joyn it and the next epithet together; but so as they take this former in divers notions; for some understand it of the outward estate of the persons intended : rejeycing, that is, being in a cheerfull and profesous condition, as opposed unto the sad estate, wherin themselves were at present, but the most rather conceive it meant of their inward disposition, that rejeyced, and wrought rightcoufnels, that is, that rejoyced to work rightcoufnels, fee the like, chap.61.5.) that ferved thee cheerfully, and delighted in wel-doing. Deut.16.11,14,15, & 28.47. Pfalm 2. 11. & 37.4. & 68.3. & 112.1. chap. 58.13. of the phrale, working

righteoufucfistee on chap. 16.1.
thofe that remember thee in thy wayes | Some read thefe words, in ing i ma triumpier toes in top may; some treat cince words, in the future, they will trummber then in the wayers; fo the meaning should be, thy people, who a typerfant being at liberty, and in pro-ference, and the core, not look after their yet when they shall be in diffred, and under reflexini, will then thinks upon thee, and feek to thee for relief, chap, 26.16. Lev.26.39, Jer.s. 31,32. & 22.21.1/[al.₁8.31. Dan. 9.4. Hof.5. 15. Others in the prefer, as our version, but most in the terine past; Yet so, that some distinguish these from the former, rendring the words with a supply of guin toute toos, we and those that remainbred thee is thy wayes, that is, thou didlt deal grazed was deal with the state of the state o chap. 26,8,9. Deut 30.1,2,3. Pfal. 22.27,1 Chr. 15.4. But others ra-ther conceive these to be the same persons with the former, by another character further deciphered; and render the text therefore with the supply of an explicative; even those that remembred thee in thy wayes: fuch as were constantly mindful of thee, and of their duty to thee, according to the divers passages of thy providence about them, as well to praife thee in prosperity, as to pray unto thee in adtreet, as went to prane tree in property, as to pray that thee in advertisty, to free and to belief thee in both, chap. 26: 13.Deut,8.1, 19. Job 18.3.1. & 2.3. & 13.1.5. & 2.7. 3.6. Plal. 44. 17, 18. the mayer here mentioned, feeming to be rather wayers of providence, and difpoil, then wayes of injunction, and direction; as those, Pfa. 119.1.2. & 128.1. whether way we take it, there is in the text a defect both of the antecedent, and relative; such as before, v, 4, as alfo of the copulative, according to the one, as chap. 63.7,10. of the explicative according to the other, as chap. 51.22. & 57.2. though there want not here, that supply, some, the canal, reading the words, because they remembred thee in thy awayes: others, the illative therefore, or, then, they praifed thee for thy wayes : for those thy dealings with them, as chap. 57.17. Of the ule of the word, remember, lee on chap. 12.4. But I adhere rather to the last of those before mentioned.

behold thou art wroth; for we have finned : in those is continua ance, and we [hall be faved] The Prophets concile language feems to have made this place the more obcure. Scarce two Interpreters agree all out in the lense of them. The Jewish Doctors much to this purpose expound them ; If, or, when, thou wast wroth, because me (to wir, thy people) have finned, yet by those (just ones, verf. 4. our peace being made with thee) we were ever, or of old faved;

or, when thou are weath; because we have sund; by those, or, for eyes, Hab.t. 13. cannot endure to look upon such polluted creaor, when those are wroth; we are poster poster, or, for eyes, trade, i.e., a cannot endure to look upon hich polluted creations, to wit, fuch righteous ones, we call the process of the contraction of the contract of the process have we alwayes been; or, against them (to wit, thy wayes, thy precepts) have we core flund; and yet have we been faved: as Pfal. 106.6 8. Nch. 9.26-28. or, as fome, and how should we be faved? as Ezek, 33.10. Others, behold, thou art month; because we be justed; shaded; in these (thy wayes) had we ever been, me also had been justed; had we continued in thy wayes, as they did, we had been laved from those mileries, wherein we now are, Deut. 30 10, Chap. 36.16. or, had we remembred thee, or, been mindful of thee, posted by the feet the second control of the thou continuelt constant in those thy courses with us, to work thereby our falvation, Rom. 2.4. 1 Cor. 11.32. Others, but in those (thy wayes) thou art ever, therefore are we faved ; or, therefore we Ball be faved : (the copulative, in an illative notion; as Chap. 48. 7.) thou continuest constant in thy mercy and goodnesse; and that is the reason, why we are not yet destroyed: or, it is that that put-teth us in hope, that thou wilt yet save, and deliver us, out of our present distrelles, Lam. 3. 21, 22. Mal. 3. 6. Divers other expositions there are; but these have Authors of note, and may seem more then enow, I concur with that latter of the Jewish Doftors; the rather, for that it fuiteth best with what followeth

blobid. Or, if; as Jer, 1. 10. and, if, for, when; as Pial. 63.6.
or, though 1 as Job 13, 15.
thou are yeard A degree above anget: when thou are, or, though the belf, griceoufly angry. So Chap. 47.6. & 57.16, 17.

for we have finace | Heb. and : here, for ; as Pial. 60.11. & 108. 12. Chap. \$3. 2, 11. or, because, rather; as Chap. \$7. 17. 2 Sam, 24. 1. because one had moved David; or, David had been moved: 24.1. tecange one has moved Bavin; or, Davin had been moved: where this vice of the particle observed, would help much to cleer that place; because when have small, or, do sin, (as I King, 8, 46.) and provoke thee unto wrath, by our sin; though one of the Jewish Criticks, (to intimate, that fin goeth before wrath, and wrath cometh after fin,) would have the notion of it here, not because, but after; as Exod. 14.21. and made the fea dry-land, and (that is, ofter) the nutters were divided: and, Esod. 16, 20, and it bred worms, and putrified; that is, after it had putrified: and fo here; thou art worth, and we have funced; that is, after we have funced; not before: but this feems somewhat nice; and the other is more

familiar, and frequent.
in those or, by those; as Chap. 38, 16, or, for those: as Chap 47. 9. & 57. 17.

is continuance] The Hebrew word here uled, is very general it hath in it a notion sometime of eternity; sometime, of antiquity; sometime, of perpetuity; sometime, of diuturnity, durability, continuance, conflancy: whence it cometh to be rendred, cometime. of old : fometime, for cutr. So verf. 4. here, whether it be underof old; fometime, for ctor; So Veri, 4. nere; wintine it we underfood of the time upit, or preferred, it may be rendred the former way: a defect of some particle there is, which way soever it be rendred; as the like is, feld, 8, 1, 2. Nor do I few why there may not the note of smilitude, be supplied; that it might be rendred, as of old; according to that, I, am, 5, 11. Mic. 6, 14.

and we shall be faved] Or, by them of old yet we were faced; or,

for them, yet as of old, we might be faved : and, for, yet ; as Chap. 42. 25. & 46.7. the particle is transposed: as chap. 17. 14. 2 King. 2. 14. Job 23, 12. God might still in mercy, either at their inter-14. Job 23, 12. God might tim in metry catter A whet meeting catter a white meeting as in times paft, fee on ver. 4,) or, in refpect of them, or, our of favour to them, be induced to fpare us: as Gen. 18, 32, had we any fuch now among us. See Jer. 5. 1.

V. 6. But we are all as on unclean thing J Or, rather, unclean

person; because the terme is masculine. Their present wretched, and forlorn condition, is in this verse, and the next described as opposed to the flate and condition of those, that were beforementioned, ver. 4,5. In former times there were such among mentioned, ver. 4,5. In former times there were included grace, and favour with God; for whole fake. God conferred many blefings upon them, and that helped, when God was at any time displeased with them, being provoked to wrath by their fins, to make up the breach between him, and them, Plal, 106, 23, but thole righteous, and godly ones, are now all gone, Jer. 5, 1. Mic. 7, 2. us, that the main body of our people feemeth no other, then a lump of fome filthy matter; such unclean stuff, as by the Law was to be burnt, or, abandoned, Lev. 13, 55,57 & 14, 45, 46. or, like fome leprous person, one overspread with leprosie, or some other soul, and loathsome malady from top to toe; such an one as is descri-

nelles : and great variety of opinion, concerning the attribute the word rendied, filthy rags. By the former, to wit, rightenthy fies, fome understand those legal rites, ceremonies, and facilities, in the observation, and performance whereof, they deemed their righteoutnets to confift, (fee Chap. 57. 12.) but were fo performed by them, that they found no grace, or acceptance, with God, yea. were very loathfome, and abominable in his fight, Chap. 1.11-14 & 66.3. the Jewith Commenters give the word a larger extent; the good works, fay they, that they did in those times, were done, the good works, lay they, that they due in those times, were done, either out of ying flory, to gain applaule, or, out of emulation, to out-firip one another; or out of other like corrup grounds, and other like finither ends, which made them fich in Gods fight, as is here faid. Such were the Pharifices both devotions, and almsdecds, Mat. 6, 2, 5. & 23.5. and fo fome preached the Golpel, Phil. 1, 15, 16. See I Cor. 1.3. Many of ours draw it out further, and take in all the best works and actions, even of the best, and in the best manner performed, as not free from some default, and defile-ment, that might deservedly render them, such as is the implied, in Gods fight, if he should look narrowly, into them, and deem of them, according to the exact tenour, and rigour, of his Law. of them, according to the exact tenour, and rigour, of its Law, Rom, 7.1.1 And these both divers of the Ancients, and very many, nor Procellant only, but Popith Writers allo, not a few, do both expound, and apply the place; the fel latter, with thole Ancients, giving tethinony threeby, anto the truth, herein maintained, by us, against thole of their fide, that other cin control, and oppose, Some yet further enlarge the fubject matter here mentioned, as Some yet further enlarge the fubject matter here mentioned, as comprehending the natural conflitution and condition of all mankind, being fu. h, by breeding and birth, as is deferibed, Ez.k. 16. 4-6. But herein for the genuine fense of the place, others of ours, and those of chief note, depart both from these, and the former, advisedly observing, that the Prophets intendment here, is to make acknowledgment of fuch enormious evils, not bare inbred viciofity, or, defects, of meer infirmity, but vile, and abominable practian height of heat, as to cast them out of their land, and to leave them unto a long, tedious, and grievous captivity. That which induced those, both ancienter, and late Writers, to bring within compasse of this doom, in this place, those defects, and defaults, adhering to, and allowing the pureft practifes of the most fincere, feems to have been ; because the Prophet faith, our righteonfuestes; as speaking in his own person, and putting him felf in among the rest . bearing in no own perion, and packing, nation in among successibility they oblicive not what one of the Jewish Doctors fuggefield, that the Prophets, (which, faith he, they learned from Moles, Exol. 34, 9, 1) peak of sh, the perion of the people, as their mount to God, and yet withall computing themselves in what they fleak, as members of that body, in whose perion they fleak, as taking to heart, and affected with the evils, that do generally, cither infect, or infect, that body, as if therein they partaked with them; albeit they were wholly free from them themselves. So them; a libert they were whony need from them distinctes, 30 Exr. 9.67, 10,15; Dan. 9.5,63 to, 11. The words may well be underflood with those Jewish Doctors, (whom some of our best Interpreters herein condelected unto) of those outward femblances of holiness and right couliness, that some among them, in those times, might fometime make fome flourith of, when they were inwardly full of nothing but filth, and corruption, and their very lives also otherwife very vile and abominable, as it was with fome of the Pharifees, Mat. 23, 14,23-28. Howbeit, I conceive the genuine fenfe of the place, to be other then is commonly received, and to fresh rather of the persons themselves, compared one with another, though in regard of their properties, and practices, then of the properties, and practices of the fame perfons, collared fome of them, with fome other: by our righteoufuffes, therefore I take to be meant, the most right ous of us, or among us; it is no unufual thing in Scripture, to put the abilirati for the concrete, So, wifdome, for, a man of wifdome, a wife man, Mic.6.9. folly, for, a woman of folly; a foolish woman, Prov. 14. 1. peace, for, a man of peace; a peaceable man, Plal. 120.7. strength for men of strength; strong men, Chap. 3. 25. pride, for,men of pride, proud men, Pfal. 36, 11, now thefe abftracts in a plural form, enhance the notion of the word to a superlative degree : as, wifinmes, for the greatest, and thi fell, wifilome, Prov. 1.20. & 9.1. and, a man of underflandings, for, a man of very Plal. 12. 1. there is such an universal corruption of all forts with great understanding, Prov. 11.12. and necter home yet to our purgreat materjanuary, river 11, 2 and reter to the section party pole; defired, or, delights, for, anian of defires, or delights; is it is more fully expecified, Dan. 10, 11, 19, 1) one very much defired, or delighted, in, Dan. 9. 23, for what is there rendred, greatly beloved, is no more in the likehew, then, defires, or 2 delights; and, the spoule of her love , Cant. 5, 16, he all, or, all and lostitions malady from top to toe; inch an one as is delctibd, Chan. 1. 4. and very unite therefore to appear in Godsprefence, deleving rather to be fequelted from his fight; as the leper, and perform unclean otherwise, were flut out of the Camp,
and feeduded from ordinary fociety with men. Levin. 13. 45, 46.

Num., 23. & 12. 14. 2. Chron. 26. 20, 21. of fach general defections, fee Figh. 12. 3, 1er., 2. 3. Chap, 5. 3, 4. the foque is Chap, 41. 2. Chu of that, etc. there is not complete the chere of the Camp,
the finding for Fight of the chere of the Camp,
the finding for Fight of the chere of the Camp,
the finding for Fight ordinary for the chere of the Camp,
the finding for Fight ordinary for the chere of the Camp,
the finding for Fight ordinary for the chere of the chere o

regulation in it is the map is the total among us; those that teem, or are deemed, the very best among us, are no better then some unclean hine; (as he said, some unclean person before) or such as is here thing, (as he faid, tome uneteen person before) or tuch asis here further instanced. This exportion I gather from a parallel place of trother cancerous to EdgyMice, 7, where the Peopher having complained of a generall defection in the State; the juors must is employed and of the land; and we are upperfor one left emong, mean, periphed and of the land; and we are upperformed to the control of the land; and we have been a beginning the period of the land; and we work to the land with he purely the period of the land of them before works to deal with he present. vert. 2. mojoyneth, vert. 4. the vert of them is a organ, the hi-righth beyond a thorny hedge, worse to deal with, he meaneth, See 2.5m. 23. 67, it is true, there is no more in the text, then good, and upright: but the words are aright rended, bell, and upright ; for these positives with the Hebrews, when they are used by way of collation, if the collation be of one perfon, or party, with some one other, make up the first degree of comparison, which we call the comparative; when with more then one, the fecond, which we call the superlative. So the great shall serve the little; cond, which we can the jupic harves, doing grain jump to the this, the greater, or elds shall ferry the less, or younger, Gen. 25.

33. because spoken only of two; and, of Japhet, the great, for, 25. ucanue iposen only ot two; sind, or japute, one great, tots, the greatest, or, cleft, Cont. 10.1. 18, of Cham, the fullet, that is, the tention Noalus three, Gen. 9. 24. as Micah therefore faith there the left, and aprightest, among them; to Edgy here, the meltipletass of m; the same people, both the one, and sightests of m; the same people, both the one, and

as filthy rags] He faid in general before, of his people, that they were, the whole body of them, as fome unclean perion, fome le-per, or the like; he proceeded in owr or shew more particularly, what the very best of them were like. Concerning the notion of the word here used, and not else-where read, as also concerning the notation of it, there is great variety of opinions, even among the Jewish Criticks themselves. Some of them render it, a coat of patches, or rags; a beggers coat made up of rags, of old cloth, worn out, and cast away; from a Chaldee word that fo fignifies, Others, 4 garment defiled with bloud, from a word that fignifics prey, or fpoil, gament depted with blood, from a word that upgames prey, or John, Gen, 49.24, for that parments to taken from taxenous beafts, or, by men in light, are dually lich, Gen, 37, 31, 33, chapp. 9.5. See Lanu, 4,14,15. Others, a cloud of foreign a cloud, or trag, pulled from tome matury fore; from a Chaldee word to figuritying, Lev. 13, 2. Others the cloth, or fibett, mentioned, Deut, 22, 15, 17, from Crem User bountst refinance. Others a both cloud. 22 cloth offset 13.2. Others on comports refinous, memories, com, 22, 13, 17, hold a term that imports refinous, Others, a birth clott, or cloth ufed about child-birth; from a Chaldee word fignifying to bear, or be about cond-onth; from a Changee word uguitying to otar, in or with child, Gen. 4.1. Others, lattly, a cloth, or cloth of feparations, or, a month-new cloth, or cloud; as coming from a word, that fignities, both in Hebrew and Chaldee, as before, to put away, or to remove and separate, Prov. 25.20. Dan, 2, 21, and as having affinity with another word of that notion, Ezek, 7.19, 20, & 36, 17. and this most pitch upon; the old Latine among others, and our oldest English: Nor is the Greek deemed to entend other, when outett English: Nor is the Offeet ucenteer to enterna outer, when it renderth it, of a fitting voorman, being supposed to have an eye to that of Rachel, Gen. 31. 34,35. Now the Chaldee, who renderth it an abominable thing in general; but hath a word, in pardreth it an avoninavierning in general; but natura word, in particular defigning this, derived from it. And to fome fuch loathforne and nafty fluff, in all likelihood, doch the Prophet compare the most rightcous among the main multitude of his people. See chap,

30.12. Lam. 1. 17.

And we all fade as a leaf, A just consequent of this their sin full and polluted condition; we are thrown all of us down, and carried away into captivity.

and] Or, therefore; as chap. 12.3. & 47. 8.
we all fade] Or, fall; or, we are all faded, or faln: for though the word here used, be commonly supposed to signific the former only, (whereof yet no proof can be made, because it is no where elle found in the form here ufed) yet that root, which it hath very neer affinity with, and it is by fone of the Jewith Criticks reterred unto, doth frequently imply both, to fade, and to fall. See chap. unto, doth trequently imply both, to Jaac, and to Jat. Sections. 28. 1, 4. we are, not with the blefted man, I like the tree, whole tag never Jadeth, nor falleth, Pfalm 1, 3. but with those cursed wretches, Jer. 17. 5, 6. like a tree whose leavest ade, and fleed, chap. 1.30. or, rather, we are altogether like a company of such leaves of tres, that at time of year shed them, as sade, and salt to the ground, at the beginning of Winter, in the eighth month, Bull, 1 King, 6.38. fo termed from the word here used; because then the leeves of fuch trees begin to fade, and fall; though some from the other root, in regard of the rains that fall then. See Pfalm. 37.2.

and our iniquities like the wind have taken us away.] We are for our iniquities hurried out of our land, and carried away captive as fuch withered leaves; or other fuch like dry and light fluff, caras not wantered nearest of other there has any and upda trun, carried away with fome bluffering guff of wind in a florm. See the like, chap, 57,13, Jers 4, 11, Hol. 4, 19 taken us away] Heb, taken us up but the word with

plies, lometime, having taken up, to bing away. So the Eafl-wind is faid to have brought in the locults, Exod. to 13. fometime, having taken up to carry away: And fo the West-wind is said to have car vied them away, lixed. 10. 19. and in this later notion is it here taken. They were by the wind of God, wrath for their fins taken up and carried into Chaldea; as the Prophet was fometime by the Sp. rit of God taken up in Chaldea, and carried from thence to Jerufalem, Ezck, 8.3

V. 7. And there is none that calleth upon thy name, that filtreth

Chap. IXIV?

Withtout any it is the maje rightener among us, those that feem, or are up himself totake hold of the:] Amidit these our troubles, or norwithflamding them, there are very sew, or none among us, that
deemed, the very best among us, are no better then some unclean
withflamding them, there are very sew, or none among us, that
deemed, the very best among us, are no better then some unclean
leck unto the as they should; or that pur out themselves, to endealeck unto the as they should; or that pur out themselves, to endealeck unto the as they should; or that pur out themselves, to endeawour by any means, to pacific thy wrath, and procure thy gracious return again to us,

none] Not fimply none, for fome godly in all times; but fo few, that they are not feen, they appear not, they are drowned in the multitude. So Pfalm 14.3.

that calleth upon thy name] that addresseth himself unto thee,

for the redresse and removall of these evils, Pfalm 14. 4. chap.43. 12. Dan.g.13. Hol, 7.7,24.

firreth up himself to take hold of thee Either to flay thee with us; when thou threatnest departure; (as when he stood on the threshold of the Tepmle, Ezek, 10. 4.) as they pressed our Saviour to flay with them, Luke 14,28,19, or, to induce thee to return in mercy again to us, fince thou haft withdrawn thy felf from us, Jer.

nercy again to us, fince thou haft whithrawn thy felf from us, Jer-12,7 Ercke 103, 19, 5ec chap5,9,11, for thou haft hid thy fact from us] Or, though thou haft hid thy face from us, as the particle is uside, Pla12,3,4, chap5,3,8,0,7, as fonce, when thou didl's hide thy face from us, as the fame particle is ufed, 100,5,2,1, Pla13,5,3, De 2, 20, And this later reading features probable, thus knitting this with the former; Notther was there any that called upon thy name, nor that flirred up himfelf to take hold of thee , when thou didft hide thy face from us. When at firit thou begannest to manifest thy displeasure towards us, by withdrawing the light of thy countenance from us. See chap, 8, 17. 8:

57.17, and ball confumed us,] Or, didft confumeus; as before. Heb metus, or differens, Job 30.22, chap.14.31. Fzek 21.7. because of our imputites! That were before faid to carry them

away, Heb. in the hand; that is, in the room, or place of our ini. quities, in the land where they were committed, while we were yet in our own countrey: fo is the word uled, chap. 56. 5. or, by the

ord that is, by means of our iniquities as chap. 62.3.
V. 8. But now, O Lord, After this dolefull deploration of this v. o. non nursey. Lora, I rate this doctum deporation of this their finfull and fad condition, followth a pathetical imploration of favour and mercy, which they make way unto, or entrance into, by minding of God, or themseves rather, (thereby to raise within themselves, the better bope of speeding and prevailing with God) of that special relation that God had unto them, as a Fa-

ther. So the prodigal, Luke 15.17,18.

But Or, yet; as chap. 17. 6. though we have carried our selves thus ungraciously, and unworthily, towards thee, Deut.

thou art our Father;] A very pithy and affectionate compellation by a sweet and compassionate appellation, Pla. 103, 13, so Davidto Saul, I Sam. 24.11, See now my Father. Sec chap. 63. 16.

Sault, 1 3mm. 4-14. See now my maner. See chap. 63, 10.

me are the clay, and thou are on potter, 30 Cape were clay, and thou wast our petter, 0 the framer of us; that is, when we were at his but as a hump of clay, a rude mals, without form of thape, a confused multitude, thou didf mould and fashion us into a State, both Civil and Ecclesiastical, into a body politick, into a Church, chap. 43.1,7,21. & 44.2,21,24. a metaphor taken from the Pottersemployment; (as those other forms also, though to another purpole, chap, 29, 16. Jer. 18.6.) but having withall fome eye to the manner of Gods framing mans body at first, Gen. 2.7. as also to the fashioning of it, still in the womb, Job 10,8-12, & 31. 15. Pfalm

fathousing or it, that in the women join to joint. It is a simple of the state of t them, Job 10.8.9. Pfal,138. 8.

V. 9. Be not wroth very fore, O Lord,] It will not fland with the tender affection of a parent, to be over-fierce, over rough, or rigorous, to his child, to fcourge him over-much, or over long. Heb. Ec not wroth unto much, or to extremity; though thou beeft wroth, because we have given thee just cause of wrath by our fins , vers. 5. yet be not over-wroth with us, either over-much, or over-long; let not thy fierce wrath burn and devour like fire for ever, Deut. 32.22-Pial 79.5. Sec on verf 12.

neuber remember iniquity for ever.] Retain nor wrath against us for ever, in regard of fore-palled excelles; a tender parent is not

us of every fit is given to increpance sections, a tender parent is not worn to to do, but is very prone, a milecady, to pity end pardiar, Pfal. 3-7, 8-79, 5-8, 8 103-9. Lam. 5-3.

Biolod J (ex. we before the field of the blood new pressed before the field of the f glance of thine eye upon us, to fee in how lamentable a condition we remain; as if the very fight of them, in what plight they were, might of it felf be fufficient, to move him unto commileration of them, See chap.63.15 I.am.1.9,10, & 2.20. & 3.50.

we are all the people. Or, we all are thy people. Not we are thinsonely people, all the people that thou halt; though that also, in fome (trile, was, at that time, true, Exod. 19.5. Plat. 147. 20. But we all of us, as bad as we have been, or are, and as badly, and basely, as we are by our enemies entreated, are those that those 8 Z 2

hall been pleafed to take into covenant with thee, and to make thy yeculiar people, Deut, 3, 82, 91, 10-15, Sec (Lap) 6,319, Time hely differ are a middentife; Zion is a middentife; Time hely differ are a middentife; Zion is a middentife; Oral, they pair to God himfelf, his interest, and henour, concerned in their prefers condition, and the devastation of their course, their people condition, and the devastation of their course, their prefers condition, and the devastation of their course, their prefers containing, and proposed of their people of their products residence among his people, and their following their products of their people of their products of their prod

himself and his own concernment, he might be induced unto mer-cy and commiscation of them, and to wanh and indignation a-gainst their oppersions, who sodespitefully used, as well him, as them. So Vial-74.32.32.3. The jobs cities Heb. The cities of they bolineft, or rather, Thy el-tities of bolineft's, as, Thy mountain of holdned's, Pilal.15, 1. and, by cities of bolineft's no. 2.4. The cities, no cours and, boy cities, having special relation to thee. Now hereby some understand onely ferra-tion, and Sign. as serveral commissions—and reader the worldidem, and Sion, afterward mentioned; and render the word therefore, the cities of thy Sandhary. See chap. 31.9. But moft, rather the cities of Judah in general, Jer. 10,22, called holy cities, as the whole land, an holy land, Zach. 2.12. because assigned to Gods people; an holy people, Exod. 19.6. Deut. 14.2, 21. to inhabit, chap, 63, 18, & 65.9. and because they had in them set, and solemn conventions, for the constant service of God, every Sabbath in their Synagogues, Pfal.74.8. Acts 15.21.

are a wilderness Or, are become a wilderness; have lien so long ruined, that they are become like a meer wildernels. See

Zion is a wildernefs, Jerufalem a defolation.]Or, Zion is become w laceness, Jerufalem a walle. See chap. 1. 7. & 62. 4. the sub-ject matter rifeth; not the lesser cities onely, but the mother city Jerusalem, and the Seat of thy royall Palace, and of thy Temple, Sion; and the fentence runs concile and quick. So Micah's prophecy fulfilled, Jer. 26.18, Mic. 3.12. Pfal. 79.1.

V. 11. Our holy, and our beautifull boufe, where our Fathers praifed thee, is burnt up with fire. The fubject matter rifeth yet a degree higher, as from the lower cities to Jerusalem, and Sion; fo from these to the Temple; the other were oft surprised and sacked, when Jerusalem and Sion, yet held out and were saved. chap. 5,9,8,8,7,1,8,36,1,8,37,35, and Jerulalem might be ra-ken and lacke, and yet the Temple laved, 2 Chr., 85, 23, 24, but now, not thole inferiour cities onely, but Jerulalem and Sion; nor thise alone, but Gods Temple alio is destroyed together with

them, Plalm 74, 3.6, 7.

Our holy and our beautifull house? Heb, our house of holiness (as. cities of holinefs, vers. 10.) and of bravery, goodlinefs, or gallantry. See chap. 60. 7. our house; so they call Gods Temple, though see than 60. 7. our none; so they can cous Acapes, manger termed commonly Gods houfe, than 56. 5.7. & 60.7. and fet it forth with glorious attributes, thereby to express and teffific their affe-tion to it, as not fo much affected with the loss of their own houfes, as the loss and want of it. So Pfalm 84.1, 2.

where our Fathers praifed thee They fay, not me, but our Fathers as scarce daring once to mention their own services there : they had been either fo regardlesse of Gods house, chap, 65, 11, Ezek, 8, 16, or in that manner there served him, that their performances there might well (they seared) be most loath some and abominable to him, chap. 1.11-15. & 66.3, Jer. 7.9-11. but yet minding him, how formerly in better times he had by their Ancestors there been

is burnt up with fire] Or, rather, is burnt down with fire, Pfalm 74.7. Heb. is become unto a burning of fire; or, is become a burning of fire; because the particle is in such forms oft redundant. See chap. 5.9. & 13.9. for the syntax of it, with this word, scemeth divers, chap. 9.5. of the burning of the Temple, see 2 King, 25.9.

2 Chron. 36, 19, Jer. 52.13.
and all our pleasant things are laid waste.] Heb. all our desires, and the one pregnate timing to the many state. I reco. in our appress of delights, for the word is a fluidluntive, as a preserted by the conflarer tile of it, i King, 2.0. Ezek, 24, 16, 21, 25, but the abilitact is interested to concrete, Seek, 24, 16, 21, 25, but the abilitact is matter of much defired, of self-it shall the light in the conflate fluid in the self-it shall the light in the complete fluid in the self-it shall the self-it shall the self-it shall be self-it shall matters in general; as it is expressed, 2 Chro, 26.19, where it is said of the Chaldeans, that they destroyed all her (that is, Jerusalems') maters of defres or delights, rendred there, goodly veffels: But the word there used is of a far larger extent, then our English veffel, and reacheth unto any utenfil, or other matter of use whatsoever. See chap. 22.24. & 32. 7. and so is the adjective, or concrete of the same root and notion used, Lam. 1.7, 10, 11. or, our most descrable, or pleasant places; as it is supplied, Hos. 9.6. because of that which followeth, are laid maste. Heb. is, or is become unto a waste; as Jer. 7.24. & 22.5. as to a burning, before. So alfo, verf, to the verb being fingular, it would be rendred to answer the Hebrew exactly, each of our most defirable, or delightful, matters, or places, is become a wafte; and it may feem to have reference to the Kings Pa-

halt been pleased to take into covenant with thee, and to make applied also to persons; as Cant. 5.16, whereof see before, on verf. & Lam. 2.4. Hof. 9.16.

V. 12. Wilt thou refrain thy felf for thefe things, O Lord? 1 Or. V. 12. Will thour refram in yiet jor intige imags, O Lord?] Oc. Canft thou contain thy felf at thefe things? as one of the Rabbines well rendreth it. How canft thou endure to fee thy Cities, Synagogues, thy Temple it felf, by thus wate and ruined, and thine own honour thereby fo exceedingly empeached and empaired, Pfal.

own nonour increasy to executing 1 on the state of the st See chap. 42, 14.

and afflitt us very fore] Or how canft thou endure to afflict us fo extreamly? Heb. unto very much. Or, as some render it, unto extremity. So verf. 9. Howbeit, I observe that the form here used, is appliable as well to extent of time, as to intension of degree; and in fuch use of it, fignifies either over-long, or, for ever-lo fome Jewish Criticks take it, in those words, Plal. 119. 8. for lake me not over-long (as our Geneva version rendreth it) Or, for ever; wherein other of their own that controll them, to give it fome fense fit for that place and pallage, are constrained to offer force to the text,& to knit that claufe to the former part of the verfe, reading the words, I will keep thy flatutes exceedingly, or exactly; (as an-Iwering to what went before, v. 4.) O for fake me not. But befue that the paufes there oppose them, carrying on unto this clause the word of for faking: There is another place in that Psalm, vers. 43, which cannot be fo avoided. Take not the word of truth out of my mouth for ever; that is, Never let the word of truth be taken out of my menth; as chap 25.2. For it is a very poor and forry fenfe, that their version hath, who render it, Take it not much out of my mouth; nor theirs much better, that render it utterly : The Pfalmifts meaning fure was, never, at any time, or at all. And I conceive thereore, that it may here be so rendred, as those of Geneva have it, in the former place, as well, afflitt us over-long, as, afflitt us over-much, or, afflitt us for ever, and so the Chaldee here rendrethin, See Pfalm 79.5. & 88.5.

CHAP, LXV.

Verf. I. Am fought of them, that asked not for me;] This Chap-ter the Jewith Commenters annex to the former, suppoing that God, in the first words of it, returneth an answer to the prayer of the captive people, conceived in the later part of the chapter fore-going. But it feems rather to contain a new Sermon divers from the former. And in it we have a clear prediction, both of the conversion, and comming in, of the Gentiles; and of the reection of the Jewes, with a relation of their particular fins, and their obstinacy in them, for which they were to be rejected. How-beit a remnant of them to be referved, whom God would profecute with speciall favours in the times of the Messias especially, when his Church should be renewed,

I am fought of them, that asked not for me] In these words the Jewish Doctors conceive that God, in way of answer to the former Jewin Doctors Conterve that Load, in way of answer to the former complaint of his people, concerning his harth ufage of them, and the continuance of the captivity, doth render a reason why it fo fared with them, to wit, for the oblitinate carriage both of their fore-fathers, and themselves; who albeit he had from time to time called upon them by his Prophets, or return from their wicked wayes, and rebellious courses, and come in to him, yet had food our fitting gainth im; and rejeded his gracious invitations and offers. So that they understand this whole passage, yet? 1.2. of their one people, and tell way, it is all the faunt thing four feverall times told over, in divers ferms, to add the more emphasis to it, but from the apostles allegation of it, Rom. 10. 29, 21. it evidently appeareth; that the former part of it, speaketh of the Gentiles; the later part, only of the Jewes: The Jewish Criticks, to draw this Scripture their wayes, are mightily puzzled about the fignification of the first word : for there feems, say they, a contradiction in the text; I am enquired of, and they ask not : and this to affoil, they render the words, fome, I was ready to be enquired of entreated by, and reconciled to your fore-fathers, when they had offended me, had they fought me in their afflictions, but they afked not after me. So fay they, is the word used, Psal. 111.2. The works of the Lord are ready to be fought, and found out. Others, giving the passive reciprocal notion, as oft-times it hath (see chap, 6.20.) I made my felf to be fought , that is, offered my felf to be lought unto by them; according to that, chap. 63. 5. thou didft fought unto by them; according to this, chap, 63, 5, 1600 dalph met, that is, prevent them with mercies unask, Others, taking the wood as a potential (of which, fee on chap 63, 11.) I might have bleaf four by of them; they would, but they had no mind coit. Others, a fpoken by way of intercogation; Should I offer my left to the founds of those that any has after me? Our, divers of them fomewhat strain themselves needlely about it. Some tender the words, I am expered to those that asked not : and the word indeed in the Rabbinical language is commonly used for to expound; whence midraffes, or expositions, are so termed : But that suiteth but (orrily with this place, or the notion here intended. Others, because the Jacqual the great ment goodly houses, with their appurenances, with this places of the notion here intended. Others, because the orchards, gradens, and the like places of delight and pleasure; Apothe feems so to render it, I am Jorgha, say they, that is, I am which together with the Temple, were likewise burnt down and demolished, a King 25-9.7c.39.8.8 3-13; the word is sometime to get because they one is the end, and usual confequence of the others.

ethlove, i.e. findeth, getterh, gaineth it, and fo on the other fide. finding, for feeking, Gen. 19, 11. they wearied themselves with findfinding, for Justing, Oct., 19, 11. they overted themselves with finding (that is, seeking) the dose. But the word of finding, used by the Apostle (with whom the two branches are transposed) hash the Apolite (with whom the two orangees are transposed) nath reference, not to this word, but to the word following, which the ancient Greek allo fo rendreth. This word, both that Vertion, and the Apostle retaining it, rendreth, I am manifested, or, I have been made manifest and these strains all seem needlets. The old been midt manigis: and sense trains an incum recents. The Out Latine, which fome, without coules, here control, telling us, that the word is here palitive, gave the right fense of the text, They feel, int, that before night and on the, word for word, I am fought to, by the that have not asked, to wit, ought of me; that is, I am now thole that have now anyon, to with only it is a fair flow enquired of, fought unto, called upon, (fo the word is commonly taken: Ice Chap, 55, 6. Ezek, 36, 37.) by those, who in former intes, having no notice at all of me, Chap, 52, 15. & 555, Rom. 15. 20,21, had not wont to ask ought of me, that is, to leek to me for ought. So is the wear most frequently used, 1 King, 3, 5, 10, 11, Chap, 7, 11, & 2, 2, Hof. 1, 12, Zach, 10, 1, and I rather choose therefore to make the fupply of me, then for me. See Rom. 10, 14, 18 is apparently soken of the Gentiles, converted by the ministery of the Gospel. The speech is centile and quick; a defect both of the antecedent, and relative, before the latter verb, as Chap. 64. 5. and fo in the next branch: Of the pronoun after it, as Chap. 46.

3. 8. 50. 2. 4. in the next branch expelled, I am Jonat a from that found the next] I prevented their feeting of me, by foredag and feeking of mine own accord to them, 2 Cet., and 3. When J. Which though the whole of the Jewish Authors would be more affect unto Tersh, and those before Abraham, that had no found to do, before God fought them, John, 44-35.

I find, behold me, thold me, anno a nation that year me tended by me game. The least to never this collection. 3. & 50. 2, 4. in the next branch expressed,

my name] The Jews to pervert this pallage, milerably wrest these words, expounding them, a nation not called by my name; that is, a nation that so carry themselves, as if they were none of mine. Bu to leave them to their forced interpretations. Nor are fome of ours, fo cleer in their expositions of this passage: For some take them, as spoken in way of invitation to the Gentiles, as if God did there by call upon them, to look after him, and come in to him, as Chap. 45. 22. or tender, and offer himself unto them, (as the Pro Chap. 45, 22. or tenner, and once runners time attempted and the phet of God, Chap. 6, 8.) being ready to entertain them, and make them his people, which before they were not, Deut. 32.21. Hof. 2, 14. Rong. 15, and this way our Veriion feems to encline. Others, as directed, and delivered, at departure to the Jews; Behold me behald me, now leaving you, and paling to a nation that were none of mine before, according to that of the Apolle, abhold, we tant to the Genities, AC:1, 46. The words unit in the Hebrey, I bere find, or I fay, (to would it be rendred to fit with the former) have faild, or 1f.y, (Io would it he rendred to fit with the former) L11folism, as it is frequently rendred, fror and Ibracani I, Gen. 1s. 1, 71, 11.8. 27, 18. Chap. 68. and it is the voice of God returning a gracious onliver unto the faits and furplications of those that feels to him by prayer; here and 1 a hand, ready to hear and help. So Chap. 5.9. of the about 1st to sp. low will fajl. 1st 1 jo r here I am rand it in doubled, to intimate his sorowalendie, to hear and grant their requests, whereof fee, yer. 14. The latter words, four endersynators are not included and and the momentum names as Chanca. Feel. 10.4. to a nation that did not call upon my name, as Chap. 64.7. Jer. 10.25. and this fense would well tuit, both with the terms of the first branch, and with the former member of this, if the words of the text would bear it: But this word of calling here, is not a particitext women near n: But this word of catting here, is not a partici-ple active; but a very in a weighty from palive; and there is but a vowel difference between either, which caused the millake. Our Version renders is a right, that was me cattled by m name, as Chap. 3, 19, that had not in times pall born my name; ladd not been called, or accounted my people; there is a defect of the relative, as Chap & A. 2. A. This whole weight name to a design a cattle and mental the cattle of the relative, as Chap. 64. 3, 4. This whole verfe, tome Interpreters render all in the future; I shall be fought to; I shall be found; I shall say; because it is a Prophecy of suture times. But the Prophets manner is not unusual to speak of things to come, as past, or present : so Ch. 13.4, 5. & 19. 1. Rev. 1. 7. V. 2. I have spread out mine hands all the day unto a rebellious peo-

ple,] Here we close with the Jewish Commenters, and with good pre, I tere we crose win the Jewin Commences, and win good warrant from Rom, 10, 21, agree unto them, that the fyeech is of them, and their nation, whom God had long laboured with from time to time, to reduce and reclaim; but in vain: a nof of their willful oblinacy therefore was now refolved to reject, and to receive

the Gentiles in room of them, Rom, 11, 11-24.

[pread out my hands] As the manner is of those that require an dience, Act. 26. 1. or defire acceptance, Prov. 1. 24.

all the day Continually, conftantly; as Chap. 62. 6.

an ine day Continually, community; as Chap. 6.6., mno a rebellions people] Or, a refractary people,] Jer. 5. 23, that would by no means be reclaimed, ver. 12. Chap. 66.4. Jer. 7.13. & 11. 7, 8. for that exposition of the word, that a Rabbine gives on the place, a people gone out of the way; though it fuit well with what followeth, and the word may be deduced from that which figuities, togo afide, Exod. 31, 8, yet it doth not fo fully express what the word usually imported, and is commonly therefore to another root referred

which walketh in a way that was not good] Heb, that walk (for the word is plural, because the word people, collective; so ver.3.)
the war not good; that take no good course; or, in a way (the par-

Mat, 7.7 Link, 11. 10. fo Prov. 13.0. Rethat covereth a fault, feet citie fupplyed; as Nch. 3.19.) that is not good; that it may answer the prefent walk tor, if we retain was, then, as fome, that walked;
not good: a form of diminution, for, evill, very bad, flark naught: as 1 Sam. 2.24. Pfal 36.4. Prov. 24.23. & 28. 21.

as 1 3m. 1.2.4. Fina 30.4. Fin. 20.4.3.3.6 Ab. 11.

after their own thought J Following, not the motions, and directions of my Word, and Spirit; Junted by their own minds and lufts, Nimo. 15.39.1 King. 13.33. Pfal. 8 1.1.1.2. 2 Per. 3.3. V. 3. A people that provoketh me to anger continually to my face;]

Heb, that provoke me; or, provoked me; as before, ver. 2, See

to my face] That is, either simply, in Gods fight, as Exod 20.3. Deut. 5.7. & 31. 29. as if a fervant flould do things directly cross to his mafters known mind and command, to his face: fo David to his maniers known tinine and command, to his lace 10 Dayld aggravateth his own fin, Plal. 51, 4, or, as fome, in Fods own houle, in his Sanchury, of which, Plal. 42, 2, and of their grievous profanations of Gods Temple, fee a King. 16, 10-15, & 21, 455, 7, 8 23, 4,6, 2 Chr. 36,14, Jer. 7, 10, 11, & 11, 15, Ezek, 8, 3-16, & 43, 8, But the former fenfe fectors the more familiar.

oc 43, 8, but the former terms terms the more raminar, that facrificeth in gardins] Heb, that facrifice (as before) in the gardens; such as they have see apart for idolatrous services, and dedicated to their idols. See Chap. 1.29. & 66.17. the reason, laith one of the ancients, why Naboth would not part with his vineyard, to be converted, by Ahab, into a garden, that it might not be to a-bufed: but that is a groundlefs conjecture. Howbeit, some under-

buted; but that is a groundets conjecture. However, ione undertained to their groves, whereof, fee on Chiap, 17-3, & 17-9, and burneth inverse upon attars of brief.] Heb, and burn investigation of the conjecture of the conjectur ver. 1. Heritie, and until meme to most of their own chooling, in in places of their own defigning, upon altars of their own receipting. Which, in contempt, he calleth bridge; (fo the word properly be-nifies, End. 1.14, 8.24, 10.) from the inattee whereof they wande; as Ezeklah the brazen ferpent to abufed, bridge; 8 King, 18, made; as Ezekian the brazen terpent to aduled, weilf; a king, 18.

4. Some expound it, of luch flones, with figures engraven upon them, whereof mention is made, Lev. 6. 1. & Numb, 33. 52. But this feems a groundless conjecture, Orthers, of the tile-flones, wherewith their houles were covered, on the tops whereof being flat-roofed, they were wont to facrifice, and burn incenfe to their idols. See Jer, 19, 13, this is more probable then that; but the fift carich most likelihood.

rich mol likelihood.

V. 4. Which vimain among the gravis] Heb. Who stim, or, on, the gravis: but to sti, is of used, for to stay, or abide, as 2 Sun., rite gravis: but to sti, is of used, for to stay, or abide, as 2 Sun., rite among: as Chap. 57: 6. that abide among the graving the still the stay of the moulds, taken from graves.

and lodge in the monuments] That is, in their idol-Temples as the old Latine hath it, or, in caves, under-ground; or, cut out in rocks, as the Greek, there to expect dreams from their imaginary deities: as the Orces, there to expect treatment from the manginary acties which was an ulual practice among the Pagans, as appeared from Ariflophanes; Ariflides the Sophister, and others; and Jerome on this place testifies to have been practifed by them, in his dayes, The word here used is ambiguous; it signifies properly, places kept, or observed. Whence it is rendred, Chap. 1. 8. besieged: and fo it fignifies, Ezek. 6. 12. fome would have it here to fignific fuch horrid places, as people therefore are work cautiously to observe, for to shun and avoid. See on Chap. 1.8. Others, secret, hidden, plato thun and avoid. See on Chapit. 10. Christy fetrat, month, practices a shidd withings, Chap-48.6, which agreest well with thools factor smalls; exves, and clotes, wherein the heather had have private commerce with their properties of the proper they would have the word taken, Chap, 49. 6. but of that there : they would have the word taken, Chap, 49. 6. but of that there or, as foune of them, among the explict, that are kpt in the graves, and there helds in prifons, or holds, Chap, 14. 18. Exch. 12. 25. or, with the couples for furger fitting superiors, referred and kept couples, for lugarithtian superiors, referred and here. Sone lare Writers of nore, that ledge with the kept ones, 50, fa they, in derifion, are their dols here remed a because the week kept cauchilly for fear of being floin, as oft-times they were kept cauchilly for fear of being floin, as oft-times they were compared to the superior for the superio Gen. 31, 19, 30. Judg. 18, 18, 24. being not able to keep, or fave themselves, much lesse those, that served them, by whose care and provision, they were to be kept from miscarrying, Chap. 41. 7.

and 46. 1, 2, 7.
that eat fromtes flish] Forbidden by Gods Law then inforce,
Lev. 11. 7, Dett., 14. 8. Chap. 66. 3, 17.
and broad of adominable things is in their velfets:] Or, and in

whose wissels the broth of about nable things is: the demonstrative, for the relative; as Chap. 54. 5. and a detect of the particle in, as tor the relative; as Clap, 44, 5, and a defect of the particle in, as Chap, 57, 8; there is here a two fold trading. Some read the first word mirely, which lignifies hadly fo tifed, Judg, 619, 20, and no where elle tound. So the Chaldee, Greek, and old Latine, ended; it; and the Jewith Criticks do most follow this reading; and they conceive the word following, to fignifie the except of any nuclear creature, from Excl. 4, 14, and confedentally, latch braids means there, wherein the fleth of any furth had been fold; but fome other read it prouch, that flexibles a hazmant we next used? Some second nere, wherein the neith of any then had been load; the folial content cash it perals, that fighthes a fragment, or part tons of from a word, that fighthes, to tear, or break, off, Exod, 32.2. Nah, 3.1. and those that follow this reading, expound the word following, from Ley, fices referved till the third day, deemed then to be abominable: a mod of fuch figurants, or parciels, of fields, contary to the Law for exceeds, wherein they enter find matters, as they would not have referved, would they have the words here to be understood; but no clear place appears for his tick of the former word; and the rather, for that the latter word, where it is inclot of their menanders for eferved, lemms of the reword, where it is inclot of their menanders for eferved, lemms of the result of the result of the referved in the referved its inclot of their menanders for eferved, lemms of the result of the referved its field of their menanders for eferved, lemms of the referved its field of their menanders for eferved, lemms of the referved its field of their menanders for eferved, lemms of the referved its field of their menanders for eferved, lemms of the referved its field of their menanders for eferved, lemms of the referved its field of their menanders for eferved, lemms of the referved its field of the ter word, where it is used of such remainders fo reserved, seems to have some reference unto such unclean flesh, as implying, that being fo referred, they thould be no more accepted, then any fuch flefh, in its kind unclean.

V. 5. Which fay, Stand by thy felf, come not neer to me:] Thefe persons as impure and profane, as they were, yet would seem to be holier, then others, and counted all unclean, and polluted, beside holier, then others, and counted an interface, then felves. So the Pharifees, in Christstime, Luk. 5.30. & 7. 39. & 18. 11, 12, and the Samaritanes anciently, Joh. 4.9. as the stories of them relate; and the Jews, and Hercticks, in Jeromes time,

Stand by thy self. 3 Heb. Approach, or, Draw ater, to thy self: keep apart by thy self; so the Jewish, and most of ours: though some, Get three to thine; that is, to others like thy self.

Come not neer to me;] touch me not; as the Samaritanes are reported to have cryed usually to others, not of their way, as fearing to be defiled by them: this is supposed also to have been the reafon why the Pharifees used to wash so, when they came home from the market; as having contracted fome defilement by the touch of

others there, Mar. 7.4. See Luk 7. 39.

for I am bolier then thee] So the Chaldee render it; and the Tewish Commenters unanimously expound it. Heb. I fauttifie thee and because the word, santisfie, is in Scripture Heed, sometime, for to set apart for some sacred use, Levit. 17. 5. I Sam. 16. 5. or, for flaughter, Jer. 12. 3. Some render the words, I will fantlifie the; that is, I will make a factifice of thee; I will flay thee; and they the many states and the state of the state o fervices, or facrifices, to reprove them for the fame, as giving him warning to keep aloof off, and let them alone, otherwise threat-ning to make a facrifice of him. Others, because the word, Kadelb. is sometime used, for some nuclean, vile, and abominable person, is fortetime uted; for fome material, vine, and aboministic perion; Gen. 38. 31. Deut. 23.18. I King. 14.24. & 15.12. Hof. 4. 14. and it is for rendred, Job 36. 14. would therefore have the verb here to be taken in that fenfe, and render it, I pollute thee; that is, I account thee a polluted, and unclean perfon; as Acts 10.15. & 11.9 Do not then pollute; that is, account polluted, or unclean: and the old Latinerendreth it, Thou art unclean: to which purpose, some apply that, Lam. 4. 15. Some colour might this Interpretation seem to receive, from what is spoken of these persons, Chap. 66.17. where it is faid of them, that they fantlifie themselves in the gardens; if the word santlifie, might be taken there for, to pollute; as certain it is, that their sanctification was no other then a gross pollution; and the word fantlife, might by a kind of antiphrafis, be used for to de-file, or infantlife: as the word to blefs, sometime; for, to curse, Job 1.5. 1 King 21.13, but the words following there, carry is another way; nor is any place produced, where this verb is fouled. We return therefore to the first, and most generally received Interpretation; wherein all the matter of doubt, or difficulty, arifely from the defect of a particle, or prepolition, such as in the affixing of pronouns to verbs, is oft-times omitted; this supplyed, it would be, I am hely from thee : of this kind of defects, fee on Chap, 28.15. & 47.8. & 48.10. & 49.24. of this particle in particular; Jer. 10. 20, my children are gone out me, for gone out from me. Now this preposition in Hebrew, as me.g., in Greek; pre, in Latine, hath a peculiar use, in comparative notions 16 good from, or above, as it is,
fometime, not amifs rendred, Judg. 5. 24. Pfal. 45.7, is, btter, Prov. 22. 1. Eccl. 7.1. wife from, or above, is, wifer, 1 King. 4.21. Ezek, 28.3. and, holy from, or, above, is, holice. But an exact, and full in-flance of the like defect of the fame particle, in the fame ufe, we find, Jer. 20.7. where the Prophet speaking to God, saith, thou art strong me, for, strong from, or above, me; that is, stronger then I, as it is well rendred there: and it may be, would as well be, holier then thou, here. The ancient Greek renders it, I am elean; but they take not notice of the pronoun affixed.

thefe are a smoke in my nofe, a fire, that burneth all the day.] Thefe are a continual provocation, and vexation, unto me, (fee Chap. 63. 10.) like finoke, that rifing from green wood, or other like wet fuel, is most grievous and offensive to mans note, and eyes, Prov. 10. 20. See Chap 3, 8, or, as some; These will I in mine anger (as Chap. 9.2 1.) difpel, and difperfe, like fmoke, Plal. 68.2, and make fuel of them, matter for the fire, Chap. 1. 31. & 9. 18. As others, My wrath incensed by them, shall imoke against such, and burn everlastingly against them, Deut. 29.20. & 32. 22. Pfal. 18.8. & 37. 20. & 104.32. & 144. 5. Chap.14.31. & 30.33. & 34.9. & 66.24 The first feemeth most natural,

all the day] Or, all daylong; continually: their continual pro-vocations of him, opposed to Gods continual invitations of them.

ver. 2. So Hof. 11. 2.

V. 6. Behold, it is revitten before me] Or, is written, and lych before my face: a defective form of speech ; of which kind, fee on Chap. 38. 21. These their courses are upon record with me; and this record lieth alwayes open before my face, (as was before faid

7. 18. & 19.7. where the fame is ufed of the flesh of fome facriforesteered all the third day, deemed then to be abominable: from the manner of men, great ones especially, that keep books, or

but will recompense, even recompense into their befome] Or, will but will recompady, even recompende min other begons [Or, mill repay, per, perjor] os. Chap, 44.; F. Heb, and 3 s. Chap, 56. [1,7], into libri lap ; as it is rendred, Prov. 6. 33. that it, abundantly, largely: a figurative from of freech, borrowed from those, that de-liver nor, what they give out, by tale, mealure, or weight, burst if forth into the receivers lap, without any regard how much they give of it. So [Pd.79, 1.3. Js.73, 1.8. Lab, 6.3.8, the word is redoubled, to put the doing of it out of doubt. So Deut, 32, 41, Chap. 59, 18, Jer. 51. 56, Erck. 21. 7.

V. 7. Your iniquities, and the iniquities of your fathers, together, (faith the Lord)] Some Interpreters repeat here, from ver. 6. I will recompense, or repay; and infert it into the text : but that is needletle ; for the former words of this verfe, have an immediate dependance upon those words in the former verse ; and our Version therefore closeth that verse only with a comma; that neither Veres, nor Chapters, are alwayes exactly diftinguished, was before

observed, Chap. 58. 3. & 64. 1.

Your iniquities or, their iniquities; a change of the person:

Chap. 1. 29.
and the inequities of your fathers together] The meaning is that when God flould fet upon it, the fins of that nation being come to their full height, (as of the Amorites he fpeaks, Gen. 15. 16.) he would remember, as well their ancestors fins, (which he had upon record, yer. 6.) as their own; and would take vengeance for particular fins deferve, yea, what comes indeed far fhort of what is due to them, Ezr. 9. 13. Job 37. 23. yet he hath an eye off in in-flicting judgments, on notorious wicked ones, defeended also from fuch, unto the fins of their ancestors, and either enhanceth, or lengtheneth, their afflictions, to make their fufferings the more exemplary, that men may observe how execution of yen cance, though for some time delayed; yet even here falleth, at kneth oft, with a full florm, on the race of the wicked. So 1 Sam 3.12. Jer, 2. 5. Lam.5. 7. Matth.23. 32,35, 36. and 27. 25. 1 Theft. 2.

which have burnt inconfe upon the mountains, and blaffhamed me upon the bills:] Or, reproached, or dilhonoured, me, Chap. 37. 4.
Pfal. 89. 51. for it is no verbal, or vocal; but a reall, and actual reproach, that he chargeth them with 3 to wit, their idolatrous fervices on fuch places frequently exercised, Chap. 57. 7. Jer. 3, 1,6. Ezck. 18. 6,11. & 22. 9. Hof. 4.13.

Exek. 18, 631.1. 68.22. 9, 1601.4.15.

therefore will I menfore their former work into their bofome.] Or, I will, 1 fay, (Heb. and I will, as Chap. 8, 1.0, & 19, 1.7). mete out the retward of their former work (Heb. firth, for, former, or forepaffed; as Chap. 4, 1.22. & 42.9, and work, for, retward of work, Chap.49.4. & 61.8. & 61. 11.) into their lap ; as ver. 6, a three. fold repetition, to affure the certainty of it ; as Ezek. 21. 14, 17.

and an interchange of perfons, as Chap 1, 19, 8, 64, 4, V. 8. Thus faith the Lard, J Good Gordt, and first menaces, have yet alwayes fome matter of grace, and mercy, mixed with them, for the lapport and comfort, of the few faithful that which is here therefore annexed, and fullyoprod, to this difinal doom, concerning a remnant still to be spared, and referred, for the propagating of his Church.

pagating or insection at A the new wine is found in the cluffer, and one faith, Defivoy is not, for a bleffing is not it. JOE, As whose (see Chap. 1-7, 5, and 64, 1-) where (a Shap. 5-2, 5) a found (as Chap. 1-3, 1-5, in a chiller, one faith; (or is it is ids, men use to fay, Jee 3.1, Mal. 1.4,) Defive it not for a bleffing its in it. As when a vine being blafted, or other it was for a bleffing its in it. As when a vine being blafted, or the second of the sec wife decayed, is grown to bad, and to barren, that fearee any good cluster of grapes can be discerned on it, (Jer. 8.13.) whereby it may be deemed to have any life left in it, or any likelihood conceived of its recovery, and ever becoming finitful again; and the husband-man therefore is about either to flub it up, or to cut it down by the ground, if one chance to clpy on some branch of it, some one clufler that hath grapes with liquor in them, whereby it may appear, that there is life yet, in some part of it, and some hope thereiore, that it may, by good husbandry, the dead branches of it being cut away, grow fruitful again; he may thereby be induced to foibear the utter rooting out, or hewing down, of it. This feems to be the genuine fenfe of the fimilitude; for the old Latine rendring it, a grane in a clufter; hath led Interpreters afide unto another fimili-tude, of faying a clufter for a found grape, or two, among many withered, or rotten ones; applying it unto the faving of those, that had any matter of found grace or goodnesse, in them, notwithflanding the generality of the judgment, to be put in execution upon the main body of the profane, and rotten hearted, Chap. this place; in this comparison, at least.

ableffing in at] That is, according to fome Interpreters, fome

good liquor in it, through Gods bleffing upon it; all things condecible to the furtherisation of mans life, being in Scripture cernied bliffing, Deat, 8.4, 5, 1904. 1.4, but by bleffing, 1 lather fupole here to be ments, not so much the liquor in the cluster, a post for ments. Chip. lxv. pole here to be meant, not so much the august in the cunter, a matter of finall moment, as the life, and fap, that it argued to be in the plant; whereby it might give hope of recovery, and growing fulful again. See Chap. 44. 3, 4. & 61. 9, 11. Plal. 65. 10.

82 67. 6.
[6 will I do for my fervants fake, that I may not destroy them all, Jo will 1 as for my jervams jage; som 1 may not actively time at 1] Heb. not to deliray all. The meaning is, that for chulch his fineere fervants, that remained yet among them, he would not destroy the whole nation, (see Mat. 24. 22.) but referve a remnant for poster-whole nation, (see Mat. 24. 22.) rity, as he did with Noah, and his family, (whom the Chaldce here inflanceth in) in the floud; though some also in his family, it may be, none of the beft, Gen. 7, 1, & 9, 21, 25. See Chap. 63, 17. Sce Jer. 30. 11. Amos 9. 8.

V.9. And I will bring forth a feed out of Jacob] Or, But; as Chap. 61. 6. 1 will referve a remnant of Jacobs posterity, which I will bring back againe, out of the Babylonian Captivity; a type

I will bring back againe, out of the Babylonian Captivity's a type, as of before, of the lipicitual delivers from the fervisude of fine and Stam, Chap, 20-22, & 43, 5, 6, Pla12.3, 90.

Stam, Chap, 20-22, & 43, 5, 6, Pla12.3, 90.

Stam, Chap, 20-22, 80.

Stam, Chap, 20-22, 80.

Stam, Chap, 20-22, 80.

Stam, 20-22, 80. Or, my choice ones (as Pfal. 106.23. Chap. 43.4. & 45.6. & 48. 10.)

shall possess it, (to wit, their own land again) and my servants (those faithful ones, for whose sake, I forbear to destroy the whole, ver. 8.) shall dwell there, Pfal. 102. 28.
V. 10. And Sharon shall be a fold of slocks, and the valley of A

ther a place for herds to lye down in, for my people that have fought me. The countrey thall not only be peopled again, with men, but

me.] The countery final not only be peopled again, with men, but replenished with cattel. See Jer. 31. 17.

Sharon J. A pleafant, and plentiful quarter, having good flore of paffure, grounds, 1 Chron 17. 19. See Chap 33. 9.8. 35. 1.

a field of fleat? Jor, sather, a paffure for finalter cattel: as the word is rendred, Exck. 34. 14. for that feenith but a nicety, that lone, retaining the former, would have the meaning to be; that that whole region should be as full of kiler cattel, as a fold is wont

to be of ficep.

the valley of Achor] A very rich vale neere to Jericho: fo called the vality of Athor In very rich vale necreto Jeristo 1 to called, from the execution done on Athan, and his there, who by his transpettion had distubed the whole State, John 7.4, 2.6, promited, as here; fo Hul, 1.15, as a dore of hope to Gods people upon their count, of the enjoyment of their whole land gain, because it ferms to have been the first ground that they fer foor on, after their particular because heads and because the sale than the form the sale heads a final 2.6 And Figure his walls have heads. fage through Jordan, Josh. 3.16. And Elay might well here have fome eye to that of Hofea.

aplace for herds to lye down in] Heb. a lodging, as Chap. 35.7 fo a place for neras to the animal free, a long to starting as chapts 3.7. For neat, or ozen; as Chapt 1.7. though I conceive that to be ground left, that from the former term forme would gather, that the whole vale should be as full of beafts, as a stall is wont to be: for the vate mound be as full or beasts, as a man is wont to be: for the term is used very commonly of beasts, lying down, and lodging, in those paces abroad, where they usually (eed, Pfal. 2, 1, chap. 13.20, & 27, 10. Ezck 3.14, Now because the c two places were situate at either end of the land of Canaan, Achor, Eastward, neer Jordan; Sharon, Westward, neer to Joppe, hence some suppose, that the repositession of the whole country is hereby implyed, and here

for my people that have fought me] Or, unto my people, that feek tome : 2, ver. 1. See Chap. 64. 4. Jer. 29. 13,14. Lam, 3. 25 Frek 26, 27.

V. 11. But ye are they, that forfake the Lord] Or, But ye, or, As y 1.1. our years 1075, 1011 por ageine 1207 a 13 yr, son y 67 you, that have for fajeth the Lond Heb. Andy 12 But 16, Chap. 57.
3. a place parallel to this, For as there, 60 here, having related what God would do for the better fort of them, he proceedeth mow, terming on the main body of the wicked ones, of whom before, ver. 2-4. to illustrate the bleffed, and comfortable estate of the one, by the curfed, and difmal condition of the other.

that for the the Lord] Or, have for falen: as Chap. 1. 4, 28. that forget mine holy mountain] Heb. my mountain of holine fe as Chap. 56. 7. mount Sion , whereon the Temple was fituate,

as Chap. 56. 7, mount Sion, whereon the Temple was fituate; Chap. 2., that regard it not, think not of it, have no mind total; 18 | 21.3, 23. Hol. 8.14, countary to that practice, and profession of those faithful ones, Plal. 102. 14. 8. 137. 5, 6. See Chap. 6.3, 6.7, 16th prepare at able for that roop of Ost, that spream at able for the troop of Ost, that spream at able for a seed of the spream of the seed of the spream of the seed of the spream of the seed like feafts, which they kept in the places where they worthipped sermed his table, Ezek, 41, 22, Mal. 1, 7, 12.

for that troop] Or, for the troop : fo the word feems to fignific in the speech of Leab, at the birth of G.d., whom the theretore for named, when the faid, as it is there rendred, A troop comith, Gen. 30.11, and Jacob, alluding to his name, Gad, a troop final be-1700 ; but he first between the fall, Gen. 49:19. and trom the fame root indeed, comes the word there root, and thom the fame root indeed, comes the word there root, as the story of the s commonly also essente: but the word God, save in that speech of Leah, is no where essented. Those that take it here, in that notion, underfland by it, either the multitude of their idols, which they fo doted upon, that they thought they could never have enow of them, Judg. 10 6. Jer. 2.28. & 11. 13. and are faid therefore to be in their whoredomes unfaitable, Ezek. 16.24.26, 28,29. & 23. 40.44, fothe Chaldee feems to take it; or, the hoft of heaven, the celestial bodies, which they worshipped instead of the maker both of themselves, and them, Jer. 7.18. & 8.2. and so some of the Rabbines upon this place. But the most of them hold it to be the name of a particular flar, or an imaginary deity, to wit, Inck, or For-tune, in Arabick fo termed; and in effect both fancies come home tune, in Arabick to termed; and in effect both lancies come home to one: for they that make a fair of it, which four affirme to be the planet "Inpiter, fay, there is no flar, for luckinefs, where it favoureth, like to it; and they tell us withal, that in old time, they tabled anciently continually fread for this idol; wifelt was commonly called, food lucket tables, or bed. And Jerome relateth, that in Alexandria, and other cities of Egypt cipecially, on the last day in the face of the water they relied to he arable furcad and furnished, with vascing the control of the water they relied to he arable furcad and furnished, with vascing the control of the water they relied to he arable furcad and furnished, with vascing the control of of the yeer, there used to be a table spread and furnished, with variety of dishes, and delicacies, both of meat and drink, for this idol, either in way of thankfuluesse, for the prosperity and fertility of the yeer past; or to procure and obtain from it the like for the yeer

and that furnish the drink offering] Heb, that fill mixture; that is, wine a at first to termed, because they used in their ordinary use. is, where at lett to termined, pecanie they used in their containally the office, to mist with water; to abate the fitneght of it; but from that the improcedic of time, both in Hebrew, and other languages, the Greek effectivity, the word of mixture, came to be presented or winter, or, any fuch fujure as whice; to Pilla, 71, 81, the office of the office of the order o take us off from fancying fome mixture there intended, Rev. 14. 10. the wine in that cup is faid to be (word for word) mixed un-10. the mine in this cup is faid to be (word for word) mixed a which may feen to imply a contradiction; but is well strictled, poured ast (or.; if ye will, poured in) without mixture (for the verb to mix or mingle, is from the fame ground used commonly, both in Hebres, Geesk, and Latine; for to pour in, pour out, and freyer out, wine, or other liques, fingly, without refrect had to any instrure; and lo, mould it be rendred, Prov. 9. 1. which it is faid, mixture; and lo, mould it be rendred, Prov. 9. 1. which it is faid, mixture; and lo, mould it be rendred, Prov. 9. 1. which it is faid, mixture; and lo, mould it be rendred, Prov. 9. 1. which it is faid. of it if dome, the hath powed out her wine; to wit, into cups, ready to of it if dome, the bath poured out her some; to wix, into cups, scady to be freved out: where they render it amile, the bath in nigled her noise; that is hutchlers fathion, alluded to, Chap. 1. 21, not hers, to be the some state of the solid pour in the solid pour interest of the solid pour ture, that is, wine mixt with water; they would not in likelihood deal fo with their deities, especially when they intended, as for the most part they did, to drink most of it themselves : another of them nuch better expoundeth it, a drink offering, as our version also rendreth it; but the word signifies, as hath been said, and shewed: and to fill wine, or, fill out wine, or other liquor, is a form of speech with us also not unusual.

unto that number] The word here used is commonly deemed to fpring from a root, that fignifies to number, Gen. 13, 16, Num. 23. 10. 2 Sam-24. 1. Dan. 5. 23, 26. Whence fore render it by number; and of these some suppose it to be meant of pouring out a certain number of cups, either according to the number of their i-dols, unto which they performed thole rites; or of those persons that joyned together in the service. Some again, of their own, drinking by number: For thus, as sometime at their carousing feafts, they used to drink healths, according to the number of letters in the parties name, that they drank the health to: fo in the folemn feasts of Anna Peranna, one of their idols, they were wont folemn feaths of Anna Peranna, one of their idols, they were wont to drink, in honour of her, as many cury, as they defined years, to have their life prelonged by her, by which means femetime their dayes came to be abridged of what otherwife they might have been. Of the former, fee Martial, lib. 1. Epig. 1.2. Of the latter, Ovid, in his Falf, lib. 4. Otherstender them, as our Verforn havit, and to that number, or, and to have made yet, or the number left number, either of their idols, or of the celeficial boundary the following the control of the celeficial boundary to the control of the celeficial boundary to the control of the celefical boundary to the control of the celefical boundary to the celefical bounda dies : though fome more specially to the feven planets or the constellations, which the Astrologers have reduced to a certain num-

neurations, which the authorizes have retained to a creation and beer. Others, Isility, render it, as our margent exhibits it yanto Mento, or natio Mail, which they fuppole to be the name of one of the Planets; that which we call Mexcany, and to be the Mexchants God, to tenined from numbring, or calling up of accounts, a buffineffe, about which they are much converfant; and from the word Manch, in Hebrew, Alna in Greek, and Mina, in Latine, for a pound, hath its name, And of this name, that an idol was anciently in Armenia and Phrygia, worthipped, is by a learned man out of Strabo, and Jambleus, reported: Whereunto may be added, ther Armenia is supposed to have been termed, as some, from Arme,

and Minni, or Menni, as the Latine rendreth it, mentioned Jer. 51. | be given them, and speeches used of them, then heretofore had 27. Or, as others, of Har, and Minni, as the mountainous part of Attain, which Minul being the ancient flappellation of that coun-trey, may pobably be deemed to have been the name of fome hould be used, not in curring, but in blefling. See Gen. 18.3, 4. manner was I deified by his pofterity. See the like, Chap, 46, 1.

V. 12. Therefore will I number you to the fword,] Heb, And ; Yet fometime the copulative is put for the relative, as Chap. 47. 8. & 63. 12. But it may well be here an expletive onely, as oft it is, Ezr. I. I. Ezck. 17. 22. Jon. I. I will number you to the (word ; or, if some emphasis be deemed in it, I will even, or in like manner, number you to the fivord : Because the word before going, had cithera notion of numbring in it, or a neer affinity in found at leaft, with the Hebrew word, that so fignifies; God, by the Propher, taketh occasion to deliver their doom, in these terms, as if he had faid; I will also in no small number, for you apart for the sword; or I will deliver you up to it (that is, as the next words show, I will defign you to flaughter) by number and tale, so that none of you shall escape. See the manner of feeting out some in that fort, that may feem here alluded to, 2 Sam. 8. 2.

and se shall all born down to the saughter] As you used to bow your selves down before your idols, Chap. 44. 15, 17, or like those beasts, which you used to knock down, to sacrifice to your idols. See the use of the word, Judg. 5. 27. Chap. 10.4. & 46, 1,2, and

like allusions, Chap. 1. 29, 30.

ail] Nor some , but all of you: I will not stand to tithe you out, as in execution of mulegudes is usually done, or sever and fingle out, as well fome to be faved, as others to fuffer, as David did with the Moabites, 2 Sam. 8. 2. but deliver you all out to felf, or any other; he that wiffieth, delireth, or prayeth for good

did with the Mosbbers, 2 Sam. 8. 2. but deliver you all out to laughter, and that by face lade, that none of you may efcage, because when a Leather, that the face lade, that none of you may efcage, because when a Leather, you did not suffer; when I flode, yet did not been; to expect more a say many inflances ingular the flower.) See more and the say in the flower is the more lateral with a say many inflances ingular the flower. See the flower is the control of the say many inflances ingular the flower. See the flower is called say at you in the teath J. Either on earth, as chap. 4.4. Mar. 16. 10. 8.18.

18. 25. 4. chap. 66. 10.

18. 26. 4. chap. 66. 10.

18. 26. 4. chap. 66. 10.

18. 26. 4. chap. 66. 10.

28. 2 quent, as Chap. 44. 14. & 53. 2. & 59. 16. and the indicative in a potential, or ipontaneous notion, as common: and so it is well rendred, Pfal.81. 11. Jer. 36,25, and would also be , Prev. 13. 1 8. Jer. 7. 24, 26. Zach. 1. 4. Sec Prov. 1.24, 25. Chap. 50. 2. & 66

8. Jer., 7. 3.

I called — [phg] In, and by my Prophets, whom ye refuled to hear, and obey, Zzch, 7,7,11,12. Cor.5, 10. & 13, 3.

but did vail before mine cys.] Or, did that which was ret in vey but did vail before mine cys.]

fight. (See Chap. 57.1.) that is, that that is dilpleafing to me, as 2 Sam, 11, 27, chap, 66.4, See ver. 3.
and did choofe that wherein I delighted not :] Or, which I would

not, to wir, have to be done, as 1 King, 13, 33. Plal, 40. 6. with Heb. 10. 5. but expressly forbad, and utterly abhorred. See chap.

V. 13. Therefore thus faith the Lord God, Behold,] Behold, inti mating a firange alteration, as chap. \$1.22. & 62. 11. four feve

mating aurange aueration, as cinp, 51.21.8.02.11.1001 reve-ral times repeated, to make the deeper impression. bebold, my Servants Bulletat, but ye shall be imagey; belold, my Servants Bulletaring, but ye blad be thirstly; JO; when my Servants shall ear, ye shall be bingry; when my Servants shall drink, ye shall be Paus car, yt mate we mogy; wecu my sevenus paut ama, yt paus we hirly; vo, my streamt find tea, when y final be hungy; my Servants find tea, when y final be thirfly. Heb. and y final be hungy; and ye final be thirfly; the fame Syntax with that wer. 12. Those that have been loyal and sticklid to me, vo. 9. whon ye have willised and abuled, ver., Chap. 66, final lenjoy plenny, and live charefulls when it shall be incharefulls with was [fig. 12]. live cheerfully, when it shall be far otherwise with you, Pfal. 37.11, 19, 20, and 68. 1, 3-6. Eccles. 7.

behold , sy fervants (hall rejoyce, but ye shall be ashamed .] Chap. 66.

tooma, 3) for vanis year report, our repeate a gramma, yenay, vo. 1. Dan. 12. 3, the fynax, a she fore, v. 14. Rehold, my for vanis shall fing for ing of heart; but ye shall rey for forwors of heart, and shall hond for vexation of Spirit A turther inlargement of the last branch of the verife fore-going, Sec

Plal, 68. 2. Prov. 29. 6. Luk. 6. 20, 21, 24, 25.
joy of beart. Heb. goodness of beart, as Deut. 28. 47. so, a good heart, for, a merry, or a cheerfull heart, Eft. 1.10. Prov. 15.15. vexation of spirit.] Heb. breach, or, brokemesse of spirit; as, Prov. 15. 4. abreach in the Spirit. See Chap. 61. 1.

V. 15. And ye shall leave your name for a curse unto my chosen. Your very name shall be accursed, and used in cursing, as when men say, God make thee like such an one. See Chap. 43. 28. Jer. 24.

9. & 29. 22. & 34. 9.

for a curfe] Because unto solemn oaths were exertations usually annexed; Let that befall me, that befell fuch an one, if I fail, or break my faith, Num. 5. 21. 1 King, 19. 2, Nch. 10, 19. my chofen] See ver. 9.

for the Lord God Shall flay thee] Heb. and; (as Chap. 64. 4.) Adonai Jehovah shall stay thee; a change of the number; a Chap. 64. 5. See ver. 12.

and call his fervants by another name :] Heb. Shall to his Servant tall another name; as Deur; 2, 11, 20. chap. 47. I. By name, is ones flate, or condition, in Scripture, commonly implyed; and by change of name, is an alteration of flate ordinarily intimated. Hereof fee, whap. 62.4. by anoth r name then, is here meant, either another flate,

been, Hol. 1.6,9, & 2.1, 23, Rom. 9, 26, 1 Pet. 2.10, or, a divers flate and condition from the wickeds, before spoken of; such as Howbeit, divers Interpreters here maintain debate about this other name, or new mame; (as it feems termed, Chap. 62. 2. as, other tongues, and new tongues, are one, and the fame, Mar. 16. 17. & Act, 2. 4.) And dispute much what particular name it should be . and fome here would have it to be the name, of a flable people or, the people of the true God, ver. 16. Others, the name of God children, Joh. 1. 12. Gal. 3. 26. & 4. 4-6. Others, the name of Christians, at Antioch first given them; now an honourable title, whereas the name of a Jew is grown reproachful and odious, Act, 11.28, 1 Pet. 4, 16. But that of the Rabbines feemeth most agreeable to the course and current of the context.

able to the courte and current of the context.

V. 16. That he who blight himself in the earth, fhall hieseling felf in the God of truth; and he that freezeth in the earth, shall freeze by the God of truth.] So that men, in ble sing, and swearing, shall make use of your names; as in curfings, and execuations of theirs, ver. 15. Though some suppose, that by bleffing, and sivearing, is here intended the whole Worthip of God, as Chap. 19. 18. Jer. 4. 2. and the meaning to be, that all religious Worship, shall be given generally to the true God, and not, as formerly, to dols, chap. 45. 23. But this feems not the scope of the Prophet in this place.

That] Or, So that : To make the connexion of this with the

former the more cleer, he who bleffeth bimfelf or, that bleffeth, fimply, either him-

86.12 860 18

but the word is an attribute, not an ablract, and hath relation therefore to fome subject, which to make the sense entire, therefore must be supplyed: it signifes, firm, f. winfulf, lable, steffsil:
wanteth his subject here, (the like whereunto, we have frequently sound in this Prophet. See Chap, 4, 8, 17, 5,10) which to ne supply people, rendring the words, shall bleffe by the God of the faithful, or firm, and slable people, Plat. 89.36,37. they shall in blefling afe the name of God, as having relation to his people, and mention them withall as a people bleffed, and eftablished, by him: as they shall bleste in Gods name, as craving and expecting the blefting from him : fo mentioning Gods people, and their condition, as a precedent, and pattern, of the good that they with unto any. So Gen. 28.4.& 48.15,16,20. Ruth. 4.11. See Zach. 8.13.

that [weareth in the earth] On earth, or in the land, as before, and as Chap, 66 8. [hall frear by the God of truth] Or, by the God of the faithfull, or firm, and flade people, that is, they final in their folerm oaths, mention together with him, his goodnelle to them, and their bleft fed effate, and letled condition, by reason thereof. In solemn oaths, they used as execuations and cursings, if they meant not truly, or flould deal unfaithfully : fo ble flings also, and expressions of delire to live and thrive, do well and prosper, as their intentions were fineere, and their performances mould be faithfull. So the Apofile, 1 Cor. 15. 31. by our rejoycing which we have in the Lord Jesus; that is, so may I have joy together with you in the Lord God; and as we use to say, So help me God. The meaning then is, that in conceiving oaths, they should use such some as these, or the like; The Lord that bleffed such, and such his servants, bleffe me, and mine, in the manner, and no otherwife, then as I hall deal fineerely and

faithfully, in that, which by eath I now oblige my felf unto.

because the former troubles are forgotten] Or, when (as Job 3. 22. &5.21.) the former troubust are progeneral Or, when (as Job); 22. &5.21.) the former pillitions flath by forgatier: When former matters, both your fins (as Chap. 43.25. Jer. 31.3,4 fay fonc) and your forrows and fufferings (as Chap. 54.4. wh ch all agree in) flatt no more be minded, then as if they never had been. See

and because they are hid from mine eyes.] Or, and when they shall be hid from mine eyes. This forme (as was before hinted) understand of their sins, the procuring causes of their former asslictions and forrows; which as they are faid to lie open to Gods eye, so long as men after the committing of them continue obstinate and impenitent, ver.3.6. fo, upon mans repentance, they are failed to be covered, and hid from Gods fight; he regarding them no more now to take vengeance, or caft off, for them, then if he neither faw, nor knew them. Pfal. 3.2.1. & 8.8.2. Chap. 33.17. Mic. 7.1.9. But because there is no mention at all of fins, in the text; Others therefore understand this also, as the former, of their sufferings and affi. dions, that God out of his render affection to his children, that had been then they were formerly in, in regard whereof other terms should long in their and difficulties, as not able to endure longer to fee

Chip, lxv.

V. 17. For behold, A further more strange alteration, subjoy. ned, to give further allurance of the change formerly mentioned, not without a multiplyed iteration of this note of wonderment, ver. 13, 14. See the like of our Saviour, Joh. 5. 25, 28.

I create new heavens, and a new earth :] Or, I am creating a new heaven (as Chap, 1.2.) and a new earth; I am even now about it, as Chap 3.1. and fo ver. 18. I am making of a new world; I am about to to after and change the face and flate of all things, that the whole frame of the creature thall feem not to be the fame, that before it was. This applyed to the external state and condition of Godspeople, may bear that interpretation, that fome here have given it; the sky not cloudy and gloomy, as hinting Gods wrath, and expressing his frown, Joel 2. 2. Amos 5. 18. but clear and fair and lightsome, and seasonable, Chap. 30. 26. and 60. 1. the ground not horrid, and waste, and shapeletie, and truitlesse, Jer. 4. 23-26. but pleafant, delightful, fertile, and fruitful, Chap. 4. 2. or that which fome other have, that the change of their condition shall be so great, their prosperity such, in regard of their for-mer alllictions and adversity, that coming suddenly out of the one into the other, they shall feem to be in a new, in another world. See Pfal, 126, 1. But, being spiritually understood, is applyable to the state of the Church, in the times of the Gospel, under the Kingdome of Chrift, in regard of those plentiful endowments of spirituall graces, that therein thould abound, the mysteries of Salvation, being much more clearly revealed, and the service and worship of God in a more spiritual way setled, those former types and fliadows, being taken away and removed, Joh. 1, 16, 17. & 4. 21.24. Act. 2. 17, 33. 2 Cor. 3. 6, 18. Heb.g. 1-12. & 10. 1-9. and hereunto do the Apostles apply this renovation of the Church, in this world then to be inchoated, 2 Cor. 5. 17. to be confummated in the next, 2 Per. 3.13. Rev. 21.1, 5. and thus also do some of the Jewish Doctors expound it. See Chap. 66. 22.

and the former [hall not be remembred, nor come into mind.] Heb. afcend into the beart; as Jer. 3, 16, 1 Cor. 2.9, and it feems a form of fpeech taken from those vapours, or steams, that being sent up from the ft mack, and policifling the brain, are wont to produce fanta-fies and dreams; as if it were faid, they shall not fo much as be once dreamed of. The meaning is, that the spiritual excellency of the Church in those times, shall so far exceed that, which in former time it had been, that the confideration of the one, shall feem to drown

and abolift the memorial of the other, Jer. 3.16.2 Cor. 3.7-10.
V.18. But be ye glad, and rejoyce for cur, in that which I create:
Or, am creating; as ver.17. a defect both of antecedent, and rela-

be glad, and rejoyce] This fome of the Jewish Commenters conceive to be spoken, as that which should be the constant and con-tinual language of those times, enciting one another to chearfulnelle and toytulnelle, such as the condition of the times required. So it should be like that, Let us rejoyce, and be glad, Pfal, 118. 24.
Rev. 19.7, But it is rather the speech of God himself, as calling upon his people, to rejoyce in the good intended by him, for them, in the refitution of his Church, Chap. 66. 10, 10 withall affuring them, that howfoever it fared with the wicked ones, ver. 12-15 yet it should go well with them, Chap. 3.10, they should not want just matter, and occasion of joy; and withall, that this matter, and occasion of joy in them, should not be momentany, and fading, suddenly come, and soon gone, like Jonas his gourd, Jon. 4. 10.

but should be permanent, and perpetual, Chap. 35. 10, in that which I create] Or, am creating; refliction and renovation, especially for the better, is deemed as a creation, ver. 17. Pfal. 104, 30, So Pfal. 51. 10. Eph. 2. 10. & 4. 24.

for behold, I create ferufalem a rejoycing, and her people a joy.] Heb. I am creating, as ver. 17. the word of creating here implying not a bare reftitution onely, but a reftitution in a glorious and magnificent manner; for of luch kind of works also is the word ufed, Gen. 1. 26, 27. Deut. 4. 32. chap. 40. 26. I am repairing her, and restoring her to so glorious a condition, as will minister matter of abundance of joy, both to her, and them, and all that are well affected unto either. I am about the doing of that, that I have attected unto either, I am about the doing of that, that I have been fo much, and fo long folicited for, by my fervants, chap, 6.2. 7. Heb, for rejoyeng, and for joy; as, for a bleffing, Phil. 37, 2.6. Pov. 1,0.7, or, a bleffing, fluply, and joy, and rejoyeng, for matter of invarid and joy; as praife, for matter of praife, chap, 60, 18, 8, 61, 11, for rejoying, and for joy, thus, to be matter of viryeting, and joy; as, for a casefe, that is, to be been to five viryeting, and joy; as, for a casefe, that is, to be matter of a curfe, ver. 15.

V. 19. And I will rejoyce in Jerufalem, and Joy in my people:] They shall rejoyce in me, chap. 61. 10. and I will rejoyce in them, chap. 62. 5. as it is much matter of joy unto an affectionate parent 30 fee his children do well; and to a gracious Soveraign to fee his people profper and flourith, Pfal. 35. 27. Jer. 32, 41. 1 Theff. 2.

19,20. & 3.8,9. 2 Joh. 4.3 Joh. 3,4.
and the voice of weeping shall be no more heard in her nor the voice of crying.] See the like promifes, chap. 35. 11. & 51. 11. Jec. 31. 12. Rev. 21. 4. for those Jewish Doctors narrow the text overmuch, that reftrain weeping, and erging here, to the mourning for

them in that milery, should interly remove them now out of his | persons, either stain, or taken away by immature death; because concern the flate and condition of this prefent life, have in them a notion of disturnity; as they have reference to the life to come, a notion of perpetuity: as allo that for the subject matter of them, or the things therein propounded, or promised, as they concern the former, they import a degree ently of eminency; as they have re-lation to the latter, a pitch of absolute perfection. In this manner are we to underfland, as thefe, and the enfuing pallages; to also thole, chap. 54. 9. & 60. 18. and other the like, V. 20. There shall be no more the ce an infant of days, ner an old

man, that bath not filled his dayes ; for the child final dy an i undied

years old; but the finner being an bundred years old firstlibe accurred.

Albeit, there be no fuch great difficulty in this pilla e . but the li-

teral fense of the words, (as I conceive) if the fielse v torms us-fed in it, be advitedly weighted, will appear to be obstate cross by

and familiar: Yet it is stronge to see what a numb o tar tercht

fenfes have been forced upon it; to that among that multitude of

Interpreters, that are commonly in hands, Ica coany very tews

at leaft, found, that hold out the genuine ferfe or the place. The

Jewish Doctors understand it of the length of years that their nation thall attain to, in the dayes of the M. flias, to wit, that then they flould live as long as the Fathers did before the floud; and that therefore a man at an hundred years flould be counted but a boy, or child, full; and one that flould by at these years flould be deemed fome accurled creature, as having his life fhortned by God for his lins, Others, run out to morall, and myffical fenfes, Some, that whereas in former times, they had many grey heads, with green wits many ancient for years, but of babilh disposition, and childish behaviour, there should now be none such among them; but their old men thould be grave, found, and difereet, able to fulfill, and perform all offices required of them, at that age, in their places: and as for those boyish, or childish old men, for behaviour and carriage, they thould, as accused wretches, be confumed and worn out, in the time of the captivity. Some, that whereas God did formerly threaten, that if the Magistrates did not duly perform their duty, in doing justice upon delinquents, he would himself do it, by taking away persons so spaced, by untimely and issilestie death, Lev. 20. 4, 5, 20, 21. as he did Er, and Onan, Gen. 38. 7, 10. that now should not be, it should not need: for that the Magistrates should now b. very strict and exact in the execution of justice, not sparing any for age, though he were an School mafter, kept men like children, and infants, in their first elements, or rudiments, unto their old age, the coopel should bring them unto maturity and perfection, Gal. 3, 24, 8, 4, 3, Heb. 7, 19.
Others, that in the times of the Golpel, all true Believers should be continually growing up in grace, until they came to a full growth, in which then they should continue for ever, Eph. 4.12-16. Others, that a child in the Kingdom of Chilft. shall be happier, they are the statement of the sta then an old man in the Kingdom of the world; for a child in the Kingdom of Chrift, shall attain to an happy perfection of he; whereas in the Kingdom of the world, a finner, even then when he feemeth to have attained a perfection of life, shall be accurfed. Others, refer it all to the refurrection, and the life to come, wherein there shall be no difference of old and young, but children thall rife in a perfect flature, and old menthall be raifed in yorth-like vigour and flrength. Some few have discovered, that long life is here promited, after their return from captivity, to Gods people: but in opening of the words, they have gone tomewhat wide. For the better conceiving whereof aright, we are to confider that length of life, is, in Scripture, frequently promised, as a blefling, Exod. 20. 12. Deut. 4.1, 40. & 6. 2. Plal 2: . 4. & 61. 6. & 91. 16. Prov. 3. 2, 16. Eph. 6, 2, and, on the other fide, the thortning of mens lives mentioned, and threatned, as a curfe, 1 Sam. 2. 32. Job 15. 32,33. Pfal.55.23. & 94.23. & 102.24. Eccl.8. . 3. God thereore, among other bleflings which he would conicr upon his people now refined, and reftored, promifeth this, as one ord, narily much defired, that none among them, young or old, flould be taken away by untimely death, but should live to the utmost of that, which in the course of nature they might reach; and others of their condition, and conflitution, are (where not impeached by any crotte occurrent, from within, or from withour) wont ufually to attain. See ver. 21. Zach. 6.4. Howbeit, that the wicked, fuch as remained flill unreformed among them. (as fome few yet, even in those times might) though their lives in those times of publike peace and tranquiliy, might be prolonged; yet a curle of God should pursue them, and at last feize upon them, they thould be but accurled cientures, Pfal, 140.11. Eccl. 8, 12,13. But we shall discuste the terms apart as they ly in the text

There shall be no more from thence] There shall not hereafter, as in former times, go out, or be carried out, to wit, unto burial. from thence; that is, from ferulalem, ver, 19, but put here for the whole Land and State of Ifrael; because the head City of the Kingdom : and thus far the Jewish Commenters go along with us. See Eccl. 3. 10. So must the words, from thence, be understood, as with a notion of place; not, as fome, from thenceforth, in a notion of time: the word is no where found fo uled.

an infant of diffe) The word, here used, seems by a late learned as infant of diffe) The word here used, seems by a late learned mission for falleth short) of an hundred years, shall be accurated, that Scholiaft to be taken for an *imbryo*, or child conceived & contained sayer in the womb; for he renderth the text, a youngling, or little in the state of the same sayer. af ant, that thall not fulfill, or accomplish his dayes; that is, faith he, the dives required, for the bitch of it with life, So this branch of the promile, thould be equivalent with that, Exod, 23.26, that none among them going with child, thould milearry, or, be abortive. And it is true indeed, that a word of neer affinity to this, and whereby the Jewith Commenters here expound this, is used of such, Job 3. 19 as infants that accept fam light; as allothar, Gen. 33, 13, a word deemed to be of the lame kindred with this, is rendred, great with years. Butthis, I impose, here, to have been this learned mans fingular concert, and to leave it. That word wherewith these Jewish Matters here render it, is supposed commonly, to signific a sutking-cold, or a suchless; but we find those two distinguished, the one fron the other, 1 Sam. 15. 3.8 22.19. Jer. 44.7. Lam. 2.11. Secon chap. 49. 15. and as that, fo this feems to be used more generally for a chi'd, or har, though of some bigness; for as of the one it is faid, the children self-bread, Lam. 4.4. To of the other, beyond the place against me, or prate of me, 100 19, 18. which of fucking children, can neither of them fitly be laid. But by a child, or a boy of dayer, what thould be meant, is further queftioned; and here some would have the meaning to be one of many dayer, as Josh. 23. 1, 2. gone in days, is used for flicken in age : & Dan to. 14. the vision is for gones days in the disor links in age; it Dan, to 1.4, the vijlou is for dispe, that is, for many days; a sour English well renders is; and dispe, that is, for many days; a sour English well renders is; and is a boy, or a till of days; should be one, that hath lived a long time, many dayes, is far frickens in years, and yet gontinueth fill a child, thildin, or boylin. Others would have it; a filled of days; that is, of few days; is, a number, for a fixual number. See chap, to, 2). But to let past the fine needle implies a bild of days; here fignificant who would have yet a child for days; one fignificant who would have yet a child for days; one of the past is not regard of days; on age, but a child is and to opposite word, and man, you have a long to have you godly party flould enjoy.
V. 21. And they fould build houses, and inhabit them, and they shall that their children should not come to untimely ends, as formerly having their brains dashed out by the enemy, 2 King. 8. 12. Pialm

nor an old man that hath not filled his dayes;] Heb. and an old man:

but the copulative, is here in a difference, or disjunctive notion; as, faller and mother, for faller or mother, Exod. 21.15. as, the child, and the old man, and the full of dayes,

29.28. and yet he lived not beyond fewerty; for he began to reign when he was thirty year old, and reigned forty, 2 Sam. 5.4. but, fay

they, now they were to live hundreds of years, on they did before the

floud: had they faid an hundred years, they had not spoken much a-

miss for the words following imply as much but their computation is with the niceft,& their affection too hyperbolical; a man is then faid to have filled or accomplished his dayer, when he hath lived for the niceft.

long, as in course of nature, he might well reach, being not, by any

calualty intervening, debarred from attaining thereunto.

for the child fhal die an hundred years old:] The child, or boy, or lad.

or youth, or young man; for it is not the word that was before used,

but another, which in Scripture feemeth to comprehend, infancy,

shildhood, & youth: and fomtime al'o to take in men of middle-age.

Some would flint it at twenty years; and it is given to Joseph at fe-

come moust an extension period and the given to John at Jerusten, Gen. 32., but to beingjainn, when he is deemed to have been above thirty, Gen. 33. this shift, or what you pleased coall him, the food of no induced years had also to the visual state of the word for word in the sext. Hence their left when the left of the left of

children and boyes. And on the other fide the fancies of those, who

children and boyes. And on the other had the thinless of mole, who have out of this form, coined us a proverb. A child of an hundred years old for an old doater, or a fool, Ailed therefore afterward, fay they, a finner: Whereas the lyntax is familiar, and as clear as the

sury, a pomer: WHETERS MELLYMEAD SERVINES, a growth of the day, light, of unit, fine, the shid, or pout (that now is) final day time for a day industried years, that is, thail be an hundred years that when he dech. So Gen 1.110. Sen, the form of an hundred years led when he dech. So Gen 1.110. Sen, the form of an hundred years, before the phase A. And Alvahom was the fore of an hundred years when the phase home forms to generally the state of the sent that the sent the sent that the sent the sent the

logical reekonings, Gen. 5.32. & 7. 6. & 12.4. & 16.16. & 17.1. &

logical reasonings, Gen. 533. 67.1.68 t fast, or the state of the stat

ves, held folemnly every hundreth year : a form of speech here used

but the finner being an hundred years old, final be accurfed. Heb. and

the finner, the fon of an hundred years shal be accurfed. Where because

the word rendred a finner, comes from a verb which, in the first place fignificate mifs the mark, So Judg. 20.16, hence fome would here

to express length of life.

137.836. Jer. 9.20. or being flarved for want of food in the fiege of 128.2, Jer.29. 5. V. 22. They shall not build, and another inhabit; they shall not plant, and another cat | To wit, the fruit of what they plant; as in the citic, Lam. 2. 11, 12, 22, but should live and attain to their inft prowth, and tull flint of years; and herein also the Jewish Criticks

8.30,39 flould now have no place; they should not build, or plant the sid men, are here oppoided; to the sid man, and the Just of garge, a c distinguished Jeff. 6.1.1. and the Jowith Matthers here, are found-what curious in their explication of thefe terms 2 a man, fly they, is decemed an old man at fixty, but it most faid we be full of days, or to heave filled his dayse, until he reach unto Jevons), the finat of man in the fill of the side of the full of days; at the fill of the days of the fill of the days of the fill of the side of the fill of days; at the fill of the side of the fill of days; at the fill of the side of of the s

for as he dayes of a tree, are the dayes of my people] Or, Shall the you no magus of arrespace the aastes of my people Or, shall the dayes of my people be; as of a lasting tree, that continuent for many ages: not as of a fading leaf, as formerly, that at time of year, sheddeth, chap.64.6. it is well known of what continuance Oakst and Elms are, to omit all others: nor need we therefore have re-course here with the Jewish Doctors, therein following the Chaldee Paraphrast, wherewith the Greek also concurrent, to the tree of life,

128.5, 6.

the fruit of their labours; but others cat what they have tugged and toyled for or whose labours prove fruitless for want of a blesfing from above, Lev. 26, 16. Deut. 28.30. Jer. 51.58, Hab. 2.13.

nor bring forth for trouble] Or, unto trouble. Their iffue that enjoy the like quiet and prosperous condition together with their parents, having no occasions of mourning ministred unto them, by the unsimely death, & loss of parents, or their difmal occurrents; which in times of publick calamity do so frequentry fall out, that the illue of war, for the fword : and they are wont therefore to be deemed happy, that are in such times without iffue. See Deut, 28.4. Hof.

nappy, that are materials and a plant of the Lord, and their off spring with them.] To wit, is blessed; together with them. To wit, is blessed; together with them, Exod. 20.6. Plain them: I traketh in their fisher together with them, Exod. 20.6. Plain

37.25, 26. & 115, 13, 14. See chap. 61.9.
V. 14. And it shall come to past, that before they call, I will answer And it shall be (as chap. 2.2.) before they call, and I will answer And it shall be (as chap. 2.2.) before they call, and I will answer and I will answ wer; as chap. 57.11. I will be more forward to grant, then they to crave; more ready to answer, then they to ask, See instances hereof, Pfal, 32.5. Dan, 10, 12. Luke 15, 18, 20.

is, thall be deemed fo to be; but this fense cannot be made out from the words, without manifest wringing and wronging the text. O. the words, without manners wringing, and wronging the text, O-thers taking this word aright, the as wide in the later: for because it is faid, Deut. 21. 23, that he that is hanged on the tree is accurfed, would have the meaning to be this, that wicked men, as well old as young, that be, by execution of justice done on them, made exemplary, & fo deemed, as accurfed; and that fuch become fortime matter 17, or outcined as accuracy and task man become bottom matter of a curle, in proverbial phrafes and by-words, appears by Jer. 29, 12, See v. 14. But this is but to step out to fetch lite, or water, 2-broad, when we have either of them under our noses, at home. The genuine sense of its own accord offereth it felf to us. That amids all this profectity & tranquility, all this flourishing effate & condition of Gods people, the man that liveth among them unreclaimed, and unreformed, continuing ftil in a finful course of life, shall be never a whit the more happy for all that felicity, though though Gods patience his life be never fo long prolonged, but that at length prove a curfed wretch. See Job 21,7. 20. Pfal. 37. & 73. Prov. 1, 32, Ecclef. 8, 12, 13, chap. 3, 10, 11, & 48, 22, & 57, 20, 21, It feems to be not much unlike that, Rev. 20 6. Bleffed is he (not that liveth in the times of the first refurrection; that is, in the times of the reftitution of the Church to its purity and peace, but he) that being holy, bath his part in the first refurretion, through a sprittual change wrought in his foul, in raising him from the death of fin, to the life of grace, Joh. 5, 25.1 that add only a final punctilio, if I may fo term it, which yet, as to me feems, might conduce to make the connexion of this clause, with the rest of the context, a little clearer, to wit, if that the copulative here were rended, by the difference, though; and the whole clause put into a parenthelis, (though the sinner an hundred years old be accursed) because in the very next words, he gorth on in relating what benefits, together with this long life, the

plant vineyards, and eat the fruit of them.] They, to wit, my fer-vants, v. 13, 14. that live to possess quietly, the houses built by them, and to receive and enjoy the fruit of their labours, v.9. See Plalm

he former branch, inhabit the houses by them built; both to be underflood from v.21. not only for that the curse threatned, Deut, 20.39.39.310000 1000 fact in place, they mount not under the for an enemy to policis and enjoy, ch. 62.8, 9, but that they fhould not build or plant for policity alone, but thould furvive long, to enjoy whatfoever, in either kind, they had taken pains about themfelves: and this to be principally here intended, appeareth, both by what twent before, v. 20. and by what here followeth.

Gen. 2.9. which , fay they, lafted five hundred years. See Pfalm

and mine Elect (hall long enjoy the work of their hands] Or, my chapte ones (as verf. 9.) shall live long to spend themselves; and even to meat out, (so the word properly significant, Job 21. 12.) what by their labours they have gotten and gathered, Plalm 128.2.6. so rather, then, as fome other, they fhall make their handy work durable, See chap. 23.18.

V. 23. They fhall not labour in vain] As those do that cannot enjoy Hag. 1.6. 1 Cor. 15.58.

of those that live in those times, may feem bred to nothing, but to forrow and grief; as in times of pellilence, for the grave; in times

and whiles they are yet speaking, I will hear] By gracious acceptance of their suits, and granting to them, what they are

Chap. lxvi. ficaking and fuing for, Dan 9. 20-13. So Act. 10.44. & 11. 15.

Speaking ann lung tor, Dain 9, 20-13. So Art, 10,44. & II. 15. See chap, 18.9-9.
V. 5. The walf, and the lumb, final feet together;] That is, is young, justice final be fo fiticity and everely executed, that is, the challenge of the beautiful seen former than the on murthers, nor robberies committed, as no former than the robberies than 11,13.1. But the meaning rather than 11,13.1. See Dout. 13,11. But the meaning rather than 11, 13,12. See Dout. 13,11. feems to beighat fuch as had been of a fierce and favage disposition formerly, should now be so altered and changed, that they might formerly, mount now be to ancrea and enanged, that they might feem to be transformed out of wolves into sheep; so altered, at least, as if a wolf were grown so tame, that he might fafely be truleaft, as it a won were grown to go among lambs, contenting him-fled with freep, and furfered to go among lambs, contenting him-felf to feed quietly, and harmlefly, not on them, but with them,

See chap. 11.6. See Chapter Heb. as one; fo this form is used, Ezra 2. 64. & 3. 9. together Heb. as one; fo this form is used, Ezra 2. 64. & 3. 9. & 6.20. Neh. 7. 66. so also, Plal. 82.7. which there not observed,

8. 6. 10. Men. 7. 00. 10 2110, Flat. 02.7. which there not observed, hath caused a mistake in the meaning of the place, and the tion shall east strain like the bullock.] Not prey upon cat-

tel, as in times paft. See chap. 11.7.
and dust shall be the seepents meat.] He shall rest content with the and augi junio et un jergeno meas. j ne instituct content with the food, by God, affigued him, Gen, 3.14. and not fasten on man, or beath, not feed on, or hurr at all any other creature; all shall be harmless. See chap. 11.8.

They shall not bust nor destroy in all mine holy mountain, saith the Lord.] Ot, none shall burt, nor destroy, in all mine holy mountain. Heb, mountain of holines, as verf. 11, thorowout my whole Church Heb. monarain of potantis, as vert. 11, thorowout my whose Cauten, among my people chaps. 2 Pfal. 15, 1. & 24.3. Sion, for Jetufalen because the chief part of it, wherein Gods Temple, and the Kings palace, flood; and Jetufalem for the whole land; because the mother citie. See on verse 20. from thence. Of the whole pallage, see chap.11.9.

CHAP. LXVI.

Verf 1. Thus faith the Lord; This chapter, though it feem a diffinct Sermon from that next before-going; yet is much of the same subject matter, and argument with it, and hath many forms and expressions, the same that we there had it confliteth of various paffages, inter-woven the one within the others of mercies and comforts to the godly, of judgements to the wicked tegether with Prophesies concerning the strange, sudden, and unexpected restitution of the Church, and the dilatation of

The heaven is my throne, and the earth is my footstool :] Because The neurons my surone, and the carto is my longinon: 1 Becaute the carnal I gewes confided much in the materiall Temple, and the exernal lervices, and facrifices, therein performed, Jer. 7-4, 10, when as neither their hearts were upright with God, nor their lives otherwise conformable to the Rule of his Word, ner aves one whe concernance to the Rule of his word, God, by the Prophet, endeavoureth to beat down, and waze the grounds of this their vain confidence; in the former, in this verie; in the later, yerf. 3.

Heaven is mythron] That is, the place of his Majestical prefence, where, in most glorious manner, he manifesteth himself unto the blested spirits, as a King siteing in his royall robes, on his

throne, Pfal. 11.4. & 103. 19. Mat. 5.34.

the earth is my jow fool! So is the earth in general termed; because the lowest part of the world, which he filled with his powerful presence, Pfal, 110.1. Mat, 5.35. but in a more special manner the Ark as a place on which he feemed to reft, as mens feet do on a foorftool, 1 Chr. 28, 2. Pfal. 99 5. & 132. 7. Lam 2. 1. See ch, 60, 13.

where is the house that ye build unto me?] Or, where is there an house, that ye should, or can, build for me? the pronoun demonstras tive, put for the verb substantive : as 1 Sam. 9. 18. Job 39 19, 14. Pfal, 25, 12. Chap, 50.1. and the verb taken potentially, as chap 49.15. & 64.11, when as I fill heaven and earth with my prefence Jet. 23. 25. what house can ye build, that should hold, and contain me? Do ye imagine, that I am included in, or confined unto, my Temple, as one of your idols, unto some cell, or houle, that ye have framed for it? Chap. 44.13. Sec 1 King. 8.27. 2 Chr. 6.18. Acts 7. 47-50. & 17.24.

and where is the place of my refl?] Or, or (the copulative for th disjunctive; as Gen 2. 6.) where is there a place (as before,& Job 38. 19.) for my rest ? or, as fome, what place (so the old Greek renderth it, and so Luke, Acts 7.49.) is my rest? rest, for a place of rest as Pfal. 95.11. & 132.14. such a place for me to rest and repose my felf in, as if I could not find reft any where elfe, but there; as the dove in the deluge, Gen. 8. 9. Howbeit, in some respects the Temple, in regard of the Ark, termed Gods foot fool, is fomtime called Gods reft, or his refling place, Pial, 1 3 2.8. as a type of his Church, wherein he is pleased to rest, and repose himself, by his Spirit, Cant, 1.7. chap.11.10. Sec chap.60.7.13.

V. 2. For all those things hath my hand made] Or, Since that (Heb. And; as Job 19.28. & 21,22.) my hand hath made all those things: (as ver. 8.) to wit, heaven & carth, (v. 1.) and whatfoever contained in either of them; even whatfoever ye fee and behold, above, or below, in the sky, or on the earth, chap. 40.26. Gen. 1.1. & 3.1. Pfal. 146. 6. Joh. 1.3. Acts 7.50. Heb. 3.3, 4. & 11.3. for they feem to go afide from the true fenfe of the text, who expound them of the Temple, and the factitiees, as being all Gods creatures, I Chr. 29.14, 16.

have then being Acts 17.15,28, and fiebilt, Col. 1. 6,17, or are; Deut. 3, 18. Hof. 10. 19. See the like, chap: 10.28.8 22, 25, here.

, that is, continue, as the word is uled, Dan t. it So Pla. 1 9. 89 91. they continue in being, as supported by him, Heb. 1.2,3 they are to wit, by my hand; thus rather then as fome; hove been, that is, had a beginning : or, as some other, were, to wir, the work of my hands : though that was in the former branch intended. Since that all things, both heaven and earth, with all the contents and furniture of either, have had dieir being ar first from h m, and are ftill upheld by him, he hath no need at all of them; but can well be without them : as he was also before they were; much less bath he need of any house to receive him, or of any fervice of man therein to be done him, Pfal. 16.2. & 50.10,11. Acts 17.25.

but to this man will I look, even to him that is poor, and of a contrite fpirit, and trembleth at my word] Or, yet, (Heb. and : as chap, 60,10. & 63. 11.) to this man do I look to one afflicted or humbled. and smitten in Spirit, and that trembleth at my word. Albeit, that I am to infinitely high and great, and to allufficient of my felf, yet will I look after, regard, and take notice of any one that is of an humble mind, and of a penitent sprit, and that doth sincerely tear me, Pfal. 33. 18. & 34.18. & 138 6. & 147. 11. such are they that I defire, and delight to abide with the hearts of such are the house that by my Spirit, I am willing, and well content, to inhabit, Prov. 8.31. I Cor. 3.16 & 6.19. Eph. 2.22. as also these affections, and dispositions are the sacrifices that he accepteth of , and taketh delight in, Pfal. 51.16.17. See chap. 57.15.

ugat m, 1942, 31.10.17. See enap. 57.15.
poor! To wit, in spirit, Mar. 5. 2. or rather, here, at leaft, afflifled, or humbled; for that the word properly fignines, and is
well so rendred, Pfalm 18. 27. & 22. 24. & 88.15. Prov. 15. 15. 8 22.22

of a contrite spirit] Heb. contrite of spirit; as some : supposing it to come from a word that fignifieth to grind, or to v x, Ezck, 13. 21.86 to be the fame with that, which, from thence derived, is found, Pro. 15.13.8 17.22.8 18.14.1 endred fomtime, a brok n, fomtime a woun-15.13.6.17.2.4.c. Though in found it come neer to it, and be in fub-flance the fame with it, yet it feems the come from another roots, and to fignific properly further, and by finting, yazafa of side delievable to the body. 3.5 am. 4.4. & 9.3. here applied to the mind. and fignifies one fmitten in heart; as it is. Plat 102.4. or, dejetted in pirit, as formtime it is used also for an abjett, Pal. 35. 15. In ftcad of those two, chap, 17.15. we have two others, though in root and found different from them, yet in notion neer them, to wit, contrite, and low of fpirit ; but two of the fame, not notion unely, but

notation allo with them, chap. 53 4.

and trembleth at my word] O'; and that trembleth; for the relative is wanting as c.65, 1. a note of one that truly feareth God, to dan d in awe of his word, and with due reverence receive it, Efr. 9. 4. &

in awe or ms word, and with due reverence receive it, Ed. 9.4. & 10.3. So 2 King 22.11.12. [Pal. 119.131. chap. 50 to 6.7.36.16. V. 3. He that killeth an ox, is as if he flew a men:] As this people confided much in their Temple, fo in their facrifices and other external services therein performed, no less, 2 Chr. 13.10,11. God therefore in these words acquaints them, how he esteemed of those performances, where those inward affections and dispositions of foul S: fpirit are wanting; no better then as oblations confilling of fuch abominable things as the heathen offered to their idols; yea,no better then as the committing of the hainoufelt crimes, that may either against God or man be committed, such as were murther, the hainousest offence in the second table inhibited, and idolarry in the

fift, Sec Prov. 15.8.8 21.27. chap. 1.11-14. he that killeth an ox] To wit, for faccifice; as in the next branch,

of a sh ep.

us as it he slerg a man Heb killing an ox, smiting a man; or a slayer of an ox, a finter of a man, that is, a murtherer of him: fuch a one as God would have by force haled from his altar, and put to death, Exo. 21. 14. for the term of fmiting is used oft-times for flaying, as Num. 35. 11, 15,30 Jet. 40.14,15. God, by the Prophet to freaks, as putting no difference at all between the one and the other; between their flaying of an ox for facrifice, & the murthering of a man; between the sprinkling or his altar by them, with the bloud of a beaft, and the polluting of it with the gore blood of one of their children, that they flew and facrificed to their idols, Pfal. 106 37, 38. that which they make offer of unto God lometime to do for him, if he would accept, & give them leave to live as they lift. d, Mic. 6, 67. yea, and acted fometime on the very felf fame day, whereon they tendred him their facrifice , Ezek. 23 38,39. the note of fimilitude

tended him their factifiee, EEe.k.13 38.39, th. note of fimilitude in waining as Gen.49, o.64m, 47 3.6.8 8; which ye maketh the faceth the more emphatical. See on thap, 49.6.7, let hat factifieth a family as in the cut of f. adaps seek.] H.b. a faceiffer or, a flayer, (as Exod 13.4.) of alprep; for to the wo d fignitude of the faceiffer or, a flayer, (as Exod 13.4.) of alprep; to to the wood fignitude in the first of the faceiffer or, a flayer, (as Exod 13.4.) of alprep; to to the wood fignitude in the faceiffer of the faceiffe alfouled, Deut, 21.4. for the verb is derived from a noun that fignifieth the hinder part of the neck, on which, in the beheading of man or beaft, the executioners stroke is wont to light; and hence also in the Jewith Talmud, the neck, is termed, the houle, or place, and in the Jewin Laimas, the med, is termed, the none, or place, of flingbler; because in flaying of beafts for facelific, they gave the deadly froke there. See Jer. 2, 27, to netk, for to cut off by the neck: (though function also ro break the neck.) So it is cendred, Exod. 13. 13. 88 34. 20. (as, to root, for, to pluck up by the roots, to root out, Job 31.11. Pfal. 12. 6. and to tail, for, to curtail, or, to and all those things have been, faith the Lord] Or, are; that is, cut off the tail, or hindermost part of ought, or party of some troop,

Ottapi tartithe beheading, or killing of a dog, by necking, or kneeching of is in the word thus repeated, an implication of a retalizing
him is mentioned as a matter intended for tartifier, a thing by our asil he had faid, They have made their thines, and I will make
the ritual law then in rocce, for rile and abbominable, that whereas immet they have taken the courfes that they ploud with me, and I
will make the ritual law then in rocce, for rile and abbominable, that whereas immet they have taken the courfes that they ploud with me, and I the ritual law, then in force, to vite and aboundance, that which are the ritual law, then in force, to vite and aboundance, and a fonce other beatls, as the 16, though unclean, & feeluded from being will take what courfe I pleafe with them. See the like, Lev. 46, 27, 200 and 100 and 1 lone other beath, as the of, though uncreance recuned from using a work work complex placed water of a factifice, or the fulfilling ritered; no be tended (not 28, Pla1), as (2, chap 6, r.1), a r.74, 4.1.7. The placed of comments of them, Exon 3.1.1; there was followin provision made, in experts to wit, I will be only and delight in their delaysors: it may be determined, and not provide in their delaysors: it may be the termin, that no price of any dog should be brought into Gods hould, before and there will be the support of that before a placed of the particle beth, here again found is but of that before a sub-tension and the comments of the particle beth, and the provide a support of the particle beth, and the provide a support of the particle beth, because of the particle beth, and the provide a support of the particle beth, and the provide a support of the particle beth, and the provide a support of the particle beth, and the provide a support of the particle beth, and the provide a support of the particle beth, and the provide a support of the particle beth, and the provide a support of the particle beth, and the provide a support of the particle beth, and the provide a support of the particle beth, and the provide a support of the particle beth, and the particle beth, and the particle beth and before : and though as much may be implied, yet the supply is not Deut. 13,18. he that offereth an oblation Heb maketh an oblation to afcend, or,

a maker of a meat, or meat, or, corn offering to go up; as 1 Sam, 7.10. ler. 23.18. See chap. 1 13. & 57.6. & 60.7 is as if he offered frames blond] There is no more in the text,

chap, 18, 13, from were unclean, and their fleth nor to be eaten, or fo much as touched, Lev. 11.7,8, much lefs their blond to be offered

vasity, or vexation : fo is an idel here termed ; because no other then vanity, Jr. 10.15. and matter of meer vexation and affliction, unto all those that serve them, observe them, and rely on them, See ch. 41.19.8 46.1, and of the fignification of the word, ch. 1.13. & 10.1. Howbeit the Chaldee Paraphraft, whom some of the Jewith Do ors follow, expound a another way; be that miles a memorial fount me for devices; fometime, defigns, and that usually in the world with incenfe, as it he b'effed me with fome rapine; that is, as if he pre- part, for evil devices, and evil defigus, Deut, 22.14. Pial. 141.4.Ezek but the former fenile frement genuine; and the meaning to be, that
their incense officings were so far from being any gratefull favour
But the use of the word is without example. The Jewish Commenunto him, that they did but vex him, as much by prefenting him ters have hints of either. with them, as they could by praying to, praifing of, and tendring themselves, and their service to some idol. See Ezek. 20.39. where ned and difhonoured by this later, then by the former,

fay some of the Jewith Commenters, both their fathers, and they caulal; and a me to be put for leggm, because, Gen 6.3, and so also possesses with security, then surprised with sears, one of the Jewith Crasicks here, expounds it; affirming, that in because when I called, none did answer; when I spake they did not one of the Jewiii Criticis here expounds it; althrning, that in the world Confirmed for inchiral reaction, why he for deemed, and ether. It is a support to their fervices; to wire, because their perfors, and their pea-there was no affiverer; I pade and they heard not. See chap. 63.12, other was no affiverer; I pade and they heard not. See chap. 63.12, which here could be fore mine open. Or, that which was reall now which he required. See the same reason of the like rendeed, Exek.

[Belts; that is, displeasing to me. Heb. and, a stellay 2.31, and, the with the required, see the same teation of the week tennency, each tented in the required seems to the same and the same a admitted, the former might feem to bear a far other fenfe, then amilities, the former in grave entrope as an outer term, then then given of a to the property of the Lord, ye that trimble at his word; Ye that tridy fear Gody, a, for to them he now much his fipeceh; as ing and mifending here, ariseth from a supposition, that the par-ticle of the should here signific in, as it of the doth; whereas indeed it against the reproachful, difgraceful, and despiteful stages, which at ticle effitheough here tegrine m, as to troot of it wires a mocra is a second or to the verbs experiment of the noons where is but a bure not of the verbs experiment of the noons where prefern they fullarized at the lands of their own profine & ungodunto it is prefixed; which as it is in the fyntax of divers other by people; and partly, because they onely, and disch as they were, verbs, fo in that of this very frequently, as may be feen, Deut. 7.7. & 14 2. & 18 5 & 21. 5. 1 Sam. 10.26. & 16.8,9.10. as allo, chap. 14.1. & 44.1,1. and hereafter again twice, verf. 4. yea, very feldome otherwise; it is therefore aright rendred; ?e choose your own 29 17's, or wayes of your own : fuch as your felves have deviled, and your hearts hang after, but are none of mine, but directly repugnant to what I require. See chap. 65.2. & verf.4.
and their foul delighteth in their abominations.] They have no

& 33.20. & 107.18, & 124. 7. y.t the phrase maketh it more emphatical; as Pfal. 11.5. Zach. 11.8. Heb. 10, 38, their abominations.

their delufions Or, devices, or defignes: the word is no where found, but here and ch. 3. 4. from which place, together with some other, where the verb it comes of is used for, in contumctious manner, to is as if h; offered from a bloud.] There is no more in one was then from the former model, & aboft; as fudg. 19.25, 1 Sam. 31.4, Ict. 38.19, fone interface then from the former model, & aboft; as fudg. 19.25, 1 Sam. 31.4, Ict. 38.19, fone interface of the fentence, and as in the other branches, See the fupplies from precess here render it, delufions illufions, petulonicis, or modelies; and of the fentence, and as in the other branches, See the fupplies from precess here render it, delufions illufions, petulonicis, or modelies; and the fentence, and as in the other branches, and the former branches are the former branches. The former branches are the former branches are the former branches are the former branches. mockeries; that is, the abuses, indignities, & dishonors done by them, and offered to Gods sacred majesty; and these put for the reward on Gods Altar, as was the bloud of bealts allowed for facrifice, of them, or the teward for the fame due unto them. Others paron Gods Alart, as was the bload of bealts allowed for incince, job of them, on the reward tor the lame due unto them. Others pack the state of the control o not me; fo will I make choice of fuch things for them, as they shall tind ituall pleafure in; fuch as shall bring nothing, but reproach and derision, dread and distraction upon them, that shall expose them to thame, and terrot, Jer. 18.16.8. 19.8.8. 24.9. & 25.9.18. & 29.18. Howbeir, because a word of the same allyance with this, is used funcione (for, a bleijing is used for a prejent, Gen. 13.10.) with 10.43,44. & 21.24. & 24.14. the greatest number of Interpretters, formithat gotten by opposition, which I professe to abhor, ch. 61.8. would have this word also to fignish, here, by devices and doften,

and will bring their fears upon them] Such terrors and affrightments as they shall fustain, and be distracted with; as Pial. 34.4. Jer. temicity's, and incriter's actionic included by the would rather they floud go ferry and 20-4. Some conceive the meaning to be, that God bring up-any the which & baffel islob, being fact a strey were, then perform on them those vill, which a prefet they learned, and by betain on which is only continued to the strey which is the strey tioned, v. 17. hoped to avert, according to that, Prov. 10. 24. The yes, they have conjustive own wayes,] Os, because, or face that four of the wicked, (that which he search, and out of seas, seeketh they thate wayes of their own. Heb, also they, or they also, that is, by evil courses to avere, or avoid) shall be fall him. See Jena, 1.6. Ezek, 11.8. and pregnant inflances hereof, 1 King. 12.26 30. with allo, as ch 65.7. but these particles are of very various uses, and this 13.34. and Joh. 11.88,50. with Luke 19.43, 44.8 20.24-16. But in particular, as it is an illacive, Job 7.11. So it seems here to be a the people in likelihood, at the time of this prophesse, were rather

fes, and walked advisedly therein, as I detefted and abhorted, vers.

had right to, and were to fiare in those favours, and mercies, that God promiseth here to bestow upon his Church, in, and after the reflauration of ir

your brethren] In name and profession, but false and counterfeit ones, 2 Cor. 1 1, 26. Gal. 2.4: and this term feems the rather here given them, to aggravate their harfh and unbrotherly demeanure to ward the godly, as Ezck, 18.18. Obad, 10.12. 1 Joh. 3. 15.

verf. 2.

pharical, as Pf3,11,5, Zach, 1.18. Heb.10.38. their abominations, a cell you on! 1. So fome of the Jewift, Critich; according to a before, thirt your young.

V. 4. 10 ff0 will cloude thir distinguist, and bring their fear your out, the lowest degree of the lewith Mathers finding two gams, or affore. Church, called Midda; by the property of the responsibility of the control of the lewith Mathers finding two gams, or affore. Church, called Midda; by the property of the responsibility of the control of the lewith Mathers finding two years for a first which will be so that the control of the control of the responsibility of the property of the control of the property of east you out] So some of the Jewish Criticks , according to two. sold referen e, a sto their imprety before mentioned; so to among the Criticks it is questioned, whether the term and their obstancy therein, hereafter subjoyred. Howseever, there sold the hatil a notion of separation for uncleanacis, concett

Chip, lxvi. from the one, or from the other; and the meaning here is, those ! from the one, or from the other; and the meaning here is, indic-duct either by unjult centure, under pretence of a legal proceed-ing, call you out; as persons intoworthy of communion with Gods people; or that thin you, as persons to politiced, and deflied, that there is no dealing with you, without being defiled by you. See Joh. 9. 34. & 16. 2.

for my names fake; 7 As Mar, to. 22, & 19.29, Lak, 21, 17. J.h.15. 21. that is, for my lake; for me, tor your loyalty to me, Ph.14. 22. 8 61. 7. Mat. 5. 10, 11. Mar. 10. 29. and thus most, both annex, and expound, this claufe, which yet fome of the Rabboth annex, and explaint, effectione, which yet tollic of the Kab-bins, with whom one of ours, an Interpreter of prime note, con-carreth, knit unto the words following, and make part of these prelumptuous ones words, By, or through my name, God is glarified. But the phrase to me seems uneputh; and I leave it therefore to the judgment of others.

faid Of fay, to wit, when they do thus express, and manifest ther malevolent, and malignant affection, and disposition to-

Let the Lord be glorified :] An Egyptian Rabbine, of no fmall note among his countrey-men, interpreteth these words far other wife then we read them, as, if, in them, this ungodly people thould complain, that God was over heavie, and burdensome to them, in requiring of them, such a strict observation of his rites text, who because Heaven is sometime called Gods Temple, or Paand precepts; and renders the words, The Lord is burdenfone, or heavy, alledging 2 Sam. 13, 25, and affirming withal, that in that form, wherein it is here used, it doth never fignilic otherwise: but herein another of his own coat controlleth him, and pointeth hm to a place, Job 14. 21. where, in the lame form, it fignifies, to be honoured, or had in honour. And thefe, either of theirs, or ours : that thus render it, as the most do, expound it, some of them, as spoken by them in way of justification of their ways and courses as posen by their in way of infinite ation, then was a marketine in general, to wir, that they honoured God more, by ferving him in formany places, and with fuch variety of all forts of factifies, than those did, that confined his fervice to one place onely, and restrained his facrifices to a small number of creatures, fee Chap. 36.7. or, of this particular act of theirs, in cashing out of his fervants, or lequeliring themselves from them, as pretending that they had very good, and just ground, and cause so to do, and that they did a service very acceptable to God, and such as much conduced to the honour of his name, in to doing. So Joh. 16, 2, and they render the words , the Lord is glorified ; to wit, by us, in what we do. But others rather conceive it spoken, in way of derisson, Let God be glorified, or appear in glory; as Chap. 2. 11. 2 Theff. 1. 20. Tic. 2. 13. Let him manifeft his might, and majefty, in doing fome remarkable matter for you, if ye be fo deare to him, and are fo deep in his books, as ye deem and pretend your felves to be; as deriding, and jeering them, for their vain (as they counted it) confidence in God, and hopefull expectation of his glorious appearance, to redreffe and right their wrongs. So chap 5.19. Pfal. z. 7, 8. Mat. 27, 43, 2 Pet. 3.3, 4. and this fuiteth fully with what

but he shall appear to your joy, and they shall be ashamed,]Or, but he shall appear to your joy, when they shall be ashamed ; as Chap. 65. 13. Sec Pfal, 50. 1.5. 2 Thel. 1, 7-10. Heb, and he Shall appear whence some take occasion to annex the former member of this branch, at least, if not both, to the words foregoing, making it part of those profane ones speech; some rendring them; and let them be feen to your jay. Others, and let us fee, or that we may fee, fomewhat done that may minister matter of joy to you, and such as ye are: but the copulative, in a diference notion is frequent, chap. 60.10. & 61.6. and these readings do too much disjoynt the text: no can I concur with those, who, though severing this branch from that speech of theirs, render it; but we (that is, I and ye together) shall fee (as Chap. 41. 23.) your joy: for the syntax will not bear it;

After the verbs of fight, the particle is not wont to be vacant,
V. 6. A voice of noise from the citie; a voice from the Temple; a
voice of the Lord that vendreth recompense to his enemies.] Some would thus hang this verse upon the foregoing pallage they shall be confounded by a voice of noise, &c. Others, disjoyning this verse from that, yet fo as to carry on the context, prefix fome words, and render the text; For there shall be heard a voice, &cc. But I concur rather with those, who conceive that the Prophet abruptly, on purpole, breaketh out into these words, as it, in a Prophetical rapture, he heard the noise of that voice, or those voices, that here he ture, he heard the noise of that week, of those works, that here heak of S. ect he like, Chap. 13.4, Jer. 50.23, 28.8 & 51.54, and it feems not fit or fafe, to enervace, and diminish, the force and emphasis of Prophetical Brains, by any unnecessary additions. But what manner of voyce this should be, or when uttered, and, the state of the sta heard, is much questioned. Some would have it a voice of trimuph, and joy, of flouting in the citie, of thankgiving in the Temple, upon Judas Maccabens his recovery of the citie, and refliction of the Temple, after the spoyl and pollutions, by Antiochus, of either, 1 Maccab. 4, 72-58. The Jewith most refer it to the Meffias his dayes, at what time fuch a voice should go forth, to the online is a special to the control of the contr & 23. 38. Luk,19. 43,44. & 21, 20, 22. This laft is most likely.

Annotations on the Book of the Prophet Ifalsh. a voice of noife] Or, of tumult, 50 the Chalace ; that is , a tu-

multious noise, 50 Chap. 13, 4.

from the early 15 owin, Jerufalem; of people, upon the surprisal
of it by the enamies forces, running to and two in the streets, like
persons distracted, and like blind men, falling soul one upon ano-

a voice from the Temple.] Of people fled thither for fuccour and fafeguard; or of the Priefts, and other Officers. as much dittracted and diffrested, as the people; or, of both crying to heaven, but in vain then, for help. Hither some refer what Joseph the Jew relateth, in his Jewish war, 1, 7, c. 31, of the Temple dores flying open fuddenly of themselves : and a voice heard, at the scatt or Pentecoft, by the Priefts from the inner Sanctuary, after a no.fc or fome stirring, or shuftling within, laying; Let us depart bence; as also of one Jesus Bar-Annas; that at the feast of Tabernacles, went up and down the citie, crying, A voice from the Eift, a voice from the Well, a voice from the four winds; a voice azanft fireficem, and the Temple, a voice against all this people : all which proligious occurrents, are reported to have been not long before the lestruction of that citie, and Temple, by the Romans. Howbeir, they feem not to be the cry intimated and pointed to in this place. For the lewish Masters feem to sweeve from the true sense of the lace, (for the word imports either) Pfal, 11, 4, would have the Temple here to be Heaven; and the voice, Gods thundring voice, Plal. 29. by ftorm, and tempest from heaven : as Josh. to. 11. Judg. 1. 20. discomfiting the forces of Gog, and Magog, Ezek.38. 21, 22. See Rev. 20. 8, 9. But the Materiall Temple on earth, built in that City, seems rather, here specified; and that the rather mentioned, to controll their vain confidence in it, as implying, how little relief, or fateguard, they thould then receive from ic. See ver. 1. Lam. 2. 20.

a voice of the Lord | Not his still and gracious voice, speaking now by his Prophets, and calling upon them for repentance tenders of mercy upon their repentance, which they refused then to hear, ver.4. but his roaring voice of vengeance now to be executed upon them, for their manifold excelles, and resulal to be reclaimed by the former, Ezck. 9.6,7 & 24.21, So Joel 2.11. Amos 1. 2, the word voice repeated, hath no small emphasis in it; which they seem to lesson, who by variety of terms expresse it.

that rendreth recompenses bis enemies] Heb. repaying a retribus-

tion, or reward, to his enemies. But who thefe enemies are, the queftion is. Some would have them to be firange nations, the enemies and opprefiours of his people, Chap. 59. 18, 19. Jer. 50. 15, 28. Others rather, the obstinate wicked ones amongst his people, whom he justly styleth his enemies, as here, so essewhere, Chap. 1. 24 of whom he useth the very fame terms, Chap. 65. 6, 7. and to whole confusion he threatned to appear, ver. 5. See

ver. 14.
V.7. Before the travelled, the brought forth; before her pain came, the was delivered of a man-child]. The most interpreters, both Jew and christian, understand thele words, of the trange, fudden, and unexpected delivery of the remainders of Gods prople, out of the Babylonian bondage, by Cymr, whereofice Chap. 43. 18-21, and this as it feemeth to be a collation of diffimilitude, compared with their deliverance out of Egypt, which was not without much sugging and strugling, effected, Exod. 3.19. & 5.9, 19, 21, 23. & 6.9. whereas this was done without any labour, or travel at all on their parts, upon Cyrus his Proclamation only fent out, 2 Chron, 36, 22, 23. Ezr. 1. 1. 3. Pfal. 126. 1. So it is not unfully deemed, by a comparison of similitude, to have some glance at the speech of the Egyptian Midwives, concerning the Hebrew women, that they were to vigorous, and quick, in their travel, that they were usually delivered ere the Midwife came at them, Evod. 1.19. Sion is compared to a teeming woman; the people of Ifrael, to fuch an ones children; which the is faid to be delivered of, without pain, or throws, in fuch case ordinary : as Varro reporteth of the Illyrian women, who being at harvest work in the field, when they were neer their time, would but flep afide, and return again, bringing a child with them, as if they had found it, behind the hedge; Varro, of husbandry, l. 2, c. 10. Howbeit, divers in-terpreteis understand it of the restitution and restauration of the Church, under the ministery of the Gospel, when so many thou-sands were so soon, and so suddenly converted, without any great labour, or pains taking about them, of those by whom they were converted, Act, 2, 41. & 4, 4. and both these expositions conceived, as subordinate the one to the other, may very well be admitted. But as for that groundlefs (ancy of Popith Writers, expounding thefe words, as fpoken of the Virgin Maries delivery of Christ without pains, not unlike that their fixtion of the ox, and the sile; in the (hable with her, from Chap. t. 3. Het it passe, as fearer words) thy the mentioning.

The was delivered of] Heb. The bath delivered. So the word pro perly fignifieth, Chap. 31. 8. but it is applyed to delivery of children, by birth here; as to the delivery of a fowles young ones, by hatching, Chap. 34.15. and the reason of the phrase is because they feem to be delivered, by birth, the one, by hatching, the other out of those streins wherein they were formerly, being enclosed and pent up, the one in the womb, the other in the flell: and on the other fide, with us, the woman is faid to be delivered, because sic yet Zion (as the particle is taken, and rendred, Job 5.7. Elay 9. 1. is rid of the burden that the went with before,

a man child] As Gen. 4. 1. Joh. 16. 21. a man. Heb. a male; as Rev. 12. 5. as noting both the more might of it; as Rev. 12. 5. See Pial 105. 37. and the more joy for it, as Joh. 16, 21, for the temale is deemed the feebler fex, 1 Pet. 3. 7. and lette joy usually at its birth : but , that which is more ; the term here, feems to be taken collectively, a male, for, males: as Gen. 3, 7, 9, for multitudes are here intended at one birth. See ver. 8, and to draw it to Chi.ft, faid to be formed in the hearts of believers, Gal. 4, 19, feems fomewhat harfn. Of the joy at the return of the people from cap-tivity, See Pial, 126, 132, Chap. 60, 4,5, at the conversion of people unto Chrift, Sec Act 2.46. & 8. 8. & 11. 18, 23.

V. 8. Who hath heard fuch a thing ? who bath feen fuch things? Shill the earth be made to bring forth in one day? or shall a nation be burn at once?] Was it ever known, heard, or seen? (see Chap. 64. 4.) or is it a thing possible, that a whole country of people should be born in one day; or, that a woman should be delivered of a whole nation at one birth ?

fuch a thing] Heb. as, ov, according to this; and would there-fore be rendred more fully, fuch a thing as this; and so afterward, fuch things as thefe, or, as thefe; as ver, 2.

thall the earth be made to bring forth in one day?] According to

this vertion, the meaning may feem to be, as if the question were, whether the whole earth, or all a whole country, that is, all the women in the world, or, all of fome country, thould be made to bring forth, together, in one day; or, as fome, whether the earth be able, in one day, to bring forth the feeds of herbs, and plants, committed unto it, and laid up in it, as at the first, without any fuch fowing, it did, Gen. 1.11,12. or, whether it can bring forth (which is more then to) facts living wights of all fo.ts, in one day; as in the faxt day of the creation it did, Gen. 1.24, because the old Latine not rest therein, hath it; Shall the earth bring forth in one day? But the words would rather be read, Ean a land, or a country be brought forth in one day? So the Chaldee, Is it possible, that a land should be made, or, produso the charge 2, a propose 7, the atom promuse some collection of the charge 2 and the char form, are common in Scripture. See on Chap. 49. 15. & 64. 12. and earth, for, land; no less rife. See Chap. 26, 1, 10. & 65, 16, yet the word, of it felf ambiguous, might here the rather be used, with fome glance, at the production of both heaven and earth in one day Gen. 1.1, as implying Gods power, that he, who at first produced the whole earth, and heaven together with it also, in one day, is no lesse able to make his Sien bring forth children enow in one day, is no lesse able to make his Sien bring forth children enow in one day, not to people some one land only, but to fill the whole world. See Chap. 27.6. The verb here used, signifies in its first form to be gritted, or, to be in pain, generally, Jet. 5.3, more particularly, to firatned 3 they depart from the constant nie of the word, which is be in travel, as women are wont to be neer unto their time of delivery, Chap. 23.4. & 36. 18. in its other forms, it hath a notion of pronoun demonstrative, her, (as Dent. 25, 12.) relating to Ston, framing, forming, producing, or, of being framed, formed, produced, in general, without special relation to any pain, or, travel, Plal, 51.

8. 90. 2. Prov. 8. 24. & 25. 23. and it is observed by one of the Jewith Criticks upon this place, that the active form of the ting then to rejoyce with her, as friends and allies are wont to term, here used, is takin sometime in a transient notion, for to do, at the child birth of one, that hath been long barrent and make to travel, or bring forth, or be in pain : as Pfal, 29.8. but that childleffe, Luk. 1.14,58. or upon the reflication, or recovery of one, very feldom : fometime, yea, most commonly, in a standing sense, that had formerly been decayed, and ruined, in his estate, Job the first of the intravel, Chap. 26, 17, and here, yet 7, and by confequence, because birth usually followeth travel, (returning to a transfent notion; but in another kind,) to bring forth. See Chap. 45, 10, and 14, & 31 the passive form here accordingly, to be produced, or brought

or [hall a nation be born at once ?] Or, can a nation be born at once, as before ; the disjunctive, inferted, is needleffe : there is a particle indeed in the text, that commonly fignifies, if; but is here no other, then a meer interrogative note, as Job 6. 5. and here again ver. 9. The meaning is; Is it possible, that a woman should have as many children at one birth, as were enow to constitute a nation ? as if he should say, in the course of nature it is not ; for as for those stories related by John Aventine, in his Bavarian hiflory, the one; and by Thomas Fazel, in his Sicilian biflory, the other; of two German Countelles of Henneburg, Margeret, and Maud, the one whereof flouid have 36s, the other, 151s, children at a birth, they are defervedly deemed fabulous; and may juffly challenge the whetflone. But that of the multitudes of those that returned to Jerusa-Icm, after Cyrus his Edict of liberty publithed, to wit, 42360. at once; besides 7337. servants, and maidens, see Ezr. 2. 64, 65. which might well be deemed a nation brought forth in one day:

which might well be deemed a nation brought torth in one day; as also that, whereum of ome apply this of those multiludes of converts in the primitive Church, 3000 at another, Ach. 4.16. A4, may well have place here. for as foon as Zion travelled, the brought faith brechildren. Jor, as others, that sin in intraval, and withol brought forth he rehidden. And because there may feem some contradiction in this, to whome the first of the three with the result of the some after fine the state of the s what was before faid of delivery without travel : Some answer, that the meaning was in the former place, before the was fearce in any travel; in this place it is, that fome travel the should have, but that fo light, and short, that it might well be deemed, in a manner, as none, Chap. 26. 20. The Hebrew is, word for word, that Zion, or, Pfal. 37. 11.

& 31. 4. & 49.25. which those mistake, that render it, as food as Sion) hath travelled, yea, brought forth her children; to wit, at once or, in one day: for that is the thing intended, and intimated, and is from the former part of the verle, to be supplyed, in the applica-tion of it unto Sion, for therein the miracle (as one of the Rabbines hath well observed I consisteth, that the should be delivered of to many fons to fuddenly, as in one day : and the word of travel feems rather in this place, to defign the time of travel, then the pains, or pangs of it; the both came neer to childbirth, and was delivered of her children, at once, in one day: her burden, or children, fluck not at the breach, or the buth, to put her to any pain. Sec Chap. 37.3. Hof. 13. 13. vorf. 9.

V. 9. Shall I bring to the birth, and not confe to bring forth, faith the Lord] Or, Should I bring to the wombs mouth, and not cause to bring forth? Some of the Rabbines would have it should I bring upon the flood? to wit, that mentioned , Exod. 1.16, that is, fay they, thould I cast my beloved wife, Sion, into child bearing pangs, and throes, by bringing in Gog and Magog upon her, Ezek 38.9, 16, 17, and not withat afford her deliverance; refembled here by birth But of the word, which the verb here used, hath relation unto, see on Chap. 37. 3, and another of them rather reading it, as it was before rendred, expoundeth it well; Shall I fer upon a work, and not go therow with it; cause the children to come to the very opening of the womb, and not enable them to come forth, or not afford frength to bring them forth > Some of ours, Should I open other womens wombs ; or, should I that open the matrice to others ; (and make them fruitful, Gen. 29. 31. 8. 30. 22.) not my fell beget, or breed; (as Gen. 11. 27. but remain illulelle) or not tanfe my Sion to bring forth? But the former fenfe being obvious, and inch

shall I cause to bring forth, and shut the wombifaith the Lord Heb. Am I be that cause to bring forth? and shall I shat, ot, restrain? that is, as the Jewish Commenters, Am I be that have conferred may as well be rendred; Am 1 be that begat ? (to the word is exprefly rendred, Jer. 16. 3. their mothers that bare them, and their fathers that begat them) and should I restrain from bringing tout > for that is the fift, and native notion of the word. So Gen. 16, 2. God bath refirained me from bearing. Should I that have begotten children upon Sion, restrain her from being delivered of them? it is true, that the same word is used in that phrase, of shouting up the womb, Gen. 20. 18. but that is meant of reftraint from conception, not from birth; for whereas divers render it, Shall 1 be rementioned, verf. 8.

V. 10. Rejoyce ye with Jerufalem, and he glad with her, all ye that love her] An exhortation directed to all Sions well-willers, inci-

be glad with her] Heb. of her, or in her; or, for her : as Pfal, 9. 14. & 31. 7. for of, or, in Gods goodneithe thewed unto her; yet is the particle sometime rendred with: as Plal. 2. 11. but then denoting the manner how; not the company with whom, See Chap, 65. 19. and hereafter, ver. 13.

rejoyce for joy with her, all ye that mourn for her I The fame thing in other terms. Heb. rejoyce with joy; that is, be exceeding joyful: as Chap, 61, 10. Mat 2.10. 1 Pet, 1, 8, all ye that mourn for her, or, that monened for her; formerly, in the time of her afflicted and

of this monitary in the stormery, in the time or ner anneces and dejected condition. See Chap, 61, 2, 7, 2ph, 3, 18, the Hebrew term is in a reciprocal form; but of that, fee Chap, 6, 16.
V. 11. That yeany fuels, and be fatthed with the breft of her confolations:] Or as the Chaldee rendreth it, for that, on, because conjuntances. For as the Change tentreture, per instance, second, (for the particle bath of a catalal notion, 2. Chona.1.7, 3) e fuel, or, ye fhall firel, and be faitated; that is, fuel your fill, (as they find at and be faits; did it as is, eat thir fill, Flal. 22, 26,) with the brefts; or, of the mosflure that cometh from the breft. See Chap. 60. 16. that ye may partake with her of those blessings, both temperal and spiritual, that God shall very largely endow her with, and beflow upon her; and as her fofter children being nurfed by her, 1 Thel. 1, 2,7. 1 Tim. 4.6, may receive abundance of refreshments and comforts from her, Pial. 36, 8. Ezek, 14, 22, 23, 2 Cor. 1.

that ye may milk out , and be delighted with the abundance of her glory] Or, because ye shall milk out, &c. much the same, in other terms, with the former.

milk out] Or, wring out; as Chap. 16. 4. Prov. 30. 33, for the proper notion is the same, though the forms divers : as the Jewith Critick here well observes ; the word it selfe is no where elle found. and be delighted] Or, delight your felwes; take your pleasure, as

29.16 the abundance of her glory] As Pfal, 37. 11. in abundance . of peace, or prosperity : but the terms here and there are divers; the word here uled, is not in the like notion any where elfe found the lewith Criticks will have it fignilie Thendour, or brightneffe; the rather in regard of a Childre word of that notion, coming very neer to it: and this fitteth well with what we had, Chap, 60.

V 12. For thus faith the Lord , Behald, I will extend peace to her like arrever, and the glory of the Gentiles like a flowing fiream] I am refolved to blefle her with abundance of prosperity; and to make her glorious by the accelle of the Gentilesto her, with whatfoever from them may help to grace and adorn her, See Chap.60.

Behold, I will extend to her] . Lo I am extending to her, or bringing in upon her. Of the form, lec on Chap. 65. 17.

peace like a river] Or, prosperity, (as Plal. 72. 3, 7.) as a floud, Chap 48.18. See Chap. 59. 19. as Euphrates, faith the Chaldee.

So Plal. 72. 8. Zach. 9. 10.
like a florwing fiream] Or, an over-florwing fiream, or river: as Chap. 30. 28. as Nilus, the river of Egypt, Chap. 27. 12. See

Jer. 47. 2.

Its is findly se fuck] Heb. and ye shall fuck; and there is the middle distinction in the text; as ye shall suck Kings, and Queens, Chap. 60. 16. so ye shall suck her, yer. 11. or, ye shall suck it; that is, part of that prosperity and glory, that shall slow in upon her, and from her, be conveyed and imparted unto you, ver. 11.

ye shall be born upon her sides, 3 Heb. side : in her arms on the one fide, as children use to be carryed. See Chap. 49. 22. and 60. 4. Pial. 90. 12. yet some, because the Latine renders it, 7c shall be carryed at her brefls, or teats; would make it to have relation to infants that hang upon the teat ; but that feemeth fomewhat more

and be dandled upon her knees.] The word here used fignifies to take much delight in ought; the Pfalmist of useth it, to express his delight in Gods Law, Pfal, 119, 16, 24, 46, 70, 77, 92, 142, 144, and of the comforts and refreshments, which from thence his foul received, Plal.94. 19. it is uled of children, playing and sporting themselves, Chap. 11. 8. and some therefore here render it ; je finall play upon her faces; as alluding to children that fit playing in their mothers lap. Howbeit, it feemeth not amis rendred dandled : for in such dandlings, children much delight: and it is implyed, for in such dandlings, chuldren much delight; and it is implyed, that they should be as darlings, children of delights, [er. 19.20.] where this word also is used) and, children of dandlings, as they feem termed. Lama. 20, it hash reference unto the manner of parents, that are wont to have their young ones, their darling ones, rents, that are wont to have their young ones, their dailing ones, operally whom they take mod deight infrequently in their laps, and on their knees, Gen. 3.3. & 50. 23. Muth 4.16. According to the received reading, their hondule better a decide of the pronoun polifities her; is Clap. 3.7. 22. Howbeits, the words may be read well enough without it; 7. En lath the loar is a roat, and daudted on here; that it, ye finally exercisely, and consoling the second of the control of the cont delicately, nutfed up, as darling children, of great ones especially, are wont to be, that are almost perpetually, either in the arms, or on the knees. See Num, 11. 12.

V. 13. As one whom his mother comforteth, fo will I comfort you:] He faith not, as a man comforteth his wife, or his footfe (though the Church be fo to him, Hol. 2.19, 20.) as it is faid, that David comforted Batishebah, after the decease of her little one, 2 Sam. 12. 24. But because the tender affection of mothers to children, is by 27, into occanic the center attention of monitors to Orininettin, Boy Common experience well known, [5 Sec Chap 4), 15, 5 to experie therefore his compatitionate disposition, and cenderatelle of askerti not to his people; As a mother, faith he, comforted the redish. As a mother, when her child weeps and creys, having taken form that ya fall; or the like acticulars, don't by all ender and gentle ulage, bemoaning it, hugging it, and affectionate speech to it, seek to quiet and fill it again; or, as when upon fome wanton, or waf-pish carriage of the child, the hath shewed her felf displeased with it, and it may be hath withall chastifed it, or carryed her felf firangely toward it, and perceiveth that the child taketh it to heart, and is troubled not a little therewith, the cannot rest, nor be at quiet, untill the have reconciled her felf again to her child; (See David's affection toward Abfolom, 2 Sam. 13.39.) and by all fair and fweet infinuations. and expressions of renewed love and affection, endeavoureth therefore to cheer it again: In like manner will I cheer up, and comfort the dejected spirits of my people again, whom I had for a while put to fome heavines, by chastifing them for their fins, Chap. 12. 1. & 14. 1. & 51. 3. & 54.7,8 & 57. 15, 17, 18, & 61, 2, 3. See Pfal. 94, 19. Act. 9, 31, 2 Cor. 1, 3-5.
as one] Heb, as a man; though a child be intended; as Gen. 4

t. Joh. 16. 21. or, a man, for, any one; as Chap. 40. 26.
and ye first be comforted in Ferufalem.] Beholding Gods good nesse towards her, rejoycing in it, and enjoying of it together with

her, vcr. 10. 14. Ver. 14. And when ye fee this, your heart fhall rejoyce,] Heb. y. [Ball fee this (hiphyed, as Chap. 59. 15.], and your beart flatt rejoyee; ye shall rejoyee heartly let (b) [fal. 105. 2, or, For whin ye fee this, your heart flatt rejoyee; as rendring a reason of, or, surther constiming, what was delivered in the close of the verife fore-going. The like fyntax, fee Chap. 53. 2. & 59. 16. & 65. 12.

and your bones (ball flourish like an herb :] Or as the tender herb ; as it is rendred. Deut 12. 2. or, the tender graffe; as Prov. 27. 25. or, the green graffe, as Pfal. 23. 2. your ftrength and vigour thall revive, and recover verdure again, as grals and plants do in the fpring, that in Winter time were withered, and feemed as doad, Chap. 26.19. & 44. 4. & 61. 11. when the vigour and flrength of mans body is decayed and confirmed, his bones are faid to be wafled and withered, or broken and fliattered, or disjoynted and diflecated, or difperfed and featiered, Job 33. 19. Pial, 6. 2. & 12. 14. & 31.10. & 32. 3, 4. & 53. 5. & 101. 3 & 141.7. Prov. 12.4. & 14. 30. & 17. 22. Chap. 38.13. Jer. 50.17. Lam. 3.4. Hab. 3.16. and on the other tide, when vigour and thength is recovered again, the bones are faid to revive, and to be refreshed, and to be filled with moysture and marrow again, Job 21, 24, 1/121, 51, 8, Prov. 3, 8, 8, 15, 30, & 16, 14, Chap. 58, 11, In like manner did Gods people deem of themselves in the time of the captivity, that they were no other then, as a company of dead and dry bones, that lay dispersed and scattered, here and there, without regard, Ezek, 37. 11. but God telleth them, that those their dean and dry bones, should revive, and grow moys, and recover lite and vigour again ; as those in the vision, Ezck.37. 1-10.

gour again 3 stinole in the vinon, 12.88.37. 1-10.

and the hand of the Lord Ball be known towards his feroants J
Gods goodnelleshis good hand, his power manifelled for the good
of his loyal, and faithful people (Chap. 65, 13, 14.) thall evident-

ly appear, Ezr. 6.7,9. & S. 18. Chap 61 2.
and his indignation towards his enemies.] Heb. and (or, but; as Chap. 65.11.) he will have indignation againly, or, be with with his entimics or, as some would have it rendeed, he will detest, or deste his entimics; as it is rendeed, Num: 23.7, 8. But I conceive it may very well be rendred, as it is, Zach. 1. 12. he will have indignation towards his entmies. Our Translators feem to have taken the verb for a noun. The deliverance of Gods fervants, and the destruction of his, and their enemies, go frequently together. Sec Chap. 1. 27, 28. & 14. 1 & 61. 2, & 63. 4. God will, in the refloring of his people, make a difference to be feen between the one, and the other; as Deut. 4. 3, 4, 60 Mal. 3, 17, 18. & 4, 1, 2. V. 15. For behold the Lord will come with five.] God will come

to execute judgment, and take vengeance on the wicked, in most terrible manner; for nothing is more fearfull, or furnidable, ci-ther to man, or beaft, then fire; nor were fire-works also ancient-ly unusual, in warlike expeditions; and devastations thereby most ny ununuat, in wattike expeditions; and nevaluations state-of floid frequently effect, John 6., 48. 6. 19, Judg. 9. 49. 82. 0. 40. Jer. 38. 18. 8. 52. 13, that which is alluded unto in this, and the like experfitors, Pfal. 50. 3. 8. 97. 3. Dan. 7. 9., 10. Anno. 7.4. thought fome of the Jewith Doctors expended it, with bell five.

some of the equal to locations exposition it; with thee first, and with his chariots like a which wind;] Or, and his chariots final be, or final come, (Inphyled from the former clause) like a which wind; as Chap. 5, 28, Jer. 4, 13. of Godi chariots: See Plat 8.**

on of Jetufalem, Jet. 1.15,16. & 59. 2, 8. and in part, on the op-pressours of them, at the ruine of Babylon, Jet. 50. 18, 31.32. but shall fully be accomplished withe last day, in the general judgment that shall then be, 2 Thest. 1.8. 2 Pet 3.7, 10, 12.

Ver. 16. For with fire, and with his fivord, will the Lord plead with all fifth: I God will no longer debate in words with men, as formerly he did, by his ministers and metlengers, the Prophets, Mic. 6, 1, 2, but he will now plead with fire and fword, the ordinary inframents of hoftility, such as men in armes are wont to plead, and decide matters with. So Ezek, 38, 22.

with five] As before, ver. 15.
with his fiverd] No ordina vone. See Chap. 27. 1. fiverd, for all manner of Warlike weapons; as Gen. 27. 40.

plead] Heb. be judged, or tried as Plat. 37. 33. & 109. 7. or, plead, and debate, the matter; as Chap. 42. 26. Ezek, 20. 36. or; execute judgment; as a Chron. 22. 8. or, proceed in judgment; as

with all flift] Either with the main body of the wicked Jewith people; as Mat. 24, 22, and thefe of all forts and ranks among them; as Chap. 1.5, 6. if that particular judgment by in their words intended; or, with the generality of wicked ones, thorowout the whole world, if the last a comenical judgment be d. figned,

out the whole words, it the latter than 3, 1, 1, 4 feet, 5, 5, 6, 4, 1, 3, 1 feet, 5, 5, and the flain of the Lord fluttle than 5, 1 the Lord spin pair is to make a great flaughter. See Jer. 25, 33, the flain of the Lord for, those that are flain by him; as, the flain of the frond, for, such as

are flain by it, Chap. 22. 2. Law. 4. 9.
V. 17. They that fauttific themselves, and purific themselves in the gardens.] He proceedeth more particularly, to defin who the persons be, against whom he is resolved thus to proceed : by the description of whom, it evidently appeared, that the jadg-ment here denounced, doth in a more speciall manner con-cern the wicked ones of the Jewish Mation, before deciphered, Chap. 65. 4, 5.

that familific and parific themselves | That the supersticious rices | There are fome nations that ent the shelet, and the moufe; and the of expiation, supposing themselves thereby to be made holy and placing of it here between two other distinct kinds, naw well be pure. Thus rather then as some, that first pollure, and then purific themfilves with water, like Pilate, that by wathing his hands, though the might diffrage himfelf of the guilt of Chrifts bloud, Mar. 27. 24. See thap, 65. 5. that familife and purific themfelves; that think they do to, when they do nothing left; as, that bleffeth

hmfelf, Deut. 29.19.
orthe gardens | Ser apart for idolatrous fervices , chap. t. 29 & 65.3. in the pools or lavers, that there they had for fuch uses; or, for the gardens, to prepare and fit themselves for the exercise of their idolar, y in them ! fo is the particle used, I Sam, I, 27. Ezck, 6. 9, I I, as among Gods people, the manner was, after any legal uncleanne's contracted, to purific themselves, by aspersion of pure water upon them, or by dipping themselves therein, before they repaired unto Gods Sanctuary for the performance of any holy duty, Numb. 19.7,8,13,19,20, alluded to Pfalm 26.6, fo in imitation thereof, both heathen people, and these idolatrous Jewes did, by such like washings, deem themselves cleaned from the foil of their fins, and made fit for their idol fervice; but it is more likely, that in those gardens, then out of them, they did so purific themselves for the services to be acted in some other part of them, or in fome Temple thereunto adjoyning; as the heathen had their de-lubra, or holy layers neer to their Temples.

believed one tree in the mid?] This pallige hath no final variety of notions by Interpreters fathened upon it. The Greek renders it, in the parches, or entries, before dore, or without dove: The old Latine clean contrary; behind dore within, as chap. 57.8. that is, fay fome Fx. offices, in fecret, where they might not be feen, or taken fud-denly, in the manner, Jer. 2, 26, 27, but as the former both no footing at all in the text; fo this later very little. The Chaldee which fome of the Rabbines follow, renders it, not fimply one after another as some cite him, and some of ours render the text; but, com pany after company, one company of them after another, until the whole Society of them be functified. Others of them, which our Version admitteth behind some one tree, or other, in the grove, or in the garden, Jer. 3. 6. Whereunto some of ours add, as a thing not unlikely; that as every one of them had a god of his own, to each of them had his peculiar tree, whereat he did fer-vice to that his idol. Others, behind fome one fountain, or pool; for they observe here a double reading; the one of a masculine the other of a feminine form; and they supply terms accordingly concepondent to either. Some of ours would have it rendred for fome one firange god; that purific themselves in the gardens, for the service of some strange god: But the word that they render strange, is not sound so to signishe in the sorm here used. Others therefore, give it otherwise in terms, but in essential to the same notion, after some one falle god, or other, which they follow and ferve. Others, lastly, which to me seems most probable, conceive the word achad, or cehad, or as it is not unufually pronounced, ahad and chad, rendred commonly, here one, to be, in this place, a proper name; yet not a name of God, as fome superstitionsly would have it to be, Job 31. 15. Zach. 14.9. but of an idol Ahad, or E. had, whom also by a gemination of the final consonant, they termed Adad for fo Macrobius in his Saturnales, lib. 1. c. 23. reporreth, that the Affyrians called the chief God that they wor hipped, Adad, by a word, sith he, that fignificatione; whence also he gathereth, that by this name, they underflood the Sun, who is but one, and ever one, otherwise them the Moon. And this some learning and ever one, otherwise them the Moon. And this some learning the sun and ever one, otherwise them the Moon. And this some learning the sun and ever one, otherwise them the Moon. And this some learning the sun and ever one, otherwise them the Moon. ned suppose to be the same with Hadad; which seems to have ned impose to be the 12me wan Indiana; which techns to have been a name very common among the Kings of Edom, or Idamea, Gen 36:35;36. I Chron.1.46;47;50;51. I King. II. 14, 17, 25, but grew afterward much more common with the Kings of Aram, or Syria, 2 Sam. 8.3.5,8. & to. 16,19. 1 King. 11.24. & 15.18,20 & Jofephs Antiquities, 1, 7, c.6. Howbeit, b. caude thefe two names differ in the initial letter, I conceive them not to be the fame. But to return to those that understand the word here of that Asiyrian rather then Syrian idol thought might be common to them both) Some of them render the words, after ahad, whom they go after. that is, follow and adore; as Judg a. 11,12. Others, behind Ahad, that is, behind the Temple of Ahad, amidft the walks and gardens

adiacent. in the midfl] That is, say some, openly, publickly, in open view shamelessly acting such things in their impious rites, as were most unfeemly. But I find not where this form is so used in Scripture. O thers therefore expound it of thole fountains, or lavers, in those gardens, wherein they purified them elves, which were usually fituate in the midft of them; though we need not to drive it fo neer home, as to fay, with fome Jewish Criticks, that their groves were at the either end of the gardens, and these fountains, or layers in the midft, having the one grove before them, and the other behind them, as the men of Ay, had the Ifraelites, Josh.

enting swines slesh ,] Or , caters of swines slesh. See Chap.

and the abomination Heb, the shekets, which some suppose to be the name of some particular kind of unclean creature; and one of

placing of it here between two other diffurct kinds, may well be deemed to imply no felle. And if place may be stirred for con-jecture, the joyning of cheled, or heled, commonly realised a welfel, with that which is deemed a most, Levy 1.1.9, may afford fome fullytion, that fleelers here may be the fame with that cheled, or hold there. I booked, the word is talk one generally, for administratory may do hominable thing, Levi 1.1.10, 1.1.1.2, b. 7.4.8.8 to 3.1.10, another word for the relationship. zck.8.10. as also is another word derived from it, Dan. 9 26. & 11. 31. compared with Mat. 24.13, the plural whereof we had before. verf.3. as also Jer.4.1. & Fzck, 20 7.8.

veri3, 25 310 [cr.4]. O. 172-8, 20 7.0, and the monife; Some having rendred the former abominable creatures, (See Zach. 9, 7) render this, as the monife; and the copulative is sometime put for the note of similitude; as Jub 21. 33. & 34. 3. but feldome, I suppose, in that manner, as here. The oufe, is, among other unclean creatures reckoned up and expresmostle, is samong other unclean creatures reconstruct up and expressibly inhibited for mans meat, Lev. 11. 29. Yet that meet fome kind of them especially, were commonly eaten, in many places, among other people, and that reputed also as a dainty dish, doth, by other people, and that reputed and as a damity unit, doin, by Authors of good note and ciedit, appear, for Vatron's reatile of Hus' and y, 1, c.1, c. telateth, how for damite, one kind of them, they made Warrens for the breed of them, and coupes for them, they make writes the necessary means, and coupes not the fatting of them, and Pliny, 1,8,4.47, reported, that in the Lawer sometime made to restrain excess in diet, the ale of downer, occulence with some specifies, and special spaw, was inhibited. The name some would have given them, from a word, that special control of them is not provided by the special space of the space of the special space of the spa cause they are wont to diffurb and trouble the house, by grawing; the fields, by digging; both by devotuing and deftroying things of use, i Sam. 6.5. And we read indeed of an Hand called Graves, in the midland sea, to have been so instead with mite, that the inhabitants were enforced to quit it, Pliny, 1 8. c. 29,57. And Euflathius on Homer, from ancient Writers, reportedly, that in fome places, by the name of Smintheus, they worshipped Apollo, for ridding their grounds of this kind of vermine, it mice may, at to from general grounds of this kind of vermine, it mice may, as leaft, be peoply to called. But the notation of the word, in regard of the letters of it, feems not very probable: and I have fome doubt, which I final lonely propound, and leave to the learned, whether the word here used, fignile a morfe, or no: and the ground of my doubt is; because the creature here mentioned. is ranked among creeping things, Lev. 11.29, and I fee little reason. why the monfe, or the wefel, or the ferret, should go under that name, more then the bare or the concy, (which some also render, a mountain moufe,) Lev. 11.5, 6, 26, or why they flould not be comprehended under the general head of Beaffs, before mentioned, Lev. 11, 2, and come within the general rules concerning Beafs there delivered, ver 4,5, the rather, for that I find everying things thereastivered, ver. 4,5; the same range in that I may crepping simple ill diffiquithed from beafing. Gen. 1:24, & 7. 14, 11, 23, 1 Encline therefore to think, that the creature here, and clienther, mentioned, is some excepting thing, not unlike the feopism, as they differ not much in name; the one termed. Achar, the other, Acad, Deut, 8.15. and that divers forts of creeping things, as Lifards, and locusts, (for they are reckoned also among the ercepers, and are tothis, (for they are recedence and among the energies, since as not forbidden food, Lev. 11. 21, 22.) and the like, were with many people in times paft, not unufually caten, (as frogs, and finite, and tortoifes, also are, in many places at this day) is not onely, by and torion(ts,ails) are, in many places at time any) is not energy, in the caself, by divers other duttors, but of time of them, to with, the Lacelf, by Seripare it fell reflined, Mat, 3.4. Mark 1.6. yea of others, before the diversions to leastly, under the names of the feltom, and the close of the diversions of the control of the co they not been he for food, or not usually eaten. But hereof let others further consider, and deem, as themselves shall please. The word is no where found in Scripture fave here, in that place of Moses, and the flory of the Philittines, with such kind of creatures annoyed, 1 5am. 6.4,5,11, 18.

annoyed, 1 Sam. 6, 45,511, 18, half be Lord] See chap. 1, 28. V. 18. For 1 know their works and their thoughts Heb. And I their works, and their thoughts. Which fundry Interpreters suppo fing to contain an entire fentence, but with suppression of some word, or words, (as in paffionate foeches it of falleth out) conceived, do fome fupply, as our vertion, and fome Greek Copies, I know, as Hol. 5, 3, Amos 5, 12, and the Chaldes, by are revealed, or n, before me; which fome of the Jewith Commenters expound of the thoughts of Gog and Magog, the enemies of God pseople, Ezek. 38.10. that God knew their thoughts, though they little dreamed of his, as Mic. 4.11, 12. To which purpose also others of them, with whom, some of ours also concur, render it, I am with them. It is I that bring them together, and caufe them to come up, and camp against Jerusalem, 187ck. 38. 4,8. Zach. 14,2. Others up, and camp againf Jerufalem, IFZek, 38, 4, 8, Zach, 14, Others fipply, Irib Wigh, or take vengance upen them, for their counies, and their counies, is a chap, e, e, e, , which would well fair with the clause beforegoing. Others again, reading the words by way of interrogation, with a kind of indignation, And their more tands the transfer throughts, thouse I endure? now englise that, Jer. 1, 9, 80, 9, But I rather here accord with Thirds, that has these most accordance in one foregrowing the desired. words together in one fentence, with those that come after, reading the text thus ; As for me, when their works and their thoughts the Jewish Dostors seems to intimate as much , when he faith, are come, (that is, when the time of taking vengeance for them,

gone on them, and calting off thole, that they perfet in their impierupon them, and calting off thole, that they perfet in their impier-

Chip, Ixvi.

For I] Heb, And I; or, As for me; the word is put absolutely, as 1 Chron, 28.2. See chap. 65.11.

that I will gather] Heb. and I will gather together; fo the co-

Pfslm.97.6. Chap.40.5. 2 Cor. 3.18. & 4.6. Ephel. 3.6. The Jewish Doctors expound it, of the nations of the world, being brought to see Gods glorious might, declared in the Messias his dayes, in the destruction of Gog and Magog, Ezek. 38. 23. & 39.

6,7.
V. 19. And I will fet a fign among thim,] What this fign fhould be, and where it fould be fet, is much questioned. The Jewish Commenters would have it to be, the rotting of the flesh, jewin Commenters would have it to be, the torting and eyes, and tongues of those, that served under Gog and Magog, against Jerusalem, Zach, 14.12. Ours, (to pass by the superstitious conceits of some Popish Writers, concerning the sign of the Cross; to which they apply that alfo, Matth. 24.30. and some other far fetched, and over-strained expositions) do most of them pitch upon one of these two notions : the one, of a figu, or enfigu, erceded to or one or there two monoms; me one, or a pga, or ranga, acted to call and gather people regether; as chapt, 1.12, 8, 49, 22, 8, 62, 10, that which some expound of Christ himself, faid to be set for a significant, 11.10, Like 2.34. Others, of the ministery of the word, and other externall fignes of Christian protettion, together, with the miraculous works accompanying the fame, crecked first among the like change being found in many other proper names in Scripthe Jewes, for the conversion of the elect among them, and the bringing in of the Gentiles unto them; and afterward also among the Gentiles. Some expound this branch of the creeting of it a mong the Jews, chap.2.2,3 Mark 16.15-20. Luke 24.47,49. Act.2. & 5.12-16. Some, of the fetting it up among the Gentiles, Gal. 2.1. whereof, fee on the next branch : and though the word used for a fign in those other places of this Prophet, be divers from that here used nor doth the word here used, ordinarily so fignific; yet it is fo taken, Pfalm 74. 4, in those words, they fet up their ensignes for figues, or, as figues; to wit, of conquest, and triumph. The other promoting a pign, or many, whereby one may be deleyed and di-cerned from lone other: as it is laid, lond fix a fign or a many, here that: and to four tender the words here; I will fix a fign, or a many, no among them, but upon them, as the fame particle is ufed in those words, Nehn, no. those didth fix of five to figure and wordders upon Pharao, and upon his fervants, and upon the people of the land; and they understand it of a privy note, or mark, that God would fet upon his elect, whom he would have referred, whereby to mark them out for falvation, as temporal here, in the times of exeaution to be done upon the wicked crew, among whom they were mixed; lo cernal herealter, alluding to that fign of diffinition between the Hebrews &the Egyptians in Egypt, for the faving of the one, amidit the defruction of the other, Exod, 12, 7, 13, 22, 23. See the like, Ezek, 9.4,6, Rev 7.3. & 9. 4, and of scaling and marking for life eternal, 2 Cor. 1.21,22. Fph. 1.13, 14. & 4.30, 2 Tim. 2. 19.8 this expolicion, the word of efc. pe following, feems to confirm. Now the text thus read & rendred, the word them, must be restrained unto Gods faithful fervants before mentioned, verl. 14. which because it is somewhat remote, I suppose we may well retain the received version, among them; as the particle is rendred, Pfal, 18.49. ch. 57.6.8 65.4. and hereafter, verf. 19. So it may well include the mixe body of the people, among whom those faithfull ones abode upon whom alone this fiving mark was to be set. And I conceive that the copulative hath the notion of a causall in this place; as chap, 53, 2, & 65, 15, and the text might better be rendred; For I will let a lieu among them, and lead those that escape of them, unto the nations, as thewing by what means that should be effected, which was before mentioned , concerning the coming in of Gentiles, verfe 18.

and I will fend those that escape of them, unto the nations] Heb. I will fend of them, or, from them escaped ones, (that is, Some of them. that do cfc pe) nato the nations. This the Rabbines understand of those Gogs and Magogs forces, who though not flain, yet with their field wasted, and tongue and eyes eaten out, should, as spe-stacles of Gods wasth and vengeance, being dispersed into remote

Testake in the Gentiles to me, in their flead, Rom. 11. 11, 24.47, Att 8.16.48, E. 10.41, S. 11.18, 33, E. 11.46.49, E. 11.71, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 14.11, 1 place, whether Tarfus, in Cilicia, as fome; or Tartefus in Spain, as

others, fee on chap, 2, 16, & 2 ?. 1.

others, see on engress to be the fame with Put, or Flux, mendative is used, and tong arrive from the parties of him; thewing, that Kings time to be many hundreds of years too young to give this name to that place, what ever it was, that is here fo called: as allo from Diadore, J. 20. and others, that that Kings ight name was not Aphulla, but Ophellas, or Ophelles; the man himself a Grecian, and the name a Greek term. He would have it to be Phile, an Hand, with a Citie therein of the same name with the Hand situate amidst the stream of the river Nilus; about fome hundred furlongs above Scient and Elephantine ms; anour tome numerea turiongs above Scient and Euphantine in the confines of Ethiopia and Egypt, whereof Strabo, Heliodore, Pliny, and many other, as being a place of fome note: and he supposeth it to have its name from the fame ground, with Electropic Configuration of the supposed in the fame of the supposed in the fame of the supposed in the su phantine; (Phile and Elephantine, being two Cities, for fize and athion, bigness and beauty, so neer marches, nor in lituation far distant, that some Authors have consounded them, and taken the one for the other) and to have been so called of the word Phil; which with Syrians, Chaldeans, Arabians, and Ethiopians, is used for an Elephant; that Elay in flead of Phil giveth it Phul: ture, as in Pau, Gen. 36, 39, & Pai, 1 Chron. t. 50. Tou, and Toi, 1 Chron. 18.9. & 2 Sans. 8.9. Perudah, and Peridah, Ezra 2.54. and Neh. 7.57. But it may be doubted, whether the word Phil. for an Elephant, be in those languages so ancient, as to give the name where to this Pul, or to that Phile; and whether it came not from the Greeks into those languages; as to the Greeks in likelihood by the Punik, from the Hebrew Eleph, an ox, by them applied to the Belemoth, that easeth graff, like an ox. Job 40, 15, nor had the La-tines at first any other name for them, then oxen, as by some old bywords, in common use among them, appeareth; until they had that of Elephants from the Greeks: besides, it appeareth not that this Phile, fituate thus in the midft of the river, had any large territory belonging unto it : nor is it very probable, that two cities, no further diftant, poffetfed both by the fame nation, fomtime wholno luttre attent, possessed and the late and the late name, fround the one be for called by an Ethiopian term; the other by a Grecian; and if the names of ancient Kings be deemed to be a matter of any moment, to afford light of conjecture, for the flamenter of any moment, to afford light of conjecture, for the flamenter of any moment, to afford light of conjecture, for the flamenter of any moment, to afford light of conjecture, for the flamenter of any moment, to afford light of conjecture, for the flamenter of any moment, to afford light of conjecture, for the flamenter of any moment, to afford light of conjecture, for the flamenter of any moment, to afford light of conjecture, for the flamenter of the flament ding out of places, as bearing their names; it might be supposed. that this Pul flould rather be some place in or about Affyria; fince that Pul, and Pil, are in Scripture records, found so have been anciently, even before Efays time, in the names of the Kings of Allyria, See Pul, 1 Chron. 5, 26. & 2 King. 15, 19, and Pilefer or Pilnefer, 2 King 16 7, 10, 2 Chr. 28, 20, and from this Affyrian Pul, or Phul, may fome of those Hudor, or Pylif, in Peloponnesus, whereof Srabo, and Paufanias, have had their name; as also that Φύλλ (D. or Phyllus, in Theflaly; whence Apollo had a firname, as Strabo, l. 9. and Φλυβς, or Phlyus, whom they feigned to be agage-nes, or a grant, one of those whom the earth bare; some one of those ancient Puls, or Phuls, in likelihood, See Paufanias in his Meffeniales. Besides that I find Ashur and Elam, whereof more anon, mentioned in a place parallel to this, among those regions, out of which Gods people were to be gathered. See chap. 11. 11. Howbeit, if the conj cture concerning this Affyrian Pul, final to the learned feem light, I am well content that it fo pass, defiring only to fee feme other more likely. and Lud] Lud was the name of one of Sems fons, brother to

Albur, and Aram; the one the father of the Affyrians; the other of the Syrians, or Aramites, Gen. 10, 12, from him it is generally deemed, that Lydia, fituate in that part of Afia, which we now commonly call Anatolia, his posterity there feating it self, had its name : it was the kingdome sometime of Goz, or Gyzes, (as Bozea, Byesa chap, 63.1.) See Herodote, I. 1. and of this Lydia, and these Lydians. (for the name of the Countrey is put for the people) Interpreters, with one confent, understand this place, places, publish without speaking. Gods powerfull proceedings, and nor otherwise do most understand that in Ezekiel, 27, 16, miraculous dealing with shole forceign forces that had invaded where Peres, Lud, and Put, are joyned together, as affording nor otherwife do moft underftand that in Ezekiel, 27. 16.

Chap. lxvi. solidiery to 1 yre. Howbert, because it is tatu, Seth. 10, 13, times used in this Propincy. See Chap. 20, 6, & 49, 1.) such especially, mulyam kegat Ludim; and that (ulf), and Put, and Lud, are mentioned among those that were in league with Egypt, Ezek, 30. 5. and that as Pul, and Lud here; so Put, and Lud there, are joyned and that as I'M, and Luta there; to I'nt, and Luta there, are poyned together, as neighbours, a salio, that as Lud there; to the Ludum, Jer. 46, 9, are commended for achery; thence, that learned Writer, before ment concludent, that the Luf, both here, and in Excklel Joshen of, as also those Ludum, (the same in likelihood Excklel Joshen of, as also those Ludum, (the same in likelihood with these) are not the Lydians, so commonly called, but the Ethiopians, neighbours to Egypt, and their confederates; and, in ancient records, renowned for their skill at the bow. Concerning ancient records, renowmen to titure shall at the own, Contenting which, I hall not much content, only the aguments, some of them, feem not so weighty; fince that it appeareth, by Herodore, I. I. tot only that the Lydians were, in ancient times, deemed one of the littings of and valiturity people in all Affa, but that theywere also in contecteracy with the Egyptians, whom Credits therefore. had thoughts of fending to, for any against Cyrus: and for the joyning of them together, with Put elsewhere, with Put here; it is no good proof of neighbourhood between Lud and Put; no more then between Peres, and Lud : and belide , that the fite of Pul here, is uncertain, the reason of the copulative, here inserted, may be, because this member of the sentence endeth with an attribute annexed to them, of handling the born; whereof further

that draw the bow : I Heb. drawers of bow, (as Jer. 46.9.) handters, treaders (or, benders) of bow. Thefe, faith one of the Rabbines, are the Turks : but who the Ancestors of the Turks, whom we now fo term, were; or how in those times they were styled, or where they abode, is uncertain. The like character of expertness in the use of the bow, is given by Jeremy, as well to Elam, Jer. 48.
35. (where he giveth him the bow, as our Prophet doth the quiyer, Chap. 2.6.) as to Ludin, Jer. 46. 9. and it may well be quelificined, whether this attribute of drawing the bow, being in the plural number, whereas Pul, and Lud, are both fingular, be the character of the latter onely, or rather common to both ; and that rather the reason of the copulative, then the neighbourhood of the nations. Our Translators feem fo to have deemed; and the Hebrew points which they exactly here follow, feem to carry it this way: that which addeth fome ftrength to my former conjecture: way: that which added nother through to my former conjecture concerning Pul, as either in, or appertaining to Alfyria; for that Elymin! (which all grant to be Elum) is by Strabo, l. 16. affigned to the Alfyrian; as part of Muria; (which indeed is no other then Alfyria) and the Elyman noted for skilfull archers.

to Tubal] The old Latine here, hath Italy; as also Joseph the fon of Gorion, placeth Tubal in Tufcany; and it was a groundlefformife therefore of a learned Writer, to imagine, that some Hebrew Copies, had anciently Ital, for Tubal: for this seemeth to have given occasion of that erroneous opinion. Tubal we find so have been one of the fons of Japher, Gen. 10. 2. whose posterity therefore bare that name: where their feat was is questioned; for to pass by some of the Ancients, who assign them Thessays in Greece, wherein none, I suppose, now follow them. Some place them indeed in Europe, and would have them to be the Spaniards, or the Iberi in Spain, at least : for though that name did more specially belong to the people, inhabiting one part of that valt country, bor dering upon the river Iberis; yet the Romanes, as Strabo tellifieth, ufed enciently, to call the whole countrey Iberia. But others with more probability place them in Affa, where there are also found; supposed by Strabo to have passed thither out of Europe; and unto these, Joseph the son of Matthias, whom most of our therein follow, in his Antiquities referreth them. Nor doth that learned late Writer step far from him, who feemeth to have precifely discovered both their place, and their name, out of the monuments of antiquity yet extant. For of Tubal, faith he, have the Greeks made Tibar; as of Pical, Phicor; of Belial, Beliar; whence the region Tibaris, Diodore, I. 4. and the people, at first Tibari, and then Tibareni; who dwelling in part of Pontus, were neen eghbours both to the Chalyb.s, men of speciall note for ironworks, from whom fleel, in Latine, hath its name; and to the Mofchi, with whom, in Herodotes story, the Tiburenes are commonly joyned; as in Scripture also Tubal is with Meshee, being the posterity of Melhech, brother to Tubal, Gen. 10.2. See Ezek, 27. 13. and 23, 26, and 33. 2, 3, and 39. 1. Besides, that some prints of the name of Tubal, or Thubal remain in Thabilaca, a City, by Ptolomy, reported to be about those parts, so called, Howbeit, forme suppose this nation to have had the name of Tubal, from Tubal-Kain, (whence the Latines had their Vulcan) the fon of Lamee, one of Common Leatines had then r mean) the food feature, once in Aging policiny, the fifth interner of Smithery, Gene, 4.2., not as fonce of his race. (for that perified in the floud) but because of his race. (for that perified in the floud) but because of his race, who they were generally addicted until a difficult must be the state of the food of the food

histrade, which they were generally addicted unto.

and Javan | Javan was likewife one of Japhers fons, brother
to Tubal, and Melbec, Gen. 10. 2. Those of his poserity were termed by the Greek, and Latines, fonts, Jaones, and Jades; which though it cleaved most constantly to those Greeks that were sea ted in Alia, and came to be peculiarly appropriated unto them yet the title of Javan anciently took in all Greece, and Macedo nia al'o with it : whence it is, that Alexander is termed the King of Favan, Dan, 8. 21.

to the Iles of ar off] Or, fimply, by way of appolition, the Iles,

fouldiery to Tyre. Howbeit, because it is faid, Gen. 10. 13, that or those Iles of ar off; or, those remote countries, (as the word is oft as were beyond the lea, or coalted, and bordered upon the Sea. See Chap, 11, 11, to those, with whom the Jewish people had lit. tle commerce in times paft.

that have not beard my fame, Or, the report of me; as Chap. 53. where Chrift had not been named, Rom. 15. 19. where the Go. fpel had never been preached before, Chap. 52. 15. & 65. 1.

neither have feen my glory;] In that manner, as his own people

netitive bave (een my geory) 1 in transitionines, as and own people and done, Pela 2.7. 4. & 6.3. & 10.6.; and they final declare my glory among the Gentiles, 3 Or, that they may declare my glory among the Gentiles, as ver. 18. fulfilled in the Apollles, and other of the faithful, fent out from the Jews, to pub. figh the glad tidings of the Gofpel, concerning the glorious riches of Gods grace, in the falvation & inheritance purchaled by Chrift. See before on the first branch of this verse. See also, Rom, 10. 14.

N. 20. And they shall bring all your brethren for an offering unto the Lord, out of all nations,] They shall bring home into the Church of God, the converts of the Gentiles, and prefent them there as an offering unto God. See Chap. 60. 9. The Jews un-derstand it of the remainder of their nation, that had not vetreturned home, thus to be fent into their countrey in great honour turned home, thus to be tent into turner country in given, monour and flater, after the diffeomiture of Gog, and Magoge 1 and a law Writer of the difficultion, and fetting free of the Jews, taken captive in the Macedonian and Syrian Wars, after Judas the Macedon his propherous fuerelier. But the bringing in of the Graniles, feems rather to be deferibed here, as elfe-where; with special eye, and reference, to the return of the Jews from the Babylonian captivity, together with the accommodations of several nations, at Cyrus his command, afforded unto them, for the more caleful and commodious conveyance of them into their own country,

Ezr. 1. 1-6. See Chap. 45. 9, 22. & 60. 4, 9.

your brethren] The convert Gentiles, made, by faith, the feed and children of Abraham, as well as ye, Rom. 4, 11, 12, Gal. 3, 16, 29. yea, the children of God, as well as ye, Joh. 1. 12, 13. & 11. 52. Gal. 3. 26, 28.

for an offering to the Lord] Confectate to him and his fervice, Rom. 12, 1. & 15, 16. Phil, 2, 17. the word , for, is supplyed ; as Gen. 4. 3.

out of all nations.] See ver, 18.

one of an inations. I see ver, 10.
upon hor/es, and in chariots, and in litters, and upon mules, and
upon fwiff beafts.] Various means of conveyance heaped up, to intimate a plentiful affordance of all gracious helps requifite for the bring in of Gods Elect home unto Chrift. See other expressions looking the fame way, Chap.60. 9. ver. 12. Of horfe, and chariots, fee on Chap. 24. 7. Gen. 50. 9. nor need we, with the Jewish

Commencers, suppose iron chariots, though such were used in war, Judg 4, 3, these being intended onely for travel, Inters 7 The Jewish Criticks are much divided about this word, being found no where in this notion, but here, and Num. 7.3. there in the fingular number; here in the plural. Some of them, would have it fignific paniers, or doffers, or the like, fallened together, and to laid upon a beafts back, to carry necessaries in, and to ride, if need be, between them: but what should such implements do with wains, or wagons, wherewith it is there joyned, Others therefore render it wants, or reagons you'ded, drawn with a yoke of oxen each of them, which might well fult with what followell of tructure axes, for fix majors, could any good reason be rendered of fuch fignification of the word. Others tellus, the right s, that it goes for some beast; and we find a excepting creature indeed to termed, Lev. 11. 29. but very unfit fure to be used about wagons: Our Interpreters well render them, their covered wagons; that is, close waters as some term them : the word, in its first notion, fignificth, atorteife, though the Greeks render it, a crocodile, Now from the (welling up (for it hath very neer affinity with a word that fignifies to fivell, Num, 5,21, 22, 27.) or, tiling, thieldfashion (whence a shield also is, in Latine, to termed) of the tortamon tymens a pietra and by, in Leaning to termine) or the tol-cicles field; both in Latine, and other Languages, were arbid, and vaulted roofs, or works of any fort fo called; and from that fashion of covering, were those vains, or waters in termined, being appointed to carry the materials of the Tabernacle; and it may well here be rendred, coaches, or luters, such being usually much of that making. And that learned man therefore feemeth to have spoken nimfelf without ground, who denieth any ground to be found in the Hebrew, for the rendring of them arehed, or covered wains, or wagons, as fome interpreters of prime note have done : his ren-

mules, 3 On thefe, great ones, Kings fons, yea, Kings themselves used to ride, 2 Sam. 13, 29. & 18, 9. I King, I. 33, and with hor-fes, and mules, in great store, besides camels, and affes for carriage, vere those furnished, that went up, first, after the dissolution of the Babylenian deportation to Jerulalem, Ezr. 2. 66, Neh. 7.68.

affirming the word to fignific a kind of camel, fwifter then ordinary (fee on chap. 16.1,) fuch as the dromedary, chap. 66.6. fo called, fay they, of a word that fignificth to skip, or dance, 2 Sam. 6.14,16

duce as they go; as the word is in that place rendred. The char-dee rendreth it with hymas, or praifes; and one of the Rabbines following him, with mirth and dances; as David conveyed the Ark tollowing that, with math and wanter; as David conveyed the Ark to Sion; and another, with firep, for facilities, expounding this, by that, which in found of letters cometh neer it, Chap. 16. 1. and indeed the word rendred dancing, feems to have its original from indeed the worn remains anothers, seem to have the originant round the manner of the top, roun electably, sporting themselves in their postures; the wood e.g., signifying as well pillure, as there, rounder, which could be a continued to the word, early, of kip, and a thorner the word, early, to kip, and sport, as they also to do, Pal. 114.6. The ancient Greeks render it, with a they are to do. Pal. 114.6. The ancient Greeks render it, with finds, or umbellaes; fuch as travellers use to carry in those hot journ; or unwerger; men as traveners me to carry in more nor countries on the rop of a cane, made on light fluff, and fpread circlewife, for fluadow. Some other of the Greek, and fo the old Latine, which some of ours also follow, in eareches, or coaches; suppoling it to be another fort of receits, for carriage, diftinct from point it to be another for or receipt, for carriage, diffine from the former. The ambiguity is the greater, because the word is no where essential the probable, because it fort-

where the read: 1 improve the first about probably occasion is ore-the best with the root, whence the word seems to arise, to my boly mountain Tenfalaem, faith the Lord, 1 Heb. upon, or and, (as I Sam, 1 to, & 2, 11, m) mountain of holiness (as chap. unto, (251 5am. 1, 10. 62. 1.1.) my months as q instances of the first feet of appointion fingly, frequiation; of termed because it flood, though in a plain, yet on a knole. See foremed, because it flood, though in a plain, yet of a knole. See Jer. 17. 3. or, 10 my holy mountain, the hill of Jerufalom, as Chap. 10. 32. or, at Ferufalem; as Pfal, 68. 29. to mount Sion, a type of

10.3.1.0.3 at Jenjalam, 38 Mai. 80.2.29. to monatory systems the Charch, Chapp. 5.6.7.
the Charch, Chapp. 5.6.7.
the Charch, Chapp. 5.6.7.
the Chard, That is, 8y the Jewith Matters, they hall being the lard, 1 That is, 8y the Jewith Matters, they hall being them in goodly appared, and rich rayment, fach as is it to goint to God hooke with, Zach. 3.4.9. and as gify, or gloring, that was not to be redeemed, Lev. 37. 88, 89. The meaning is, that a smooth to be redeemed. Lev. 37. 88, 89. The meaning is, that a smooth to be redeemed. Lev. 37. 88, 89. The meaning is, that a smooth to be redeemed. Lev. 37. 88, 89. The meaning is, that a smooth to be redeemed. Lev. 37. 88, 89. The meaning is, that a smooth to be redeemed. Lev. 37. 88, 89. The meaning is, that a smooth to be redeemed. Lev. 37. 88, 89. The meaning is, that a smooth to be redeemed. Lev. 37. 88, 89. The meaning is, that a smooth to be redeemed. Lev. 37. 88, 89. The meaning is, that a smooth to be redeemed. Lev. 37. 88, 89. The meaning is, that a smooth to be redeemed. Lev. 37. 88, 89. The meaning is, that a smooth to be redeemed. Lev. 37. 88, 89. The meaning is, that a smooth to be redeemed. Lev. 37. 88, 89. The meaning is, that a smooth to be redeemed. Lev. 37. 88, 89. The meaning is, that a smooth to be redeemed. Lev. 37. 88, 89. The meaning is, that a smooth to be redeemed. Lev. 37. 88, 89. The meaning is, that a smooth to be redeemed. Lev. 37. 88, 89. The meaning is, that a smooth to be redeemed. Lev. 37. 88, 89. The meaning is, that a smooth to be redeemed. Lev. 37. 88, 89. The meaning is, that a smooth to be redeemed. Lev. 37. 88, 89. The meaning is, that a smooth to be redeemed. Lev. 38. 89. The meaning is, that a smooth to be redeemed. Lev. 38. 89. The meaning is, that a smooth to be redeemed. Lev. 38. 89. The meaning is, that a smooth to be redeemed. Lev. 38. 89. The meaning is, that a smooth to be redeemed. Lev. 38. 89. The redeemed is a smooth to be redeemed. The meaning is the smooth to be redeemed. The redeemed is a smooth to be redeemed. The thing, which was not pure, or holy, might be brought into Gods house, Chap. 52. 11. Ezr. 8. 28. Pfal. 93. 5. fo thefe Gentile Con-

Eph. 2. 19. See Chap. 56. 3, 7. into J Or unto; the particle is wanting; but to be supplied

as Chap. 13. 2.
V. 11. And I will also take of them for Priess, and for Levites,
Saith the Lord. The Jewish Doctors are somewhat puzzled about Jain to Lord. 1 in E-pewin Doctors are formerman puzzed about the words. Some of them flay the meaning its, concerning the onely now brought, whereof tome might be of the Prieffly linage, and fome of the Leviscal Poogney, that albeit, deep had Italian, behind their brethren, in foreign parts more remote, informed long behind their brethren, in foreign parts more remote, informed the production of the prieffly prieffly the production of the prieffly prieffly the prieffly prieffly the prieffly prieffly prieffly the prieffly prieff that they were grown now out of remembrance; yea, had peradventure also lived after the fathion of those Heathen, among whom they abode, or had been in fervitude, and put to base employments among them, which might be deemed to make them unit ments among men, when might be deemed to make them unit-for, and uncupable of returning to fuch offices again; yet upon their return, God would take them again, fuch of them as were of the Prieftly race, for Priefts; and fuch as were of the other Levitical Families, for Levites , and for Levitical employments. But fome of them go a flep further, and fay it is meant, as well of the Gentiles that bring them, as of those that are brought by them, that God would take them into office. That which others frartle at, as if fome Gentiles then thould be admitted into fuch places; And this to avoid therefore, fome of them expound the text, I will take of them for the Priests, and for the Levites; that is, say they, not to be Priests, or Levites, but to do service unto them; to be as the Gibeonites, bewers of wood, and drawers of water, for the fervice of the Sanctuary, and of them, that either as Priefts, or Levices, fould minister therein, Josh. 9. 23, 27. To which purpose also they would force in that of Zach. 4. 21. Is that day the Canaanite, (that is, fay they, the Gib:onite) Shall be no more in the Lords boule : for these Gentile Proselytes shall then serve as they did. They might thele Gentile Profetyes that then terve as they did. They might more (entingly have alledged that paffage, Chap.61.5, 6. But of that fee there, Mean while ye may observe, how poor foals, they flust their eyes against the light char not finited noily, but blazeth and shaftest faill in their faces. They shall be brought, faith God, in Date, as holy ones, home to my house; and I mild all of as peak-ment of \$ further and hitched changes of honesy, the ad they what ing of a further, and higher degree of honour) take of them; what to do with them? think we; to account them as accurred ones, and to make bond flaver and drudges of them? as Johna speaks of the Gleenites. No, nothing lefs, but to advance them to honourable places, to make Lewiter and Priests of them; as most of them expound the words of the text; even he himfelf, among the reft, who relates the other, as his Fathers opinion. And it were a fond thing to lay, that God would take of them for Priests and Levices, that were to born, and find already. Of the convert Gentiles, though altest by birth, therefore the place is cleer, whom God ellewhere possible, that he will not not plying to bit boule, but as be faith of the Emusch (for the promise alske concerned; either) give

becase they have a kind of skipping or jumping pace though fome tice, or place there-mentioned, is that spirituall P. lesslaund, which because they have a kand of stopping or jumping pace, though fome to take place and ground, would have it rendred, paring from the lame place and ground, would have it rendred, paring before the keep a measure in their pace, and feem to bether, or subsect that keep a measure in their pace, and feem to bether, or subsect that keep a measure in their pace, and feem to distinct the place tendred. The Challenge of the paring from the provided measurement of the place to the paring from the par whose calling, and employment is, to teach, instruct, and edific whose canning, and employment is, to teach, matrice, and confe Gods people, Jer.3, 15, Eph. 4, 11, 12, 1 Tim, 3, 2, & 4, 13, 16, Tim. 2, 42, 45, & 4, 12, that which was the office of the Prefls, and Levites, in times path Deut. 33, 8, 10, 2 Chron, 17, 7-9, & 19. 8-10. & 30, 22. Mal. 2.6, 7. and it is not therefore faidhere. I will take them all, as in that other place : but of them, not all, 1 Cor. 12. Large them act, as in that orner place: out of inem, and and, i. Cof. 13, 81, 50, Biph, 4.11. Hdb. 54, but foune of them, as Fimodyle, 62.16. 2, 3. Tirus, Gal. 2, 1 and others. Howhele, I furphose they are a little over-curious, that would have Biphope, or Prochetter, and Detacous, 46t. 62-2, Phil. 1.1.1 Tim. 3, 2, 12, here intended, as answering to the Prusts, the one ; to the Levites, the other.

V. 22. For as the new heaven, and the new earth, which I will make, shall remain before me, faith the Lord; so shall your seed and your name remain.] Here again, do fome of our Jewith Masters ftrain their wits. For they will needs have the former part of this collation, to be understood of the frame of heaven and earth, at first created, Gen. 1.1. and the heavin, say they, is called anew heaven; because it continueth in that newnesse in which it was at first; nor is it grown old, but it is still as it was at first, Pfal, 119. 89-91. and the earth is termed new, because it still continueth as at first it was; howfoever, the race of those that are upon it alter and decay, go and come, Eccl. 1. 4. But they forget what God had promised before, Chap. 65. 17. to wit, that he would create a new beaven, and a new earth, unto which these men, did they not wilfully wink, might easily see, that this passage hath a manifest and cleer relation. It is true indeed, that God doth sometime illustrate his confrant purpose of the continuance of his Church to the worlds end, by collations taken from the constant, and continued course, and entercourse of the creature, from the first constitution of it unto the entercontre or the creature, from the mit common or to mother worlds end, Jer, 31, 35, 36, & 33, 25, 26, But it is apparent, that he here fpeaketh of that new heaven, and new earth, that was to come in the Kingdom of the Mefflas, Heb Jas. 8, turn whole times allo, the molt of them refer that prediction; and, under whom, the face and flate of the Church should be fo renewed, that is, should

feem to be a new world, 2 Cor. 5, 17. See on Chap. 65, 17.
new heaven, and new earth] Not the fame, or such as are, or were formerly; but fuch as never was before; as, a new thing,

Num. 16. 30. Jer. 31. 22. which I will make] Not have already made. Heb, am making, or am seeating, Chap. 65. 17. am about to create, and make.

[half remain] Or, abide. Heb. fland; as Chap. 10. 32. Plal. 33.

jour roman J Ur, moter, rico, journal 2 as Chap. 10, 32. 1/21. 33.
11. Jer. 33. 14. not be altered again, a site former flate of the Church was, Heb. 8. 13. 89. 9, 10. 8. 11. 27, 28. Lefore me J Or, in my fight; who have nine eye conflandly on it, to protect it, and lupport ic, Chap. 2-7, J. Zadh. 2-5, 3.

you'real J A feed of fathfull ones, Jer. 3. 1, 36. 82 33. 36. your name] See Chap. 65. 15. but here, as the Rabbine well

observeth, feed, and name, are but under two distinct notions, and two divers terms, in substance the same thing, 2 Sam, 18, 18.

Pfal. 83. 4. remain | Heb, fland; that is, continue for ever; as before, Mat. 16. 18.

V. 23. And it Shall come to paffe, that from one new Moon to another, and from one Sabbath to another finall all flesh come to worship before me, (aith the Lord,] The constancy of the faithful, under the Golpel, in frequenting the fervice, and worthip of God at their Church meetings, is here foretold; described in terms borrowed Church-meetings, is nere roretoid; actioned in terms borrowed from, and alluding unto, the folemn manner and fet-times of conventions, to that purpole, which were in ordinary use formerly among Gods people, Pfal, 110, 3. See the complement, Act. 2.

it shall come to passe, that] Heb. it shall be, that; as Chap. 4.3. from one moneth to another, and from one Sabbath to another,] from one months to another, some produce accounts against; the b, from months in, oct of the mentalty, or, from new month, oct of the set month, and from Sabbath in, oct of the set month, and from Sabbath in, ot to fit Sabbath, that is, as the Jevills Commenters well expound it, a copy month, occurs mone constantly; and (o, copy Sabbath, fall) come, So 1 Saph, 16. Choon 14, 5, 8 Zach, 14, Sabbath, fall come, So 1 Saph, 16. Sabbath, final come, so I Saint, 10, 2 Chich, 24, 3, 62 Left, 14, 16, a place parallel to this, from yeer in, or timb yer, that is, conflantly cutry yeer, or yeer by yeer; as Nch. 10, 35, 39, one of the Jewith Criticks draweth hither that, Exod. 5, 19, the matter of the day, in its day; to which might be added, somewhat neerer to this, the matter of the yeer, is, or, within, or by the yeer, 2 Chron. 9. 24, but the forms are not the same with this; that, of any other, comes uon us tomas are not une tame wint time; in as, of any other, comes ancered to it; frankly to day, and from month to mouth, Eds. 3.7. Again, one of the swoodl have the lengthening of the former preportion, by a fig. scal adjection, to imply the conflaincy of their necessary of their scale, without omittion of any of those times. And true it is, that the conflaincy the most face of the day of the conflaincy of their scale of the conflaincy of their scale of the conflaincy of their scale of the conflaince of the in fome formes, the word fo uled, feems to have fome emphalis; as 2 King. 4.8. where, from his paffing by, is not amifs rendred, fo where possition that he will not enclydring to his bone, promise bone, promise and the promise that the will not enclydring to his bone, but as he offer as he paffel by a salle, 1 Sans. 18, 36, from tier going furth, a finish of the kinned (for the promise althe concerned either) give faith of the kinned (for the promise althe concerned either) give faith of the kinned (for the promise althe concerned either). Chap, 56, 57, a name, and a place, in his bone, and which has work (Chap, 56, 57, and the wind either in solution), in other forms on freech, where the concerned either that place, and this, is, that the ofis sound, in like marners ufed, with other particles, Judg. 6, 5, flaughter made of them, lie a long time above ground unbuiled, Jer. 51, 18. non are the forms alike to this, in the places produced, either as deemed unworthy to be at all interred; or, because in room which also the phrase feems to have fash force from the preposition is left, rather then from that adjection; the name feems to Ezzés, 39, 12.

fition it Eth, rather then from that adjection 1 the note teemes to me, to be of no great weight: the fame Author would have the words read disjinktively; from month to month, or from Sabbath, The one, for those that were more remote from Jerushith. The one, for those that were more remote from Jerushith, The one, for those that were more remote from Jerushith, The one, for those that were more remote from Jerushith, The one, for those that were more remote from Jerushith, The one, for those that were more remote from Jerushith, The one, for those them.

vours winterewin. Ood would to abundantly endow and aignute a accommance, see may, a commance, see, east, a significant point in faithful forwards, the Propher returned to othoc heavy indee, "deflatet, shape', del-to, of the contemps, is a term of too low an alley, means, that God would execute upon those wicked and diloyal. The ancient Greek renderth it, there, a fight, or, a lifetiatel, eight, and the state of the beat energed on before, ver, 15, ping off its fifth letter: The old lattine, a faithful ones, whom they had found and wronged, to be lipedances and eye-winnells; two would of ours. Some of the Jewill Critick spin concluding the content of the con

Contents; ye out on jeruinacin, lay some of the Radountes; and it is word painty, by movan cortain or minimals, that an eye might be unto foune fuch occurrents poral paints; 2 Chron. pt. 18, 19. Act, 12. 33, and ignomin out disconcining that people, wherein, having been fireitned by fiegs; ges, Chap. 23. 17, 18. Jer. 22. 18, 19. annials which it all is some or into add, upon the defeat of the adverte party, they regained library that they are, generally, rather abborred, then a single party of their milery, that they are, generally, rather abborred, then

or microsis, upon the decise of the arrest party, such such berry to look freely abroad. See Chap. 33, 17, and look upon] Or, to fee, as John 24, 9, some exemplary judgments of God, inflitted and executed on the wicked, for their contempt of the Go'pel, their protanenels, idolatries, and other impicties. See Rev. 6. 4,8 & 8.7, 9. & 9.5, 6, 18, 20. & 16.2-10, 21. & 19.20, 21. for that feems too harfly of those, who would those torments are here typified,

thole coments are here typiked.

without either and, or earle, with lone relation therein had to Toble of Godinnom, where couples lay continually ording, or lies flain upon the mountains neer unto Jerufalem, [ay fome of the
Rabbines, Exci. 3, 9.4, 45, 9.0 rijng, as others lay, in the valley of
Jethofphat, Joel 3, 13, 14, and others, again, in Tophat, in the
valse of Gehinams, Chap3, 9.3, 18, 7-7, 3-13, and it is not unlike
Jobut that fome refpect night be had in this paffage, either to the
extrastles of thote that 1 yl alaphereed for fome time in the former
place, after that they had difpatched one another, in the reign of
Holosphat, Joel. (Aton. 10, 23, 14, 0), or, of thote Affirman in Senanis thereby to falve and avere the evil prefage of its. But they
list a thereby to falve and avere the evil prefage of its. But they
will is a ridiculous ac concert, fod evice and oyactic or their w. Will is

it a ridiculous ac concert, fod evice and oyactic or their w. Will is

it as ridiculous ac concert, fod evice and oyactic or their w. Will is

it as ridiculous ac concert, fod evice and oyactic or their w. Will is

not the continually ordinated to the concerned of the concerned or the concerned or the concerned of the concerned or t place, after that they mad unpartene one anomer, in the rough of this, as thereby to have annower the evil prefage of it. but that Jehofaphar, 2 feton, 0.2, 3, 4, 4, or, of the field frivins in Sensa- is a ridiculous, a concert, fo device and practice of theirs. Well it would be, both for them, and others, fo to order their ways here, 36-whom that after place of 10 place concents, hyparent enough it is, that this execution of Gods wrath on the wicked, isher defined condition, when they depart hence. See the like at fertile condition, when they depart hence. See the like at fertile condition, when they depart hence. See the like at fertile condition, when they depart hence.

in Sabah, The one, for those that were more remote from Jeru-ladem, and therefore could nor come above once a moneth childrer; clause, purfued, the allegory taken from corples unburied and The other, for those that were nector at hand, and might repair this the Jewith Doctors, some of them, taking noted is but with-thisher every Sabbath; but then the Sabbath should rather have thicker every separate our enter the subsum moon rather hard-been fet in the influence, every slobath, or even year-moon, even | 19. that fuold be thewen upon Gogs, and Magogs anny, the moneth at leaft; and this therefore feemes a meer needleft enter-them the subsum of the subsum moneth as leaft; and this therefore feemes a meer needlefte meety. Thefe feet areas are mentioned, because the most frequent foyet the worms, that bred in their carcalles, lying many moneth
yet learnities, the mer-mone coming every moneth, Num. 10, 10, unburied, Feed, 39, 9, that live in the first whiten some plants, it is to furnify the mer-mone coming every moneth, Num. 10, 10, unburied, Feed, 39, 9, that live in the first whiten, so there were
Pals 1, 3, the Sabbath every week, Lev. 23, 2, 3. See Amos 8, 5, to fun, fay that the month hath reference to the bodies unburied; There want not of ones, that expound the words, as underflood, not the fire, to their cities burnt down with fire from above, Ezek. 39, There want not of ons. that expound the worksamulat flood, nor cleaming two working, meant in fifter manth, or Subhith of the Sab. 6. See Rev. 10. 8, 9. But find tablevs need not the pown hands to the time between new moon, and new moon, and between Sab. that it and Sabbath, as intinating the observation of a perpenual bath, and Sabbath, as intinating the observation of a perpenual Sabbath, and to state time the same and Kadion north, sait was with the Jewishpropke, Rom. 14.5. Gal. 1. Col. 2. 16. But the confiant tile of the plantid cold the fillently confiant the cold plantid cold the plantid cold the fillently confiant the month of the plantid cold the fillently confiant the cold in the fillently confiant to cold in the fillently confiant the cold in the fillently confiant to cold in the fillently confiant the cold in the fillently confiant to cold in the same of the fillently confiant the cold in the same of the fillently confiant to cold in the same of the fillently confiant the cold in the same of the fillently confiant the cold in the same of th

and fifth | Mil ious of men: all people and nations indifferently, without exception, excuption, or exclution of any, as well femilies, as few, were, 10. Alon, 40. 5. 8. 6. 8. 7, Jol. 2. 3. 3. 2. 100m. 10. 11, 13. 12. 100m. 10. 11, 13. 100m. 10. 11, 14. 100m. 10. 11, 15. 100m. 10. 100m. 10 feorined and wronged, to be ipectavors and eye-wineles, 19th, 5.8. 1.0.

they J Thofe added to the Church, ver. 23, Ad. 2, 47.

they J Thofe added to the Church, ver. 23, Ad. 2, 47.

nunderflanding it, of the refurrection, John 5. 2.8. come out of the ancients, underflanding it, of the refurrection, John 5. 2.8. come out of the world, fay from late Writers, and joying the infellers to the Church; go out of Jeruldam, 149 fome of the Rabbines: and it is world, they go out of Jeruldam, 149 fome of the Rabbines: and it is world, and they have done to the results of the proposed of the Rabbines and its location of the Rabbines and the Rabbines part of acts miner; into any acts generally, ramic amonrea, time priced. Pfal. 5, 5-7. & 6, 7-7 but ever; if they do cleape venegeance here, after this life, immediately in their fouls; and as the laft day, in foul and body joyned rogether again; which the Jewith Wi-ters allo grams to be here principally intended: at what time their condition that the evertallingly litch; as if carefalls in farming with without either end, or case, with some relation therein had to To-



ANNOTATIONS

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ANNOTATIONS

THE BOOK OF THE PROPHET FEREMIAH.

The Argument.

HE Prophet Jeremy was a Priest, and so an ordinary Teacher, (which some other of the Prophets were net) HE Prophet Jeremy was a Priest, and so an ordinary Teacher; (which same other of the Prophets were net) before his entrance upon this extraordinary employment. This he began (being in his younger years theremen) called under a good King solids; in times; though bad enough (the main body of the people, notwith-standing all the care and endeavour of that gody Governour, continuing fill inclined to this former idealtry, and other wonted evil course; by two things of bad, as not long after they proved, when that pious Prince was by immature decessed taken away, who had kept them yet within some compass of external conformity, and restrained them from the publish prossibility, and open practice of such abominations, while he lived. But the Kings that succeeded thin, but the sum of the s time, gren to juch an height of corruption, both in control and state, that the Prophet having a long time, so one Irraving and frugting against the stiff fream of a strong torrone, in vain laboured to reclaim them; and having endured much opposition by the falle Prophets, and suffained much hard measure from the Priests, Princes, and People, for the faithful performance, and due execution of his office, (under which some expressions of humane fraitly, at some times, brake from him) he was, at length, constrained to denonnee from God, the utter raine and destruction of that that the state of the whole State; which, by the Chaldeans, God accordingly made good. Howbeit, withal for the comfort and support of the faithful, he foretelleth their return, after seventy years captivity; and the enlargement of the Church, by that biessed Branch, the Messias: withat, adjoining divers Prophecies against those several Nations, that had been either the destroyers, or the oppressours of Gods people.

the diffroyers, or the oppressons of Goda people.

Mpon the surprisal of the City by the Chaldeant, he was by the King of Babylon his special appointment, set at liberty:

Mpon the surprisal of the City by the Chaldeant, he was by the respective points, before a people, which Prince John, and his Complices, apon the murther of Gedaliah, whom the Chaldean King that made Governour of the Land, for sear of the Chaldeant, against Gods express charge, all whither transfers. There counting the prophessing, how long, it is not certain:

howbest, being easled anto that office in the thirteenth of Jossah; to could not be less than between sparty and sign years that

howbest, being easled anto that office in the thirteenth of Jossah; the model his constants when the model his constants were a search as a constant of the constants when it is a superior to the constant were the model of the constants. he spent in that employment. In Egypt it is not unlikely that he ended his dayes; though how, in what manner, or by what means, is as uncertain, as the time of his abode in those parts.

Some other things feem to have been written by him, which are not now extant, besides the Sermons and Prophecies recorded in this booke: as a folemn Lamentation composed upon the death of Josias, 2 Chron. 35,25, that toll or volume, which Basuthis bookg: as a folemu Lamentation composed upon the death of 19hab, 2 Chron. 35,25, that roll or volume, which Baruce engrolfed for him, containing a Summary of all his force gaing Sermans, Chap, 36,24,18. and he fame calarice engrolfed for him, containing a Summary of But the main, yea, in the lithout the whole sum and substance of god with some farther Additionals, Chap, 36,32. But the main, yea, in the fallow the whole sum and substance of both those, we have at large in the records of this Book. As sortine Epithe, that goeth under his name, as written to the contrary-men, that either were to be, or were already in captivity at Babyton, (diverge from that specified and recorded here, Chapter 29.) it is deservedly deemed a meer counterfeit, as well as those Prophecies of Baruc, whereumo it is adjoyned.



excess, and to take in the whose volume of proposed space to the full purpose to make been the facility of the first of the proposed of the first of

Veri, 1.

Wei, 1.

Wei, 2.

HE mords of Jeremiah the for of Hillighth of the Evidls, that were inch and the hirth of the Evidls, that were inch and the hirth of the Evidls, that were inch and the hirth of the Evidls, that were inch and the hirth of the Evidls, that were inch and the hirth of the Evidls, that were inch and the hirth of the Evidls, that were inch and the hirth of the Evidls, that were inch and the hirth of the Evidls, that were inch and the hirth of the Evidls, that were inch and the hirth of the Evidls, that were inch and the hirth of the Evidls of the Revision or Title, of the Infection of the Rebilds of the Infection or Infection

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CMBp.).

**Analobil, fullyoned here, in likelyhood, of purpose to diffinguith (or #lf0; as Prov. 8.16, Elf8) 45.3. In had also Prophetical visions, him from that object of the fame name, being high Prieft yet II- and reverlations in those contents. See Elso v. 1, & 2, 1, Jon. 11, & ving, and exercising that fundions, fome space of time, after that 1.6.—

**In the days of principles of the prophety, as appeared in one a Kin. 1.4. Accompand with the very next vertes of the Chapter. Nor ferms, that the start of Johadkin are not been excised as well as the part of the chapter of the concession of the chapter. Nor ferms, that of the chapter of the concession of the chapter of the chapter of the concession of the chapter of the chapter of the concession of the chapter of the concession of the chapter of the chapter of the concession of the chapter of the chapte

in the land of Benjamin In that portion of the land of Canaan which by lot was affigned unto the posterity of Benjamin, Jol. 8,11.

Jacobs youngest fonn: Of whose name, see Gen. 35.18, Heb. Binjamin: But we follow herein the Greek pronunciation, as in many

other names, Acts 13, 21. Phil. 3, 5. See chap. 3.7.12.

V. 2. #nto whom the word of the Lord came in the days of Josiah the fon of Amon, King of Judah, in the thirteenth yeer of his reign.
In these words is precisely related the time, and yeer, wherein Jeremy was called unto this Prophetical function, from being an ordinary Priest, to be an extraordinary Prophet, and began to execute the

unto whom the word of the Lord came] Heb. whom the word, or, a ward of the Land (a. S. San, 7.4, Now and bim. 1 s. kinde of elegant tation, yet in mixed other the eleventh yeer of Zedekials reign. 1 lared other than 1 s. kinde of elegant tation, yet in mixed between the eleventh yeer of Zedekials reign. 1 lared other than 1 s. kinde of elegant tation, yet in mixed that the eleventh yeer of Zedekials reign. 1 lared for the land, 1 s. kinde of elegant tation, yet in mixed about that time thereinto, when 1 s. kinde of elegant tation, yet in mixed about that time thereinto, in the found of plath. I class 1 s. kinde of elegant tation, yet in mixed about that time thereinto. here, fome understand a charge, or commission, made out by God on to Jereny, for the exercise, and execution of his Prophetical employ-A King 24.13. the other, under Zedekith, 2 King 25.11. and of this the Prophet expertly here peached: the new and or the Lard was revealed to him, and he enjoyned to publish, as, the word which Enja payes Equal 2 king 2.11. and of this the Prophet expertly here peached. There is, not that the Prophet, at this fecond capitity, eacide pro-lim, as, the word which Enja payes Equal 2 king. 24.13. the other, under Zedekith, 2 King 25.11. and of this the Prophet expertly here peached. There is, not that the Prophet expertly here is, not that the Prophet expertly have a foreign a word of the Lard was to Abroham 3, where no funch change, or committion, is implyed: and of the word of the transpectation in his name, v. 47, the word of feremy, because by him delivered, as Gods mouth, and maffagers, to his people, ch. 51, 19, 28. ch. 15, 1, 19, 28. ch. 15, 19, 28

contranily concur. So Mic, 1.1. Zeph. 1.7.

in the days] The time of the reign. See on Elay 1.1.,

of Fofiab] Heb. Ji fihishus ; as Jimpiohu, v.; and fometime Ji fihishus; as Zafa, to, to fire hearned (though nor the perfon) is the fame. Greek, Johan, Mat, 1.10. which our English feems best acquainted with: and it feensus import one formly founded, or grounded myon God. See Elay 16.7. & 46.8. Of this good Kings, religious reign, but over a people, though by his pious, and fedulous provisions, restrained from their wonted pollutions, and reduced to an unsolded from formity in while world from the ways to a fedulous provisions. eut-fide of conformity in public profetions, practice of the first state of God , yet remaining fill, in tregard of dipolition of beat part and affection, much unreformed, and unreclaimed. See x Kings 1 the beds 1 in the world in the medium and not of the earth, defined and affection, much unreformed, and unreclaimed. See x Kings 1 the beds 1 in the world in the medium and out of the earth, defined and affection, much unreformed and unreclaimed. See x Kings 1 the beds 1 in the world in the triple in the medium and out of the earth, defined and affection, much unreformed and unreclaimed to the carries of the second and affection, much unreformed and unreclaimed to the second and affection, much unreformed and unreclaimed to the second and the seco

& 23. 3 Chro.34. & 35.

the for of Amon] Of whose irreligious reign, and how he renewed

| Fig. 119.79. and 139.15.16.
| 1 for the formal and include a promission of the formal and reflored again those abominations and idealities, which his fa| 1 form the 1 had thee in m
| 1 formal and formal promission and definite promission and a solono to be thus employed. ther Manafles, upon his humiliation and ferious repentance, had a-bandoned and abolished. See 2 Kin. 21, 19, 23, & 2 Chro, 33.21, before those camell out of the womb I fandlifted thee.] The same thing 24. The name fignifieth, a nurfe-childe, Prov. 8.30.
King of Judah] See on Efay 1.1.

2.4. The name fignifieth, amif-childs, Prov. 8.30.

King of Judah Sec on Eley 1.1.

in the thirteenth yeer of his viry 1. Some five yeer before the book of the Law Gound in the Temple, by Hilliam the high Priefty. 1 Kings 2.1.

is to llow-thence, that Jeremy prophety-defineen yeers under Johns.

V. 3. It came alfo in the days of Jehojakim, the fon of Jufah king of Judah, must the end of the elevanth yeer of Zedekjah, the fon of Jufah king of Judah, must the end of the elevanth yeer of Zedekjah, the fon of Jufah king of Judah, must the end of the elevanth yeer of Zedekjah, the fon of Jufah king of Judah, must be end of the elevanth yeer of Zedekjah, the fon of Jufah king of Judah, must be end of the elevanth yeer of Zedekjah, the fon of Jufah king of Jufah, the fon of Jufah king of Jufah king of Jufah, the fon of Jufah king of Jufah, the fon of Jufah king of Jufah king of Jufah, the fon of Jufah king of Jufah, the fon of Jufah king of Jufah king of Jufah, the fon of Jufah king of Jufah, the Jufah king of Jufah king of

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force fufficient to take this off, that of Abiathar the high Prieft un-whiterot the one regrete detore him, coming netwern him, and his der Solomon, it is faid, that he had felds of his own inheritance and fanther folias: the other fueceded him, coming netwern him, and Anathabh, I Kings 2.4.6, for albeit, he fol had, yet lived he at Jerufalem until Solomon depoted him, and confined him thicker, where the sort whit Hilkinh there is no fuch thing read, but that he made his a book at Jerufalem, as his place required, a Kings 3.2.4, 8.

of the Prieff that were in Anathabh 1 Heb. Of the Prieffs in Anathabh 2 Heb. Of the Prieffs in Anathabh 3 Heb. Of the Prieffs in Anathabh 4 Heb. Of the Prieffs in Anathabh 5 Heb. Of as of this Hilkish there is no luch thing read, but that he, made his a peece, some half a yeer only, and that, at two teverals times hadoed at perturbation, as his place required, a Kings 3.4, at 8. a. Chron 3.4.19, which answer that ho, Or, at Anababb, rather; because the name of a Town, or C. that well rever to the former: concerning whom allo it is uncertified as Kings 3.1.8. 1 Chron 4.18.31, one of the Prichs that dwell livered by him, in his days. And for the latter, there was no fpecial there: it being one of the Critics out of the Benjamites lot affigued to the Prichs; Jol. 3.1.8.1 Chron. 6.6. (he Elay 10.30. bim, or no; fince that his flort reign comes within the compass of the two lifts, and limits of time here fixed. See chap, 21.

Jehojakim Of this Jehojakim; and his name, fee on chap 22 18

Jehnskim J Ot this Jehnskim 1 and his name, lee on chap: 1.18

of his wicked reign, a Xing 2.3, 43,7.8 & 2.4,1.6.2 Chin 3.6,4.8,
the fon of Jefah J Of whole iliue, fee further on chap: 2.1.1,1.8,
muto the end of the eleventh year of Zedekjah J Heb. muit the eleventh year of Zedekjah was accomplifted; as Lev. 3.5,2.9, where where
flemats to be found eleventh of account between this, and that which
followeth, where the fifth month is named; that which comes floor
by a whole moneth of the half; by many more of the whole year,
But the anlwer hereumto is ceffer, that the fifth month, though it ended not the yeer, in regard of its ordinary, fet, and standing compu-

the son of Josiah] 1 Chro.3.15.
unto the carrying away of Jerusalem captive] Heb. until Jerusalem (that is, the people thereof) departed; or, went into captivity; as Judg. 18, 30, unto the day, that the land departed, or was captived,

V. 5. Before I formed thee in the belly, I knew thee; and before these camesi ferth out of the womb, I fancilified thee, and I ordained thee a Prophet unto the Nations] The words of God to the Prophet, acquainting him with his ancient purpose, and determination, to assign him to that office, which he now called him unto. See Esay 49.15.

formed thee] Heb. moulded, or framed, and fashioned thee; as the Potter doth the clay, whereof he maketh some earthen vessel, Gen. 3.

46.3 . & 49.15. He that at first framed man out of the earth, doth ftill frame man in the womb, upon the earth, Job 10.9. and 31. 15.

I knew thee] I had thee in mind, I took special notice of thee, as

in divers terms; I designed thee to be a Prophet before thou walk either bred, or born. It is no more than what the Apostle saith of

Effy did nor, Effy 6.8. and therefore needed no much purre, but unsuge man to assure no 30-11,41-70. On account, or best that he was a new question, Why did not God use the like most that he was on when they fold him; but their two places, norder than most not provided by the provided by the provided him; but those two places, norder to the provided him; but those two places, norder than the provided him; but those two places, norder than the provided him; but those two places, norder than the provided him; but those two places, norder than the provided him; but those two places, norder than the provided him; but those two places, norder than the provided him; but those two places, norder than the provided him; but those the provided him; but those two places, norder than the provided him; but those two places, norder than the provided him; but those two places, norder than the provided him; but those two places, norder than the provided him; but those two places, norder than the provided him; but those two places, norder than the provided him; but those two places, norder than the provided him; but those two places, norder than the provided him; but those two places, norder than the provided him; but the provided him; but those two places, norder than the provided him; but the lea to it very young; the connectation whereof, made him to pursation of tome, younger than Moles; the like the of the terms, loth to come to it, ver. 5. but God neither is worn, nor is tyed to without reference to age, see Gen. 14. 14. Exod. 24. 5. Som. 35. Using the fame ways and means of encouragement, at all times, and 5. and in a place parallel annother, Efth. 2. 2. But 6 to expound wations, or centure, it is expretly laid, chap. 46. 1. as againtt Egypt terot his Sprits, whereby his terest Will flouid her revealed, to led that chapter, and chap. 43. (0.13. againtt Palelline, chap. 47. Imm by dreams; to young men by vijfans: however that great in that chapter, and chap. 43. (0.13. againtt Announ, Edom, Dunnfeirs, Kapter, 8. Matter, in the now IIIaal, feek to thirt off the laxet branch, by againtt And. (1.14. p. co. and 51. Howbeir, we need lorn, chap. 49. againtt Rabid, Lap., co. and 51. Howbeir, we need lorn, chap. 49. againtt Rabid, Lap., co. and 51. Howbeir, we need lorn, chap. 49. as fortily and abilityly, a forme of our grand Seckaries, not conceive this for to be fpoken of the nations, as to exclude the propheter; as fortily and abilityly, a forme of our grand Seckaries, lording the propheter is a fortily and abilityly, as forme of our grand Seckaries, and affecters of new lights among us, deepercer the former; the Propheter, to let him know what a large and ample committed in intimating, that the old Teachers hould be dream, and done, when the Propheter, so and how homovable an emblowment as were as which now under some found there the electron as their now under some found there is a section of the propheter of the propheters of the prophete the gropher, to ter min know what a large and ampire dominion he was to have, and how honourable an employment, as werfe to, the like whereunto, fee Elay 49.6. yet his meaning was not thereby to exempt the Jews from his charge, but to comprehend them, with

duties therein required, 2 Cor. 3.5. fee chap. 17.16, and of Mofes

the like, Exod. 3. 11. and 4. 10, 13.

Revold, I cannot (fieth) Heb. I know not to fleat; as Elay 29.12.

Revold, I cannot fleat) Heb. I know not to fleat; as Elay 29.12.

Revow not a book, for, I cannot vead. See the like, chap. 6, 15, and 8. a gour net a uson, tor, I cannot year. See the like, citap. 0, 15, and 8, 12. Iknow not how to deliver thy melloge, in fuch minancer, as I flould. For ic cannot be conceived fimply, as if either, in regard of infancy, or dumbnefs, procured by fome cafualty, he were speechor intancy, or dumbnets, produced by some causaity size were specifiede, as Zachary, Luc. 1.20, 2.2. for he could not then have given this answer. Nor doth his meaning feem to be, that he had some impediment in his speech, as it seems Moles had, Exod. 4, 10, 14, or that he complaineth of fome moral defect, or default; as Elay feems to do, Elay 6.5,7. but that he was one unfit to speak by way of in-DOIND, ELBY \$.57. But that he was one unthe to speak by way of inBruthen and reproof, and that not one nation alone, but or many,
as was incinuted in his charge, wanting gravity, and authority;
in regard of his age and year especially. See 15 Sam. 16.11. By
77.21.5342. Pfp.119.141, 1 Tim.4.12. Tit.2.15, fee also Exed.

for I am a child] Or, a child I am ; for the pronoun demonstra tive very frequently supplyeth the place of the verb substantive: as chap. 3. 12. Hol. 11. 9. Mal. 3.6. Here the Jewish Masters a-hout Jeremies words of hunfelf, are at some variance among themfelves: for one of their principal Doctours (of whom they use to lay, that from Moses to Moles, this Moles (for that was his name) had no mate) telleth us, that the ancient Rabbines have a rule had no mate) reliefu us, that the ancient Rabbines have a rule, polaride princip or pophery reliefu not upon any flat in no trifle, potential to the polaride polaride princip or and yet. I suppose Amos was not very rich, when God called him, from being a nate-thread, and gathered 3 Sycamores, to be a legislating from being a nate-thread, and gathered 3 Sycamores, to be a legislating from the property being a nate-thread to the control of the property being the property because he carried in power or authority with him and left this of Jerceny might deceive us, he celled the property of the property being the property being the property of the pro us, that the word naar, here used, doth not always signifie a child, or, a youth: for it is used of toseph, when he was thirty yeer old: yea, suth: for it is used of tosoph, when he was thirty yeer old : yea, present.

— for lam with thee, to deliver thee, faith the Lord] Gods presence
— for sum with

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Or and that he flould prophety one while to the Jons, another concerning tofeth, the great Decours memory failed him; he is while to the Jons, another concerning tofeth, the great Decours memory failed him; he is which to the Gentiles: and as long to the one, six of the other. They fo called indied, when he was frequency year old, Gen. 37. a. and white to the Gentiles: and as long to the one, six of the other. They for called indied, when he was frequency for the find the other concerning his predefination of him unto, and the prophets of the prophets of the prophets of the concerning his predefination of him they or one ourse from the Dockour himself, but his Translatour direction us to Gen. 43. and to this they answer, that it was to concurse from the Dockour himself, but his Translatour direction us to Gen. 43. and the thing the state of the prophets? and to this they answer, that it was to concurse from the Dockour himself, but his Translatour direction us to Gen. 43. and the state of the prophets of the proph then they move a new question, Why did not God use the like mo-tive to Moses, who was as unwillings, as Jeremy, togo on Gods er-jvisedly look'd into, seem to have bred the mitake: a mailed of Johus was Leod, 3, 11, and 4, 1, 10, 13. To which they answer, that it is indeed generally agreed, that he was, at the time here design-land was a man of greater widdome, than Jeremy, and knew it ed, between sity and threefcore: but that term is there given him, Mose was a man of greater widdome, than Jeremy, and knew it ed, between sity and threefcore: but that term is there given him, Mose was a man of greater widdome, than Jeremy, and knew it ed, between sity and threefcore; but that term is there given him, William was the sold widdom than the work of the work of the work should be widen to a sit is oft clewlers in Scripture; is not in effect of ages of year, but were turined by the work of the work of the work of the work as by the hand, as by the hand, as by the hand, as by the hand, which he was not it calling him wished. Mose him wished the sold was a surface of the work has the work of the work is, that in all likelyhood, God uted this speech unto Jetemy, 10 conintime words themselves sead us, as by the hand, there to understand
firm, and encourage him to that weighty work, which he was now
it, calling him withal, Moses his Minister; as one, that then waiabout to employ him in; the rather, in regard of his age, being calded to it very young; the confideration whereof, amade him so
putation of some, younger than Moses; the like use of the term,
led to it very young; the God neither is worn, not is read to
without reference to age, see God in the Seed to the term, ten to come to it, ver. 5. But Coot neutrer is wort, not is eyes at face the fame ways and means of encouragement, at all times, and 5, and in a place parallel anto that, Effit. 2. But for or expound in Acocher queffion they move. Why it's faid, that God had grown and the control of the control of the fame ways and the control of the control of the fame ways and the control of the control of the fame ways and the control of the control of the fame ways and the control of the control of the fame ways and the control of the control of the fame ways and the control of the control of the fame ways and the control of the control of the fame ways and the control of the control of the fame ways and the fame ways and the control of the fame ways and the control of the control of the fame ways and the control of the contro

and fee the divine visions.

V.7. East the Lord [and unto me] Heb. And : the copulative for

ockermse the Jews from his charge, but to comprehend them, with other nations, therein 3 as freelfilm, and all the Cities of Judda are mattered among the nations, and fee in the Frons, whom with the cup he is fent tumo, chap. 5.13, 15, 17, 18.

V. 6. Then Jidd Heb. And 1 Judd. Secon ver. 1.

V. 6. Then Jidd Jidda Jid freak whatfoever I shall give thee in charge. So Exod. 3. 12. and 4. 11, 12. Judg. 6. 14, 16. Mat. 10. 19, 20. Mar. 13. 11. Luc. 21.

14515, to all that I shill send thee] Heb. upon all that I shill send thee; that is, upon whatloever errand, and about whatloever business I shall send thee, Elay 55, 11. Acts 26, 16, yet the particle is sometime used for unto; as I Sam. 2.11. Pla. 13.6. Esay 53.1. and then the fense will be, unto what persons soever I fend thee: as Mat. 10. tent time with the unit of what periods forcer a tent time: a south of 18, Rev. 1.o. 1.t., this the rather is mentioned, faith one of the Rabbines, not amilfe, because he was to go to Jerufalem, which was out of his wonted walks, and there deal with the King, and Deers of the Land, that wherewith he had not been formerly a equainteed.

Land, that wherewith he had not been formerly acquainted.

V. 8, Be not afraid of their faces] In the former words God
gave the Prophet affurance of a fufficient supply of parts, and
ability for the discharge of his duty: now he given him surther affurance of protection, focurity, and fafeguard, upon the dis-charge of his duty; the one to remove all pretence of difability;

onarge of his duty: the one, to remove an interence of unanity; the other, to free him from all groundlefs fears.

Be not a fraid] As Abfolom to his fervants, 2 Sam. 13. 18. God much more to his Ministers and Messengers. So ver. 17. Ezek 3.9.

of their faces] Their stern looks, Ezek 3.9. the wrathful dispo-sition, and affection of men, discovereth it self ordinarily in their looks, and their faces, Dan. 3. 19. whence the face is fometime used for wrath, Plalm 34. 16. It may be rendred limply, Fear not before them, as it is Amos 2. 9. or, at the preferee of them: as Pfal. 68. 2, 3. either when thou comeft to deliver my message to them: 60. 2, where when thou content to active my menage to them:
as Pfalm 119. 46. or, finak come to be convented before them,
for the delivery of the fame, Mar. 10. 18, 18. But the word
frems here to have fome emphasis in it, which our Version fitly expreffeth.

with his Mcfiengers is a guard, and a fafe-guard all fufficient, againft, as the hoary-head is compared unto, Eccl. 12.5, otherwife he could all opposition whatfor ver, Pfalm 2.3,6, & 23.4, & 27.1, Earthly not fo well have differented it to ke a rod, or flaff of fuch a tree. Princes, and Soveraigns, are not wont to go with those whom they! Thus I rather conceive it to have been, then as fome of the Joseph Lander and the property of the proper

bonn in mittion, and committion, to go upon na citanda, and inc impered with the delivery of his mellages. See the like, Elay 6.7, but that there with the delivery of his mellages. See the like, Elay 6.7, but that there with minder of an Angel, this immediately by God him.

1.1. Then fold the tand unit mell leb. And, at y. 1.2. Then fold the tand unit mell leb. And, at y. 1.3. Then fold the tand unit mell leb. And, at y. 1.3. Then fold the tand unit mell leb. And, at y. 1.3. Then fold the tand unit mell leb. And, at y. 1.3. Then fold the tand unit mell leb. And, at y. 1.3. Then fold the tand unit mell leb. And, at y. 1.3. Then fold the tand unit mell leb. And, at y. 1.3. Then fold the tand unit mell leb. And, at y. 1.3. Then fold the tand unit mell leb. And, at y. 1.3. Then fold the tand unit mell leb. And, at y. 1.3. Then fold the tand unit mell leb. And, at y. 1.3. Then fold the tand unit mell leb. And, at y. 2. Then fold the tand unit mell leb. And, at y. 2. Then fold the tand unit mell leb. And, at y. 2. Then fold the tand unit mell leb. And, at y. 2. Then fold the tand unit mell leb. And, at y. 2. Then fold the tand unit mell leb. And, at y. 2. Then fold the tand unit mell leb. And, at y. 2. Then fold the tand unit mell leb. And, at y. 2. Then fold the tand unit mell leb. And, at y. 2. Then fold the tand unit mell leb. And at y. 2. Then fold the tand unit mell leb. And at y. 2. Then fold the tand unit mell leb. And at y. 2. Then fold the tand unit mell leb. And at y. 2. Then fold the tand unit mell leb. And at y. 2. Then fold the tand unit mell leb. And at y. 2. Then fold the tand unit mell leb. And at y. 2. Then fold the tand unit mell leb. And at y. 2. Then fold the tand unit mell leb. And at y. 2. Then fold the tand unit mell leb. And at y. 2. Then fold the tand unit mell leb. And at y. 2. Then fold the tand unit mell leb. And at y. 2. Then fold the tand unit mell leb. And at y. 2. Then fold the tand unit mell leb. And at y. 2. Then fold the tand unit mell leb. And at y. 2. Then fold the tand unit mell done by the ministery of an Angel, this immediately by God him. I fell. For there is no ground, with foun lenerpreters to induce the employment of any Angel here. And as for those, who with the comployment of any Angel here. And as for those, who with the fell and the fell and

put forib] Heb. Sent: or, sent out. So 2 Sam. 15.5.
touched my mouth] Heb. upon my mouth. So Esay 6.7. or, reached to my mouth: as Judg. 20,41.

Behold] As thou feeft this outward fign; so assure thy felf of the

thing thereby fignified. So Efay 6.7.

I have fet thee, this day] 14th, the day, for this day; and fo v. 18. as Pfa. 2, 7. 50, the yers, for this yers, chap. 28.6 over the Nations, and over the Kingdoms, to root out, and to pull of down, and to diffug, and at bottle, and the fully diffusion in general, was before-mentioned: his committee, whom it concerned, are more expertly and diffusionly, here fpect, when it concerned, are more expertly and diffusionly, here fpect, left. The object, and parties, whom it concerned, and now heads, for evil, and the fully five and with the object, and parties, whom it was extended, are whole Kingdomer, and Nations 3 as R.v. 10. p. 11. the fully fet matter of its is referred to we heads, for evil, and the fully was not written in there, where the words it was extended, are whole Kingdomer, and Nations 3 as R.v. 10. p. 11. the fully fet matter of its is referred to we heads, for evil, and the fully was not written in there, where the words have not one; by promities of mercy and goodenfe, the other of the propers, that is well converted to the fully of the propers, they have the propers of as Pfa. 2. 7. So, the yeer, for this yeer, chap. 28.16.

Apollic flyles him, that flould dift up hindeff alove every one that, the Original: nor is the supply of any, needed. So also, v. 11. nor is called 604, 5. The fl. 2. 4. It was great pity that poor Jecumy had, it is the pattle between the fected time, and fasing; but between more from one of them about him, to a quaint them with this hips were, ms, and the ferroul time, to the spond themeters with fasing. Of tween these two in the original , which might be imitated in our feet of the flow of the continue of the flow of the flow

Prince, and Soveragos, are not wont to go with mote whom they) I must rather conceive a to nave been, then as some of the I with fend on embalings; God goeth along with those, whom he Dodours deem, without keaf, or blotkin; in regard where of, God fends; and is, by his powerful proceeding, at all times, and is all, flould affectivated fay, that he had gueffed with guide that the places, prefent with them. So Exod 3.12. Deut, 31. 6,8. John 1. 5. might have readily informed him of what tree is was: and that

it may not feem uncount, that a branch with leaves and bloffoms V. 9. Then the tord put from his hand, and touched my month; and upon it, flould be termed a red, or fleff, we have effectivene the like, the tord fat dutto me, globald, I have put my words in thy month] by jin a place, as some think, all lading to this, where effective the like, the conditions that that which the Propher here relateds, ywolene is rifn up to a read, or fleff, to that this red, or fleff hast below. mere words it appearent, that that which the typoper here relatent, a words on it is written, where the dod appearing in fome withhele flaspe was done in a written, where the dod appearing in fome withhele flaspe to the Prophet, did, by this external fign, confirm and obfign to him, flutdion is approaching, Excel, 7, 10, 11, a good comment upon both his million, and committion, to go upon his errands, and the this place. The old Latine tendrethir, fondly, a waking rod which

ty, the Warder wardeth, or watcheth, but in vain : and , Bliffed is the man that is watching at my gates daily, (that is, early there) waiting ome coals becausing at my gairs acrys, that as, easy times, means at the polle of my doors, frow, 7.37. and, a Leopard final watch over their cities, Chap. 5. 6. fo Efay 29. 20. the watches of inguish, that is, fuch as purfix is easy, which pecads at the words works & any of in Greek (which may not am file be deemed to come from this He-There put my words in thy month] That thou mayoft be as my brew shaded, as from the Greek Alme, the Latine luttu) imply ci-I have put my mores in hymoub] That thou mayet be as my litten [Indeed, as from the Greek At 1805, the Latine Infinity] imply eincuth on my copile, chap, 1.1, 1.9. God finds no dumb mellengers, there. So that the mening is, that the Lord was buildy contriving formewhat near in [Pla-40.3]

V. 10. Ste] As, Behold, before v. 9. repeated again for more certainty. So Elay 65, 13, 14. I have fet thee, this day | Itch, the day, for this day; and so v. 18. name: because it is wont to bud and blossom, the carliest of any,

nifieth, and is forendeed, chap [31, 13.] and to put down; the is in the one, a metaphor teach from humbandry; from archive the in the others, as by their opposites, in the latter end of the verse paractel. See chap [4.4.] These terms of definution from the beta ranked in the first row, because they were to take up the first place in his propherying. See v. 13, 16, 17.

In blury [3] See Chap, 13. 1, 16, 17.

In plury [3] See Chap, 13. 1, 16, 17.

In plury [3] See Chap, 13. 1, 16, 17.

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In plury [3] See Chap, 15. 1, 16, 17.

In plury [3] See Chap, 15. 1, 16, 17.

In plury [4] See Chap, 15. 1, 16, 17.

In plury [5] See Chap, 15. 1, 16, 17.

In plury [5] See Chap, 15. 1, 16, 17.

In plury [5] See Chap, 15. 1, 16, 17.

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In plury [5] See Chap, 15. 1, 16, 17.

In plury [5] See Chap, 15. 16.

In plury [6] See Chap, 15.

In plury

Chap.)

All investments of them, to that which at, but itashe gates of Jerufalem, now furprifed and taken, part of it, and having reference, in likelyhood, the one of them, to that which mere the mentioned, ch. 3.9.3, which fome, amily, confound with this. The partial detered before by the other. That which moved the mentioned, ch. 3.9.3, which fome, amily, confound with this. The partial deterements to flep and here; shall hereafter be met with in its left at, is wanting here; as also Genn. 3.1.1.3 (Jo., paper, as fome, and all the wells of it yound about) Jo., paper, as fome, and all the wells of its quant about Jo., paper, as fome.

and the face thereof was towards the North,] The words thus renand the face thereof was remained for some 1,3 kine words trues a terror and the face thereof was remained for the face face, have no good coherence with the force going branch; 1 fee a feething pays, and the face thereof was towards the Newly's a needlest inferthing pays, and the face thereof was towards the Newly's a needlest inferthing pays, and the face thereof was towards the Newly and the description of the pays to the face of the fac Exol. 1. 4. Neh. 13. 43. Chap. 2. 37. However, in the later words ments, by rungary, jetterny, jetterly, jetterny, transpartent, and others. But there is a kind of redundancy in the texts; for it is, as if were laid; it feems rather to import an efficacious, and addomn, that God there is a kind of redundancy in the texts. God it is, as if we would make you appointed time, passupon them, and put in execution for feet of Northward, or, toward to Northward. Much the like would make you appointed time, passupon them, and put in execution to the control of the part of the part of the control of the part pot, some of the Jewith Doctors understand the mouth of the pot ; 39.5. but that fimply confidered, cannot fo fitly be here meant; for the mouth of a pot flanding on the fire, looketh plumb upward, notto 33.5. mouth of a pot transing on the nie, sourcett primio upware, most of 33.5, min haur forfaken me) Ot, because they have so she have forfaken me) Ot, because they have so she is the this side, or that side, as did he mouth of the bates on which the later than the state of the side of the state of the side of the state or the like; for the more convenient pouring of ought out of it: an-th.7.5. & 16.11. & 22.9. other, the ranges, on which the pot is wont to be feet, that fire may beeween them be kindled, and burn under it : of which, Plal. 68. 13. 7. 9, 18. 8 19. 4, 18. one part of worthip put for the whole 3 as Ela. when them be kindled, and burn under it: of which, p[al. 68. 13. 17. 9, 18. & 19. 4, 18. one part of worthip put for the whole; as Efs. where the words would be read, though by have like between the transcription of the part of the properties of to come, that should kindle the fire under this pot, and so set it on seething : so v. 14, and this taketh away the difficulty, that made those Interpreters interpret this pot, not of Jerusalem, but of the Chaldeans.

Rev 7.1,3. & 9.1 4.15.
of the land Or, of this land; for that is the land here pointed at, ch.25.9. though it be true, that God gave the whole earth, or world, in those days and parts commonly known, into the hands of the Chaldean King, who did grievously, in all parts, oppress it, ch. 27.6. Efa.

14.16.17.
V.15. For lo I will call at the families of the Kingdoms of the North-faith the Lard, Heb. Lo I calling, or am calling, Sec Eta. 65, 17.7h all the families of the Kingdoms Northward; that is, lam, by a fecret, but efficacious mutes of the Angagoms in the management of the M end unto man, in the movement and actuarying on the try, See chaps, 15, 86, 21, 87, 10, 21, 88, 11, 87, 86, for that it the of often, for so forbest relling them out of few what bid they for chaps, 15, 86, 21, 87, 87, 88, 11, 88, 48, 13, Zeph. Left firight thee in a world manner, than they are able to do, fo as manner of Good scall here plotten of. See Efs.46, 11, 88, 48, 13, Zeph. Left firight thee in a world manner, than they are able to do, fo as

families | That is, countries, or people of divers countries. See on

Ch.3.14.
and they [hall come] At my call; for they cannot but come, 9. 16.
and they [hall come] At my call; for they cannot but come, 9. 16. whom God fo calleth, Efay 7. 18, 19. and 40. 26. and

fei] Heb. give; as ch.6.27.
every one] Heb. a man; as ch.6.3.
his throne] His royal paylion.

but here, againif, rather ; because the siege, rather than the surprisal,

tion disjoynting the text: It would be cenared, as the receiver, word of the properties of the propert

touching all their wickedness] Or, for all their wickedness; as chap.

and burnt incenfe unto other gods,] Or, to frange gods , chap.

6.7.

[hall break forth] Heb. (hall be opened, or let look; as Efa. 51. 1.13.

and arife] This word doth not imply, either any certain posture, at and arife] This word doth not imply, either any certain posture, at hall break forth] Heb. fisted be operad, or tet toole 4 as 15 m.

14. This weeked perfons, though never for powerfull, yet are kept un
14. This weeked perfons though never for powerfull, yet are kept un
14. This weeked perfons though never for powerfull, yet are kept un
14. This weeked perfons though never for powerfull, yet are kept un
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3.4,6. Jon. 1 . 2. and speak unto them all that I command thee ;] Heb. Shall command thee, or, shall give thee in charge. See v. 7.

be not difmaid at their faces] Or, before them , or, at their prefence.

left I confound thee before them.] Or, left I break thee to pices : the word is the very fame with the former; and it fignificit, tometime, word is the very lame with the former; and it ignition, sometime, to diffuncy or afficient; as Joh 7. 14. & 31. 34. Hab. 2. 17. and, to be diffuncyed, or afficient; as Deut. 1.31. & 31. B. John. 1. 9. chap. 17. 18. formetime, to break in pieces; as Efa. 9.4. and, to be broken in pieces. ces; as Efa. 8. 9. chap. 50. 2, 36, and in this latter notion , it may well here be raken. Howloever, it is, as if God had faid, Be not afraid utterly to defroy thee. See Matt. 10.28, Luk. 12. 4, 5. So dangerous a matter is it, either for fear, or favour, to conceal Gods errand that he fendeth us on, and not to dare, or not to do our duty, I Cor.

before them I In their fight; that which befel Uriah, Chap.

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I have made thee this day] Heb. given thee ; as v. 5,15, for the word of giving, is, in Hebrew, of a very large extent. See ch. 49.15. Ezek.

bit introat | His royal partition.

at the entring of the gattr] Heb. at the opening of the tatts: the adjunced city] Heb. for a city of defence; as Pla. 108.10. ch. 14.7. adjunced city] Heb. for a city of defence; as Pla. 108.10. ch. 14.7. adjunced city] Heb. for a city of defence; as Pla. 108.10. ch. 14.7. adjuncted city] Heb. for a city of defence; as Pla. 108.10. ch. 14.7. adjuncted city] Heb. for a city of defence; as Pla. 108.10. ch. 14.7. adjuncted city] Heb. for a city of defence; as Pla. 108.10. ch. 14.7. adjuncted city] Heb. for a city of defence; as Pla. 108.10. ch. 14.7. adjuncted city] Heb. for a city of defence; as Pla. 108.10. ch. 14.7. adjuncted city] Heb. for a city of defence; as Pla. 108.10. ch. 14.7. adjuncted city] Heb. for a city of defence; as Pla. 108.10. ch. 14.7. adjuncted city] Heb. for a city of defence; as Pla. 108.10. ch. 14.7. adjuncted city] Heb. for a city of defence; as Pla. 108.10. ch. 14.7. adjuncted city] Heb. for a city of defence; as Pla. 108.10. ch. 14.7. adjuncted city] Heb. for a city of defence; as Pla. 108.10. ch. 14.7. adjuncted city] Heb. for a city of defence; as Pla. 108.10. ch. 14.7. adjuncted city] Heb. for a city of defence; as Pla. 108.10. ch. 14.7. adjuncted city] Heb. for a city of defence; as Pla. 108.10. ch. 14.7. adjuncted city] Heb. for a city of defence; as Pla. 108.10. ch. 14.7. adjuncted city] Heb. for a city of defence; as Pla. 108.10. ch. 14.7. adjuncted city] Heb. for a city of defence; as Pla. 108.10. ch. 14.7. adjuncted city] Heb. for a city of defence; as Pla. 108.10. ch. 14.7. adjuncted city] Heb. for a city of defence; as Pla. 108.10. ch. 14.7. adjuncted city] Heb. for a city of defence; as Pla. 108.10. ch. 14.7. adjuncted city] Heb. for a city of defence; as Pla. 108.10. ch. 14.7. adjuncted city] Heb. for a city of defence; as Pla. 108.10. ch. 14.7. adjuncted city] Heb. for a city of defence; as Pla. 108.10. ch. 14.7. adjuncted city] Heb. for a city of defence; as Pla. 108.10. ch. 14.7. adjuncted city] Heb. for a city of defence; as Pla. 108.

Chap.ij.

supp. 30, 16, 2, 1111, 4-175, 18, 16, 11 Out to writh us, who can be a large them have you want love and kindleds a linear glaid us? They must prevail find a gainful him, cret chey can prevail them.

glaid them, that withfund, and opposed the for who will be found to the who will be supposed to the supposed to th

CHAP. II.

C H A P. II.

Vett. 1. Moreover, the ward of the Lord came to me, Jaying;] When there this were the first Sermon, that the Prophlet Jets of the Lord came to me, Jaying;] When the this were the first Sermon, that the Prophlet Jets of the Lord directly preach unto the people; is uncertain, though it be the very diffuse of the Moreof them to Happing and Multilance, of the Jaying and manner of his inft calling to the office, and fixed general content from a term, that figurited there on my leaf, things, in the former Chapter recorded, is most concerning the Exact Happing and the Lord content of Lord content of the Lord content of the Lord content of the Lord content of Lord content content content content of Lord content c

Cry] Cry aloud; as Efa. 58.1. or, proclaim; as Efa. 61. 2.

in the cars] In the hearing ; as Ela. 5.9. &t 22.14.

of fundation 1 the inhabitants thereof; as Efa. 1.27, there, for the maintenance of mans life, Secv. 6, Num. 20.7, Deng. 8.33. & 23.56. & 23.1.51.

leaving Anathoth, the place of his former abode, he was 3.5,56. & 3.1.51.

new to refide, and to preach unto them. See Chap 1.1. and V. 3.1 fract was hottning from the lord; 1] Conference and dedications.

mestage they came with, So Efa. 55.1. Ch.4.3.

their difloyal, and unworthy carriages; as chap. 3. 1. he retaining fe here. fill in his mid, a his kind and loving affection to them, a first and they suppose therefore some emphasis to be in the particle here wised; as the like may feem to be in that, Neh. 13.2, this assignment of the words for rad, may bear this sense the reading ambiguous remember for me: but the very same some of speaking is sound enteranged, amy bear this sense the sense of street and the sense where no matter of savour is intended; as Pfal, a truth, yet is not the meaning of the words here. It would rather

Fil. 1.2, and, an horn of iron, Mic. 4. 13, and, a sylv of iron, Deut. 28, 137. 7. and not far from the former place, N. h. 13, i.g., where our Translators, not amis supposing the particle to be a meer expleting and brasin wall? Heb. for walls of brasis, or fleet; as the word creates the former place; Remember on concerning this and Remember them; is oft taken; Pfal, 18, 34, chap, 15, 12, 10. So Zach, 6.1, bills of and, Remember the children of Endow; the likelyelp hase; that can be included the control of the fach,

azinil the whole land] There is the generality of his charge; the many of their nucleus' rendred there, for their like: as by some, for land, for the inhabitants of it in general, ver.14.

and, for the inhabitants of it in general, ver.14.

the land, for the inhabitants of it in general, ver.14.

the land, for the inhabitants of it in general, ver.14.

the land, for the inhabitants of it in general, ver.14.

the land, for the inhabitants of it in general, ver.14.

the land, for the inhabitants, and to amplifie the hairounted so frill the land property of the land; and going the property of the land; and to it hat in teleproperty of the land; and to it hat in teleproperty of the land; and to it hat in teleproperty of the land; and to it hat in teleproperty of the land; and to it hat in teleproperty of the land; and to it hat in teleproperty of the land; and to it hat in the land the l produced, feems that, I.ev. 25.45. I will for them remember the coveex; I will make thee fuch, or have made thee fuch, as I have faid to I arther encline to) the verb may be taken in a notion of mentioning all their; and the Lord the) lepyoneth this particular enumeration, to the former comprised of them, in groß; partly, thereby to forethee them is made to the former comprised of them, in groß; partly, thereby to forethee them is made to the white state of them is made to the white them then what was to expect, to with, that all forts, and degrees, expective, the text may be rendred; I will mind there of the initiative would be faure to oppose him, and band together against him; as in that former place of Netherine and Fall, 13/2 induced they did, ch. 11. 13/21. 8. 20.2. 8. 28. 8. 36. 26. 8. 38. 4.) 23. or, si its feem to be of some force, I mention unto these the kindules of they will be the mind of which the mind of which it is defined by the term in the deviate mind of which and the proper in the property of the standard of the property o

an rost pillar, or a fact wall. See our Saviours words to his, Luk. 11, 1117, 118.

V. 19. And they flut fight against thee; but they flutine tyevatid a words, which in our Version hang over-loofly, may be aptly kept king stiff thee; 2.] Heb. They flutil wave apon thee, or, against thee; 3. Jud. 20.

11. The text may well be thus rendred, For though they fight with both branches to the people; as intimating their diction, and dispositive, or mage war against thee, they flutil no prevail against thee, or sagainst thee, or sagainst thee, or sagainst thee, or sagainst thee, the first flutil not be able to prevail over thee, or sagainst thee, 50 thee, for the timedate of thy supth, and the teve of the through the their sagainst the first flutil the flutil the first flutil the flutil the first flutil the flutil the flutil the first flutil the flutil the first flutil the fluti 13. 15. And fee the like promise repeated, but p. 15, no. 50 Pf. [controllert. See Deur. 9, 6. 14. Ef. 18. Cothers, drive 139. 1. Efa. 7. 1. Revel. 17. 14. They shall not be able for all their plots, and pradices, to take thy like away from thee, but them between God, and the people, referring the former to him, the thier plots, and pradices, to take thy like away from thee, but then between God, and the people, referring the former to him, the thier plots, and pradices, to take thy like away from thee, but then between God, and the people, referring the former to thim, the thier plots, and pradices, to take thy like away from thee, but then between God, and the people, referring the former to the disjourned, shall know the control of the control of the property of the control of the contro not as proteffing ftill fo to affect them, as fome would have it, read-11, 12.

for 1 am with thee, faith the tord, to deliver thee.] And that is fecurity sufficient, though all other fail, and all sortiske. See vers. 8. store of this espositist; like that, Psa. 1, 10.4, a but as mindchap, 20, 10. 1 Tim. 4.17, 18, for if God be with us, who can be a. ing them onely of what love and kindness, he then had showed

> 8.21. but here, rather, youth; because speech is here of this people, as of a damosel fit for espousal; the kindness that I shewed thee coming out of Paypt : that is the time that is fo oft termed , fomerime, the birth, fometime, the youth of this people. See Efa. 44. 2. & 46.3. &

cording as by God, he was expectly enjoyined, veil. 2. he directed hin being content to follow his conduct, an oil keeping close to him, his freech unto the whole body of the State, in the name, and as in in that retailous and uncount by passing chrow the waste Wildermelt: the person of God, debating the case, and expossibilities with them; To which purpose, also, is that alteaged, Deut, 33, 12. and there was iniding them of his mercies, and salvours fived them; a strain of Brazer god with him? he with, as was before slid, the flory is self them of their textream folly and madnels, in bringing missiding and they there were after libm, and how even there they went on misery upon themselves; and forewarning them of their continued for the strain of the forty successive they doubt sind by the strain of the forty successive they doubt sind, by the syling on lusth, as would not be a for that of Moses; in intimates only, that God abon coadjutor in ble to releve them. For the words of this verse, see Chap. the to retext them. For the words of this verie, fee Chap, the conduct of them, nor that they wordshipped no other god, either With him, or in his fled. See Eff. 4.3.11. The words now Veries, as a fill, a see a constant of the most nor veries of the influence of the influence of the more not smills rendred; and she terr, than as some, how that going as a fall, a see a s furnishing them with all necessaries, in that wilde and waste place, where there was no tillage, nor fustenance confequently, to behal,

7. 12.
Thus faith the Lord; The Prophets ordinary preface, showing whole
44. Some suppose an allustion here, as Zach, 14, 20, 10 the inscription on the High-Priefts frontlet, Exo. 39.30. but the term is of larger exon the right received again into favour with him, per with the right received and into the right received again into favour with him, per foot places and in the favour fa

there is in the words thus gendred, a secret intimation, that the cale succept of statis, together status can remain to yellal, 13, 3, was now alrefed, it was otherwise now with them; thrangers now Sec on EE, 3.

Here were some profune, and common thing, that any one might, were some profune, and common thing, that any one might, and common thing, that any one might, and extreamly defolate, either throw which none whome guilt, of cere of control, feed upon, might lawfully enough lad formerly passed, much less made abode in , or affording be dealing with, vers. 14.16. chap.12.10. & 50.77. See EE. 43.18. & neither stabode, nor convenient passage for any. So chap. 6.8. &

V. 4. Hear ye the word of the Lord, O house of Jacob, and all the Faword, but the Lords. So Ela. 1. 10. & 38. 14. & 66. 5. ch. 7.2. & nora, but are Loren. 30 Etc. 1, 10, 62 30, 14, 62 60, 5, 63, 7.4. & 17.19, & 19.2. Holl.4.7, Jacob and Ifrael, here, one and the fame; as Efg. 42.44, & 43.1. and, the houfe of Jacob, and of Ifrael, for his potentially; as Efg. 2, 5, & 5, 7, and all the Families thereof, for, all tho

W. s. Thus faith the Lord; What iniquity bave your fathers found in me, that they are gone far from me, God having before minded them, what kindnefs he had, at first, shewed unto them, and how chary he had been of them; that the equity of his proceedings may the more cleerly appear, if he deal otherwise now with them, than formerly he had done, doth here challenge them, to thew wherein he had wronged them, or broken covenants with them, or given any just occasion to their fore-fathers to depart from him, and leave him, as they had done. See the like, Efa. 1. 2, 3, 18, & 5. 3. Mic. 6. 3, 4. vetf. 31.

and have walked after vanity,] That is, after idols, most vain things that cannot avail them ought, being nothing, but meer vanity: the abstract, for the concrete; as Eccl. 1.2.8. 12.8. as noting their extream folly, in forsaking God, to follow such, 1 Sam. 12.20, 21. Esa.41, 29. & 44. 9. chap. 1. 16. & 8. 19. & 10. 15. See 2 Kin. 17.15, So Rom.

and are become vain.] Senfles & fortish in their councels and cour-fes; like their idols whom they ferve, Plal. 115, 8. Jon. 2. 8. Rom. 1. 21, 22. The words would be rendred, what iniquity did your Fathers find in me, that they went far away from me, and walked after va-nity, and became vain; that it have the better coherence with what fol-

V. 6. Neither faid they; where is the Lord that brought us up out of the land of Egypt? They did not so much as once think thus with themfelves; as chap. 5. 24. They regarded not to mind him, or make en-quiry after him, who had done fo much for them, verf. 8. Pfal, 14.2. The deliverance of them out of Egypt, is most frequently mentioned, as one of the most remarkable works, that was ever done for any people; and fuch, as could not but most deeply, and firmpeople; and unit, as could not but more accepty, and numerous containing and oblige both them, and their policity, to ferry forth Jewish Commenters here expound it; they that should be unto him faithfully and conflantly, who had manifelted, and magnifi. the people, as shophered to the fock, See Els. 44.48, & 5.6. 17. cd, a swell his might, as his mercy, in working for great and 15.8. 12.1. oth. Princes dealt wickedly, as well as the Princes of Carlon of the Ca Exo. 20.2, Lev. 25.38. Pfal. 81.10. Efa. 63. 9,11,13. Hof. 13.4. Mic

brought us up out of] Heb. made us to aftend; as Pla. 135.7.0s respectively. Colomb Ging the fittation of that place, lying low, and deprefied; so some.

Or, that brought us forth, simply, without any special reference unto ascent, or descent; as the word is oft used, Ezek, 27, 22, cH, 50.9. See

that led us thorow the wildernefs,] See verf. 2. Exo. 1 3.21 ,22. Num

thorow a land of deferts, and of pits,] Heb. a land of waliness; a transmit a tamon of neptras, and of pitts, a technology. Prov. 3-11-4.8.

1849,50-11.8. \$51,43. and of pitts as chap.18.30-12. Prov. 3-11-4.8.

1849,50-11.8. \$51,43. and of pitts as chap.18.30-12. Prov. 3-11-4.8.

1859,50-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,10-12. \$10,1 be expected. See Exod. 14.9.10.

thorow a land of drought] Where no water was to be had, but what hy miracle God afforded them, Exo, 16.3. & 17.3. Num. 20. 3,5. Deu.

Chap, ij.

be read, either by way of apposition, supply, the still still still be read, either by way of apposition, supply, the still sti

V. 7. And I brought you into a plentiful country,] Oc , Yet I brought v. a. tear y 100 wors on our man, vouse of passes, and as to ea-milies of the budge of finat!. An introduction unliad with the Prophets, you as Els. 6,10,10. & 6,3 1.11. A change of the period requiring due attention to what they delivered, as not their own & 6.4.4. Heb. into a land of Carmel. See of the term, Els. 3,5.15. and of the land of Canaan, Num. 13. 27. Deur. 8, 7,9. & 11. 10, 12. and God fpeaketh here, as if he were parlying with those, that lived in those times, and directing his speech unto them. See vers.

to cat the fruit thereof] To enjoy fuch commodities , as it afforded. So Neh. o. 36.

and the goodness thereof:] As Esa. 1.19.
but when ye entried, ye defiled my land, and made mine heritage an aba-nination.] Heb. and ye entred, and defiled my land. See the like syntax,

Gen. 14.14. Efa. 30. 20. & 35.4. & 65.12. & 66.14.

defiled myland] By idolatries, and other wicked courfes, P[#. 78.58. & 106.38. ch. 3.1. my land. So Lev. 25.23. the land is mine, and ye are but followiners with me in it.

made mine heritage an abomination.] So horribly polluted that land, which I had affigued unto you for an inheritance, Pfal. 136. 21, 22, or, as some, that was as dear unto me, and I was as chary of, as if it were mine inheritance, Deut. 11, 12, that is became most abominable, (the abstract, for the concrete; as Esa. 1, 13, & 41, 24, 50 cha. 6, 15, & 8, 12.) that I could not but abhor it, Chap.

16. 18. V. 8. The Priefts faid not , Where is the Lord ?] They that thould have exhorted and incited others, to mind me, and feek after me, did not at all mind me, or feek after me, themselves. See

verf. 6 and they that handled the law.] The Priests and Levites that should so have done; did, for, should have done; the Indicative form in a notion of duty; as the like, Esa. 26.9, that should have only the law of t pened, and raught it to others, Deu. 33. 10. Neb. 8. 8. Mal. 2.7. Rom.

knew me not] They were ignorant of me themselves, whose office was to bring others to the knowledge of me, Hof. 4.6. Luke

the Pastors also transgressed against me,] That is, the Governours, both Civil, and Ecclefiaftical, say fome; or, the Kings, and Princes: fo the Jewish Commenters here expound it; they that should be unto the people, as shopherds to the slock. See Ela. 44.28. & 56.11. ch.3.

and the Prophets prophefied by Baal, They became Baals Prophets; they worshipped idots themselves, and taught the people so to do,

. Kin. 18.22

and walked after things that do not profit.] Heb. went after fuch things as will not profit; that is, cannot profit; as Job 15.3.Lam.4.17. that is, after idols, that could do them no good; as v. 5, 11. 1 Sam. 13.21. Efa 44.9.10.Hab.2.18. a defect both of antecedent, and relative; as Exo, 23, 20. 1 Chr. 15.12. And when Priefts, Princes, and Prophets, were all so corrupt, what was the state of the people like to be > See chap, 5, 31.

to execute judgment upon them, and that to render them the more inexculable, fee ch. 7. 25. 2 Chr. 36.14,15. Others, understand it of y miracle God afforded them, Exo. 16.3. & 17.3. Num. 20. 255, Deu.

155.

and of the sheatons of death. A land wherein they were exposed to the had done their fashers before them, Saccettant they were exposed to the had done their fashers before them, Saccettant they were exposed to the had done their fashers before them, Saccettant they trode in

their fleps, Chap. 7, 26, yea, not them alone, but their pofferity alfo, the meaning to be, as if the heavens were called upon, to bewait and either the hainoulners of their fins deferving no lefs, Exod. 20, 5, & lament the defolation of the land, that was to be, the defituedion of \$4.7. or force-feeing that their filler would walk the fame way, that, lit echy, and the fubber from of the Sanchuary. 3.4.7. or fore-feeing that their filtue would walk the fame way, that the poly would do after his deceafe, Deut, 31.2.2, especially being trained up properly fuch a diffusione, 23.3.8. & 3.1.0. it fignifisch would do after his deceafe, Deut, 31.2.2, especially being trained up properly fuch a diffusione, as a firange from and temperl is wont to for, as by their pareness they were, ch.7.1.8. But the former I conceive a fire the properly fuch a diffusione, as a firange from and temperl is wont to fire the spile of Gods perfeire debate with his people, which, it does not his former probable, and more properly fuch a properly fuch and proving a softom herid occurred from the former capsulations, as softom herid occurred from the former expollutions, that God fast before with them, for the softom probable, and make ones hair, as we ufe to from that former expollutions, that God fast before with them, for the softom and the former and the softom that former expollutions, that God fast before with them, for the softom and the function of the former capsulations, and the function of concerning their fathers, what vesion they had to leave him, and expense with their processing their fathers, what vesion they had to leave him, and expense with their processing their fathers, what vesion they had to leave him, and expense with them, processing the processing the processing the father of the father of the processing their processing their processing the process your posterity also consider well what I now fay. See Deut. 31.19,31. and so is the same word afterward used, for debating the case or plea-

ding, v. 2.9.

Innototious cvils, flat, one pass over the lites of chittim, and see 3, and fend unto Kedur, the seed of distincts, and see if there be such a thing.] A new argument of all manner of good, yeelding water, that runneth constantly, and of debate God here entreth upon with his people i wherein he chalnever faileth, and one that was such incessfantly unto them, while the constant of the seed of the constant of the seed o Mal. 3. 8.

Mal. 3. 8, psf over) Or, po over to; as Elay 8, 8, because they were to pais paff over) Or, po over to; as Elay 8, 8, because they were to pais waters, as proceed only from form excess to rain, as and flouds, thus, the Sea turou those pairs. Howherit, the meaning is not, that they floud either make some set pointry, you can flome mellengers on purpose, to make diligent enquiry, how things there went; but that they floud confider serioully what concerning, them they know, they floud confider serioully what concerning, them they know, the series of the property of or otherwise; and withal intimating, that if So its not amilis rendred the more diffinely to design that secondary to otherwise, endeavour to ensum themselves herein, they clean, the secondary of the series of the property of the processing of the proce would find it to be fo as he faid. See the like, Chap. 7. 12. Amos am. 1.17. fo the betaking of themselves to forry base idols, unable

nians; by the Kedarens, people less civil, and more favage, as those Redarens were, having no certain place of constant abode, See chap, manner, when they tell us, that these two Nations are here mentio- mud, which usually also breedeth vermin, and noysom savours withned, because the one worthipped the water, and the other the fire; all, and yet would not these leave worshipping the fire, though they faw

and yet would not nece texts wormpying the necessary raw; ball that the water pur out the fire.

if there be [ach a libing] Heb. if; or, whether there have been 1, 17, that and it would be in the time path, because of that which followests, to say and it would be in the time path, because of that which followests, to say. verf. 11.

4. 5.

Which are yet no gods:] Heb. and they no gods; but meer counterfeit ones, idols, ch. 16. 20. Ela. 37. 19. Gal. 4. 8. and for yet; as Ela. 60.

10. & 63.11. So ver [2.1].

but my people many enange ment gray just trace wither nation one proper.]

1.4.5.11 years a fervature to me an one-served larve 2 larve. Long protheb, and; as the what condition this people had the threelifves indep,
made a most foolish exchange; they have put away, and parted with by forfaking of him, and purting themselves under the proceeding of
the treus God, who was their glory, Pall. 1.6.5., or, of whom they had others, tamable to do ought for them.

1st Ifrael a forwant?] Some take this to be spoken, as it God should made a most town example. The first plant is the true God, who was their glory, Pfal, I of 10, of whom they had good, and great caufe to glory that they had fuch a God, Pfal, 44, 8.8. If 1/94.1 ef 1/94.2 ef

Trade the Angeles, as called upon to fland amazed at the extraction and the Angeles, as called upon to fland amazed at the extraction and the Angeles, as called upon to fland amazed at the extraction and the Angeles implicitly of Gods people. But the celefial bodies one flouid at pleafure, wrong him, and dominect over him, as if he feem rather flooken to, by a theroical elegancy, and form of poetical were a common flave it hough herein they feem to be out of the way, and pathetical language, of used in Stripture; as Deu. 32.1. Efa.1. | in that they make this the demand, not of God, or the Prophetsbut of leem rather spoken to, by a thetorical elegancy, and form of poetical and pathetical language, oft used in Scripture; as Deu. 3.1. Efa.1.

2. as implying that their courses were such, as might justly fill the whole world with oftonishment; and that the very sense. whole word with stormment and that the very remote creatures, regular annex unity, creating the heaven stepically, those glorius ones, were they apprehensive of such things, would abhor them, be sgaft at them, and tremble to of Master Family, of one that was his slave before, was, in that rethink what would be the end and issue of them. So rather, then, as gard, a slave by birth, Exod. 1.1.4. Let 1.1.1. alluded to Plal. 116.

Chap.ij.

and of the like extrema folly, it hey follow their minery. So that the full form and a first the full first 3. 15. 1 Cor. 2.8. Gal.3.13.

V.13. For my people have committed two cuils] Two grand, two most

of actuate God here enteren upon with his people; in waterin the Guarantee God here enteren upon with his people; in any part of the world, then they continued loyal, and dufful to him, Pla. 36, 26, 417.13. 8, 48, 6 commonly known, that had dealt with their idols, as they had done 14, 10h.4.14. 8, 7, 38. Rev. 3.1. Of the word, fee on that \$\tilde{\chi}_0\$, it is with him: the Heathen were more conflant and faithful to their a metaphor raken from waters, a rifing, and fifting from a foring that idols, than they had been to the true God. See the like argument; are wont to hold out all the year long, Ela. 3 8, 11, and are, in Heather and the state of brew, therefore termed, living waters, Gen. 26. 15. opposed to such waters, as proceed only from some excess of rain, as land souds, that,

to do them the least good, that is, to give them fo much as a drop of to do them the leaft good, that is, to give them to much as a drop of the tites of chittin]. The list, or lands; as Elay 30.6, & 41.1. chap 47.1; either future in the mid-land fea., or confiting on the other work fide of it more Northward. See of Chittim, on Elay 33.1, to the list; as to Kedar: a detect of the particle with either; as 1 Kin, if the last is to Kedar: a detect of the particle with either; as 1 Kin, if the last laid, Go which way to will, to any country, where if he will have water, he must did for it; and it by digging, he North, or South: Yet from Eupole that by the Chittim; as under the Greeks and Macedo-caffood, the more civil people; futch as were the Greeks and Macedo-caffood, the more civil people; futch as were the Greeks and Macedo-caffood, the more civil people; futch as were the Greeks and Macedo-caffood, the more civil people; futch as were the Greeks and Macedo-caffood, the more civil people; futch as were the Greeks and Macedo-caffood when were the Greeks and Macedo-caffood when were the Greeks and Macedo-caffood when the cast is, cogic when the year in the leaft spood, that is, to give them to much as a drop of water, when they want it, he have the top in an advertible many in the Hebrew, to her when the is in the more and caffor in the cafford to them they want it, he have the condition the place them to make the index of the more and the people water, when the work in the week to the more and the people water, when the work in the week to per its, when the more and remarks to the more and the people water, when the work in the week in the more and the confidence water. condition the worle, thefe wels, or pits, when he hath digged them, prove faulty; fo as they are not able to keep what is committed to them, but it foaketh all away, leaving nothing behind but mire and

broten cisterns] Or, pits: it seemes to have been a prover-bial form of speech, like that, wells without water, 2 Peter

that can hold no water] Heb. that will not hold water; and fo we use to fay of a cloven diff, or a broken pitcher; it will not hold water; when our meaning is, it cannot : fo verf. 8. that will not profit, for, that V. 11. Hath a nation changed their gods?] Or, if thether any V. 11. Hath a nation changed their gods?] Or, if thether any cannot profit. Such biology this are all idols, inate with our officed any repair of the contract of their contract of the contract points. See 2 kings; 17, 29, 33. Mind of the contract of the con on Aftur, and fometime upon Egypt, that proved broken canes to them, verf. 18.36. See Efa.30.1,5, & 36.6.

V. 14.15 Ifrael a fervant ? is he an home-bred flave? The Lord pro-

V. 11. He allowified, O heaves s, at this and be horribly afraid, be sever-that he who was in 6 great respect and reckening with God, as was 37 desolate, faith the Lord, 3 some by the beavers, here, would under-related, vers. 25, that he accounted him, as his fiftlebers some second Ifrael himfelf, or of the people, which God, by the Propher , should return answer unto, verf. 17.

Some of the Jewish Doctors, who following the Chaldee, would have 16, these were with the Latines called Verna. So whereas there were

two forts of flaves, flaves bought with money, and flaves born in the themselves not escaping, Lam. 5, 12, 18. But these lay too much two forts of \$\textit{Habet_s(Marts bought with money, and \$\textit{mart}\$, \$\textit{mart}\$ and \$\textit{mart}\$, \$\textit{mart}\$, \$\textit{mart}\$. But these lay too much \$\textit{has} \textit{mart}\$, \$\textit{mart}\$, \$\textit{mart}\$, \$\textit{mart}\$. But these lay too much \$\text{has} \textit{mart}\$, \$\text{mart}\$ and \$\text{mart}\$, \$\text{mart}\$, \$\text{mart}\$, \$\text{mart}\$. But these lay too much \$\text{has} \text{mart}\$, \$\text{mart}\$, \$\text{mart} tream proving a series of the series of the

I Kin. 20.3,5,6.

ving out a command, or fome fignal, for affault; and it may feem 4. 18, for taken, Joel 2. 11, & 3, 16, but it is commonly used for any procured this] Heb, done this; as chap.4.18. loud cry in general. See Psal. 46. 6. Prov. 2. 3. Chap. 22, 20, & in that thou half for falsen the Lord thy God] It was not his 48 34. Hab. 3. 9. they year, utter their voice, for, year alond, or, leaving of them, but their leaving of him, chap. 1. 16. verf. 13. roar bideouffy; as, they make deep corrupt, for, they corrupt deeply, Hof. who leaveth none, till they leave him, 1 Chron. 28.9. 2 Chron.

people; but that womens work, as Hardwig to L. B. But others, rather, because feeking to them, and making till of them, yet they would need be this people was too prone to confide in them; though they got no trunning after them fill. See a Chr. 18.16, 20, 116, 30, 1,7. & 31.15, help, or good, but much but a name from them; v. 18.36. Ezek, 3. & 4.6. d. 29.6,7,16.

the children] Heb. sons; that is, the Inhabitants, or Natives, courses, v. 36.

(as the sons of Jesusalem, Esa. 51. 18, 20. and, the daughters of what hall the Sion, Ela. 3. 16.) of these two principal Egyptian Cities; put here, because royal Scats, for the whole Kingdom, and land of E-

the children of Nonh] As, the children of Eden, Ela. 36.12. Of this ci-

ty, fee on Efa. 19.13.
Tahapanes] Or, Tachapanes; a famous and principal city of Egypt, ch. 43. 8. Ezek. 30. 18. fo called, in likelyhood, from Tahpanes, or Tachpanes, in Solomons time, Queen of Egypt, 1 King, 11. 19, 20. it flood not far from Pelusium, Whence it is commonly termed by the Greeks, and Latines, Daphna Pelufisca, to diftinguith it from another place of that name neer to Antiochia, fo named from a grove of laurel growing there; as Loretto, in Italy, hath its name from the like, But they are much out of the way, that would render the same reafon of the name of this Egyptian city; because the Greeks cornuptly so term it, or dream of any laurel grove in those parts. It is supposed to be the same with that called, also, Hanes, or Chanes, Esa.

have broken the crown of thine head | So the Tewith Mafters expound it, taking the word, in the notion of brashing afunder; as it feems ta. thefe terms; as if he hould fay, that they could have nothing to ken, chap, 11, 16. Mic. 5. 6. and, he faith, fay they, the crown of the bead; because wounds on the head are dangerous, those on the head is becaule wounded on the head are dangerous, whose on the retown of its (pecially, as cleaving the head alunder, Pfal, 68, 21, 87,41.31.4, the Chaldee doth thus paraphrafe it, They have Julia thy must of might, and plundered the goods. The Greekerneders it, They have known thee, and modeled thee; in finch a notion, as those words are used, Gen. 9-5, 8.23.9.1, and the old Latine, They have defined that to the cown of the head; which some expound, of no part left. free from their filthy luft; as of the Chaldeans, Lam. 5, 11, 13. Others, of those idolatries, that they were defiled with in Egypt, as well as in Chaldea, chap. 16.13. & 44. 17. Others, of abusing them went as in Chandea, criap. 16.13. & 44.17. Others, or adding tiem in hale manner, and by cruel opprefilons, riding over their head, or infulting over their Princes, who are as the r heads; that, fay they, of the Affyrian reached up to the midft of the neck, Ela. 8. 8. & 30. 28. but this should go over the very crown of the head, Deu. 28.43, 44. Pfal. 66. 12. fo that no part thould go free, from top to toe, from abuse and oppression, Esa. 1.5,6, the heads of the people, the Princes

non on them that thus tyranthized over imministrating in that tegats, in the individual of the control in the fact of the fact of the control in the fact of the fact of the fact of the control in the fact of th thin 10.35,56.

V. 15. The young lives yound upon him, and yelled.] Or, young lives and this laft, I conceive, to be the genuine fenfe of the text: a de-

Chalden; called lims, for their fiercenes; and some lions, for their the Lord thy God, when he led thee by the way. The Jewith Commenters Rinnight. See chap. 4. 7. 8. 50. 17. fail do roar aloud over him; as a conceive thele words to be sea an affect by Good, returned to the peclion is worst to do upon its prey; or over his prey; either when he ple see of the prefer low, and for form condition, and doubt comes, to feir, or it is already polified of it. See Elf. 1, 2, 2, 8, neglect or them; of the prefer low, and for the worst comes, to feir, or the same than the prefer low. Gods words, not theirs) an argument, that God ufeth, to convince, and selled] Heb. give out their write; for there is no copulative in them of their extream folly, in forfaking him, and thereby plunging the exx: this forme understand, as of a General, or Commander, gi., themselv.s into furth a doleful, and diffinal condition. So v. 19. chi

and they mad bis land wasses of Cr. bave laid bis land wasse. Heb. put when be led thee by the way Heb. in the time, wherein he was lead of the coa the way; a defect both of the relative, and of the yerb lubhis land anto mashres, or, defolation, ch.4.7. thee on the way: a defect both of the relative, and of the verb lub-his cities are burnt without talhabitant.] Heb. burnt from no talhabi-stantive; as Gen.3.9.4. That by his providence governed thee, and tant, or, from without libratizant; as chap. 46. 19. that is, so burnt, led thee on in fafety, protecting thee from all evils, while thou solthat they lye as a waste wildernes; as chap. 9. 12. which none can loweds his conduct, and would so have done still, hads not thou sorintabity, and 6. https://doi.org/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.1006/10.10 tion here mentioned, Ela. 1. 7. 2 Chr. 28, 5, 20, 21. & 33, 41. & 36. Pla. 81. 13, 16. Ila. 48, 18, 19 & 64. 5. Ezek. 20. 10, 11 But the former

now] Having before so oft had experience of the il-success of such

what hall thou to do in the way of Ezyot]Or, with the way of Egypt ; as the particle is rendred, Pfa. 1 47. 20. Heb, what to thee, to the way! So 2 Sam. 16. 10. what to me, and to you? for, what have I to do with you? and, what to me, and to thee? for, what have I to do with thee ? 2 Kings 3. 8. See the like, Mark 1, 24, & 5.7. John 2. 4. onely there is here a defect of the copulative : what need or occasion hast thou to send, or to travel, into Egypt ? like those, Numb.

143.4; indiate the matter of School Of Nilus, the even of Egypt, Amos 9, 5, fo called, of its blacknets, by reason of the mud and flame, that it trings slown with it, wherewith it barteleth their grounds 50x, as thome, by reason of the black colour, of the grounds and lands it paffeth thorow, which yet cometh, in effect, home to the former; for such stuff must the river of necessity bring down with it, as is the land that it passeth by. See on Isa. 23, 3, and it feems very strange, that some granting Sibor; to be Nilus here, should affirm it to the fone finall rill, or rivelet, elsewhere; as Johna 13. 3. 1 Chron. 13. 5. To drink the water of Nilus in Egypt, is put here, for to feek help and relief there. But he delivereth it, in water of that river, when they had, or might have had, as good, yea, far better than that, neerer at hand, at home. See chap. 18. 14. So 2 Kin. 1. 3.

or, what haft thou to do] Heb, and; the copulative in a disjunctive in the way of Allfrid Or, with it, is before,
to drink of the mater] To feek ayd, either of them, or their idols,

a Chr. 25. 14, 15. & 28. 23.
of the river] Euphrates, the river of Affyria, Isaiah 8. 7. in

way of eminency to termed, Pfal, 72, 8, Ifaiah 7, 20, See Gen.

V. 19. Thine own wickedness [hall correct thee,] That is, as fome, thy courles, without any further dispute, or debate, give in evidence sufficient to convince, and condemn thee; as Ifa. 3.9. Hof. 5.5, but the words would rather be read, Thine own wichedness might correct thee; 9 Œ

neis of thy wicked courtes, thou must test the bitter, thou wilt wax wile, Ela, 28 19. John 1, 14, 28 19. Let a courte the wilt wax wile, Ela, 28 19. John 1, 14, 28 19. Let a courte the wilt wax wile, Ela, 28 19. John 1, 14, 28 19. Let a courte the wilt wax wile, Ela, 28 19. John 1, 14, 28 19. Let a courte the wilt wax wile, Ela, 28 19. John 1, 14, 28 19. Let a courte the wild will be shown the time (as 10 6 a. 2). I might by worminging, instruct the and teach the more wildom; as ch. 6. 8. 14, 7) might sprove thereor, of which we wildom; as ch. 6. 8. 18. Let a courte the wildow, and the label of the wildow of t

forming is taken, Gen. 2.17. 2 Cor. 5.21.

that it is an evil thing, and bitter, that thou half for faken the Lord thy

nifhment, and mifery : as, I create evil, Ela. 45.7. and, evil befet them,

bitter, Such as bringeth bitter, that is, grievous, diffafteful, il. plea-bitter, Such as bringeth bitter, that is, grievous, diffafteful, il. plea-fing things, upon thee. So the word, bitter, is commonly taken, Ruth 1.20, Prov. 2.1.6. See ch. 4.18.

the Lord, thy God,] Me, who am the Lord thy God : the noun , for the pronoun; as Ela.2.1.

1. **Littles, with Jean and y it right, a tright, a tright, a light leading to transfers from the first might gathing, as in divers placed in the series expected of the series expecte 19.14, they alter much the rest of the text, where no variety of read-

ing is when upon every high hill, and under every green tree, thou wanderell, inhora upon every high bill, and under every green ever, thou wanderes, playing the bardel, when 3, or, but 3, or, 5 et; as Elay 31.4.8.49.25, 16.10.

Nowithstanding these the engagements to me, thou dealed most disloyally with me, leaving me to run after thine isolis, and in every place that thou takes liking to, and deemed the first experience that thou takes liking to, and deemed the first experience that thou takes liking to, and deemed the first experience that thou takes liking to, and deemed the first experience of the state of the place of the like decrease of the like of the like

[reen tree] Or, flourishing, goodly, thick, shady, shrowdy tree, Eze.

Chap.ij. thy bad couries proving fuch, as they have formerly done, might be to travul, or, journey, or, go to and five, Eia. 63. 1. properly, from ones would think) sufficient to reclaim thee, and amend thee, to make ones own place, or feat, into some strange land, or for right parts, thee abandon them, and be scarful of returning again to them. See [Ea. § 1. 14. Jer. 48. 12. these are all the places where it

a noble vine The Church of God is, in Scripture, frequently, compared to a vine, or vineyard, Pfal. 80. 8. Matt. 21. 33, Mark 12. 1. Luk. 20.9. See Efa. 5. 1. & 27.2. Howbeit, the word, vine, is not here in the text: the Hebrew is no more than force; which some (col.) As before, v. 17.

(col.) Not in a moral, but in a natural notion; though true in cit.

there for underfland of the place where it was planted. I planted
there is ut this here, not that, intended jutch as producted will of putthere. In [recover in more time, prove where it was planted. I planted
there is ut this here, not that, intended jutch as producted will of putthere. In [recover in more time, prove where it was planted. I planted
there is ut this here, not that, intended jutch as producted will of putthere. In [recover in more time, prove it will not tone
there is ut this here, not that, intended jutch as producted will of putthere. In [recover in more time, prove it will not tone
there is ut this here, not that, intended jutch as producted will not be in the prove it was planted. I planted
there is ut this here, not that, intended jutch as producted will not be in the prove it was planted. I planted
there is ut this here, in order is was planted. I planted
there is utility to the province it was planted. I planted
there is utility to the province it was planted. I planted
there is utility to the province it was planted. I planted
there is utility to the province it was planted. I planted
there is utility to the province it was planted. I planted
there is utility to the planted there is utility to the planted there is utility to the planted there is under the planted the planted there is under the planted the planted there is under the planted there is under the planted the planted the planted there is under the planted the planted the planted the planted the planted given unto them. See Efa. 19. 9. and that from a place so termed, Judg. 16. 4. some choice kind of vines had this name, it is com-Judy, 18-4. Joint Choice Rule of vines nat this name, it is commonly decread; and the word might be tiefd, 30 Carmel, V.7. more generally, for other the like: as also it is apparent, that the place is commended for a rich and choice place, wherein God feated his people of the commended for a rich and choice place, wherein God feated his people of the commended for the commended for a rich and choice place, wherein a later place of the commended for the comme fitinguithed from the feat, or (oy), wherein it was planted. See Ela.

y, 5, 3. The most therefore refer is, not to the place; but to the plant:
and of thefe, some read the words with a note of fimilitude; as, jareb, st, a thoire sine. I had as much are, in plasting of thee, as,
man could have of the choiced wine, or plant, that could be, Ela,
j. & 17, 11, & 27, 3. Some, I planted thee for a Sorte, for a thoir
firs; 1 fo planted thee, that thou mighted prove luch an one. Others, laltly, with foret, that is, with plants, or flore, for foret; further
as come thence: a sig or choice flips, and plants, curious people are
wont to lend far and neer, Ela. 17, 10, and fluth flips are remed from
whim as fills of Karek, Cen. Ac. 11. Ela 18. & and this beft agreech
whim as fills of Karek, Cen. Ac. 11. Ela 18. & and this beft agreech

d that my fear of thee, Pray, ... and, h. is gravindege, for, the keptoman of all time, ... and, h. is gravindege, for, the keptoman of all time, ... and, h. is gravindege, for, the keptoman of all time, ... and, h. is gravindege, for, the keptoman of all time, ... and, h. is gravindege, for, the keptoman of all time, ... and h. is gravindege, for, the keptoman of all time there being in the foreign of all fined the state for all time the state for all times and ti

redundancy in the word, to me, very familiar, not in Hebrew onely, but in other languages also, and in our own. So, I will go me, Cant. 4. 8. and, Go thee, Gen. 12. 1. Cant. 2. 10. and, Stayye, Gen. 22. 5. be fhall flee bim , Efa, 31. 8. See verf. 22. chap. 5. 5. & 12.8. &

freq tree [O, fouriping, goody, times, theap, intoway tree, Ezc. 20.8 Mol. 14.3, So 2 kin. 14.6 May 7. 3 kin. 14.3, So 2 kin. 14.6 May 7. 3 kin. 14.3, So 2 kin. 14.6 May 7. 3 kin. 14.6 May 8. 3 kin. 14.8 of a strange vine.] Strange plants, and seeds, are sometime mentiontheir high piaces, or unear governments, which is a strainer fashions, and services, were reproveable in Oods people, etc., thou wanders(f) Thou goest aftray from him, unto whom thou 2.6. Zeph. 1.8.) as in way of opposition to such slips, and plants, as God hads by covernant joyned thy self: (see on Ela, 57. 8.) and had planted his vineyard with; that slips of Serde, should prove slips runness on madding, and godding, after idois the word signifies, of Serdom, Deut. 32.32.

Y. 22.

Chap.ij.

welft there with nitre] The Hebrew word used here, and Prov. 25, and being laid up, or hid.

20, is that, from whence the Greeks, Latines, and We, have the

120, is that, from whence the Greeks, Latines, and We, have the

120, is that, from whence of Bains, and bloches, from clothes, but for canning of

apparel, and taking out of Bains, and bloches, from clothes, but for canning of

the clearing of the skin, and taking forest and frecks away from the

7. Heb. 12.3, or let mine eyes. [1ce thy filthines, is all, 6], 6,

body. Of it, see Pl.39, 1.1.c. 10. and it is deemed therefore by

forme, to have its name from a word, that significes to loof, or dif
forme, to have its name from a word, that significes to loof, or dif
for thankels, as to offer, or allay once, to cleer thy self, when as thy

first, Habak, 3. 6, because as winger disloves it, Prov. 27, 10. for twickedness is so evident? See Prov. 30.3.

**Combath, and double, from clother, and bodies, and would and third the and that he have been desired and and the self of the canning the word the canning the law the word the second in a nonemial and the second the second in a nonemial and the second the s

fome later ones, sapenaria, or, sopewort. Of its singular quality in this ing the whole crew of them, Baalin, or Baals, Judg. 2, 11, Hosea fone liter ones, [appearing, or, [appearing, or, [appearing, or, appearing, or, a

a very unit torn, you have the fencince, Though how with hy felf, the hills, and for much for a duffine much for a duffine tripling side is felf, the with site, and a femuch for a duffine tripling side is felf, the with the find gold before me; we how coast how fay I am not pollow.

Ch. 3.13, Vev. 2.7.23.

Little 4 This courte of the context should we admit, I should rather thou are a first dromedary, traverfung her ways] Or, to make the conceive the word to be taken in that fenfe, wherein it is, by the Arabick Interpreter, commonly used, for to conceal, or to bide, Luk. 1. thou are as a light dromedary, that traverleth her ways: the note of firance interprecessions mony news or to concents or to make, Lunk. 1, (mon are as a cg. a aromearry, mat retoring to mer myst: the motion in 24, a. Cor. 4, 3. hough this indipuls; control it left; though thou and, job 31, iith Dodors, with the Chaldee Paraphraft, read it. Or, as foine, O thou 33, Plal. 34, 3, Por. 3, 8, 13. But I suppose that the context are in first drands what the variety of the ways i a therrunneth the other way aright: the word ceem therefore hath change of the person, as Job 18.4, O thou that tearest bus foul, for, that in the Chaldee, and Syriack, another notion, wherein it is among tearest the soul, the Jawish Doctors very frequent: for it signifies with them, either dromed.uy] a fight, a blota, a blota fight (caving to the skin) at Jau. 3. 6. in the Syl fight) Held, librt 3. at fight 3. 1. and the word may well be here retained verfine 3. or 3 stark, a brand, entring deep into the fight, 3 and intimed as it is, th, 3. 8. 4. 3. 4, though what the Rabbineth sere tell the fame, Gal. 6. 17. Hence, some tender it, it is exceedingly, or 3. 11. In the fight of the female, in thick hind, being linker, and swifter than the male, may do the in singularly but this the text will not on well bear. Others, at the like, verf. 3.4. The word is no where else read; that it comest hile last, to both (the word it lemm to come of compehending form, fignified the flat-states, form of the fignified the flat states, and the content of the flat states of the fignified the flat states, and flat to the, and hash entered for leave with theesels, to like, this is able to like, or explication, thy way; so the ancient Greek, and old Larine: feech in 6. If or certified in the synthesis of the flat the form of lattice, the vertice that is, running at large, and fidding the way. At closure; as all the Writer, rejecting all other Interpretations, would have it rendred; it ding to the looking of the latter, Mark 1. 7. Others, late on the state of the first the flath is the lattice. The fide into the way is closure; as all the Writer, rejecting all other Interpretations, would have it rendred; it ding to the looking of the latter, Mark 1. 7. Others, lattice of the first a fot, a blot, a blemift, cleaving to the skin; as Jam. 3. 6. in the Sy-

CHAPAI.

Francountering the time the properties of the properties of the producting and drawing hither, as a very time in integral date then much flow, I thin in injury it at it in the form m, producing, and drawing hither, as a very time in injury is at it in the producing, and drawing hither, as a very time in injury is a time before m, producing, and drawing hither, as a very time in injury in the means, and count on earth devise, chieve to related with an interestency to the of 10 bit 1.9. God Made (that is, lay used to the most blockes of thy wickedness, this city of feeded up in my trendered; that not of 10 bit 1.9. God Made (that is, lay upon thy folls with principles of the most principles of the principles of the most principles of the mos will avait the section to the time from the min, and guit of them, and guit of them and memory: the min ground of this incerpetation, here, is, because the Arabick word, Chettens, fignisher to hide: for found used in the Arabick, Pfa. 5.0.14. Laki. 1.4. & 8. 1.7. 2. Cor. 2. Ignificant the words feem to be, not for much any rendring of a rea
3. Heb. 4.13. And this 1 final leave to the judgment of the learneds.

fignits, and the words teem to be, not to much any renaring of a rea- [3. 100.4.13]. Anal 1:-31 thail leave to the beginner to the learned for of the fore going reprose, as a paligae unto a further conviction—only addings, that yet, on one, the proportion, and opposition, feering on of her, by removal, and rejection of fuch colourable precences, as each to be more natural, and familiar, between weigh me, and feering to be more natural, and familiar, between weigh me, and feering and remaining full deep by flained, than between we flain, or fearing, and remaining full deep by flained, than between we flain, or fearing, and remaining full deep by flained, than between we flain, or fearing, and remaining this deep by flained, than between we flain, or fearing, and remaining the deep by flained, than between we flain, or fearing, and remaining the deep by flained, than between we flain, or fearing, and remaining the deep by flained, than between we flain, or fearing, and remaining the deep between the flain of the flain

force, 14 Das. 3. 6. Deceme as worser amoves it, rive, 57, 30. To: Makes which is 10 evident. 3 ee rive, 73, 10. To: Makes with the state of the sta

33.3.5.1 (with a bloom of the control of the con nes upen neuve me, pto 34,*15.** etc.* [1, 1, 1, 1, 1, 1], maxin amuse; ptiti, max way nonctive any rection the mino-others, it is written; it remains upon record with me, Dau; 3, 3, 4, ing off tony, and rocke, ptow, 3, 0, 1, 2, as in the vale; a sit paths Job 14, 17, Els. 65, 6, 140, 13, 12, but thefe give no reation why, were not as visible on the one, as in the other: An Jecondy, this, they for ender it is the word extent, whence it feems derived, doth in the way in the valley, was for no other end, but no pure of the high Scripture fignifis, for golf, or gold of feetal nive, job 18, 16, & to facific there: whereas by that place of Elsy it appears 31, 44, whence four ender the word, it blinch; job 23, 16, & to facific there: whereas by that place of Elsy it appears. a very unfit form, to express the filthiness and soulness of ought ; and where they had shady trees growing, as well as upon the top of

context run on the more finoothly; take notice what thou doft; how

dromedary] Of this beaft, fee on Efa. 60.6.

[wift] Heb. light; as Efa. 19.1. and the word may well be here re-

inher moseth they Shall fiede ber] What some learned Interpre-Gmilinde.

ters here have of the monethly courte, (which the old Latine here ex- to perfift in them, Elay 28, 14, 15, and 57.10. hibiteth, and Popish Writers much beat their brains about, devising tes here have of the manner of tew women, admitting [hangers] mine affection is ftrongly and many hor to make good) and of the manner of tew women, admitting hor to make good) and of the manner of tew women, admitting hor to make good) and of the manner of tew women, admitting the people, and ftrangel evices; and them I will after, whatever come look performs like themfelves, without diffinition of times, Erck, 1906, and ftrangel evices; and them I will after, whatever come look performs like themfelves, whatever come look people, she for the hor first people, and ftrangel evices; and them I will after, whatever come look people, and ftrangel evices; and them I will after, whatever come look people is the people, and ftrangel evices; and them I will after, whatever come look people is the people, and ftrangel evices; and them I will after, whatever come look people is the people, and ftrangel evices; and them I will after, whatever come look people is the people, and ftrangel evices; and them I will after, whatever come look people is the people, and ftrangel evices; and them I will after, whatever come look people is the people, and ftrangel evices; and them I will after, whatever come look people is the people, and ftrangel evices; and them I will after, whatever come look people is the people, and ftrangel evices; and them I will after, whatever come look people is the people, and ftrangel evices; and them I will after, whatever come look people is the people, and ftrangel evices; and them I will after, whatever come look people is the people, and ftrangel evices; and them I will after, whatever come look people is the people, and ftrangel evices; and them I will after, where the people is the people in the people is the people i trous fervices they were wont to meet, Hofh. 2.11. 1 let pass, because I deem them to be clean befide the intent and scope of the place; which I conceive to be meant of fuch as hunt for, and feek to take the wild creature here spoken of: And this the most, as well Jewthe wild creature here fpoken of: And this the most, as well Jew. In the bought mix forth 3. That is, faith the Chaldee Paraphrast, and the ish, as our Interpreters allo, agree in: of the mosteth, only the que Jewish Misters after him; As it is with one that that bhorn the name, Ron is, what mapped the most beautiful and the there meant. And one of the Rabhints ellech us, not that the wild alle, but that the strange creature, and to come the state of the stranger of the s which men may easily surprise her. But that is one of his idle ticli- list one of his idle ticli- list one of his provided by the state of the month, or so whereof he hath not a few. Others, take is for the month, or of month, may justly be assumed, when they are taken in fuch good morethys, (the word collectively taken; as adop for days, Gen. 8. 6. and plapable isloair: see workinging for they are taken in fuch good morethys, (the word collectively taken; as adop for days, Gen. 8. 6. and plapable isloair: see which piping flocks and floors included of more than young, and growth near her time, when the sheavy, and cannot med: had they been foliaded, they would have turned from them, fowell this for her felf: the meanths, of which, Job 39, 12, and and note generater them fill, but that they had good and just cause this indeed fleemeth the genuine fenfe of the place: the meaning for to be, Chap. 3, and 5,17, and \$4,12. But they had good and just cause the form the sum of the s

third]. The thefe words contain in them, an wholesome admonths:

1.29,31, and 2.0,43, and 2.0,43, Chap 3,44,34, Itol.4.19.

1.29,31, and 2.0,43, and agreed on. In regard whereof, some put into the Text, I said, or, 6. But about the exposition of them, there is only difference. For and apprechanded, as Achan, 10th, 21th, 18. or, taken in the manner, 6. But about the exposition of them, there is only difference. For and apprechanded, as Achan, 10th, 21th, 18. or, taken in the manner, 6. But about the exposition of them, there is only difference. For and apprechanded, as Achan, 10th, 21th, sheers, and expose thy felf unto thirst, by taking journies unto remote places thorow waste wildernesses, where water is not to be had, more places thorow wathe widernelies, where water is not to be half, or incomple of the procuring of additional forcing people. See John 3.13 Edge jin ap patifice notion; and for its apparently such, Ch. 46.24, and for the procuring of additional forcing people. See John 3.15 Edge jin ap patifice notion; and for its apparently such, Ch. 46.24, and for the procuring of additional people is apparently such apparently and procuring the procuring of the procuring o (as perious do, when they go to bed) address try set amount as \$5.70, and them. [Insued; that is, their tools nave; to work extremely \$5.77, or do not uncover thy feet (as Deut, \$8.57), and them. [Insued; that is, their tools nave; to work extremely \$5.77, or do not profiture thy felt; \$Exk, \$16.57, forbear thine [likewife they render its, Chap.5.15, and \$6.15, adulterous thirst after idols. See the use of the metaphor, Prov. 5. 15, 18. Ecclef. 26.12. O. hers lastly, which I conceive to be the and the Syntax feems to favour it here. right, break off these thy wicked and wretched courses, (to wit, in running and gadding after ftrange people, and ftrange goods which will at length, it thou go on in them, bring thee into captivity, and in it, to extream beggery and mifery. See Prov. 6, 16, and 30, 16, 20. Elay 20, 2, 4, and 47. 2. Chap 13, 22, and 14, 10, and 48, 18, withhold thy foot Or, withdraw thy foot. So Prov. 1, 25, and

**A 27. **Line of the control of the particle, Efgy 3.0. 4. and 47.2. with the control of the co

but thou said!] Hel, and; as v. 11. Thou returned a directly to the said of account it, Elay 44.17.

cross answer, a plain negative; whereby is constituted what was becross answer, a plain negative; whereby is constituted by the said of her lust, y.

Thou hast brought me forth] Or, begotten me: as the word is consfore said, of no staying, or turning her, in the hear of her lust, v.

24. See Hof. 5. 4. There is no hope] The word, here used, hath a notion of despair in it 3 as appeareth by the use of it, 1 Sam. 27. 1. Eccl. 2.20. And king, their Makers, v. 28. See on Elay 8.12. the most read it here, in way of affeveration, rendring it, in a Littine

for they have turned their have turn or an another face] Or, but
the most read it here, in way of affeveration, rendring it, in a Littine

for they have turned their have turn or, and not their face] Or, but
the indefferance; the case is desperate.

Others, I am desperate; the case is desperate.

Others, I am desperate; Lama can desperate.

Others, I am desperate; Lama can desperate. pretts of note read it, by way of Interrogation; and thit, it may tion in the lawerem; as it is two fail, they fare me with the base, the rather becaute the andrei in the like cale is found turned in part of the neck, and not with the face. See Chapter 7. 14. and he, the rather becaute the andrei in the like cale is found turned in part of the neck, and not with the face. See Chapter 7. 14. and the negative, Elay 57. 10. Thou wert wearled with the length of thy 18.17. mengauve, may 57, 10. Journett mesutes mytome seguing thy 10, 17 may and yet the field any Three is no layer. And they centle it but in the time of their trouble they will far, Arife, and fave no] may and yet three fields in 3 Sharl I goes out of heart, and give Oc, yet; as Blay 65, 20, v.t. Though they now thus neglect me, therefore, Sharl I define? Sharl I goes out of heart, and give Oc, yet; as Blay 65, 20, v.t. Though they now thus neglect me, they occur out of the control of t

defire to be naught with her, need not to take pains to feek her out a leave it to the confideration and centure of the Learned. The

thefe, and the like evils, and we are refolved therefore conflantly to permit in them, 1:13y 25, 14, 15, 3 nd 57.10.

for thave loved firangers, and after them twill go] Or, I love francers; inne afterion is strongly and firinly set upon strange people, and strange services; and them I will after, whatever come

their Prophets :

V. 27. Saying, to a flock, Thou art my Father; and to a flowe, Thou hall brought me forth] That is, faith the Chaldee Paraphraft, and the this indeed feemeth the genuine fence of the place: the meaning for to be, Chap 3, 3, and 5, 15, and 8, 12. But most of ours, rather; whereof well may he, as it is appliable to Jerufalem, and the Jew-land the people; that albeit, there were now no claiming with them, which that the fall go away wish his pilferings, and thefts, undifferenced to run after their islots, that they would have their fwing whater to be the transport of their filter would have their fwing whater to their filter would have their fwing whater to be the recomment of their filter would be letter with an expectation, now whatever came of is; v. 25, 31, 33. Chap, there is the filter would be letter with and their continued the subject of their filter would be letter with and rather their filter would be letter with and their continued their filter would be letter with and their continued their filter would be letter with and their continued their filter would be letter with and their continued their filter would be letter with and their their filter would be letter with and their continued their filter with their filter would be letter with and their continued the filter with th

according to the overthrow of Sodome, Amos 4.1 1. See Chap. 48.17. when he is found] Either upon fearch made for him, found our,

Gen 44.12,16.
is the house of Israel ashamed So most Interpreters read the words

and the Syrias receives to revoke the house of Ifrael 3 See ver. 4.

Kings, Princ 5] The chief that had better breeding, and flould have been exemplary to others. See Chap. 5. 5. So Chap. 1, 18. ver. 8.

Trophets, and Priefts] See v. S.

[aying] Or, That fay. See Elay 8.12. 10 a flock] A flock, and a flone, for, idols made of the flock of a tree, or of stone, Deut. 28. 64. Elay 40.20. and 44.14,17. Dan. 5.
4, 23. so in contempt he terms them, from the subject matter of

24, 10, Ezek, 16,41.

but thou faidd Heb, and; as v. 17. Thou returned a directly flock, or a fine, void of fense and life, for their Father, and so to call

monly used, Gen. 4.18, and 10.8. thou art my Maker: they make ttocks and stones, idols, made of such matter, and of their own ma-

a point. Others, a our Version, There is no hope; there is no hope turn their backcovard me, Chan, 3.1.3, Each, 6.1.6, See Elay 1, a point. Others, a our Version, There is no hope; there is no hope turn their backcovard me, Chan, 3.1.3, Each, 6.1.6, See Elay 1, or retaining us. Others, which lendine to a sate furest; There 3.4. Heb, hinder part of the neck, Yelim 18.40, See Elay 6.6.3, or inversion, a weather save mile to (ay, Pattern, pattern). Yet sum liner-three is in the Original, an elegant antanalass, or diversity of nonnected to have been determined to the control of the save for have been determined to the control of the save for have been determined to the control of the save for have been determined to the control of the save for have been determined to the control of the save for have been determined to the save for having the save for hav

or, delineating, the way; that is, as by thy loofe latcher, or fomewhat taineth to the tenfe of finelling, and is spoken of drawing in the wind, t that which the Chaldee Parapharan may feem also to hold one, who more treedom of breath, that the may tun the more specially; short-renders in maring, on defining, in many in my singing a term, from whence, in the Chaldee, is a word deduced, that signifies dong, and other like ment to fixed, which is clean be fides the Prophetes intent in the fide. Others, 1 filly, and so some of the Jewish Doctors, doubling, place: as also, that seems no lefe of some other, who so take it, as or implicating, and entangling, or, as our English the exceedingly well, if it implyed, that she would rather endue under and drought in the standard or the drawn over and over; or, as the flore-latthet is tyed up in knots, to man, and fo drawn feveral ways, to make the flore fit falt to, and caven at her; on, the foot; and it is an allufion to the manner of the dromedalafter, and the foot; and it is an allufion to the manner of the dromedalafter, and the foot; and it is an allufion to the manner of the dromedalafter, and the foot is and it is an allufion to the manner of the dromedalafter. ry, and other beafts of the like kind, left at large, whose females, 24.15. Prev.7.9. or from an Arabick term, fign. fying, a companion, or, partner, that maketh her ways common ; like a common harlor , promifcuoufly admitting all comers, Ezek, 16,25. But thefe I leave as con-

fave when the goeth great with young.

A wild afa; Some, to joyn this to the former, render the words. wild af the is; and then, why not rather, a below, a writh af thou one proceeding from loce want; from meer wantonnels the o-art you like a mild af; a sa, a finus which, beq. the a fine which; and, then, a fivor, a fs, for, like a fivor of; if and, a fergor, for, like a fivor, of the control of the contro to a wild man, as a wild beaft, Gen. 16. 12. fuch as all men are that it is the wild aff, called oneger; and so the old Latine here rendreth it, and the Greeks elsewhere, Job 6, 5, & 39, 5, Pfal, 104. II. Efa, 32, 14, 88 fo the Chaldee Paraphrash fo taketh it, ethough divided. And the adjectives both, whether nouns, or pronouns, are, fome of them, in the masculine form, some, in the feminine: Whence fome conclude for the one fex, and fome for the other : But one of als, and the like, are promifcuoufly used; which in other languages also is not unusual; but the tenour of the context seems to imply, that as a for dromedary, veil. 23. fo a female Onager, is here

in a to the material of the tangent of materials that is similar, into the material and actificated to it, as it, it a, 3,4 fed, 0.1.1 that unmeth a large on yet to me it fears to fine very well with the Prophets intent: for there, lob 39.5,6. for how fever the word here used, significate, a plan it is, as if he had said, when the indexts opportunity, or taketh action

that fauffeth up the wind at her pleasure, Heb. that (a desea of the pronoun demonstrative; her occasion, who can turn it back? But the that fundich up the mind at her phelpine, Hech that Ca defen of the relative; a Ed. Ed. 4,1. Jungith up the word, as chapt, a, 6, but no chapt, and the property of the word of the property of the word of the property of the word of the property of the word, and the fully feet the same, and the same property of the word, with the full same property of the word, and the same property of t

on detection, the way a that is, as by thy toole tarches, or ionnewmat camera to the tender of memma, and is posen or detecting in the wind, it was along, as thou goeft, that thou may fl thereby he traced: (fonce other allo comer with him) to be interesting, as thou goeft, that thou may fl thereby he traced: (fonce other allo comer with him) to be interesting, as done to the that which the Chaldee Paradiraft may feem also to hold out, who more freedom of breath, that fite may tun the more lipedily; florts.

at her pleasure] Heb, in her sou's de fire, or lust; when the lusteth after, and longeth for, the male. There is here a double reading, his ry, and other beaths of the like kind, a left at large, whole females, Joss, and ber Joss! and the former, it feems, some more curious, than ingending time, being mad for the male, run in a confuted man-skilfull, Scribes, would need be putting in, because he found the ner to and for after them, and one while after one of them; anoword, taught, in a materiality whereas the word fifty. Beeting in a materiality whereas the word fifty, being in a materiality whereas the word fifty, being in a materiality whereas the word fifty, being mad upon their idols, thought they could need the strength of the more generally received. And wonder much at the tarter is the more generally received. And wonder much at the course of them, and were continually therefore run that learned Scholiath, who tearing the text afunder, would not be the strength of the wild at the word for the form the strength of the wild at the word for the form the strength of the wild at the word for the form the strength of the wild at the word for the strength of the wild at the word for the form the strength of the wild at the word of the form the strength of the wild at the word the strength of the wild at the word the word of the word of the wild at the word the strength of the wild at the word the word of the wild at the word the strength of the wild at the word the word of the word of the wild at the word the word of the word of the wild at the word the word of the word of the wild at the word the word of t foul, and her foul : and the former, it feens, fome more curious, than have enow, or enough or from, and were communany interestors run-ing after fome one, a order of them, and much pleafing themfoltes have those words fopken of the mids after, but of Ferdalam's be-in variety and change. See verf. 28, 36, chap, 11.13, Excl. 16.15, cause the former words were in a mafentine form; whereas thefer run 29, 28.23, 5.10, 11 full fully pyes, what I find lately in a learned in the feminine: but of the pronficious after of the genders in II-mans Annotations; he would have it to be rendred, either from ying creatures, enough before; and we may indo, fonctioning the 29. ec 23. 53. 20.1 man unprys yet, was a min tacey in a tearing in unscummer, one on the positionous me or the geners in imman Annotations; he would have it to be rendred, either from ying creatures; enough before; and we may find both, fourties, an Etchiopickword, fignifying, late, or at even, Mart. 28. 1. Mark of the very fell-fame thing; as Exek. 19. [0.1. 1.7. 8.2.1.] (or 13.35. that ledited), be way; alluding to the higher what fome of the Rubbines dream of two filtes there, is both frage-13. 33, matteaters, or gengintin, per maj; amoning to the figure-point some or the anomine detail on two mines mere, a both trave-tine, wherein while beath fur abords / pla1.10-12.0, that this following the follows, and fabliously yea, the very like its, by the leagued Scholiat of beath, of piety; whereof this is none) and loofe people look out, Job himfelf observed in the very next verte, and thy one of the Jewish Commenters, chap. 3. 5. & 4. 14. and though Jerusalem, or the Jewith people, be intended in the text; yet it is in an allegorical way, under the refemblance of such a creature, and her usual carsections anatomic arcomers, p.c.e. 1.6.15. Dut truck i reave as con-y-iscluses to be deemed of by other 1.5.15. Dut truck i reave as con-y-iscluses to be deemed of by other 1.5.15. Dut for the ministration of the property of the propert there is no reftraining of, from her wild vagaries, or furprifing of her, there touched upon, is no other, than fuch as wordinary, and conmay, with other beads, so wild after; nor as that of the hart, platat, a 1. though extraordinary, yet differing much also from this here; the wild afs the is; and then, why not rather, as before, A wild afs thou one proceeding from fore want; from meer wantonness the o-

letters, and found, it doth : and to be appliable therefore, as well [nuffing up the wind of love, or luft, rather : and this would fuit well to a wind man, as a wild beath. Gen. 16, 12, lixth as all men are with the tubged matter of the place, and the Prophets encendment naturally fail of the place in the original allow it; not is any serious from particular kind of wild beath; which yet the Jowish Masters ground given for sich signification of the word. The Chaldee are now wholly agreed upon. Some given that mense of in; and Jarphart rendersh it, as a dragun; and some of the Justin Defended more be believe they dreem of. But the most herein concur, gens: they build partly upon that place, chap. 14,6, where it is fail, rendersh it, and the Greeks elsewher. A given to the latter than the site of the site is fail, and the chart of the site of th with the subject matter of the place, and the Prophets entendment tity of some letters in either term : but there is no analogy that 11. Eas. 32. 14, as a 10 the Chainer transpiratio case in a thought that of the results, more generally, Dan. 4. 21, will fitly deduce, either the one from the other, or both from the But another question is among them, Whether a be the male, or the famale, that is here spoken of 5 about which, both they, and ours, are a notion of yelling; or because it is an assume that it is assembled to, it lathe joince, some other or the powin. Doctors would have a tracen in a notion of yelling; or because it is an aff, that it is affithed to, it might better be, brajing; because a word neer it, and of the fame flock with it, is used on waiting, Ela. 20.2. Ezek. 2.5. Some of ourse, for time; 3 rendring it, in, or as, her fertime. Some s her comfe, the them well observeth, that the genders in the names of beafts, as ex, junning, and ranging. Some, her intense, or afficult, running upon the male, to incite him to cover her. Some, in her occurfe; in the lighting upon, or meeting with, her : and thefe all from that use of the word, whence it is derived ; whereby it fignifieth , to cause ought to intended : Yet not, as they here again inculcate, because the fe- besule one, or to meet with one, Exod, 20.13. Pfal, 91.10. Prov. 12.21. melicane. Tet nor, as usey nere again memorate, recome the re-productiones or to men amounts in the terre manner of the treatment set the bind, they fable. The most, the next flow, or plat, 18, 33, where the word may be rendred, as become the verb whence it comes in outer, it flowers than 5 the freder to a second to the comes in well hart, as bind: as lions, where yet the word is lion(firs; measinn (or picketh a quarret) against me; and the noun, thence deriweth our; 35 tons; 35 tons; where yet the word is manifer; 3 prespond to perform from the control of the but the participle joyned with it, maleuline, Zeph 3.3. See Chap, against the Phil stars he intended to pick a new them: and 4.30. ufed to the wildernefs Heb, taught the wildernefs, that is, enured, though that learned Scholiast reject this, as a poor, and cold expression there, 100 39,5% to thow/oever the word here utcal-figuriteth-plain it is, one-time, saw feel as a windermy fie, con Els. 6,31,2, and a Rabbine would have it fo taken here, because maning there is more ready, and less subject to the word here need not be fastigated from its native notion, that of Job, and this fowell fusing the word was a subject from its native notion, that of Job, and this fowell fusing the word here was a ready to the termination of the proposition, which is very frequently needed as the fastigation as the mind at two sheafines. It less that Can of the proposition, which is very frequently needed as the fastigation as the mind at two sheafines. It less that Can of the proposition, which is very frequently the day of the proposition, which is very frequently to the comment of the proposition, which is very frequently the day of the proposition dependency in the strength of the proposition dependency in t

afford them, they will then be glad to feek to me for fuccour and 7.28. & 17.23. & 32.33.

firefs, Pfalm 3.7. and 7.6. and 10.12. and 44.23. whom these wicked those Prophets, which called upon you for repentance, that your

rife, if they can fave thee, in the time of thy trouble | Gods answer 2.15. to them, turning them over to their idols, whom forfaking him, they had ferved, to try what they could do for them, and to feek for relief, and refeue from them. And fome therefore put into the Text, Then Hof. 13.10. Chap. 11, 11,14.

Hof. 3.1.0. Chap-11.1.1.1.4.

Hof 1.3 to. Chap-11.1.1.1.4.

Hut where J Heb. And where; or, where now; as Efay 8. 7. and that they will be to the the state of th

before, v. 27.

for according to the number of thy cities, are thy gods, O Judah.] What needest thou come to me, when thou hast idols so many, and

deal fo with you? and that they were indeed too prone to, chap. 1.16.

Chap.ij. they find now to their shame, how little help their idols are able to gainst it, to refuse to yeeld to it, or to be bettered by it, chap 5.3.

sourd attent, they will mean be goad to effect, plag, 10.10, 15. Elsy 26. 16. Hofs, 17.5, this is that which the fact by the found to the meath [fix will be found, v. 24. Aft], and found in 17. The fact on the control of the found to the found for the found to the found for the foundation of the fou felves might not be flain, 2 Chron. 24.20, 21. chap. 26, 23. Nehem, ones would then imitate.

V. 28. But where are the gods that thou half made thee? let them a- 9.26. Mat. 23.29,35,37. Luc. 11.47.& 13.33.34.Acts 7.52. 1 Thef.

your own sword] Or sour sword: yet not as somesthe sword that hath smitten you, not wherewith ye smite, but wherewith ye have been smitten: but here rather the other: as Psalm 37, 15, and the will I answer them. So Deut 32.37. Judg. 9.11, 14. 2 Kings 3.13. Sword here put at large, for any forcible means of taking away life: fee Mat. 21. 35,36. & 23.37.

that thus half made ther] Or, that thou madell, or, half made the complexity of the Prophets o any 20 - 1.105 (139 47.1.11).

arife] Implying, that they were not able to flir from the place individually flir flir from the place in a potential notion; as the like, v. 8,11. (see Eigy 45.1.0. in the time of lity rouble) 1 lbd. of jibine ceil: as Plain 49.7, 50 be mean; an into place in a potential notion; as the like, v. 8,11. (see Eigy 45.1.0. in the time of lity rouble) 1 lbd. of jibine ceil: as Plain 49.7, 50 be mean; an into place.

libe a destroying lion] In a cruel and savage manner; as a lion, that killeth not only, but renteth and teareth to peeces, Psalm 72.

V. 31. O generation, fee ye the word of the Lord] God here again those so near at hand to go to: enow, and near enough, were they returneth to his former exposulation with them, prefing them to able to do ought for thee, or to afford thee any succour. So Chap, shew, what wrong he had done them, or wherein he had carryed him-

ferve, Exod.14,13,30 reconcile the words there with what alterward followeth: not the Expitions, whom, but in that manner, whith yet regelerle, thus tending the Text, they advouring how is this generalized on the thort, Exod.14,20. So Exod. 34.18. according to that: it a mote of admiration, and kin this and the laft words of the foregoing very dead on the thort, Exod.14,20. So Exod. 34.18. according to the treatment of the happing the properties of the foregoing very and the ordinancer. They had feveral tutcher Deities for their feveral cities 3 after the manner of the Heathen, that had every country, and city, an idol, one or more, of their own, 2 Kings 17.29, 31.
V. 29. therefore will ye placed with me? I To what end will be given in is 60 clear gainft you 2, x3,34. Chap.3., vections of the jowith Interpreters turn it another way, expounding it of finch constitutions, and the state of the total 32 set that is, confider feriously; any continuous of the constitution of the total state of the Lord 32 set into its constitution, and the constitution of the total state of the Lord 32 set into the constitution of the total state of the Lord 32 set into the constitution of the Lord 32 set into the other; there is an quarret with me, when the riddens the constitution of the Lord 32 set into the

they netroid as correlion [9, 0], they would receive mo influellins; elive, fee Efgry 7.6. Re 27.7. The word here used, no where escapelling they were corrected, they would not be instructed, and in the many they would not be instructed, that it might have been seek it, by a term, that hash in it a notion of latens(s. 3 as we should for their good, Pia-94.1s. So the word is tendered, Prov. 5, 13.23. Re 37.4 atter-word land; that is, a land, in which it is long or late, in 6.31. Re 37.8 & 13.18. Re 17.33. Re 43.23. and fo it would the yeer, ever ought comethup, or attained, at least to any manufacte be rendred it for though the word primarily fignific challiflatens, ty or growth. So as a word of the same root rendred by diverse, Esod, as Prov.13.4. Re 3.33. and fulfilly taken, inclinitation, as co. 9.32. where it is faid of the sy, and the wheat, they rectal event is methy shalliflatenst, correllion, in its native sense, as we term it, not so sownously the the word: as all the larger; and of later intestigate sense the ching by challiflatenst, correllion is not correction here, be. is 10.0 oftours do commonly used the word: as all of the sense of the word; as all of the childrenst is challed the sense of the word as all of the sense o

colering upon you whateveryou henres could define, Piklan 37.4, as 1, 10. But the work, both lowish, and other, go another way, as & \$1.00. But the work, both lowish, and other, go another way, as a writering life of darkers specified of the pikes of the pikes and the specified of the pikes of the pikes and t 13, and 13.14. By the word then thus retolved, is here meant, citier a land of extream milety; daybarfs put for milety, as Lam. 3.5 or land, respectively a land continually possibled with 50 history 8.25, 8.9, 15, or rather, a land continually possibled with 50 history 8.25, 8.9, 15, or rather, a land continually possibled with 50 history 8.25, 8.9, 15, or rather, a land continually possibled with 50 history 8.25, 8.9, 15, or rather, a land continually possibled with 50 history 8.25, 8.9, 15, or rather, a land continually soft of some of the same is on to briefle, but a young maid, is to wont to be although 6.25 or continually soft of the disjunctive: as ver. 31. A defect of the disju Some lare. Writers of prime note, derive the word from another root, blacking nifes to full, or to find: a ndrender is, a land that fleading, or me. Heb., and: as IIa. 22. 20. vec. 15.27.

In mpapel have forgotten me.] Or, that my people have forgotten me. Heb., and: as IIa. 22. 20. vec. 15.27.

In mpapel have forgotten me.] Have given over my fervice, and manning, but fallethere is he ripe, and the for food: or, a land that land that land fall, either and the land fall either an

want of food, which it yeeleded not, or, or, truling of 12 as Nam, wherewish it trich, and weareth them out in tilling of 12 as Nam, wherewish it itech, and weareth them out in tilling of 12 as Nam, wherewish is motiven, what the level of a two-flight of the production of the words in divers books; but neither fails well with position, uplied we leave out a letter.

a wisiderself, and a land of adreptificor, as a wilderneft, and stated of adreptificor, and the wilderneft of adreptificor, as well as a wilderneft of a wilderneft of adreptificor, and the wilderneft of adreptificor, and the wilderneft of a wilderneft of adreptificor, and the wilderneft of adreptificor, and the wilderneft of a wilderneft of wil

conferring upon you whatever your hearts could defire, Pfalm 37.4. no longer under thy first government. So Deut. 32.15. chazz 1.

ber attive] Heb. her bindings; the Greek and Latine, her breaff-band, or flomacher: but it would rather be, ber head-bands. See I-

a Kings 1.1.16.

thy juftification, yer, 33, 29, and wilt not be bought to acknowledge in 6.9 tjyrist J Heh. is thymins, Plalm 9.1. 4. Ha.1.8. 1. whence thy fin, chap, 3.13. though the proofs and extences of it are for fonce would have it to be an allution to fowls of prey, eagles, or pregnant against thee, yer. 20, 33, 34. I will, without any further puttocks, that having felfed upon chickens, pigeons, partialge, or the debate, proceed to pals femente upon thee, and it is feed by the control of the proofs of the p

stantive before the asjective, it should rather be rended immeent lemn to import: but that is not the genine intendment of them, poor were: and so competend (though not excluding thole) all the They would rather be rended, as they lie to Original, Of Egyst bloud, that by opprefilms, and evil practices, was thed in Jerufa- allo thou Bail to Bail the Shanked, or, thou that the athermed Physical Report of the abundance whereofice is King 3, 1.16, and 14.4, 16, and the collation may appear to fland the abundance Report and Affyria, 1.15, 1.32, and 59.3, 7. Exck. 7.33, and 9.9, Lam. 4.14. For other- not between other people, and themselves, when they could come by them, is not by any testimony or Scripture 12 for viden; that of Hol. 13, 13 is ambiguous.

For evident, that of Hol. 13, 13 is ambiguous.

It have not lound it by feert fearth, but now all the fe. 1 mere to be readed to fearth be the distribution of the standard of the sta they reproved thee for them, and would not do as thou didf. But bits offered however, much fonce to the Text (from which the old Land) with offered here a first of the conversable force to the Text from which the old Land from the force that is, fay they that follow it, and the force of the first from this property of the first from the force cells and caves: fuch as harloss had wont to lust in out of the first fight: but thou exercified thy fornications, in open, publick, and this heads you fithin bend 100 per flow for first from the first

for I (hall rife. God hath no cause to be angry with me : Gods anger is faid to turn away, when he ceafeth to manifest it, Ifa. 5. 25.

and 9.11. will plead with thee, because thou faits, I have not stoned.]

For this very cause I will plead with thee, because thou pleadest not
guilty; and by pleading not guilty, dost redouble thy guilt. So the
Rabbing The denial of a sault, is a doubling of it.

Chapil).

All modations of the state of feeth upon thee, that it cannot be either concealed, or despect.

Alfor Over and above, or befide thine idolarty, Ezek, 16,20,21.

Kines 11,1 and bove, or befide thine idolarty, Ezek, 16,20,21.

Kines 11,2 and with note to the rought to acknowledge they inflication, ver, 23,29, and with note the rought to acknowledge they inflication, ver, 23,29, and with note the rought to acknowledge the properties of the properties

bound, nave their gaintens statute at the date was given bound; in the relation have their gaintens at the state of \$3.13. For that learned Scholiaff feenist one firangely to torture ther while another way, to feek fuccours abroad? If \$1.5. to . v. 18, the Text, who expounded it is of blond concret, drawn from fuch, as 25. chap. 14.10. like a Trader that haunteth Marts and Markett, rethe should hire to commit filthine's with her: to bloud here should be pairing now to one, then to another, Ezek, 27, 19. where the same

she fivuid hire to commit filbinefs with her: fo bload here floudd be pairing now to one, then to another, Exck, 17, 19, where the fame formewhat like that, John 13, and garment, Unit as Jude 33, but word is utiled; one while fending to the Allerians. Skings 16,7; the notion is too obfectes, and the exposition forced, the bload of the stoo objectes, and the committee and the committee of the folial of poor innecents. That is, either fimply the control is the first four priparts, for prior, as Exod. 1,5; 1 Peal; 2,0 or, their blive bload, as we use to fay: for fone bload may be see out, and drawn from one, and yet life stir; four, for office, as and drawn the control is the first point of the fight; but the form makes the speech the more pathetical.

of the poor innecents 1 Or, of poor innecents: for there is no article in the Text, which, as it is here rendred, might very well be under flood of their children, which they she win facrifice to their it. Thou fair receive no more fusecour; or relief from the one, than dols. I kines 16, and 21, 6, 19 min 10, 63, 20, 43, 20, 41, 41, 41.

them in facrifice, v. 3.0. And a late learned Writer of the oak; or treet; See an inflance of it in Tamis; a switned by her brother Ammon, that they found those poor found climbing up to get food, when they are facilities of them: but the errour arifeth prior and grain findless of the word, which the Latenia discovered, and the interpretation is 10 unworthy 16 worthy an Authour.

Let topout like [1] Bart; as x-7, now all these; to wire, the skirst size in the flowled as yet, and the interpretation is 10 unworthy 16 worthy an Authour.

Let topout like [1] Bart; as x-7, now all these; to wire, the skirst size is the Rabbine, read it, 7 the Lord hasty read that the state of the profit of the state is the read, and not relying upon him; (a Chron. 16.7.) but the profit of the state is the read, and not relying upon him; (a Chron. 16.7.) but the profit of the state is the read of the profit of the profit of the state is the read of the profit of flained with bloom: In the 1978 of the particle for 3 as Mal, 2,5.

V. 3.5.

V. 4.5.

V. 3.5.

V. 4.5.

V. 4.5. thom lay, (yet alter alt this, hast mot interact to by it.) I am Juni-lif? Incide mager will turn from ms. Coc ver.25.

But I uppose the may well be rended, the Lord disluments: I suppose the particle received, we dislude to a first the Lord disluments: I fingle the transpose the received from the Rev 3.17, thou failt turn into, for thous failt I am into.

Rev 3.17, thou failt that I am rish, for thous failt I am into.

I am innovaria Cleer, guildles, So the Prov. 3.0.0.

I am innovaria Cleer, guildles, So the Prov. 3.0.0.0.

I the part is used for the feature of the fell in the problem, in agree floid time from me] Heb. is turned from me; but the the particle of the fell in a from from the control of the fell in a from the form on the form of the fell in a from the form on the form of the fell in a from the fell in a fell them, he formeth them, and your folly, in imagining to fecure your felves by them, 16, 30, 6, and 31, 2, 3. Einher of these will well sit with the words of the Text. I incline to the first.

and then shalt not prosper in them.] Or, therefore then shalt not prosper by them: so is the copulative oft used, chap. 1. 17. ver.9. No courles can profper, that God approves not, Pfalm 1. 6.

Chap: 15 (hap: 15) very to the former is the judge of this chapter belong to the former is the judge mand of many of the bill policypotes, as sally with as others though how to brish them

Chap. III.

thents the former, is that wherein they are much puzzled. This lift word may fear to imply, that the difcourfe flould begin with a first word may fear to imply, that the difcourfe flould begin with a first word may fear to imply, that the difcourfe flould begin with a first word may fear to imply, that the difcourfe flould begin with a first word may fear to imply that the difcourfe flould begin with a fact it is a most flould in feet his fact is a smalled it significant word for word, faring; as Chap. 1. I defect on the feet found of the formed flower flowe that had been feparated from him, and had been joyned to another; or State, wherein such base and abominable courses frould be fulfthe land would be defiled by it; and therefore he could not without french and eithonour to himself; receive her egain, who had
form as a person of the state poysea ma car aumore the confere that thou truth-the coherence to be this, God rejected the courfe that thou truth-elf to, and will fruthrate them, and turn them to thine evil, because eft to, and will fruthrate them, and turn them to thine evil, because of thine oblining, 1 saying, that if thou didit repen indeed of them, he would receive thee sgain, nough an husband in fucherale by the law might not do it is but at there is no fuch matter with thee; for thou perificel titll in grant them, though in rendring the text he con-cur with because the control of the control of the con-cur with the control of the control of the con-trol of the control of the control of the con-trol of the control of the control of the con-trol of the control of the control of the con-trol of the control of the control of the con-trol of the control of the control of the con-trol of the control of the control of the con-trol of the control of the control of the con-trol of the control of the control of the con-trol of the control of the control of the con-trol of the control of the control of the con-trol of the control of the control of the con-trol of the control of the control of the con-trol of the control of the control of the con-trol of the control of the control of the con-trol of the control of the control of the con-trol of the control of the control of the con-trol of the control of the control of the con-trol of the control of the control of the con-trol of the control of the control of the con-trol of the control of the control of the con-trol of the control of the control of the con-trol of the control of the control of the con-trol of the control of the control of the con-trol of the control of the control of the con-trol of the control of the control of the con-trol of the control of the control of the con-trol of the control of the control of the con-trol of the control of the control of the con-trol of the control of the con-trol of the control of the control of the con-trol of the c Towish State again into grace and unity inference acknowledgment with the for an inheritant, State, again into grace and about a constraint of the constrain thereof, and ferrous repentance for the faine; a fine figure (i.e., each; i.e., each; i.e., each; i.e., each; i.e., each; i.e., each industry formitation with many mates? as the coan huband foulded, by the Law night not fo do: and they reader mater? or, by the committing formitation with many mates? as the cothe word, fome, It is faid, some, they fay, some, he is faid by the the pullative is used, Chap. 1.13, & 2.3, 9. Howhelf; following the
theword, fome, It is faid, some, they fay, some, he is faid by their pullative is used, Chap. 1.13, & 2.3, 9.

They work the passes from the faid of the companies of th gather, that it was grown to be a vulgar, or proverbial species common in mens mouths, when they would intimate some irreconcileable matter; A woman that is gone from her husband, and hath common in mens mouths, when they would intimate fone irreconciclable matter; A woman that is gone from her husband, and hash
been joyned to another, may not again be enterentiated: an difficient of the county o preters are enforced to flee unto. The like fyarax is alfo, Ifaiah

44.14.
If a man put away hit wife, and the go from him, and become another man; flash be return used her again? I in this form it may be, that his provential facech was utiled among them, when fomewhat was preaked upon them, that their flomacks went againft, as to be reconciled to our, whom they conceived to have deeply wronged them, or againft whom they had conceived fome deadly fewd; Should a man grainft whom they had conceived from deadly fewd; Should a man for the state of the whom they had conceived from the state of the whom they had conceived from the state of the gaint whom they has conceived noise deany tewn; should a man entertain a wife again, that he had caft off, when the hat been another mans? How/over it is apparent, that the interrogative here hath the force of a negative, which it addeth also some emphasis unto, and the Law expresty forbids it, Deut. 24.1,4.

and the Law expectly thomas is occurred.

a man of any man is as Chap is. 1.

yet away | Heb. find, or, find out is as Gen. 8. 7, 8. or, as we life to
yet away | Heb. find, or, find out is as Gen. 8. 7, 8. or, as we life to
yet all is a commonly life of filed diffuilifins, or divorce, as is
here intimated, Deut. 23. 19. 19. & 24. 13, 34. 18. 5. 9. 1. Mala, 1. 6
become comber man's Heb. be to another man. 5. Lev. 22. 12. Deu.

become comber man's Heb. be to another man. 5.

(hall he return unto her again?] That is may he entertain her to be phan ne return unto her again? I hat is,may he entertain her to be his wife again? No, he may not; for fo the words of the Law accepte may net return to take her (that is, receive her again) to be his nufe, as before the had been. Howheir, it may from that these words have not his wife again? No, he may not; for so the words of the Law are, He the Syriack, no more than of an ancient creek word arount emmany not return to take her (that is, receive her again) to be his wife, as the content of the content on ot mens minds in furth cales; and it is not therefore I and, I in Just 1 seeing. ... intrancets in a parce, watering temporet it must of nethe Law, as our Saviour faith, It is written in your Law. John 8.17.
. cellify to fignific; for it is faid of Balaum, Num. 3.3, a that (to try
. file Law, as our Saviour faith, I is written in your Law. John 8.17.
. cellify to fignific; for it is faid of Balaum, Num. 3.3, a that (to try
. file to ould meet with God) be west to Skephi, that is, faith he, so
. but, They fay; it is that which men commonly ufte to fay: a and the
the plain, for to the hill, on high place; it cannot be placed with the plain of the being place of Bata already, Num. 3.4 t. But to leep pais the divers
words therefore may well be reached, will be you must be return to the high plain for to the hill, on high place; it cannot be the being the plain of the being place of Bata already, Num. 3.4 t. But to leep pais the divers
gain? That is, Would he be reconciled again to her? for that is the

trete gemutations of the word nave mutate inputation in them, polluting pollute, Lev. 13, 44, for so the words there are. The Land, or State, wherein such base and abominable courses should be surfered, that women should go to and sto emerchangeably, in such come vile, and much bofenefe, and diffoluce carriage would be, in it, thereby occasioned: and this is deemed to have refreed to those with the law, It is a thing about that it fight, and then plant on the law, It is a thing about that it fight, and then plant on the plant of the law of the Ind. Deur. is, 4. and by fuch promise on pointing, lands are fad to be drifted, Levit. 18. 27, 8. a. the men word, and form of specch, concerning a land, or that the Ind. Ind. 18. 27, 23, Pfal. 106, 38, Ifo. 34, 5; Yet there were the law of the law

But thou halt played the harlot with many lovers:] Heb. and thou halt committed fornication with many friends, or companions; and according to the latter exposition of the former branch, the copulative ing to the latter exposition of the former praint, the copularity may well be in his proper fense retained, carrying on the demand; Is not the land, whetein thou dwellest, or, which the Lord thy God giveth thee for an inheritance, Deur. 24. 4.) extreamly profuned, or pollutions. former; which the paufes feem to favour, it is well rendred, but; ast Chap. 2. 11, 35; or, may not be amift, but thangeb; for the copulative fometime not implyet honely, but includeth; shofe particles; as Ilaiah 65; 12. & 66. 14. Chap. 2. 73: 0. Hofea 12. 2. Zath. 13. 3. although thou haft thus expressionly deflied thy felf, nor with one onely, which yet were fufficient by law to debar thee from all hope of return to an husband again; or were enough to make a breadt irreconcileable between fuch a wife and her husband; but with a multitude of loofe and bade ones, like thy felf; ibols, and others, in whom thou truftedfl, so that thou haft made thy felf as a common furnmer. See Chap. 2. 2. 2. 2. 4. 6. 4. 7. 2. Eck. 16. 21. 26. Hof.

3.7. A. Lift un thine eyes unto the high places, and fee where thou half not here lies with. I This is inhipoyned, to confirm, and to convince here of them of the charge given in against here, concerning the multitude of her whoredoms V. I.

If ap thine rever! A phrase commonly used in Scripture, when perform are called upon to view a thing confiderately. So Gen. 13.14. &

31.12. lfa.49.18. & 60.4

1. 1.1. 1. 10. 1.9. 1.0. 0. 00.4.

1. to the high blacer JS on the word properly fignifieth, Ef2. 49.9. Chap,
1. 4. 6. God pointed them to the places, where they had a builed them
cleves with their idols 1, as Chap. 1. 23, bur as there in. he vale,
for leves with their idols 1, as Chap. 1. 23, bur as there in. he vale,
for leves with their idols 1, as Chap. 1. 23, bur as there in. he vale,
for leves with their idols 1, as Chap. 1. 25, bur as the control of the contro here on the hills, on which their idolatrous fervices were most frequently executed, a King, 17, 9-30. & 13, 36, 37, 88, 15, 19, 50. equently executed, a King, 17, 9-30. & 13, 36, 37, 88, 15, 19, 50. equently executed and the second of the the Syriack, no more than of an ancient Greek word from the mo-

his going down into the vale, or the plain, there to meet God; who would not imagine, that, I fay not, Balaam might, but that he should tather, though being already on the high places whereon they used to facrifice, yet step a fide to lome cliff; as some not amils render it; or to some place somewhat higher and more eminent, than that where he and the rest then were > so that this place little helpeth to flrengthen this new conceit; and that, Ifa. 13. 1. where the Hebrew use and notion of the verb original, plainly discovereth it felf in an attribute given to an high mountain; befides, those other places where it is used, both here, and elsewhere, in this prophecy; as verf. 21, Chap. 4, 11, & 7, 29, & 12, 12, & 14, 6, do feem cleerly to carry it the received way; as when we come to fean them, shall be showed. It is true, that the Chaldee oft-times renders it ffreams, or floods; and from him one of the Jewith Commenters (but none of Plalm 704, 10. and fireams of mater are promifed on the lofty mountains, Island 31.25. as well as in the will 15, 16, 41, 18, fee on the place. The ancient Greek, and old Latine, here, as also effewhere, render it right forward, little regarding how it fuiteth with the sequel.

[cc where thou haft not been lien with] Implying, that there was scarce any place free from her pollutions, Ifa. 57. 5, 8, Chap. 2. 20. verf. 6, 13. Of the word here uted; as alfo, Deut, 18, 30. (in which place, as in this, the over-mannerly Masorets have been pleafed to check the Pen-men of Scripture, and appoint an honefter term drawn to take shame to thy felf, to acknowledge thy fin with shame; to be read in the room of that they found written.) See on Isaiah as Ezra 9.6. or to be ashamed of what thou hast done, and to repent

in the ways halt thou fate for them, as the Arabian in the wilderness: Thou half carryed thy felf, like some strumper, that is wont to sit by the high way fide, waiting and watching for customers : the manner 4. 7,8. Zeph. 3.5. of fuch, that of Tamar sheweth, Gen. 38, 14. See Ezek, 16, 24,

those thy companions, and copelmates, vers. 1. a complexive form of fpeech; as Chap. 2. 28.

As the Arabian in the wilderness The Greek rendreth it, as a crow guide of my youth? There is a two-fold reading in the original, in the wilderness; because the word for a crow, in Hebrew, hath the The one runneth thus; Have not I cryed note thee, to wire, by my Profame radical letters with this ; but the vowels differ much : nor is the form the fame in either. The old Latine hath, as a thief in the wilderines; and the Arabians are indeed to this day noted for people that live much upon pillage; which trade, such as follow, are wont to lye in wait by the high way fide, in wafte, or woody places, especially for passengers, to spoyl them, Judg. 9. 25. Hol. 6. 9. Luk. 10. 30. But others rather, and so the Jewish Writers, conceive it to have reference to another ulage of that people, who dwelling in tents, and inhabiting those defarts, by which Merchants used to pass with wares and commodities, were wont to patch their tents neer to the places of Chap. 8, 4, 5. Efa. 1, 5, & 9, 12, 13. Some, in the time prefent, their ordinary paffage; and there to wait their coming, to truck and as intimating her shamelefines, veri. 3, as if it were faid, Darett thou trade with them. See Gen. 37.25, Job 6.19, Ifa. 15.7, & 21.13, and yet, after all this? Or, haft thou the face to cry unto me in fuch terms fo the refemblance agreeth very well; the waited for her customers, as these, & ask whether I will ever retain wrath towards thee ? when (as they for their chap-men) whom she drove a trade with. See the as thou goeft on ftill to give me just occasion so to do. Others, asame collation laid the other way, Ifa. 23. 17, 18.

in the wilderness] As those of Arabia the defart : who are hence also by fome thought to have their name. See Ifa. 21. 13.

and thou half polluted thy land with thy whoredoms, and thy wickedand those half collected by fand swith my supercours, and my surgeor as it those man to supercours and my supercourse of their idolates, they would feem fills namphine(s; as with thine idolates, so with other thy wicked courties of their idolates, so with other thy wicked courties of their idolates, so with the idolates, so with other thy wicked courties of the idolates of the idolates, so with other thy wicked courties of the idolates of the idolates, so with other thy wicked courties of the idolates of the idolates, so with other thy wicked courties of the idolates. fes, and oppression and murther, Chap, 2, 34. See Chap, 16, 18, Ezck,

36. 17.
V. 3. Therefore the showrs have been withholden;] Thou haft been chastifed with drought, Deut. 28, 23, 24. Ifa. 5.6. Sec Chap. 9.12.

Therefore] Heb. And ; yet fo the copulative is taken, Ch. 1. 17. & 2. 1 9. but I suppose here rather; as verl. 1. (See there) And though; for no gentle chastifement would be brought to shame of, or forrow for,

the fin, Chap. 2. 30. and 3. 5.

the (homors] That is, fay the Jewish Doctors here, the former rain, that falleth usually in the eighth moneth, called Marchefwan, or Bull, the falleth usually in the eighth moneth of the polymer and not of November. I King. 6.38, containing part of our Ochober, and part of November; and was requisite for the bringing up of their feed; called therefore the feeds rain, 1sa. 30. 23. to which purpose also, was the unlike that , Judg. 10. 13, 14. Pfal. 50, 16. Chap. 2, 26. Ezeki more flore of rain in those regions, being hotter, and the ground generally dryer than with us, required; and in regard whereof it is faid, Joel 2. 23. that God will-give them the former rain in justice, or, unto juffice : which our Version rendreth moderately. Some other, duly, in his due icason, Deut, 11, 13, I should rather say plen-tifully, or, liberally; as Psal, 68, 9, in just and full measure; as Psa. 72. 3. Hol. 10. 12. and it is therefore also here so called, by a term, that hath a notion of muchness, or multitude in it; used also, Deut. 32. 2. (where it is distinguished from the smaller rain, that drilleth down, as thin as an hair) Pfal.65.10. & 72. 6. Chap. 14.22. Mic. 5.7. though it have another name more peculiar to it elfe- do : call me thy Father; fo account, and fo acknowledge me, where; whereof fee Chap, 4.4 and Isiah 30, 10. as all of in yet, 10.1 hat is, one that have loved the sas I sather, carryed a Faregard hereof, that moneth wherein it utually falleth, is faid to be the control of the called the moneth of Bull, from the abundance of rain then falling,

Chap,iij. it be the attribute there of any place or no, and the improbability of as making a deluge : and this the rather feems probable, because it is diftinguished here from the latter rain : though the word otherwise be more general,

have been with-bolden] To wit, from thee, and from thy land, Amos

1870 veer win-you are 1 to was them tweepers a tentury stangamon A. 7. The reason, see Chaps, 2.5.

and three bath been no latter rain 1 Heb. latter rain was not; the latter rain, is that which falleth in the fift moneth, Juc! 2.23. called No-fam, by a Syrack term, Neth. 2.1. Abid, by an Hebrew, Exod. 13.4.

(fam, by a Syrack term, Neth. 2.1. Abid, by an Hebrew, Exod. 13.4.

cornaining part of our March, and part of our April 1; this was much defired for the filling of their corn, being then in the ear, and the fitting of it for harvest; for from the corn then eared, hath that moneth its name in Hebrew. See Job 29.23. Prov. 16. 15. And this latter rain feems to have its name from a word found onely, Amos 7. 1. where it is commonly deemed to fignific the latter hay, or grafs; by the Latines called fanum cordum, fo not a few render it ; but I the founded his this place fo expounded hit but firenms, though conceive it rather with one of the Rabbines, (whom yet I find none they run in the valleys, yet they come down thither from the hils, that follow) to fignific that which the Latines call culmum, and fig. cum, the corn, faith he, grown up unto its cane, or reed, that is, flem, or flalle : Before which, while it is yet in the blade, it is oft, either cut down for, or eaten down by cattel, where it groweth over-rank : A course not unusual, at this day with us, for the soiling of stoned hores; and fuch, in likelyhood, were the Kings horfes, for which fuch corn

and thou hadft a whores fore-head, thou refufedft to be afframed.] Some others, but ; as Ch. 2.25. I rather, yet ; as Ch. 2.35. For all my chastilement of thee, in this manner , yet thou wouldst not be thee of the fame; but like a common strumper, that is assamed of nothing, but to feem assamed of ought; thou hast persisted in the open practice of thy former uncleannesses, Ch.6.15. & 8. 12. Amos

a whores fore-head] A proverbial form ; shame appears in the face, Pfal. 69.7. Dan. 9.8. and none more shameless, than common harlots, fate for them That is fate looking, or waiting, for them; to wit, for whence Babylon hath her title, telling what she is written in her forehead, Rev. 17.5.

V. 4. Wilt thou not from this time cry unto me, My Father, thou are the phers, that thou shouldest say of me, Thou art my Father, and the zuide of my youth? But this both forceth, and ferceth the text beyond reason, or due regard. The most, both Jewish, and ours, fol-low the other, which our Version also exhibiteth; yet do they differ much in the exposition of it : For some take it, as spoken in the time future; Wilt thou not at length, learning wisdom by those chastifements, wherewith thou halt already been exercised; and finding by woful experience, how little relief shou canft get from these, on whom thou relied'ft, repent thee of thy folly, and feek again to me ? gain, in the time pair, rendring the words, Didli thou not from this time ery unto me? Or, Hall thou not from this time eryal unto me? That is, Didlithou not yet all this while make shew, as it thou hadt not left me, but didlt fill continue loyal and faithful 23.38, 39. Zeph. I. 5. Or, Have ye nor fince your rain hath been refrained, and ye have been punished with drought and dearth. in fawning, but false-hearted manner, sought unto me, imagining thereby, though without reformation, or amendment of ought amils. to pacific my wrath, and obtain some releasement of the present evil ? Chap. 2. 35. & 36. 6. Pfal. 78. 34, 37. Ifa. 48. 1, 2. & 58. 2, 3. Hof. 5. 15. & 6. 1, 4. & 7. 14, and this exposition, the form of the Gods purpose is here to note out her incorrigible disposition, that by verb favoureth, being in the time past, and is more probable, than that of some other, who (either not regarding the negative particle here, or taking it onely for a note of interrogation as in Greek sometime it is; and as some other of note also do, Mal. r. 10.) render the words, Dost thou, or, wilt thou Still cry unto me, in this manner ? as the speech of God, reproving them, for repairing, or seeking to him, whom they had formerly cast off, to run after isols, and others : not

Wilt thou not cry?] Or, Haft thou not cried?

from this time] Wherein I now admonish thee, Chap. 2, 25. or, wherein I have chastisted thee, verf. 3.

cry to me] Or, call me; as Ifa.2.19. Ch. 33.16. Hof. a. 18. for in this fyntax, the particle is oft redundant.

O my Father, Lamenting as a child to his Father offended; as Luke 15. 21. Chap. 31, 18, not unlike that of David, to Saul, 1 Sam. 24. 11. or, My Father, by way of apposition; call me as I command thee, and would have thee to call me, vers. 19. and as thou oughtest to

hath been thy Miker, Ifa. 43.1. & 44.2. & 64.8. for what one upon the | good on in, and there is no flopping, or refiraining of thee. Chap. place (tagged leith, that the manner was among the Jews, that the bride 2.24. & 8.6. A nother, of prevailing against God gracious dipolicalities of vertex to the bridgegroom, used then to call him ber Father; itin, and restraining him, from shewing tayour to them, as other-because she was then to leave the Father; and cleave wholly to bins, which would, Chap, 5.7, 9. Another again, of prevailing with Gen. 2. 24. and he thence-forth, to be as a Father to her, feems ground-

less, and nothing probable. Father, before, given unto God here: for the Father, fay they, hath to run with it most smoothly : and thou couldest, that is, either, when the care and charge of his daughters vinginity, until the he joyned thou couldeft: fo the copulative is used, Ch. 34. 1. whensoever thou unto an husband, Deut, 22, 15, 16. But this conceit hath no place canft get any opportunity of putting thy wicked plots and purposes here: and some other, though acknowledging the right reading, yet in practice, Mic. 2. 1. Or, as thou couldest; What thou couldest, as here; and tome other, frought asknowinging the right reading, yet in passives on all the state of the paids of my poulb, underliand one, that hat foffered, and far as thought all of the hand as Mic. 3. 1. It brought me up from my youth, my felter-failure, as we use to should find not always what then to felt destructions of the comparison of the state of have them, contain in them, the ordinary flyle of an husband, fed, Job 21.33. & 34.3. and fo it answers that, Gen. 44. 1. as they Prov. 2, 16, especially such an one, as hath marryed a wife , in her youth, or younger years, Mal. 2.14. as God did this people, Cha . 2.2. observet here , that the former two verbs are feminine ; this masand to him, in divers respects, are these two relative titles given; the culine; which to salve, he saith, that the former hath reference to name of a Father, as he made them a People, a Church, and a State, the word congregation; the latter, to the word, people. See the like, Ma.64.8, the name of an huband, as by entring into covenant with Ma.27.7, 8. But of the promisenous use of the genders, see on Isa. 113,64.8; the name of an impostant, so 5 controls them, he espouled them to himself, Erzek, 16.8. See 11a, 54.5; the 15.1, and on Chap. 2.14,35; words were level as the former in way of compellation also, if we V. 6. The Lord also faid unio me, in the days of Justah the King; words may be read, as the remer, in way or compensation and, it we work to make them, of their the guide of my yould 3 as the words of a wifeleed. Here, as moth agree, beginneth a new Set mis the cond, by ing for reconciliation to her humband, being justly displeased with the Prophet, first related Israels revolt from him, and how thereupher, I Cor. 7.11. or, as they are in our Version, calling upon God, in on he had dealt with them : Then taxeth Judah, and that as herein fuch terms, as he likes, and allows, Hof. 2.1,6.

Their words, the Jewish Dockers make the Prophete words, by an in-terrogation, implying an undoubted negative; as if he had faid, would't thou but this feek undoubted negative; as if he had faid, by which gracious invitation the latchful parry accept of, and make their Would't thou but this feek undoubted. of it)would no longer rerain his wrath, but would be at one with thee again, verf. 1.s. Deut. 4.19.31. & 30.13. a Chr. 7.13.14. But others, the most, and belt, rather understand them. 1.s. the words of the people, running on in a continued tenour with the former; and those the people, running on in a continued tenour with the former; and those the people. The people is the people in the people is the people in the people in the people is the people in the people is the people in the people in the people is the people in the people in the people is the people in the people in the people is the people in the people is the people in the people in the people is the people in the people is the people in the people is the people in the people in the people is the people in the people in the people is the people in the people in the people is the people in the people is the people in the people in the people in the people in the people is the people in the people in the people is the people in the people in the people in the people is the people in the people in the people in the people in the people is the people in the people in the people in the people is the people in the peop either enjoyned them to use, and required to be used of them; as his mind, So vers. 11. Chap. 11.6.
Hol. 14. 2, 3. Joel 2. 17. or used indeed by them: and complaining in the days of Josiah the King M. unto God (though not in fincerity) as Gods own people are oft wont to do, when fome breach hath fallen our between him and them, lamenting and complaining of the continuance of his wrath and indignation, and labouring to pacific, and appeale it again. See Plat. Tribes took? 77.7,9. & 85. 5. Ifa. 64.12.

referve his anger for ever] A defe & of the noun, for the verb to pass unto ; as Gen. 42.33. take, for, take food; gather, for, gather See Chap. 31.20. grapes, Lev. 25.11. eat, for, eat bread, Chap. 16. 7. tread down, for, feen Consider Fread down their enemies, Zach, 10. s, and in the present notion very ther Jeremy ever saw what was done among those people, is uncertise. So Lev. 19.18, thou shalt not reserve against the children of thy cain; that he should see what had been done by them, before their people, Pfal. 103, 9. He doth not referve, or retain, for ever, Nah. 1,2. he referenth for his enemies : and hereafter again, I will not retein for ever, verf. 12. now the Jewish Doctors here insert to make the sense full, thy fin, I will not always keep in mind thy fin, 1fa. 43. 25. chap. 31, 34. and indeed fo it feems, to be not unfitly made up in that place of the law, Thou that not revente nor retein, keep in mind a lfrael Theten Tribes, to termed, as the greater part of Ifraels powering or upkindness done thee; which some of the Jewish thus ex. Sterity, after their revolt from the house of David, upon the death of plain, Simeon commeth to Reuben to borrow an ax of him, and he de- | Salomon, 2 Kin. 12. in way of diffinction from Judah. See 1(2.7.1. nies it him, fome time after Reuben comes to Simeon to borrow of him a ladder. If Simeon answer him , I will not lend you my ladder because you would not lend me your ax, he revengeth; if he fay, though you would not lend me your ax, yet I will lend you my ladder, he receineth: thus they. Howbeit, in the most places, and so here, the word wrath seems to do heft.

Behold, liput hait spoten, and done evil things, as thou couldest.] Here

Behold, liput hait spoten, and done evil things, as thou couldest.] Here

we meet with a double reading again: for some copies have it, I spote

regular form is sound in some other words, Deut. 32. 18. Chap.

71, I have spoken. I Gods Prophet, or, I the Lord, by my Prophet,

18. 23.

18. 24.

19. 72. And I said, after she had done all these things spote have spoken. ring to reclaim thee, verf. 4. Chap. 2. 25. but thou perfifteft fill in to her. and, for, yet 3 as Ch. 2.35. v. 3. and a defect of the pronoun; with some variety of exposition : for some render the text, as here 2 Kin. 17.13 Hof. 12.6. & 14.1. So v. 1,12. we have it, Thou half spoken, and done evil things as thou couldest: what thou hast spoken of thy desperate resolution, Chap. 2, 25, that thou makest good by thy wicked actions, obstinately perfisting in the practice of evil, all that possibly thou canst, Chap. 8. 6. Or, as some other, Thou dost both speak, and do evil still, and prevailest; to wit, by thy obtlinate wickedness against my goodness, that I cannot remit, or slacken my wrath. See Chap. 15.6. & 44. 22. Rom. 12.21. Others again, Supposing the foregoing words to be the speech of the people; thus thou hast spoken, but (as Ch. 2.11, 25.) thou didst wickeds still these couldest; as Hosea 7.14, they cry not with their heart to me, when they havel on their beds; they affemble themfelves, to feek to me for their corn, and their wine, but they rebel ftill against me. So Isa. 58, 2,3. And this last exposition scems to me very probable.

wife he would, Chap. 6,79. Another again, of prevailing with God, upon hir repentance; and he renders the text, Hadl tion thus faid, though thou half done evil things, we thou houlded have pre-vailed; and fo indeed is the word used, t Kin. 2,2,2 Ch. 3,2,2. But the guide of stypoub) Because the old Latine hath it, the guide of willd; and fo indeed is the word used, it is, 2, 2, 2. Ch. 38, 2. But my virginity: therefore some would have this, to respect the name of here is seemeth rather to go in its most ordinary sense, and the texts can carry, that is, as much as they are able to bear. The Jewith Critical

worse than Israel, in having not taken warning by what had befallen V. 5. Will be referve his anger for ever ? will be keep it to the end ?] Ifrael : yet inviteth both to repentance, promifeth reflicution, upon

The Lord alfo] Heb. And the Lord ; as Chap. 1. 3. or, Moreover ; as

in the days of Josiah the King] Under the reign of King Josiah, Ch. t 2. See verf. 10.

Hast thou feen that which back-sliding Ifrael hath done ?] Hast thou not taken notice of the idolatrous courses, that those of the ten

Hall thou feen?] Or, Hall thou not feen? as 1 Sam, 2.27, 23 d'd I appear? for, did I not appear? and, did I choofe? for, did I not choofe?

feen | Considered, or taken notice of; as Ch. 2. 19,23,31. for whe-

deportation, being yet unborn, was not possible. that which Or, what : for there is no that in the text. So Exod. 19.4. Mic.6.1.

back-fliding] Or, revolving ; as it is rendred, Chap. 5.23. So v. 8. 11, 2. Sec Hof. 4.1 6

bath done] Or, did : for he speaketh of things, long fince past, and done before their deportation, 2 Kin. 17.7,12.

(h: is gone up upon every high mountain, and under every green tree;] Or, how (he went up : a defect of the particle, how ; as Exo. 19.4. See Ch. 2,20, 2 Kin, 17, 10.

and there bath played the harlot.] Or, and committed fornication there. See verf. 1. Some render the words, where thou committely forto do beft.

10 thermal Or, perpetually, without end, for ever; for is is in notion

11 there. See verf. 1. Some render the words, prove non-community for the fame with the former. See Efs. 13. 20. & 25. 8. So 2 Sam. 2.26. Station, or, planel the barlet; as it in these words God should turn his speech unto fudds; and the word in its regular form doth so in the life.

V.7. And I faid, after the had done all thefe things]Or, yet I faid unthy wicked courses, and wilt not be reclaimed. But the other read- as Isa. 37.22. & 66. 12. I did not yet presently cast her off; but , which our Version exhibiteth, is most generally received ; yet sought to reclaim her, and invited her by my Prophets to repentance,

Turn thou unto me] Or, Retnin unto me ; as v. I. to wit , by repenance, and reformation, Ifa. 57. 6, 7. Act. 3. 19. & 26. 18, 20. Heb. Thou shalt return : the future indicative, for the imperative ; as, Thou shalt love, Deut, 6.5. and, Thou shalt not withhold, for, with-hold not. Pfal.40, 11.

but she returned not] 2 Kin. 17. 14. Hof. 7. 16. & 11.2,5. Heb. and; s Ch. 2.11. v. I.

and her treacherous fifter Judah fam it .] Judah; the other two Tribes. Judah, and Beniamin, which continued ftill on joyned, when the other ten revolted : the name imposed from the principal of the twain, that enjoyed the Soveraignty, hereby to diffinguish it from the other ten, See Ifa, 1,1.

fifter] Ifrael, and Judah, are, in regard of confanguinity, being both probable couldeff. Heb. and thou couldest which they feen to expound dispressively sone, of their persistent, which they feen to expound diversity; one, of their persistence in evil; what thou resolvest on, thou with him at first, Deut. 5. 2. 2. 2. 2. 2. 3. 3. 5. 10. 1. 10. 10. 10. f the linage of Jacob, termed Sillers, Ezek. 16.46. & 23.2,4

violatea, by retaining expension and a state of the lide and a state of the lide and a state of the lide and the state of the like excelles, for which her fifter had fo suffered, lizek, 23.11. See fent, howforver the would feen fill to continue constant in the ferther had for suffered, lizek, 23.11. See vice of God; yet all being but counterfeit, her ways being other- 2 King. 17.19.

by the fame Prophets God had fent to them both, 2 Kin,17,13, a de-

by the same proposes used have no them both, 2 antiff, 3, a defeed of the pronouns, if, 3 a life, 44-19.

18. And I fam, The Equel of the context in the enfuing diffeourle, being fonewhat observe and intricate, hath much troubled the Interpreters, and enforced them to take divers tracks. One of nerality of it, it was not found and fincere; that which, though Jeremy, and many others, could not discern; yet God, who tryeth and fearcheth the heart, faw, I Sam, 17.7. I King, 8.39. Pfal.7.9. Prov. 15. 11. & 17.3. & 21. 2. chap. 17. 10. and the file of the context is therefore to be continued from this to that; which I con-6. fler Judab hath not returned unto me with all her heart, but counterfeitly, faith the Lord. But we shall examine, and explicate the words a-

part, as they lye in order in the text. And I faw] Or, have feen, or do fee ; as if he had faid, I asked thee before, whether thou hadft not feen, how it had been with Ifrael, verf. 6. I shall now tell thee what I have seen, and do still see in Judah; and more it may be than thou dost, that as they have not taken warning by Israels fall, but have been as notoriously lewd, as they; fo their external reformation hath not been cordial, but counterfeit fo their external reformation hath not been cordial, but counterfeit of Ifee; as Chap. 23, 13, 14. Some others, And when I Inn. C. Ifee; as Chap. 23, 13, 14. Some others, otherwife; according to which they attemper the feveral Verifons of the words enting; wherein our Verform faileth, leaving the words hanging infuspence, as if it had been rather, Ipr. Inn. 1 Inn. And the old Latine theed feems for other render it, for it knitteth the words following unto the latt clause of the verfe before going; and feems for the consecution of the verte before going; and feem for the consecution of the verte before going; and the consecution of the verte before going; and the consecution of the verte before going; and the verte of the verte of the verte before going; and the verte of the verte fo some Greek Copies also seem to have had it. But that the Hebrew, which the Chaldee also concurs with, controlleth : which yer some Interpreters of prime note, though rendring the text themselves o-

try; as alfo, vers. 9. Ezek. 16. 37. because fornication, and adultetry; as allo, vert. 9. Ezek. 10. 37. because formation, and anutery; in a wife, are all one, Matt. 19. 9. and this her adulterous carriage, was the caule of her abdication, Ezek. 23.5.8.

1 had put her away.] Heb. difmissed her. See vert. 5. to difmiss her;

"I had put her away,] Heb. difinified her. See vert, 5.10 difinifs her; or, that I mild difinifs her; fuit now well with the text divorce, or, her had firm her a bill of divorce;] Heb. a hook of her divorce, or, ber hook of divorce, as we use to say, made, or, give him him intimus. Of the term, see on 11a, 501, 1 and God is faid to have dismissed, and divorced her; hy putting that State from under the wings of his procection, Rush 3.9. and delivering it up into the hand of the Affyrians, who utterly ruined it, and carried away the main body the the content and alleast them in foreign nare; x Xino 17.6 Erzek. of her people, and placed them in fortain parts, 2 King. 17.6. Ezek. 23.9. what the Rabbines here debate about the different cases of Ju-

23.9, what the Rapines need to dah, and Ifrael, fee on IIa, 50.1.

we her treacherous fifter Judab feared not] Or, that yet her perfidious fifter was not afraid: for the particle, that, very frequently supprefied; as IIa,7.1. & 36. 1, must of necessity be supplyed, either after the state of the property of the state puer was not a rate: 1 or the particle, was, very trequently suppredict, as 18.7.1. & 3.6.1. mult of necessity be supplyed, either after 1/2mp, or in the from of this clause: otherwise the members of 1/2mp, or in the from of this clause: otherwise the members of 6 did, x Kin. 3.2.5.7, yet the people, shift generality of them had not former will have no good coherence. Of Judab, and the style here

given her, see v. 7.

but went, and played the harlot also Heb. and (as v. 1, 7.) she went, and committed fornication ; or, fire alfo went on whoring : as , he went 78 36,37.

V. 9. And it came to pals through the lightness of her whoredom , that wife very lewd and wicked, Chap. 6. 19, 20. 8. 7.9-11. How beit; the fame term is afterward given, as well to the one, as to the other. See love f. 20. For insert, that is, know; as Pfal, 37. 25. 8. 40.3, with 34.2. of fame it, Psam; that is, know; as Pfal, 37. 25. 8. 40.3, with 34.2. of fixed j. 20. For join that is, know; as Pfal, 37. 25. 8. 40.3, with 34.2. of fixed j. 20. For join the fame to find the fame to the fame filter had done; and how the had been invited by me to return for of the former of which wain, I conceive the latter to be the genu-

And it came to pafs] Heb. And it was ; as 2 Kin. 4. 6. & 6. 30, or,

For fo it was; as Gen. 12. 1. 1[2.65.15.
through the Lightness of her whoredom] Lightness: So the old Lathe fewith Commenters gives me an hint of that, that may fewe as time feems to have taken it; as coming from a word, that fignifics the Jewith Commenters gives me an hint of that, that may terve as time teems to have taken it; as coming from a word, that fignilits a thread to lead us thorow this Labyrinth. He observed well, that light, Ifa. 19.1. Chap. 2, 23, and we use indeed to term such as the sering, here spoken of, hath a special reference unto that here are intended, sight words. The Jewish Dodors, with the the jetting, nice apoken or, main a special reference unto man increase mixinous and account of the jetting, nice are mixinous and a special process, with the which cometh after, yet, 1.0, concerning the return of the Jewish Chaldee, feem to refer it to the fame root, but as it hath a notion of which content arter, yeth, 10, concerning the return of the Jewin Onlines, resultive feet in to the territory not as it natia anotion of people unto God, in the religious reign of Jofish; that for the ge-tearing, and wileness, 15am, 2, 3c, and for should be, through the vileness, or baseness, of her whoredom. But the word seems not to come from that root; nor is it ever found used in either of those notions : it lignifies commonly a noife, or found : but not feldom alfo, howfoever fome have questioned it, a fame, or report. So it is ta-ken, Gen. 45. 16. Cha. 4. 15. & 50. 46. thus here understood, by the fame of her whoredom ; will be meant, the report of it blazed abroad; ceive may mult conveniently be thus done, without firaining of forgraph of her whoretom; will be means, the report of it blazed abroady
ceive the text, as many here do. And I have feen, or fee that though for
ceive the text, as many here do. And I have feen, or fee that though for
ceive the text, as many here do. And I have feen, or fee that though for
ceive the text, as many here do.
And I have feen, or feet hat he fore
fine the fact of the fact of the whoretom of fame; that
all his, wherein revoliting freel that do words, yet her perfidious Sifer Judiah was
in her famous, (or infamous rather) her normal unbordom; as , file
nor a frield, but flee all owner, and committed faritation s, (for foir was,
were file the file of filters or, filted of filters or, filted of filters or, filted on, the tender grafs of greening's
that with her normal or for the filters or, filted significantly all the filters or, filted significantly
delices with Hones, and with Hocky) and that for all his her per filting
delices with Hones, and with Hocky) and that for all his her per filting
that is, the green medic grafs, Pulla 37. a. a. it may be to retuned,
delices with Hones, and with the filter hower, how consistent
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or market has a remended man mentited the hower, how consistent
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or fi not onely in regard of the fame, and brait, fired above of centers, not onely in regard of the fame, and brait, fired above of of it, but in regard of the notoriousfiels of it, in it felf; such as doth of it felf proclaim and publish the shame and filth of those that practise it: as foul and hainous fins are faid to have a wice, and to cry aloud even to the total confirm. Now being thus taken, (which I take to be the right) fome conceive it to be poken of life as a life, form so confirm. Now being thus taken, (which I take to be the right) fome conceive it to be poken of life at 1 as allo, fome goine right; some conceive it to be spoken or straet; as also, some going the former way of this syntax, render the words, notwithstanding the report, or same of her whoredom; that is although the report of silent the strain of racles idolatry, dwelling fo neer her, could not but come to her fifter Judahs cars, Ezek, 16.46. But I find not where the particle, inter Indahe cars, EZEK, 10.40, Dut a find not where the particles here picked, is foiled. Ohiss, who take the latter, and (as l'fuppole) lighter way, render it, for her famous, of notivisis whoredom; to wit, it came to palfs, that the defield the land: which concive to be the genuine fence of the words; though more fitty expressed in the land of five, we fay with, or by reason of; for the particle is here a causal: as Psal. 18. 12, 15. 18a. 21. 3. 8c 33. 3. 8c particle is nere a causa. As Tian, 10-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 25-4, 2 therwife, yet in the exposition run unto.

when for all the easifer whereby back-flading I feat had committed
when for all the casifer whereby back-flading I feat had committed
adultors, I had by the raws, and given her a bill of divorces.] Others,
when I law that for the actions, wherein the had committed adultory,
where I law that for the actions, wherein the had committed adultory,
where I law that for the actions, wherein the had committed adultory,
where I law that for the actions, wherein the had committed adultory,
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vene, that the defited the land.] Heb. and the profuned, or polluted the land: fo is the copulative in this form of speech very frequently sifed, Ifs. 22, 20, & 37, 26, & 65, 24, & 66, 18, See the same before, Chap.

and committed adultery with flones, and with flocks.] With idols made of either. See Chap. 3.27, or, by committing adultery with fluch: as fland and feed, for, flund feeding, 1 fls. 6.1, See verf. 8. Some render it for fire committed adultery. But the causal is not need-

V. 10. And yet for all this, her trencherous fifter Judab hath not turned unto me with her whole heart, but feignedly, faith the Lord.] Or, And that for all this yet; as having relation to with two second period of one of the period of t tries; for after that the fell into them afreft in the reign of Manafles, tries; for after that the fell into them afrech in the reign of Manalles, a Chr. 33, 3, 9, 9. a salfo that although they fermed to make got by thews, and fair femblances of returning again to me, in the days of good 10 faith. Chr. 34, 9, 3, 1, 8, 3, 1, 1, 12, yet were they necessary throughly converted, or covidally turned from their former ideal returns our fee, as appeared by their indder relaple, and return again to them, prefently after his decease, x kin. 23, 32-27, & 24, 9, 19.

2 Chr. 36.12,14. yet for all this] As verf. 8. her treacherous fister Judah] See verf. 6, 7.

10. ch. 24. 7.
but feignedly.] Heb. in fallhood, falfly, counterfeitly: as those, Pla.

V. 11. And

Chap,iij. V. 14. And the Lord (tid unto me.] Or, The Lord alfo faid unto me : | V. 14. Turn, O back-fliding children, faith the Lord,]Or, Return, Turn

as Chap.1.3.

The backfilding I frael bath inflifted her felf more than the treatherous fash. I for I am married anto you] Or, I have married you: for the verb is fash. I fixed is not so bad as Judah; I fraels fin is not so bainous as a dive, and is in that form used ever of the man. Deut. 2.1.7.8.24. is the fin of Judah: both in regard of her perificions freely, that would letern to retain Gods fervice full with her; and renewed covering, can, 2.3. Deut.3.2. 1 Pro.7.3.2.3. Ilo. 54.1.8.65.4. oft with him; (which I frael never did but brake them as fast again, letter the second of th fee verf. 7, and partly, also, because she would not be warned by the venant to me, and ye did enter into the fawth me, and plighted fight of that, which had for such idolatrous courses befallen your faith unto me among the rest of my people, Deu. 20, 1, cc and ngut or that, which had for men addatous couries detailed fixed, yet f.8 — 10. See the like, Ezck. 16. 47, 51, 52. & 23. — 1. inflifted the felt] Heb. her foul; as Num. 30. 5, fu,his foul, for himfelf, Job 18. 4. my foul; for, my felf; Pial. 7, 2, thy foul; for, thy felf;

more than treacherous Judah.] Heb from, or in regard of ; as if he had faid, Ifrael may go for an honest woman in comparison of Judah; the is so far the worse. The like form, see Esther 2, 17, Prov. 22, I. Eccl.

Vi 12. Go, and proclaim these words towards the North, God here-upon, the rather to shame Judah, and to encite her to repensance; biddeth the Prophet, turning towards those parts, wherein those of biddeth the Propore, turning towards more parts, wherein there to the ten Tribes remained captive, to proclaim a gracious invitation of them, to return again to him, with a promife of mercy and favour, to be showed unto them, when they should so do; together with a secret intimation, that it would fometime be fo done; and that under the Kingdom of the Meffias the referves of either family should be reunited

Go] Heb. Going. Either the infinitive for the imperative, or the imperative suppressed. Going go; that is, go out of hand, presently, setting all other affairs apart. So Chap. 2. 2. & 13. 1. Howbeit, as ty enjoyned him, fetting his face that way; as the like is enjoyned Ezekiel, Chap. 20. 46. & 21. 2. and the word therefore (faith he well) is to be taken in a notion of address; as Eccl. 2, 1, Jon.

and proclaim] Heb. and thou (halt cry. See the like, Chap.2,2, &

toward the north] Because the regions of Assyria, and Media, & 21. 1. So that he was to utter these words, in the hearing of those of Jerusalem, as ch. 2. 2. but with his face toward the places where If-

and fay Heb, and thou (halt fay ; as before, thou (halt erys Return, O thou back-fliding Ifrael, faith the Lord, The fubject mat-

ser of that which he was to proclaim; a new summons of Israel to repentance. See v.6,7,14. ch. 31.22. and I will not cause mine anger to fall upon you.] I will not proceed

further in weath against you.

cause mine anger to fall] Heb. make my face to fall: face, for, anger, in the dispersion of them fallen in part, and that heavily, on them al-

for I am merciful, faith the Lord] Or, pious, pitiful, Deut. 4. 31 .Pfal 86.15. & 103.8. & 145.8.

and I will not keep anger for ever.] I will cease to be further wroth with you, Pfal. 103.9. See on v. 5.

V. 13. Onely acknowledge thine iniquity,] No promife of pardon but upon condition of repentance, Ila. 1, 19, 20. & 55.7. nor fin-cere repentance, without ferious fight, and ingenuous acknowledgement of fin , Prov. 28. 13. Heb. yet; as Pfal. 73. 1. know, that is, take notice of , or acknowledge; as Pfal. 51. 3. Ifa. 59.12. See chap

2.23.
that thou half transferessed against the Lord thy God,] And halt therefore been justly delivered up into captivity, 2 King. 17. 18.

and thou half feattered thy ways to the strangers under every green tree,] Running sometime one way, & sometime another, after strange 25. The Rabbine perverteth it, when he expoundeth it, of the open ing of the feet, Ezck. 16.25.

and ye have not obeyed my voice, faith the Lord.] Heb, ye have no bearined unto my voice; calling upon you, by my Prophets, for reformation of these your wicked ways, and miscarriages, 2 King. 17.13,

azam, as v. 12.

I am ready, notwithftanding your long continued revolt, upon your fincere, and ferious repentance, and return to me, to entertain you, and to renew my covenant again with you, Hofea 2. 19,20.v. I Some of the Rabbines render it, I am your Lord; and it is not for mine honour, that my people should be in the hands of their enemies, Ifa. 2. 5. Ezek.36,20, and the word indeed in its first and proper notion o fignifies. See chap. 2.22. but in this place, the constant tenour of the context, comparing this people to a difloyal wife, carrieth it ra-1810 far the work.

7.1. 162,54.1. and in the like argument, Luke 13.14. Of the terms there the other way. For as for that, which one of them tellerth us be silven to either, fee yer, 6.7. or grieved by you, or an grown a weary of you; or, I loath, and abher you; for fo the word fignifies, whereby he expressed it, Gen. 27. 46. Lev. 20. 23. Num. 21. 5. If 1. 7. 16. with all adding, that the word doth always to fignific, where the particle let, followeth it; it feems to me unworthy of any confideration : nor had I mentioned it, but that I find fome Writers of note, taking notice of it, and fome great Criticks enclining to it, if not approving of it, It is true, that God is faid to be vexed and grieved, and wearied with the fins of his people, Ifa. 43. 24. & 63. 10. ch. 15. 6. Ezek. 6. 9. but this in no wife orts here with the fequel of the context : and for that of the particle, it is no where found in confiruction with this verb, fave here, and chap, 31, 32, a place parallel to this; and no fuch judgement therethe Tewish Commenter well observeth, Gods meaning was not that fore can be built thereupon; and it seemeth to me, to have no other the Propher should travel into those countries where that people use in either place, than it hath in the like syntax, with divers other then abode; but to addies himself unto the performance of the duverbs in that language, with which it is generally deemed to be redundant. and I will take you one of a city, and two of a family, and I will bring

you to Z'on.] Our Interpreters generally expound this of the paucity, or finall remnant of those, that should be reserved, and return. whether into their own country, as they suppose some did with those of Judah, at the diffolution of the Babylonian Captivity; or unto God, being converted, and adjoyned unto his Church, according to to which those of the ten Tribes were transported by Tiglath-Pilefer, those foregoing prophecies, sia. 11, 11, 12. & 17.6. & 24.13. On the and Salmaneser, 2 Kings 15. 29. & 17.6. lay North-East from other fide, some of the Jewish Doctors carry it beyond all reason wi-Judea. See Chap. 50. 53, as on the contrary part therefore. He framework that if there were but the zekiol being among the Jewish Captives in Chaldea, lying North the theoretical that it there were but the selection of the properties of the contrary as in the meaning were, that if there were but the zekiol being among the Jewish Captives in Chaldea, lying North the contrary as in the contrary as a little with the contrary as in the contrary as in the contrary as in the contrary as in the work of the meaning were, that if there were but the work of the meaning were, that if there were but the contrary as in the con how the words can admit of fuch a fense. The former, it is true they rael was in captivity, so speaking, as if he were parlying face to face may well bear : howbeit, so taken, they seem not so well to suit with the perfons fpoken to. The revolted Ifraelites are invited to return ; and God promifeth, if they fo do, to take them; whom but the Ifraelites that do return ? fome one out of a city, confifting of fuch; and not the whole city rather, if there were an whole city of fuch? or one fuch flouid be a I suppose it not probable, that there were any such cities confitting of Ifraclites, among all whom yet but one such should be a I suppose it not probable, that there were any such cities confitting of Israelites onely. I embrace, therefore, that here, that one of the Jewish Commenters fuggesteth, whom a learncause mine anger to pain 1 reto, make my face to plate; pates, tors, anger, invers, mat one or the Jewin Commenters tuggettet, whom a learn-or, weath, as 19th 3.4.16. Lean, 4.16. because anger discovered it ed late. Whiter followers: That God word make furth an axxêt felt in the commenance; to plate a metaphor, either, from those that learth for them, in looking after them upon this their fineer and felt link pith upon their foes, John 1.1.7. or rather from thomas and amon terum, in all places, in which they here differed cf. that though there should be been supported that the support of the supp though there should be but some one only of them, in a city, or some ply here not amiss from the clause following, for ever, because it had that of Isa. 27. 12. See the note there. And whereas it may feen to be formewhat improper to fay, one out of a city, and two out of a family; (for fo it would for the fuller expression be rendred) as if a family were of a larger extent than a city. To this, the Rabbine answers not amifs, that the word family is in Scripture sometime used for a compared with, chap. 22, 18, where for families, in the former place, is nations, in the latter) Zach. 1 4.17, 1 8. and may well fo also be used in this place. I will bring you to Zion] Either joyn you unto Judah again, that you

may worship God at Jerusalem with them, chap 31.6, Eze. 27.21, 22. or joyn you unto my Church, whereof Sion is a type; that so all Ifrael may be faved, Rom. 11. 26. Sec Ifa. 56, 7, & 66, 20. Sec alfo verf. 18.

V. 15. And I will give you Paffors according to my heart, which field feed you with knowledge and understanding.] As God promiseth upon their repentance, to reduce, and reflore them; fo to fettle a government among them, for the continuance of them, in a right and religods, and forrain people, z Kin. 17.4,9,10. v.6. See the like, ch. z. 23, gious courfe and carriage, and fuch Rulers over them, as should not either millead them or oppress them, which others formerly had done. Ifaiah 13, 12, Chap, 23, 1, 2, Ezek, 34 2 - 4, 10, but thould rule and govern them in a religious manner, with a wife and discreet regard of their good, Isaiah 60, 17, 18, Chap.

I will give you] It is God that gives Governous, whether good or

bad; as a blefling, the one; as a chaftifement and exercise, the other, Holi 3, 11. Act, 13, 10, 11. Ephel 4, 11.

Ch. 31, 19, there shall be no more talk of it.

ther, Hof. 13.11. Act. 13.20, 21. Ephef. 4.11.

Paffors Rulers, either in the State, as fome, Chap. 12.7. Mic. 5.5. or in the Church, as others, Ephel. 4. 11. or in both, Ifa. 56.10,11 Sec Chap. 23.1,4.

according to mine heart] Such as I like and approve of, and know to be faithful, and fuch as shall govern you according to my will and desire, I Tim. 1.12, an allusion to Gods testimony of David, I Sam.

which [hall feed you] As John 21.15-17. 1 Pet.5.2. or, rule you, cha.

13.1. Ezck.34.1. Ad.10.18. with knewledge and understanding] This clouse either respects the manner of their ruling in skilful and difereet manner, Pfal. 78. 72. 1 Pet. 5,2 or the subje & matter of their feeding, the food wherewith Gods people were to be fed, the spiritual food of sound knowledge, and right understanding of Gods tiuth, Deut, 33,19. Nch. 8.8,13,

and the macromoning or constraint. Seen, 33,19, seeth, 6,113, 111, 111, 113, 2. 3. Tim, 4.2. but I thypole, that is hath respect here to the former. V. 1.6., 4dd if sell come to possess year multiplyed and increded in the land, in those days, faith the Land, the spall (year more, The off the Covenant of the Lord, wither (Ball is came to much, arither (Ball)). they remember it ; neither fhall they vifit it, neither fhall that be done Yet the Jowith Mallets, though acknowledging the Medias his times of the word; it shall not be remembred, or mentioned any more if for here to be intended, labour, by a very first, to put off is for the the weth is indefinite, as that before, they first his fairly first his fai 2. 4. But belides that we read not that after the Temple was once bright built, the Arks, once therein feated, was ever removed, brought out abuilt, the Arks, once therein feated, was ever removed, brought out apain, or any fuch use at all made of it: the words are very general, any more be magnified; it is hall not be in any repute, or electing and very exprefs, that it fhould not at all be fought to; or once the word femate of import. Details, 2.6. 1 San; A. T. E. Spirit of and very exprefs, that will not fine any sequence of the Notes. It is flight a filter of the state of the sta ter uns scripture to go the way petite-intentioned; sitt value is une-to-, on people opperaint, statument of an attention of the there seems to see the way; some expounding it, that whereas formerly the Jews here—here forested 3 and how prion and forward by lights and substitiets in agolfied over lifact, that they had the Ark of God with them . a to writhe and wreft this prediction to some other intent and puringly of the seems of pledge of his special presence among them, which the other had not, pose; and to have delivered it therefore in such express and precise 2 Chron. 13.9,10. such a conjunction and concord, should be now be terms, as might cut off all ambiguity, and meet with all such a mon, 13, 9, 10, tuen a conjunction and concord, mouto be now he letterns; as implicate out at a among tury, and meet with an it tuen tween them, that judah should no more glory hetein, God should be devices as humane wite should invent; either to elude, or dislike prefere which either. Other easin, that after their tellitution, were it, the Jewish people themselves should not fo much trust note, and te. V.17. At that time they shill call Jerusalem the Throne of the Intal the Jewish people themselves should not fo much trust note, and te. aye upon, thoic outward pledges of Gods favour toward them, and prefence among them, the said to romple, as formerly they had been completed to the said to said to said the said to said to said the said to said the said t all come far thort of, and are a great deal too anatomy, to reach the fobe, and be foaccounted; as if, 6.0, 14, & 61, 6, the Throne of the large and wide extent of the expressions of Gods Spirit in this place. Leaf in regard of his conflant residence, and sixting in state and That which some others have, that therefore no regard should in That which some others have, that therefore no regard should in those times be had of the Ark, because the whole City should be deemed equally holy with it; for whereas the Ark was as Gods Throne, or Chair of Estate before, (see on 16.37.16.) and the Temple in regard of it, Chap. 14.21. & 17.11. Ezek. 43.7. now Jerufable in regard of it, Chap. 14.21. & 17.11. Ezek. 43.7. now Jerufabhecy may be fulfilled, concerning the gathering t with the tate and consumon or the Chinach; but come not commit which are therefore the continuous and the continuous continuous which continuous continuous and the continuous c That in the second Temple there was no Ark at all; and would have this Scripture to intimate as much: It is first a great question, whether it be a truth, and not a Jewish fable: the grounding of it on that defect of a letter in a word, Hag. 1. 8, is without doubt, both frivolous, and ridiculous. But whether it were foot no, it cannot concern this place: for if there were no Ark in it, it was a defeet; and that fuch as was not by any means extraordinary otherwife supplyed and it is effectived by the Jews themselves as a ble-mish, whereas the want of an Ark, the use of it, and regard to it, here implyed, is mentioned as no small benefit and dignity to the Church, of the times here intended; they should have no need now of fuch an ordinance; they should not miss it, they should find no want

it (hall come to pass] Heb. it (hall be : as vers. 9.
when ye are multiplyed and encreased] Heb. and have fruttified, or, ere grown fruifful, Gen. 26. 22. Exod. 1. 7. both words are oft joyned together, but the latter here usually in the former place elsewhere; as Gen. 1: 23, 28. & 9. 1, 7. thap. 23. 3. but as here, for Ezek. 36.11. a place parallel to it! and it feems to imply, that they should be fruitful in conversing of many from abroad, and bringing

them in unto the Church. See verf. 17.

in the land An eye to the land of Canaan, refembling Gods Church; called therefore the holy land, Zach. 2, 12, in those days Or, times: as Chap, 1, 2, 3.

The Ark of the Covenant of the Lord] So is the Ark commonly called, Numb. 10. 33. Deut. 10. 8. & 3 t. 9, 25, 26. Heb. 9. 4. as alfo other whiles, The Ath of the tellimony, Exod. 25. 22. & 30. 26. & 31. 7. and the ground of either flyle is the fame, to wir, because the two Tables of the Law; wherein the Covenant made between God and his people, was contained, Exod. 34, 28, & 40, 35. Deut. 9.9, 17, 15, and were therefore a Teffimony of the same, 2 King. 11, 12, Isa. 8. and were interviore a reminiony of the same, 2 k ng, 11,12, 113, 6, 0, were referved in the Ark, Exod. 15, 16, 21, & 0, 20, and as the Ark is therefore to called in regard of them, as made principally for them, 1 King, 8, 9, fo is the Tabernacle also called the Tabernacle of the Tellimony, as intended chiefly for them, and it, Fxod 30. 26.8 38, 21. Act. 7. 44. the Ark therefore containing them, being feated in the innermoft, principal, and most facred place, both of the Tame the insertious, principas, and most acree passes, own of the 18-hernacle, and the Temple, Exceld, 40, 21.1 kHing, 8.6. Heb. 9, 344. And if the use of this chief and principal pledge of Foods pretents, after the coming of the Melsiss, a d the Chunde confiling of Jow and Gentile under him fetels, was utrely to ceale; a much more the place defigred for it, with the whole furniture thereof; favvice reftrained to it, and rites appertaining thereunto, John 1.17. & 4.23.

Col. 2. 17. Heb. 10. 1, 8, 9.
neither (hall it come to mind) Heb. afcend, or, go up, upon the heart.

power, by his ordinances, and by the exercise of them there, together with his Spirit accompanying the same. See Ch. 14.21, & 17.12. & before on v. 16.

and all the nations (hall be gathered unto it 37 That fo Jacobs Pro-

in, Pfa, 110 2,3, Matt. 11, 12. to the name of the Lord to Jerufalem] To the place which God shall we use name of the large personal 1 of the prace which God that make choice of, to place his name there, Deuts 12.11; which was fometime fension, Pfal. 122.3, 4, is now the church, 1 Tim. 3.15.
Rev. 21. 2, 3, but Jerusalem now without Ark or Temple; for those things are now past and gone, vers. 16. Rev. 21. 22. Yet some read it, for the name of the Lord to Terufalem. But the former 1 approve rather, as precifely aniwering the particle, used twice here in the text; which though it be formerime indeed fo used, as in the former place they would have it, as Gen. 2. 23. yet why it should here swarve from its most proper notion and use, I see not. See Isaiah

neither (hall they walk any more after the imagination of their evil heart.] Neither the Israelites, nor the Profelyte Genities, shall take such evil courses, as before times they did; but shall live according to the prescript of Gods Will and Word, Isaiah

the imagination | The word here used is very frequent, both in this Prophet, Chap. 7. 24. & 9. 13. & 11. 5, 13. & 16. 12. & 18. 12. & 23. 17. and elsewhere, Deut. 29. 19. Pfal. 81. 12. but concerning the native and genuine fense of it, there is much difference eeting the native and genuine sente of its three is maket unicense among the learned, as well Jewish, as others: so some render is, stiffsels, solitancy, subbornaries; deriving it from a term commonly used among the Talmudists, implying firmnels, and fastness. Others eye on them, they observe and watch them to do them a shrewd turn, I Sam. 18. 9. Plal, 56. 6. Chap. 20. 10. Other lastly, as ours here, imagination, or cogitation, or contemplation, or thought, or fight: which last feens most genuine; because all those that thus diversly render to make the contemplation of the c it, yet herein concur, that they hold it to rife from a root that fignifies to fee, or to view, Num, 23, 9. & 24, 17, yet herein may fome difference artie, in that fifth applyed to the foul, fometime respectively. difference artis, in time 1990 applyed to title 1001, sometime respective the the mind and its imagination, judgment and approbation of ought; as 1011, 17, and 150 the imagination of the best flouid begins and approve it is, confident and approve it is affected to the support of the property of the pr the mind conceiveth, refolveth and approveth of 1 fornetime, i rrefolds the will and affection; as Pfal. 6.5. 18, if fee injury with my beart if wine heart hang after it; if I affect it, and have a defire to
hist if wine heart hang after it; if I affect it, and have a defire to
it: fo it fhould import here the defire of the beart: they final not
coicher it may be rendered, the fight of the beart; they final not
follow what their corrupt heart likes and loves; what it approved to
follow what their corrupt heart likes and loves; what it approved to
follow what their corrupt learn likes and loves; what it approved to
follow the first constitution of the first c and affecteth. See the like phrase, Num, 15, 39. Eccl, 11, 9. Ila.

57. 17, 13. In those days shall the house of Indah walk with the house of Ifrael, Some render it, The house of I Indah shall go to the house of Ifrael, So the ancient Greek, and the Old Latine; that is, say some rend. So the ancient Greek, and the Old Latine; that is, say some years may return jointly in com-1846.], Some entirent creek, and the Old Latine; that is, fay lone.

Num: 13, 48, 29, 37, 1941. 4, 28, Amos s. 9, 5e warlike, and The one shall go to the other, that they may return joynty it come hall go to the other, that they may return joynty it come hall go to the other, that they may return joynty is come hall be an interest of the works. And the faughted for an allufion in the faughted the terre part of this verie. And thefe fuppole an allufion in the [2, 13, 33]. But the Chaldee Paraphrath, with whom the fewith Dotte the terre part of the veries are the control of the star effect of the free and open passage from the one to the other, that they may have mutual trade and commerce the one with the other; as 1(a. 19. 23.) 24. contrary to that which had formerly been, Luk. 9. 53. John 4 9. But the Chaldee, and the Jewith Commencers, whom some others also follow, reade the words as our Version hath them, Judah there allo tollow, reace the works as our vertices not true. 3 Plant Broll high High High Fact 1, and they point us to places where the High Each 3, 5, 22. 1 Spn. 10. 2 High Fact 1, 14, 23 Mic. 7, 13, the meaning then is, they that conceiled either to other, and fall converse in familiar and friendly manner the one with the other: for that is usually designed by the term of the state of the s of malking together, P[al. 55. 14. Amos 3. 3. the enmity that had been formerly between those two houses, shall then ceale; the ten Tribes being then reunited to the other two Tribes, and the other two joyning in amity with them, and both walking in one way toge-ther with those profelytes, v. 17. See Ifa. 11, 13. Ezek. 37. 19, 22. Hoffi.rr.

the house of Judab, with the house of Israel] Of these two houses, see

In complety June 19 Ju the body politick of his Church, being shadowed out in these pro-pherical Sermons, by those temporal deliverances and restaurations, that to either of those two people, or any considerable party of either, God was pleased to afford. So Isa. 11. & 54. & 60. Chap. 31.

nations 2] Some read their words in the time pair, now and at his mid-panal. But Outers, tome repair, if with the hipI plut the among the children, and gave thee a pleafant land, See, plyof a caudia, For plively, which I conceive to for the which the
next God should relate which the had formetly be one for this peofequel of the connext; as if God should in their words have renfequel of the connext; as if God should in their words have renfequel areason, why be would have her engage fresh their fest lumns since words of God, relating what he intended to do for them, upon
the sum of their repentance, and continuance in Joyalry to
faulty before, veri. 6, 13, the like defect of the causal, see Gen.

But I faid,] Heb. And I faid, which some also here retain. Others, I said indeed; as Isa, 30.20. As if he had said, I had such thoughts as these with my self, for he speaketh after the manner of men, in dealing and discouring with men. See Isaiah

How [hall I] Or, (hould I. The voice of God either admiring, and acrining with numbers, as some, by what means a people brought prov. 2.17. a complexive term, like that, lia. 18. 17. these half legod follow, and worn out with long captivity, might or could be reforded to a flourithing that and condition again, like thats. Each, 3. from the pix is a Plai, 10.36. as Plai leading of them, how he flouid do that for then, which he had before fail. A would do now, is three years of the more and test them of the pixel and the as demanding of them, how he mouted do that for them, which he had she had been said a he would do, to wit, bring them home, and fettle them otherwise engaged her felt; as that Levites concubine, Judg. 19.1,2.

I reckon or account thee as one of mine adopted ones, Hol, t. to The fyntax will not admit that of a learned late Writer, I will make thee ions; that is, faith he, I will bless thee with a plentiful iffue, Ifa.44.

and give thet a pleafant land] For a childs portion; a possession, among my people, who are as children to me, Exod. 13.11. Pla. 16.6.

a pleasant land] Adestrable, or delightful land. Heb. a land of desire, or delight. So is the land of Canaan termed, Psal. 106.24. Zach. 7.14. Of the phrase, see Ifq.2.16.

or the phase, ice 114.10.

g goddy britage? Heb. an heritage, or possifision of gooddiness, or beauty. Of the term, and form, see on 1s. 4.1. & 13.19.

& 24.16. & 28.1, 14.5. It is an attribute given of to the land of promise, 2 Sam. 1.19. Exck. 7.20. & 25.9. Dan. 8.9. & 11.16,

of the Hoffs of Nations] Somewhat to this purpose, the Greek; and the Latine, just so rendreth it : but the Greek , and some other, infert the word, God; the land of the God of Holls, the almighty ruinfert the word, 60st; the land of the God of Holls, the almightyraler of the Nations. Others, infert the word fand once y, (upplyed from
the former branch, and they expound it, some, a land of holls of
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t that is, such a land as all Nations much afted and desire; the word coming from a root that in the Chaldee, or Striack tongue rather, signifies, to will, or defire, Dan, s. 19. & r. 19. and this latter notion seems in this place the genuine. See Ereck, where this land is styled by the former term here used, the goodly one of all lands, i that is, the goodlieft and most desireable of

and I faid, Thou failt call me my Father, and shalt not turn away from me.] Or, as some, farther I said; as Chap. 1. 11. & 2. 1. 1 should rather render it, yet I said; as vers. As it he had said, After such cross ther render it, yet I (aid; as veri.7. As it he had isld, Aiter luch cyols thoughts as might diffiyade me, from shewing fuel grace and favour into this people, I yet at length refolved to do it, upon condition, that they would take me for their protector, and continue loyal to

call me my Father] So account me, and fo acknowledge me, verf. 3,

4. P[al. 89. 16. Mat. 23. 9. [] From following me (as Matr. 16. 16.) to go after strange gods, Deut. 7. 4. Heb. from after me, 48.

Concerning the connection of the theory was a serious from diverfity of opinion among Interpreters, whence the initial paticle is diverfly either rendred, or hupplyed. For some reade as our Version, Swely; and the word here used most usually so significes. Gen. 28. 17. Evod. 2. 14. verf. 32. Ver some render it, 28st 1 and 62 state. So that 1 have given for an inheritance unto your failures. Or, to the land of Canana, seev. 16.

V. 19. But I fails. Here shall I put the among the children.

V. 19. But I fails. Here shall principe of the Holls of the Experiment of holls of care a pleasant land. A commany for the command for the commany for the command for the comman Gen. 28. 17. Exod. 2. 14. verf. 23. Yet fome render it, But ; and

as] The note of similitude is wanting; as Job 7, 9, but it may here be included in the particle expressed; as in other the like of it is, see

the included as the second of the second of

veri. 8.

V. 2.1. A vivite man heard upon the high plates weeping, and supplied mouthers, as he would have them to use to him, v. 4,5. Hol. 14. 2,3. mouthers, as he would have them to use to him, v. 4,5. Hol. 14. 2,3. fand of a lamentation, and out-cry, made by the people in regard and their grievous preflures, and fore calamities, either breaking in upon art held able to save us; \$16.55.7. Ch. 14.21.

V. 13. This was it is fastion hoped for from the hills, and found the same and t then, getrode that apply it unto Judah and Jerulalem, furphil was in falkaviation hoped for from the hills, a shock that apply it unto Judah and Jerulalem, furphil was in falkaviation hoped for from the hills, a not from disked, as fome, by the Babylonians; as other, by the Remanes; the multivade of mountains: The reason why they repair to God, and (who feem to be clean out of the way)or continuing still with them, (who teem to be clean out of the way for continuing this with them, jets a unit min; justing the properties of the properties and high gheavy upon them; as stoked that apply; into floral, whom other days, and that he alone is able to fave them. The Hequeffionles it concerns. But others rather, and fo the Jewith Combines are conciles in vain from the bills, the militiate the mountainty. questionless it concerns. But others rather, and so the Jewish Com-menters, expound it, of a bewailing of their sins, and acknowledgment of them, with a feeking unto God for mercy and pardon; and this the term of fupplications leadeth us unto. The like, fee Zach.

A voice was heard] So the Greek, and the Old Latine, thom 8. 8. 9. ... when J reco. in, or, some jaupours, or, a 1975 or, vanis). So Ca2. most follow: Yet some late Writers, shall be heard: but it should rather be, A voice is heard: for, as the Jewish Critick well the strength of their hills and mountains, some here understand the strength of their hills and forts; those especially about Jerusa.

Chap. 38. 28. Others, suppose it an allusion to the manner of those that keep Sentinel in places erected for that purpose; or that ha-

fect of the copulative; as 11a. 30. 33. & 32. 13. which the Chaldec they were wont to supplyes; and they are found so conjoyned, Chap, 31. 5. but the will admit either. words in the original feem here to run in another fyntax, thus; A voice of weeping of supplications; that is, of weeping in supplications, or, "where it weeping of supplications; that is, of weeping in supplications, of supplications of supplications, or, meantful supplications, or, meantful supplications; of supplications is given the expressions of its supplications is given to the supplications of its supplications. It is supplied to the supplication of the supplications of its supplications of its supplications. It is supplied to supplied the supplication of supplied to the supplication of supplied to the supp

portionable to the hainoufinels of it; Peter when he had fallen fajly, work shirthy, Matt. 26. 75.

For they have persented their most, and they have forgates the tank their Golf.] This forms the ket wending a reason on their perform each sitisty, the ground that had given them this casife of hamentation, they could be the shad given them this casife of hamentation (Chap. 2: 17, 19. 25, 0. 18, ver. 4, 2. 18. 19. 14. Others, tather concludes it as the fully fell marces of their lamentation; they bewail. Gridleir, in and foreprided transfer times me with Mighett; "Chap? 31; 18. to which purpose also some of the Rabinita, supply the world of fourithmy confessions, that they have persystem they want to be supplied to the control of the worth us, that ever me thus finned : the particle is in either place the

rante. "Pervetted their way! See Lam, 3,9. "Pervetted their way! See Lam, 3,9. "Pervetted their way! See Lam, 3,9. "Pervetted the Land their Good! Hole. 1,3, & 8,14. See Ch. 2,32. "V 12.2. Reichny be halffliding thickies"—Richald we come unsu thee. In these world this Prophet seems to personate both the Ministers of returning an answer unto their cast, in the auter branch 3 for the meany 2003 jun; more better electing whereof, some infert thefe (upplies, Returne whether, 3,49,31. Ch.3,417. He labour of our fittee (us) of returns the helding enthring, latch he 5, 26hold we come unto thee, shall the labour of our fittee (us) of returns the helding enthring, latch he 5, 26hold we come unto the helding enthring, latch he 5, 26hold we come unto the helding enthring helding enthring helding some by the helding prefers. See the like, Pfal. 27.8, 2 Sam. 18.3, 1fa. 26. 19. Ch. 5.7. Grant new world Or.

Chap.iii. and that Samaritan woman, John 4.17,18. a learned man observeth between you and me, shall be faired and made upagain; I will pass here, that the word cometh from a term, that significant to confort, or them all by, and be reconciled again to you; yea, I will temove all keep company with one. Prov. 29.3, and that thence an Ethiopick those evils, and repair all those tunes, which by your revolctrom me, world derived, is used for a bridegroom, Mar. 9.15. and would have this you had brought upon your selves, see Isa. 57. 18. Ch. 32.40. Zach.

for taken here.

fo have ye death treatheroully with me, O houfe of I frat! Or, for ye boule

for I frate (ye threchtes) have death disposally mith me; unto whom ye

call at Pfa. 18, 44, fooken rather in the person of the people of If
had folemmly plighted your felves, as in a conjugal bond y v. 14, fee

verl. 8.

feek unto him ; because they now find the vanity and inability of all but the supply is from the next branch : the like whereunto, see Pial.

Truly] Or, Surely ; as verf. 20.

in vain] Heb. in, or, unto fallhood, or, a lye, or, vanity. So Cha.

observes, it and a verb, but a participle of the prefers tends; as the like is, Chap. 31. 15. a place parallel to this: and it is, as merly had much relied upon, and trufts upon and truft upon. 6, 17. & 21.3, if the Prophet had faid, Methinks I hear fuch a voice already, fee Pfal. 18.5, 2. Amos 6.1. or the aids that they expected from beyond the prophet had faid. 16...1, 4.

"mon the high places] The Greek here, by a gros mittake, renders it, great Kings, a.dmos 6.1. or the aids that they expected from beyond mon the high places] The Oild Latine, and ways a gros mittake, renders it, great Kings, as the Alfyrian and Egyptian, Holea 5...13, 87.11.

But the right of it is, as the Fewith Commenter we'll expredict his, their idols, whom they had worthipped upon the hills and high places are the minerales, or high, and eminer places; as Chap 7...2, which lees, very 6. Chap, 2...10. then now found altogether unable to afford memarism, and outcries, were foundations in the final field of the comments of the comme

and from the multitude of mountains;] Or, from the multitude in the mountains; that is, the multitude of idols that were worthipped on weeping and supplications] According to this reading, there is a dec cle; as \$16.33.57, as having reference to the mountains on which they were wont to facrifice to their idols, v. 6, Ch. 2, 20. The words

trulf in the Lord our God is the falvation of Ifrael.] Or, furely, as be-fore. It is the true God alone whom we were fometime joyned un-

and his seed, and God had by that name taken them unto him-self, and into his protection, Psal. 135. 4. Isa. 41. 8, 14. Chap.

V. 14. For shame hath devoured, the labour of our fathers from our youth, their slocks and their herds, their sons and their daughters.] Our idols have brought nothing either to us, or our fathers, but damage and detriment, both in their ftate, and their iffue ; yea , deftruction

on either.

For] Heb. And; as 1[a, 65, 15.

flyame! Shame, fay fome, that is, fin; for fin brought in thame, Gen.

2, 15, & 3, 7, and is that alone whereof men juftly may, and ought to be athamed, Ezra 9: 6. Chap, a, 26. veri, 3, 25, Ch. 8, 12. Ezck,

43, 19, 11, Rom 6.31. Eph. 4, 13. Phil.; 19, 00; that flyameful thing, as foune on amils render is, that is, fay they, their idod Basi, Christ. 1, 13. Hoff, 9, 10. whence Tembasi, Judg, 6, 3a. is termed Fernblighth, from the word here used, 2. Sam. 11.11, a name used, as Basi, Chap.

3, 23, for their idols in general, as being all most base and shameful things.

bath devoured] Or, confumed ; wasted and destroyed (as Ifa. 9. 18. God, that should invite this people to return unto God, in the Joel 1.19.) all these things here reckoned up, being either wastefulformer brandle, and the people wrought upon by their minitery, ly spe't upon them, Ezek. 16.16,21. Hof. 2. 8. or, wasted and consured an answer unso their call, in the latter branch ; for the med by Gods just judgment upon them for the service of such Hof. 2.

3,4,9,11. Un2,5,17. the labour of our fathers] The fruits of the earth, and the wealth, gotten by their industry and painful labour. So Pfalm 118,2. 11a,45,14. Chap.5,27. & 20.5. See Ezek,23,29, Hof. 2.9. &

from our youth] Or, childhood ; as Gen. 9. 21. from time to time, Remays bachfliding children 3.] Gods gracious invitation of them, as fix as we can remember, or have been able to observe ought, by his Ministers, and mellengers, Act. 38, & 3.19, 2 Cor. 5.20. See we find that nothing hart thrived, but all hart gone backward. and been wasted withour fathers , and our felves; or ever fince and I will heal your backfildings.] Or revoltes : all the breaches made the time that we were first a Nation, as Ifa, 48, 8, 6 Chap. 2, 2. &

12.5. and the greater, as beeves, which the latter properly fignifies, 162.65, 25, either being spent in sacrifices to their idols, Amos 4, 4,5. or destroyed by the enemy, or the curse of God otherwise upon them, for their idolatry, Ch.5.17.

28.51,57. Hof.2.4. & 9.11,16.

answer not writen way to neep tunners, as work to each minest court, which seems to the seems of 2 Sam, 13.5, 2 Kin, 1.4, or as some suggereds, that by over head and of thy land into captivity, 2 King 21.8, Lam, 1.8. or, then bon mast case, wraped in an another (as it were) in their hed-cloaths; an part mader, the did not cone; if part he apolite, of the wicked of the world, that lye wallowing, as fivine, the Apollie, of the wicked of the world, that lye wallowing, as fivine, in mire and dirt, that they he down in wickedness, 1 Joh. 5.1 9. and the again after them, or any other, but keep close unto me, Chap. 2. 25.

me; an allusion here to the coverings that men have cast over them, when they lye in bed, Isaiah 28, 20, we have nothing but shame to wrap our felves in; nothing but confusion to cover our selves with: by the like similitude, it is said of Babel, the warm is spread under thee, and the magot over thee , Ifaiah 44. 11. fuch fhame and confusion have those shameful things our idols brought us unto, vcrf, 24.

for we have finned] Ochecause we have sinned, Isa. 64. 5. ch. 6.13. verf.21.

against the Lord] Heb.to the Lord.So Deu.1.41. Judg.1 0.10. 1 Sam.

from our youth] See on verf. 24, for this may well be taken the latter way there mentioned.

unto this day] See Deu. 9.7. & 29.4. 2 Kin. 17.34,41. Ch.7.25. &

have not obeyed the voice of the I ord.] See verf. 13.

CHAP. IV.

V.1. IF then wilt return, O Ifrael, latth the Lord, return unto me :] Whether this Chapter begin another Sermon, or continue the former, is somewhat doubtful : as also, whom the two first verses concern,

whether the ten Tribes, or the other two.

O Ifrael | Those that conceive this to be the beginning of a new Sermon, by Israel understand Judah, mentioned after, v. 3. and so is straudulently; as those, 1sa. 48, 1. Ch. 5.2. yet the better, and more principle part of Iracl. (6.n. 49.10. 50. 50 ing recting), but what is agreeable to truth or obtaining Code is (figled, 5 Chr. 13.1. & 5.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. But those in ame, to attest an untuuth, Exod. 20.7. Lev. 11, 12. Zach. 5.4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & 2.9. 2.1. 4. & that continue this with the former (whom, upon due confideration, 8, 17. I rather concur with) by Ifrael, understand the ten Tribes, as before, in the were invited to repentance, ch.3.12.

If then will return, return unto me. The words run thus, word for me, thou wilt, or shalt return : Which divers Interpreters diversly render. Some, as our Version, If thou wilt return, return to me; that is, turn not this way, or that way, from one idol to another, or one forbad or worfer han; K. chap. 3, 5, but home to me, a sthout profess of the stript of th and fee the heart, 1 Sam, 16.7. Prov. 15. 10. & 16. 2. chap. 17. 10. king an oath a bond of iniquity, 1 Sam. 25. 12. Matt. 14.7. (wearing Others, If thou will return to me, (as thou professes to do) return : do with a full purpose, to perform what thou dost by outh oblige thy selfis fusererly, with thine whole heart, as Iofus did, 2 King. 23.25, not with a miner whole heart, as Iofus did, 2 King. 23.25, not with a miner whole heart, as Iofus did, 2 King. 23.25, not with a miner with a miner. and miner plant [1.12, 2] with a damble, Jan. 1.8, 15.4, Max. 5.33.

or, a divided beart, Hof. 7.14, 16, this reading, the flops in the text favour, making a love flay, at macroung, use tops in the text and the nations plus only interpreted in market in mar ing Chapter, where a large profession is made in the perion of first, or the proper of the period of first per

21, 21, yet here it may feem to be taken the former way. See Very word, chap. 15, 19. Prov. 1, 23. But it may well be rendred, suspending the sentence, If thou will return to me, will return; I say. such a fact and thir bords.] Their cattel of all forts; the lefs, as. The fame thing emphasically repeated, as II, 2, 75, 28, 27, 19, or, their facts and thir bords.] Their cattel of all forts; the lefs, as. The fame thing emphasically repeated, as II, 2, 75, 28, 27, 19, or, their part agonts, both which the former world comprehended, Exod, as fome again, and to fome of the Jewish Commencers, if please with freep and goats, both which the latter romers to families, vitant to me, though the trains a towk, from the captivity again, as assione again, and to tome of the form comments of the previous to me, thou that returns; to wit, from thy captivity again, as God had formerly promited; Deut. 4, 29, 31. & 30. 2, 5. chap. 3.

14. and this way the Chaldee Paraphraft goeth. Howbeit, fome others, both Jewith, and ours, take the word here in the latter branch, our fors and our daughters] Either their idols requiring them also not in a notion of returning, but of resting, and abiding quiet. Of our foas and our daughters! Either their dots requiring tiem also two in a notion or retaining, out of repair, and anothing viete. Of for facifice, on whom they foared not to bellow them, pla1, to 3,7 which the of the word, fee a tage, on 118, 20,3 allo, fonewhat S. King, 17,17, or taken away from them by the fivord, plague, and famine, fent in upon them by God for thefe their idolatries. See Deu. \$8.61,17,146,148, \$9.41,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85,94,116, \$4.85, V. 15, 11c ly down in our flame, and our confusion concrete us; for vicy; as they understand the next branch; or, as some, understand-

satures.

The down in flame] As a man that being in firetes, or discontent, and if thou witt put away thine abominations out of my fight, then and if thou witt put away thine abominations out of my fight, then fall thou not remove.] Heb, and with not, or fluit not worder; And for the most remove.] Heb, and with not, or fluit not worder; And for the most remove.] in titre and dirt, that they be down in wicketone(f, f, loh.5.1.9.and the lagant after then; or any other, our keep crose unit ones, orange. 25.

Latine proverbial form, of tome, that they lye all in leven , as over
ked and care in (a. 6.). a (b. 1.6.). a (b. 1.6.) thine abominations, and will not wander : this is word for word the

put away] As Hol. 2. 4. thine about not loaths and abhors, Deut. 27. 15. Ezek, 11. 18. & 20.7, 8. Of the term, fee on Isaiah

out of my fibi] That is, faith the Jewish Doctor, out of every place out of my [p.m] I that is taint the fewir Doctor Suth of the ybuck wherefoever they are, fcr Gods eye is in every place, Prov. 15,3 much more out of his land, which he hath a fpecial eye upon, Deut. 11.12, and most of all, out of his house, his Temple, which he hath a conand moft of all, out of his house, his Temples which he had a consumer and our faithers] A finful race of us, 1s. 1.4. So the fervants of Godordinarity in confeding their fins, not excusing themselves by their adominable isolist, a King. 21, 7, 82, 24, 6. 2 Chr. 36, 1.1. them, or by their examples, justifying their one veil courtes; as Erck. 8, 5, 6. thus applyed and effrained unto Judah. Others, more those, 1s. 1.4. The humbly acknowledging the guilt and evil of at large, out of all places, as well public, as private also, Deut. 27, 1st. 1st. 41, 1st. 25, 2st. 25

V. 2. And thou spalt swear,] As by way of insunction, as Deut, to.
20. where swearing by the name of God, is made a part of Gods religious worship, Or, and will finear, as earrying on still the condition. See Ifa. 19.18

the Lord liveth Or , by the life of the Lord; as, by the life of Pharae, Gen. 42. 15, 16, the ordinary form of an oath used in Principe, Och. 42. 15, 16, the ordinary torm of an oath used in those times, 1 Sam. 14. 39, 45. & 19. 6. if thou wilt, when thou doft (wear, fwear by the Lord, Pfal. 63, 11. Ifa. 65, 16. nor by Baal, or any idol whatsoever, Josh. 23. 7. Ch. 5.7. & 12. 16. Zeph.

in truth in judgment and in vielsteaufacfs. In fincerity, not in hypocrific, in a true, right, and religious manner; not fallly, feignedly,

in truth] Or, truly; as Judg. 9. 15, 16, 19. 1 Sam. 12.24. Iwear-

in judgement] Or, confiderately, Pfal, 1 12.5. well weighing, and advifedly confidering, what it is that thou are to fivear, and who it is by whom thou are to fivear; that thou neither profane his name, and word in the original; If thou wilt return, O Ifrael, faith the Lord, nato make it common, by light ulage, or upon light occasions, Mar. 5.34, 37. Jam. 5.12. nor make use of it unadvisedly; but use it reverently, religiously, in matters of weighty concernment, Joh, 1 9.14,15. Mat. 14.7, though some refer it to matter of judicature; as Prov. 16.10. rein friend and helper to another, or one evil course to another, as & 24. 23, but the word judgment, is of a lar larger extent. See Isa.

the composition of those, of their return to the true cod, the carry it not along, as I conceive the mount on the composition of lifest, being God of lifest

Declare and publish Or, Declare ic, and publish it: the like defect with that y. 4. publish. Heb. make to hear y as 15, 48. 20. How the removal To give warning of the enemies approach, Chap. 6. 1. Erck 33. 2, 3. and to call men either to alsemble n and arm, 2 Sam. 20. 1, 2. 1 Cor. 14. 8. or to retire out of the 2.15. fields, and repair to the Towns and places of strength, chap. 8, 14. & and

cry, gainer together; and fay, Affemble your felters, and let us go into the defented clints.] The speeches and courses of people ar their wish end, unable to than delote, much lets to make head against the forest-breaking in upon them, and resolving therefore by hight, and repair to places of strength, to make what this they can to save themselves. cry, gather together, and fay, Affemble your felves, and let us go into

teives.

cry, gather together! Heb. cry, or call, fill, that is, cry with full
mouth; fee ch, 12, 6, or, call a full affembly: fo, a fulnefs, for a full
affembly; or, a company, a multimede, 1 lia, 31, 4, & to fill, for, to follow fully, Num. 32.11,12. and, to gather all together, or, to make all jouow juny, Num. 32.11,12, and, to gather an ingener, or, so make all ready, chap. 51.11. call all together, or, call all to come together; call fill, for, call to fill; 25, rofe early corrupted, for, rofe early to corrupt,

Assemble your selves So ch. 8.1 4. Heb. be assembled, or gathered to gether; as Gen. 49.1. Ezck. 39.17. as, be circumcifed, v.4. or, as some; Retire, betale your felves; as the word is used, Lev. 26.25. Num. 30. Retires, ottade your lettors; as the word is stied, hev. 3.6.3. Num.; o. 11,30.3 Sam. 17.13. But in those places is full histopyned, an exstance of the present of the word is put absolutely: and that act is incinnated in the next clause, to which is coming togother, is as a preparative; as if it were faid, get ye together, and the preparative; as if it were faid, get ye together, is as a preparative; as if it were faid, get ye together, is as a preparative; as if it were faid, get yet offerents.

let us go into the defenced cities.] For shelter and succour, against the invading enemy. So Judges 9. 31. Chap. 36. 6. Matth. 24. 16. Heb. cities of fortification, or defence; as Chap. 1. 18.

& 3 4. 7. V. 6. Set up the flandards towards Zion :] Heb.flandard ; as ver. 11. nor need it be altered; though the Authors of this Version seem to have conceived it, as spoken of the Chaldeans coming in, & marching with their banners and enfigns displayed against Jerusalem : but they rott tittet namers and eringsa unpraye a against perinarent i out they feem rather the words of the Propher in the perion of the Jewith people, thewing what they will then do, or require to be done; and to be a continuation of their advice, in part, delivered, verf. 5. And this way Interpreters, as well Jewith, as others, do moft generally state them. this way Interpreters, as well Juvith, as others, do most generally take them; towards zins; that is, as some, in zins; in furulated and the repetited, and the Propleta, and the vertext fill fall the admissible, and the Propleta, then the propleta, the propleta is the propleta, the propleta, the propleta is the propleta, and they can desire the propleta, the propleta, and they can be propleta, and the propleta, and the propleta, and they can be propleta, and the propleta, and they can be p on; to Jerufalem, their chief city of ftrength; as Sion the ftrongeft end. place in it, 2 Sam 5.6,7. so ch. 50.5. a defective or complexive form of speech, like those, Pla. 31. 17. let them be cut off into the grave, for, cut off, and thrown into the grave; 1(2.14.12. thou art cut down to the ground, for, cut off, and thrown down to the ground; 1(2.38.17. thou

retire] Some render it, ftrengthen your felves ; as if it came from that verb , that hath a notion of hardening, or firengthening, Prov. 7. had been no heart at all in them, 13. & 21. 29. but it feems rather to come from another roor, that fignifics, to retire, or get away; as Exod. 9. 19. Ifaiah 10. 31. Chap.

flay not] Heb. fland not ; as Deu. 5.31. Chap. 51.50. Haften each

be of this terrour.

For trill tring toil from the morth, and a great defivultion:] Heb.

(the Loss) and beinging (fo Chap, 7, 15, &6, 19, 2 as of a he difference of the control of the

come form, or come on; as Ifa, 7, 1, 6.) from his thicket; his covert; as a h tand God, J As Chap, 1, 6. and fee the Prophets grief, for Chap, 35, 18. because fuch is commonly in the forrest among the the peoples being thus deluded by these falle Prophets, chap, thicket, Isa, 9, 18, that is, from Babylon, his ftrongest hold, and 23, 9.

Ratelyfelf feet, his principal based or constant methods.

Chap.iv. but by a forrein lavasien, the last and worst of evils; and that intendent to destroy thee, Chap. 23, 7. it on his mast, or, is forwhich usually draws those other two at its heels, Levit. 26. 25, mard; as Num. 10. 18, 22, is on his march for Jerusalem, Ezek. 21.

he is gone forth from his place] From his place of residence, Babylon, as before.

to make thy land defolate] Heb. to put thy land into defolation ; or, to mate it a defolation; that is, very desolate; as Isa. 13.9. Chap.

and thy cities [ball be laid wafte without an inhabitant.] Or, as fome, that thy cities may be over-grown with grafs: for the Jewish Criticks are divided about the notion of the word here used. Some deriving it from a word, that fignifies drynefs, and confequently maftenefs, Ch. 2. 6. Others, from a verb fignifying, as they conceive, to front out with grafs, or the like, as the bodies of fowls do with feathers; because the letters of it come neer to those words that have either of these notions: and hence the two-fold tendring of the verb here; as the like of the participle, 2 Kin. 19.27, & Isa. 37, 26, for the word is nowhere essential in either notion, which maketh it the more amb'guous ; but whether way it be taken , the sense is the same ; for places lying wafte, are foufually over-grown, Ifaiah 5.6. & 32.

mithout inhabitant] As chap. 2. 15. & 9. 11. or, because there is no inhabitant in them: for in these, and the like forms, the particle here used, hath the nature of a causal; as Num. 14.16, chap. 10.6. &

V. 8. For this gird you with fachcloth, lament and howl :] Or, Recaufe

of this 30, Therefore; as Pfal, 32.6. Lam, 5.17,18.
gird you with fackeloth] Heb. gird facks: the wonted gaib in great and grievous mournings, publike especially, in those times among that people, 2 King. 6 30. Ifa. 3. 24. & 22.12. chap.

6. 26.

Lament and howl Some suppose that the former word importeth
properly the expressions of grief, by outward gestures of the body, as
wringing the hands, beating on the breast, and the like, chap. 2. 37. Nah. 2. 7. Luk. 18, 13, the latter, by weeping, complaining, crying out, and the like, Pfal. 32.3. Ifa. 38.14. & 59.11. Hof. 7.14. See on

for the fierce wrath of the Lord is not turned back from us Or, because (as ch. 3.21, 25.) the firece wrath of the Lord will not turn from us 3un-il it have done that which God intendeth by it, ch. 30.24. see 1sa.9.

2,17. & 13.13 V. 9. And it [hall come to pafs in that day, faith the Lord,] As ch. 3.

16, 17.
that the heart of the King [hall perish, and the heart of the Princes, and the Priests [hall wender.] The effect of the report of the enemies irruption, arriving at Jerusanes shocking thither for shelter and safety; to

the heart of the Kings, and the Princes [hall perifb,] They shall be like grafs, Pfa. 102.4. and melted as wax, Pfa. 22. 14. but here more than all that, it is perished; clean destroyed, utterly gone; as Pfal. 12. hall loved my foul from the pit, for, out of love to my foul , kept it from 1 . Ifa. 57. 1 . Mic. 7. 1 . as it is faid of the Canaanites, that upon the report of the Ifraelites paffing Jordan, there was no thirt any more in them, Josh. 5. t. fo with these it would be upon this occasion, as if there

the Priefls, and the ruphets] The falle Prophets; that prophefied

nothing but peace, ch. 6.14. & 8.11. See verf. 10.

(hall wonder.] Or rather, be amazed; as the word is rendred, 1f2.13. 8. or, afton fled; as Job 26.1 1. but that this was before used, to explay most 1 neto. Hand not; as Deu, 5.31. Chap, 51.50. Hauten each one, without delay, to flee for his life from the danger approaching, perfol another term of the fame notion: for monther here, is toof light, prefol another term of the fame notion: for monther here, is toof light, prefol another term of the fame notion: for monther here, is toof light, and light there was the fine the chart of the month breaking into their land, should bring upon them. Now follow Gods be no other, than vain devices of their own coining, ch. 23, 26, 27, but Words, by the Prophet, relating the occasion and ground that should they should be diffrayed, as well as the rest, for all their confidence that they had before made fliew of, and endeavoured to work into o-

Las 6... 1, 7.1 a giscome continuous as ana. 30. 23, 34, v. 20.

Chap 6.1.

C

Surely, thou half greatly deceived this people,] Or, much deceived, Heb. deceiving deceived: not that God indeed had so done, or and the theorem of the Gentiles is oshis weys.] Or, a delivoper of that he had promided peace and fatery, but that the falled Peophers nations; for here is no facial diffindion between few and Gen-had in his name, and as from him, to prophefic do them, thap, tiel intended to one, by whom God heath already deftroyed many 13, 17, 15, 13, 18, 27, 9, 14, 11, 5, 8, 8, 5, 1, 1, and the people believed Nations, 2 King, 24, 7, 15, 14, 17. Chap, 50, 33, & 51, 20, and yed throw, thap, 33, 31, and that God thould indeed have deceived

will be my God; 22, and this flone which I have pitch shall be Gods and Jevusalem, see on stall thouses, and of all that thoushall give me I will tithe out unto thee; where Break up your fallow ground, they break off the condition amils in the midft of verf. 21. rendring they break off the condation amiss in the m dat of verif, 21. Endingly your falsons of pillons yet a failure; it there exists the model whereas the model whereas to onghe to be carryer, with, and filly experte, the notion of the Hebrow everin, for the mone of our months end to this verife, and the note of engagement fixed not be provided on months end to the provided of the more of the mone of the m went not anyten on we from instrument thousand to ground the control of the contr me times received and programmy mentioned in the plant of people moved by thine example, come in allo unto God, and worthip him, together with thee, Plal, 47,8,9, that which was before himed hearts are peffered, and your lives over-grown with them, will

for example, by they, when a man better this ton, he finall with, or fyet a you ro more benefit, than your grain cast on the ground over-pray, that he may prove like fuch or fuch an flacities, See fomewhat i procal with thorn would 40, p. Prov. 14, 31. A form the like to this, 1s. 45, 16. The latter render it, they find the billed grounds that act to be broken up for tilizeng-which had never been to it him; that is, in first, the feed of Abraham; and flact, in whom that pumpled cembloyed before, or that having the formerly for mile with the proposed by the billed Gen, 33, 18, 8, 16, 4. And becufe ployed, having lien long tallow, and being over grown therefore the change of thee to him, the second person to the third, might be ob jefted, as indeed it may well, hey aniwer, That in Stripture fuch be call away, being cast upon them, untill they be broken up with pallage from person to person is not unusual, which is true indeed; the plough-share, and rid of that trash; which wicked courses, are for we find the like in the place a little before cited, Gen. 28 21,22 where there is a minifest change of the person from he to thee, from the third, back to the fecond; but to make fuch changes needl flythere is little ground, or reason, where the text, as it is read simply runs on smoothly without, as here it doth. In him , therefore is no other here, than that God, by whom they were to swear, and unto whom, being invited by h m to to do, they were to return; in him wicked, Chap. 2.37, and 16.21.

the Nation couling after their example in to him, and being his as V. 4. Circumstic your felius to the Lord, and take away the fore-skin. the Nations, coming after their example in to him, and being his as know him, and have interest in him. See Pfal. 72.17. & 117.1. Rom.

and in him (b. ill they glory] Not in Ifrael, but in God. The worb unfiely rendred, as in such a notion; he that bualleth himself of a file 3.4. cafe fometime it fignifies, as in its first form, to praife : but in a more 19. See the like, 1fa. 1.6. & 5.8. than ordin ry, in an em nent manner; for thefe forms imply an in than fourth 157, it had clim not indicated, and add we glive to it. So Pfal, 56 4, 16, then which is reinfeld, 46 God will it peaced by the world return 150, then which is reinfeld, 46 God will it peaced by the world return 150, then which is reinfeld God, 60, or (implyed, a sould return 150, 170 for to me is the nounforth of peaced by the following the control of the following his word : that is, his promife : or, I will glory in God ; as,it is rendred, eloricili, zlory in the Lord, Chap. 9. 24, 1 Cor. 1, 31. 2 Cor. 10. 17. So 10. Ezek. 44.9. Act. 7.51. it may well also be rendred, Plal. 34. 2. & 44.8. They shall exceed ingly praife his name, having had pregnant proof of his goodness, Isa 5 3. 1 Chr. 16.10. Pfal. 105.3. and they shall glory now, having a part a mong his people in him, Pfa. 106.5. as before they did in their idole, 17. & 106.47. & 148.14.
V. 3. For thus faith the Lord unto the men of Judah and Jerufa'em;

From this place, the Prophet leaving Ifrael, turnerh to Judah, and directeth his speech unto them, calling upon them for repentance, and reformation of heart and life, and exhorting them to folemn and ferious humiliation, for the averting of Gods judgements, verf. 3,8, 14. difeovering the neer approach of them, verf. 6,7,9. blaming the falle Prophets for promiting them peace, ver. 10.convincing the peo ple to be guilty by their wicked courses of their own ruine, vers, 18. fierce and furious accels of a potent and enraged advertary, verf. 1 1. 112 9.9. & 21.3. 13,15,17, and by the horrible waste and havock made of the whole

land by him, verf. 23, 31.

For So is the particle rendred, Ch. 3.25, & 6.13. But I suppose it would rather be rendred, M reover; as it is by Interpreters of good note, Ifa. 15. 8. & 16. 9. because it beginneth a new discourse, di-

and breaking off the condition too Goon. So in Jacobs vow, Gen. 28. [for, each one; as Exck. 20.7,8.] and to Jerusalem; or, 21 form, with an and will exp me, and will give me food and limply from the former, to the men of Jerusalem; and may as well be, rainent; 21. and I return in fafety to me faither, boate, and the Land to the linkabitants of Jerusalem; as it is, 112,5:3, and v. 4. Of Jadab

Break up your fallow ground, and fow not among thornt.] Heb.Fallow your fallow, or fallow ye a fallow; it these terms at least do well suit hearts are peffered, and your lives over-grown with them, will h. 3, 17.

(b) il blets themselves in bim? The word indeed is thus actively and with you, not eight to the ver ceme to any good illue, that is eight [Bit likes them [less in him] The word indeed is thus adjively and with 1001, not ceph to the 're or center to any good iffue, that is circtive and lived. Deut. 29, 19, yet foroctime onelly pallively; as ther by your let-leves undertakent, or by any other for you; for the Gen. 21, 18, & 16, 4, compared with chap, 12, 3, it's homewhat and the chief of the letter of the word, though in particular take it here; fome, the fourier way; fome, the latter; but behap plying it not to God but to Hirst. 21, the General thus expound it; they but that you your felves from on among thoms, I by continuance that lifes either them letters, or any other, is him; that is, in Hirst lisa in your wicked courses, ye cause that all your endeavours flould for example, by the when a man belief this lice, the first of a visit of the word. for example, fay they, when a man bleffeth his fon, he shall with, or yield you no more benefit, than your grain cast on the ground overwith weeds and thorns, are not fit to receive feed , which would but

compared unto, Hcb.6.8. forv not among thoras. Or upon thorns . Heb. unto, for upon; as I Sam. 17.49 Chap 35.17. It feems to have been a proverbial form among them; to low wen thorns, as, to fow upon flonts, Amos 6. 1 2. Matth. with the godly. Pial, 1.3. Rom. 8, 18, fo nothing profeseth with the

of your heart, | Circumcife not vour flesh alone, but your hearts alfo; well as themiclyes, and finding gracious acceptance and enterrain of your heart, 3 Circumcite not our fleft alone, but your heatstallo; ment with h m, chap 3.17, hall biff him, Pfal.10.3 11, high 1,3, and get you the finding the circumcifion, Deut. 10.16.8 30.6. Col. 2.11. be biffeld him, and biff him first for him, there ear they came to just a deconet not your felves with the carmal alone, wherein you to much glory, Act. 1 1.2,3. Gal. 6.14. Eph. 2.11. Phil. 3. 5. for the one will nothing avail you without the other, chap. 9. 25, 26. Rom. 2.25. The fame thing in effect with the former, but delivered in another here, as the former, is in a reciprocal form; whence it is sometime not notion, to meet with their vain confidence in the flesh, Phil.

efft, Prov. 25. 14. and, basil not the felf of in moreon, Prov. 27. 1.

Cocamelle your felves] Heb, Be circumcifed; as Gen. 34. 24, but these But of t-mes it doth not fitly; dmit that reciprocal lent; and in the pattives are of tree-procal. So, be hidden, for, bide your felves, Ch. 36.

to the Lord] With that circumcifion that he requireth, regardeth, ake notice of, and approveth, Deut. 10.16. Rom. 2.29. Phil. 3.3. to the

the face skin of sour beart | The finful body of the flesh, Col.z.t 1. Ifa. 45, 25. In God Ball all the field of Ifract glory; and, Let him that the oblinacy that greweth like a thick skin over your hearts, Ch.63 ye men of Judah, and inhabitants of Jerufalem :] Heb.man ; as v. 3.

lest my fury come forth like fire, and burn that none can quench it, because of the evil of your doings. That the wrath of God, by your evil Pfal. 97.7. for he is the praife, and the glory of his people, Pfa. 89.16, courfes incenfed against you, do not in so fierce a manner break in upon you, that there will be no pacifying, or appealing of it again, un-

til ye be confumed by it. they be continued by it,

mr fur] Or, wrath: fee fla.51.22, & 63.5.

come forth] As Judg. 9.20, or 50 forth; as Ila.55.11. Hol.6.5. as

fire out of a cloud, Pfal.18.12, or, as that from the Lord that funce

Nadab and Abihu,L:v.10,2. like fire] Zeph. 2.2, So Deut, 32, 22, Pfal. 79.5.

that none can quench it] Heb, and there be no quencher : So Chap. 21, 12. Amos 5. 6, but these counciatives have oft a potential notion. So Chap. 2. 23, 32. and the like denunciation, Chap. 17. 20, bewailing their folly, that would take no warning, verf. 19, 22, and on. So Chap. 2. 23, 32. and the like denunciation, Chap. 17. 20, the calamities that for the same would shortly befal them, by the 27, and, for, that; as chap. 14. 19. a deseet of the pronoun it; as

because of the evil of your daings.] Or, for; Helb, from the face of. So chap. 7. 12. It is fin alone that incenfeth Gods wrath. Isaiah

V. s. Declare ye in Indah, and publifh in Terufalem, and fay, Blow ye the trumpet :] Give warning thorowout the whole country, and at note, i.i., 1, 8, 8, 10, 9, because it beginners a new discourte, different period, but entred upon with the fame admonstrate period, but has before had been given unto the other, Clap, 3, 13, 4, 13.

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Chap.iv.

them exceedingly, if he had fent them upon any such errand unto and the words would be rendred, as here; toward the red fea, and his people, as they preceded; but which indeed he had not done, toward Bafan. 1 King. 22.8, 23. 162.30. 10, 11. chap. 5. 31. Mic. 2, 6. 11. & 3. 5. 2 Theff. 2. 1 1, 12, Others, and fo fome of the Jewish Doctors , Then hall (hewed this people to be greatly deceived : to deceive, for, to thew to be decived : as, to know, fay fome of ours, for, to make to know, Gen. 22. 12. Deut. 13. 3. God by his judgements upon them, made it to & 21. 3. appear, that their false Prophets had deluded them. But the words V. 12. mife them peace, and hold them in an expectation of it, as thefe Prorhets in thy name do, when thou intendeft nothing less > implying it to be a thing altogether impossible that God should so do, Num.23.19. Tit. 1. 2. The note of interrogation, in the Hebrew, oft wanting, makes divers places the more ambiguous : as Job 13.15 Hof.4.14. Mal.1.8.

ye [rall have peace] All shall be well; or all shall go well with you; for that is the usual spainfeation of the term in such forms of speech; Is it peace? or, Is all well? 2 King, 9.11, 17, 19, 31. and, enquire of their peace; that is, whether all be well with them, Gen. 37. 14. 1 Sam. 17, 18. Chap. 15, 5, and this was the false Prophets usual note to the people, chap. 11. 18. & 23.17. Ezek.13.

when as the fword reacheth unto the foul.] Striketh to the heart, verf 18. woundeth deadly, even to the taking away of life: foul, for, life as verf. 30. 1 Sam. 26.24. Matt. 16.25, 26. Luk. 14.26. So David, th waters come in even unto the foul, Pfal.69.1.

V. 11. At that time it thall be faid unto this people, and to Jerufalem, A dry mind of the high places in the wilderness toward the daughter of come to the men of Judah, and those especially of Jerusalem, of a stormy wind coming toward them, that shall sweep all away be-

At that time] When the King of Babylon shall be on his march, verf. 7.

it [hall be faid to this people] News shall be brought them, v. 5. as

Zeph.3.16. and to ferufalem 1 As verf. 3.

A dry wind | Or, as some, A cleer wind : and so the Chaldee, because the word is sometime used for elsernes, 1sa, 32,4.or, A fair wind; without wet: the word being used for fermity, 1sa. 18. 4. and these two come much to one: and such usually the North wind is, Job 37. 22. Prov. 25.23. and they suppose the word hath in it some glance to that coast, from whence the enemy was to come, vers. 6. which yet is meaning is rather, as our Version well rendreth it, and as other of the Jewith Writers well interpret it, a dry, or, a drying wind; and the old Latine not amis, a parching, or a feorebing wind; a wind that bringeth no rain or moissure with it to water the grounds, but trats or special normal moments with the water the grounds, our pectation is a special of production, for exclining with shall that balletals, and parchets, and baunchup all, and and asked all the be, or what will come; but a speech, reporting at that land to be for drought, like a defart. So is the word used, Pfl. c.8. 6, time, when the enemy is on his way, when there is coming towards [14, 53, 11. Excl. 4.7. 3, 8. 2.6., 14, 1, 1s as refemble one was supported by the speech of the speec

of the bigh places in the wilderness Or, upon the bigh places in the plain: for so also is the word used, see Isa. 63. 13. chap. 9. 10. a depara. To be also the word inclusive to all a 3, 13, chap y 10, a categories the strength of the preportion it as 11a. 26. 18. & 48. 4. Some Interpreters fident among them verify, a then (for he fpeaker) if any fupply be deemed prechable, the participle, blowing; for, the fencince is not confimmate in this verify, but continued, and carryed on to the next a wird on if from y wind) will tallo, or, even (as 11a. 27, 6.7.) twill do extension. high ground, and in a plain, in a champion, where it is wont to be most ng, y coma, 3 un a pain, in a canapion, where it is wont to be most to be constituted by the powerful and prevalent, there being no fittler against it, nor ought to break the force of it, as in other places of there is, Islaih a. 1, 1. Chap. 13. 44. Some think an allusion to those mountains, plains, or wastes, that lay between Chald: a, and Judea , by which the encmy was to much, in his expedition, against them, verf. 12. But a learned man would not have the word rendred high places, either here, or elfewhere, fo to fignifie; but champian, or plains, or valleys, rather in which, farth he, lying between hills, the fun-beames, by reflection having the more force, make the wind the more feorching; but it feemeth to be not the parching or fcorching onely, or fo much as the scattering and carrying away of all before it, that is here most principally intended, which in higher places the wind hath more power to do, than in lower; and I fee not therefore, why the received Version (which the best of the Jewish Commenters constantly at-tessents) should be waved, either here, or else-where: see on sia.

toward Heb, in the may of the daughter of my people; as Num, 14.

25.821.4,33. where there is a defect of the particle in, as here:

V. 14.0 Temfolom, wash time beaut from thy wickedness, that thou

Chap.iv

ing away the one, but leaving the other, Matt. 3. 1 2. for such wind. must not be any stiff, or boysterous wind : but this wind is such an one, fo fierce, fo furious, as scattereth, and carryeth all together as way with it. See Ifa. 27. 8. chap. 15.7. & 18.17. & 51.1. Ezek. 5.1.

V. 1 2. Even a full wind from those places shall come to me.] Even a appear, that their faile reportes nad actinate them, but the words

may well be read by way of intercogation; I alf those indeed that so full winds, I full verse is continued in this, a full wind, that is, a wind full of a curse and calamities; a pestilent wind, saith one of the Jewish Commenters : but rather, as another of them, a sliff, a strong wind ; as 2 Kin. 9.24. Jehn filled his hand with a bow, that is, as our Version not amis readeth it, drew a bow with full firength : and fo here, a full wind : a wind blowing in its full strength, having nothing to oppose it. See on vers, 11. But there seems somewhat more in it, than the Jewish on ver. 11. But there iceas somewhat more in it, than the Jewish Critick here takes notice of: for the particle fullyoned, is commonly a note of comparison: great from, in Hebrew, is greater, Gen. 48.19, good from; better, Prov. 22.1. Eccl. 7.1. Ilrong from; fronger, 2 Sam, 1.33. Pla1, 81.7: in which places also it should be so rendred: that therefore which is here rendred from those places, as having reference to the high places in the plain, or waste, before mentioned, vers. 11. fome other Interpreters conceive rather, to imply fome matter of collation, than of lation, or motion, from place to place : and they render the words a fuller, that is, a flronger than they : which they refer to the persons before mentioned, vers, 9, 11, that should be carried away with it: as if it were said, a wind stronger than they are able to endure or withstand ; but that feems to look too far backward. I my people, not to fan, nor to cleanfe. Tidings shall in those times rather conceive it to have reference to such winds, as they used to fan , and cleanse their corn with, in the latter end of verf. 11. in the words next before going; and suppose it would be rendred therefore, fuller and flronger, in fuller strength, than those, to wit, winds wherewith ye use to winnow and cleanse your corn, Isaiah

(hill come to me] Or, cometh to me ; that is, as forme, againft me; as If the come to me j Ot, toward to me j catal type-story, against me j or halp, 3.1. Pfal, 51.4. & 6.4. & 5.4. So the Jowish Dodors the Propher, fay they, speaking in the person of the people j or rather, relating the words of the people, what in those times they should say ver, 1t. But ours most understand it as spoken in the person of God_shak come for me ; that is, by commission from me, at my command, to do my work, to fulfil my will; as of wind and form it is faid, Pfat. 1 48, 8. So Isa. 6. 8, who shall go for us? and this they suppose confirmed. by what followeth: but thereof there is no necessity; and the course more probable, than that which fome of the Rabbines have, who be of the context feems to carry it rather the former way : unless we will more probable, than that which lome of the Rabbines have, who be 10 the context teems to early it rather the tormer way; unlets we will cause the word fornetine applyed on men sperions, fignifies, Jair, and take it for an elegant redundancy, very common, not in Hebrew one-white. Cant. 5, 10. Lam. 4, 7. expound it of the Chaldean army, ly, but in other Languages, as well learned, as vulgar. So Gen. 12, that they flouid be all goodly, and fightly, the men, their hordes, 1. Go the out of the country: Num. 22. 6, 11. Curfe me this woodle, their appurel, their armour, and arms, Ezek. 3, 1.5, 15. But the Exod. 30. 44. Take the Expiters Gen. 27, 13. Take me a bid 2. Cant. 4. 6. & chap. 5. 5. I will go me, and the like ; which if we admit , it will then be no more than such a wind as hath been described, cometh me: for in the prefent tenfe, I suppose, it ought to be rendred; because it is not a speech of prophecie, fore-telling what shall

> this fform comes, which they shall then be told of verf, 1 1. The very report whereo: firstl amaze, and amate, the mightieft, and most confident among them verf. 9. then (for he speaketh of it, as of a thing florney wind) will I alfo, or, even (as Ila. 57. 6, 7.) I will do execution

upon them. See chap. 39.5.
V. 13. Behold, He [h:ll come up as clouds] Another refemblance, ferting forth the manner of the enemies coming in upon them, uthered in with a note of admiration in the front of it. So Isa 10, 33. &

he] Nebuchadnezzar, and his forces.

[hall come up] Or, come marching. See Ifa.7.1. v.7. as clouds | As clouds driven with the wind, for fwiftness; as Ifa. 19.1. or, with forces, for multitude, as thick as clouds, Ifa. 60. 8. Heb.

and his charets shall be as a whirlwind | See Isa. 66.15.

his horf's are fruiter than eagles. An hyperbolical form of fprech. used to express emment, or extraordinary swiftness, chap. 48 ao. Lam. 4. 19. Dan. 7. 4. Heb. lighter; as Isa, 19. 1. chap. 2. 23. verf. 24.

wo unto us, for we are spiled.] The peoples voice, in their diffres; or the Prophers, before-hand lamenting the spoyl that would be made

fed by a divers similitude,

O fernfalem] Ye Inhabitants of Jerusalem, and people of Judah, in

I Pet. 1, 23, otherwise all your exemonat watnings win stant you in no flead, chap. 2, 23, Matt. 33, 25,56, no more than Pilat's complemental washing of his hands, freed him from the guise of Christ bloud, Matth. 47, 24, 1 may feem an allusion to fuch physical lotions, and protions, wherewish the inward parts of the body are wont to be purged and cleanfed; which so long as they remain foul, all bashions and fourition of the kin. or remiest medianes. foul, all bathings, and foouring of the skin, or topical medicines, applyed to the outward parts, are in vain used: it requires, questionapplyed to the outward parts, are in vain incorn, requires, quenting, the true inward washing, whereof the outward washings were all burtypes, and meer inadows, without substance, where the inward was wanting, 1 Cor. 6. 11. So lfa. 1. 16. See chap.

from thy wickedness] Not from thy bodily soyl, but from thy spiritual filth, that makes thee loathsome in Gods sight, Prov. 30. 12. 2 Cor. 7. 1. Heb. 9. 13, 14. Jam. 1. 21. 1 Peter

that thou mayest be faw d.] Not as the Apostle saith, baptism faveth r Pet. 3 21, though fuch spiritual washing and cleanling, as the Pro pliet here speaketh of he the way and means to attain that salvation too, 2 Th: If s. 13. Six 3.5, but that thou mails be faved, that is, delivered from thole evils and miferies, that will otherwise to thine utter de-

ftruction befall thec. Sec v. 4.

how long fhall thy vain thoughts lodge within thee ?] Heh, thoughts of vanity; as Zach. 10. 2. how long with thou feed thy felf with vain thoughts, and hopes of luccour and fafety, from forcein forces, or other means, that are not able to televe times, (hip.) a 5, 37, or, which is a superior of the ther means, that are not able to relieve thee, chap. a. 5, 37. or, as Prov. 6.18, 1fa. 9,97, and so me or the Rabbines here expressed it; thoughts of violence and oppression. See slin. 5, 7, 8 But 1 rather conceive the word here to signifie, (as natively and usually it doth, and as in the very next verte it is feems to do) a still stilling it with thoughts of a stillings, such thoughts of thine, as will bring nothing bur affiction, mistery, and mischief upon thee: as, prophetes of resultant, such as the such as the such as the such such as the such such as the such as th but from the effect of them; not because they threatned them with expulsion, but because by promising them peace, (which the people relying on, repented not) they were the means of bringing expulsion upon them. Howbeit, there are two other readings: for because the verb is fingular; and again may be as well of the second person masculine, as the third seminine : from the former consideration, fome of our Interpreters, of prime note, render it; How long shall it (to wit, thy wickedness) even thy thoughts of vanity lodge in thy mind? but it is common to have a noun plural, in way of distribution, joyn ed with a verb fingular : and the tenfe is, any one of those thy such thoughts: the like, see sfa. 26, 19. Pfal. 119. 103. Prov. 14. 1. & 28. 1. From the latter, one of the Rabbines would have them thus read; How long wilt thou lodge in thy thoughts of affliction? that is, faith he, perfift and continue in them ? as, mine eye lodgeth, that is nath he, permit and continue in them e as, mine ever congerin, title is continued in bitternofs, 10 bit 7, 2. So, the world lith in coll, why fore I John 1, 19, all the difficulty, in this reading, is, that the folm is here malculine, in the reft ferminine; which the thus falveth, that the tonger gation is refpected, in the other terms the people, See 65, 17.

Chap, 3.5. within thee Heb. in the midft of thee; as Nah. 3.13. Deut. 18, 2. 8

V. 15. For a voice declareth from Dan, and publisher af flittion from mount Ephraim.] As if he had laid, It is high time for you thus to do, for reports are coming to you thick and three-fold, of the enemies coming on apace roward you. Heb. there is a voice reporting, and mahing to hear : the verbs are the fame that were before, v. 5. and that is related as done here, that was either enjoyned, or advised there: this report a faul to come from Data; because that was the unmost can be suffered, either man or beast to get in, that may annoy it, or bound of the land of Ifrael Northward, towards the land from whence bothmo of the lattice of makes recommendation and the lattice of the certain of t 19.4. See Ifa. 1, 13. Chap. 20, 18, and this is the first and native sense of it; for it comes from a term, that hath a notion of grief, and mourante, 1/a. 3. 26. & 19. 8. Hof. 9. 4. though in the (econd place, breaking away, and making escape. But the touner is the more proallo, wong; hecaule by is, men are of filled, priessed, and made to bable; for field, and word, are in Seripure commonly opposed. See expoundeth this place, which is confirmed, alfo, by that which is faid, Chap. 8. 16. the neighing of his horfes is heard from Dan. Howheit, of all their milesy, as themselves acknowledge, Lam. 1, 18, 20. So Hof. the Chaldee Paraphran and estinate of the wise of Gods Prophese, 1 s. 1.6.

**Chaldee Paraphran and estination of the wise of Gods Prophese, 1 s. 1.6.

**Chaldee Paraphran and estination was to betal them, for the V.13. Thy was and thy doings have procured these things same these leads are also same than the lates.

Annotations on the Book of the Prophet Feremiah. Chap.iv.

Ammutations of the Carlon and Chapter for the present and the other, may the faved.] A ferious admonition and exhoration, to fineere removaling and averaing of this threatned deflution: the fame, in effect, and the following and averaing of this threatned deflution is the fame, in effect, with those former, v. 3.4, but edivered in a new notion, and expectation of budden in the following of those calves objected to Judah, but to Ifreel one-the worthipping of those calves objected to Judah, but to Ifreel one-the worthipping of those calves objected to Judah, but to Ifreel one-the worthipping of those calves objected to Judah, but to Ifreel one-the worthipping of those calves objected to Judah, but to Ifreel one-the worthipping of those calves objected to Judah, but to Ifreel one-the worthipping of those calves objected to Judah, but to Ifreel one-the worthipping of those calves objected to Judah, but to Ifreel one-the worthipping of those calves objected to Judah, but to Ifreel one-the worthipping of those calves objected to Judah, but to Ifreel one-the worthipping of the golden calves objected to Judah, but to Ifreel one-the worthipping of the golden calves objected to Judah, but to Ifreel one-the worthipping of the golden calves objected to Judah, but to Ifreel one-the worthipping of the golden calves objected to Judah, but to Ifreel one-the worthipping of the golden calves objected to Judah, but to Ifreel one-the worthipping of the golden calves objected to Judah, but to Ifreel one-the worthipping of the golden calves objected to Judah, but to Ifreel one-the worthipping of the golden calves objected to Judah, but to Ifreel one-the worthipping of the golden calves objected to Judah, but to Ifreel one-the worthipping of the golden calves objected to Judah, but to Ifreel one-the worthipping of the golden calves objected to Judah, but to Ifreel one-the worthipping of the golden calves objected to Judah, but to Ifreel one-the worthipping of the golden calves objected to Judah, but to Ifreel one-the worthi special note, render it ; For a voice declareth, or there is a voice that O fenfalem? Ye Inhabitants of Jetutalem, and people of junath, in special nows, remort it; for a voice nearting, or turter is a work that declarative present injustings, or the injusting to be greater, than that of welfs think welfs think the role of the properties of the propertie with this therety, it may be found and fineere, nor teigned and some counterfeit, as formerly, chap, 3, 1.0. cleanle ont your hands alone, as notions, as if it were proclaimed, that the wickednets of Judan, counterfeit, as formerly, chap, 3, 1.0. cleanle ont your hands alone, as notions, as if it were proclaimed, that the wickednets of Judan, as the second of the found neer to this, yet of a diverse notion, and notation) where I supposses neer to this yet of a diverte notion and notation year. The posses is might better be rendred wrong; as J Job 34, 5, 22. Pfal. 5, 5. & 6, 8, & 14, 4, as also, that the word in the former branch may well, and is oft supplyed from the latter : as I sa. 13, 13, & 18, 7, & 30. 17. and that in such collations, the subject matter, wherein the collation confifteth, is not feldom in the one member concealed : of which, tee on Ifa, 5.29. verf.31, and with all these favourable helps admitted; that it is may be made up from the words, that these worthy Writers give unto it: Nor can it be denyed, but that Judah was, in some sort, far worse, and more condemnable, than Israel. See Ch. 3. 11. But it seems needless to me, thus to wring a text for a new fenfe; where it doth, of it felf; freely afford one so suitable to the course of the context; and the main drift of the place. Nor doth that fenfe, which another learned Annotator gives, feem to flow 6 naturally from the place, though one of the Rabbines, from whom he feems to have received it, have fomewhat to that purpole, to wit, that the report of that affiliation which had befallen them for their idolations. try, at Dan and Bethel, should have admonished Judah, and been a warning to her: and so indeed should it have been, Ch. 3.8,10; but every truth is not in every place taught : not feems this here to be implyed.

V. 16. Make ye mention to the Nations, behold, publish against ferusaof the Chaldeans and other nations with them , to come on against

Mahe ye mention to the nations,] The subject matter, saith one of the Rabbines, of the voice, or rumour, before-mentioned, verfite.

Make ye mention,] Or , Put them in mind ; as Isaiah 43.

10. to the nations] Those of Judah, fay some; concerning the nations, say others: the Chaldeans, and their complices, king. 24. 3. so the particle is oft used, Gen. 20. 13. and

publiff] Heb. make to hiar ; give them to understand ; as v. 5. against Jerusalem] Or, to Jerusalem; as Exod. 20. 3. to my face: 1 Sam. 2.11. to Ramah. Seev. 5. or, concerning Jerusalem, as 162.1.1. & 2.1, Some of those that remain that which our Version exhibiteth, do thus render the words: Mind them of the Nations, tell them, Behold,

against ferufalem watchers are coming.
watchers 3 So the word is used, 2 Kin, 17.9. hostile forces; which

why forermed, see v. 17.

why forermed, see v. 17.

come Heb. coming; behold them coming: as if they might fee them on their way, and did point with the finger to them ; as Ifaials

65. 17.
from a far Country] From Babylon, [fa. 39.3.
and grue out their voice against the cities of Judah] Or, that give out;
the copulative for the relative; as Is. 44. 7. & 49.7. that threaten ruine to them: or, that will give out; that will with loud shours affault them. See Ch.2. 15. & 12.8.

paint timen. See v.n. 1.5. oc. 13.8.
V. 17. As Keppers of a field are they against her round about] Are they, or, will they be, against her; to wir, Jeruslaem, mentioned, verf. 16. An intimation of a street flegge to entue, they will lye round bout Jeruslaem, Isa. 19. 3. 2.5. d. 12. 2. As those that are fect to watch a field, or a vineyard, and the fruit in it, so street, that none commit waste in it, Isa, 27.3. and there is deemed by some to be a bitter taunt in the term; for both watch indeed; but the one to keep from going in, the other from coming out : the one watch that nothing go in that may hutt or annoy; the other, that nothing come in that may help or relieve, 2 Chron, 16. 1.2 Kin, 6.24,25. & 25.1,3. Yet some suppose the sim I tude to be taken, from such as are fet to watch wild beafts, or deer, enclosed in a wood, to keep them from

becauf fhe bath been rebillious against me faith the Lord The ground

Ifa. 50. 1. Pfa. 107. 17. Ch. 5.25.

this is thy wickedness;] Or, this hath thy wickedness done, or pro cured; supplying it from the former branch : as the like, Genesis

breause it is bitter] Or sather, that, as the particle is also frequently used, Neh. 4.1. Job. 11.6.8. 22.3.1(a.52.5,6. that it is bitter, See Ruth 1.20. Amos 8.10. So Ch. 2.19. for their wickedness was the cause of the bitterness : not this of that.

because it reacheth unto thine heart.] Or, that it reacheth unto thine heart; that it goeth to the very heart with thee. See verf

10, 19. My borrels, my borrels; Thele words some would have to be the peoples, crying out in their diltres; thereby to maintain the common reading of the foregoing words, which they rent from the former verse, and thus knit unto this; Breause it is bittery and reacheth to thine heart; therefore shalt thou fay, My bowels, my bowels. Such defects and supplies, it is true, are not unusual : fee on Chap. 3.22. but needless here: the right reading of the foregoing words, was before thewed. The most rather conceive these words toobe the Prophets own, very pathetically bewaiting the calamities of his people, and expressing his extream forrow and inward grief for them. So Ch.g. I.

Mybowels, my bowels THe cryeth out, as a woman in fore and hard stavel (or as one torn and tortured with wind in the bowels, that can find no vent. See Ifa. 26, 17, 18, and the ingemination of it addeth no fmall emphasis to it; for those that are in pain are wont to double their words: (6, My bead, my bead, 2 King. 4, 19. and, My leanness, my leanness, slain 24, 26. See the like affectionate and passionate repetitions, 2 Same 18.33. 2 King. 4.13, 14. Prov.

I am pained at the very heart 1 Heb. at or in. (a defect of the particle, as 2 Chr. 21 16.) the walls of my heart; the walls of the heart; that is, the fides of it, say some: Other rathors, the bowels that lye round about the heart; as enclosing and fencing it, situate in the midft of them, Pfal. 22.13. as if his very heart were befet and ftreitpronoun; a. Ch. 3. 19.

my heart maketh a noise in me;] Or, with me. Heb. to me. Of which

form of speech, see on vers. 12. the like redundancy, see Pfal. 144. 2. tomot specia, lec on ver. 12. the increasination of the control of moved, is too flender; flirred, at leaft, had been hetter. My bowels verf. 18. round about my heart are fo full of pain, that my heart fluttreth to and fro, and cannot reft. See the like , Job 30.27. Lam. 1.20. &

I cannot bold my peace;] Heb. I mill not; or, spall not, be silent: but such potential notions are frequent. See Ch. 2.23,32. It is as if rals follow; as sisiah, 2.6.) solids. So Deut. 32. 4. Isaiah 44. one being in pain, and willed to be quiet and fill, should answer 18, 19. those that so speak to him, My pain is such, that I cannot be quiet, I cannot forbear speaking. See Job 7, 11. & 10. 1. & 13. 19. & 16.6. 9. 3.

because thou hast heard, O my foul, the found of the trumpet, the alarm of war.] There is a two-fold reading, the one in the margent, the o. 1 Sam. 13, 13, 2 Sam. 24, 10, the pronoun demonstrative, it here there in the texts, I have heard, 0 m_I [sul, thich one; thou had heard, put for the verb substantive; and so in the next branches: as 1sa.60, o., 60 st low.70 m_I [sul, the other. This latter is the more care; 2x. Ch.9.3; the hear on understanding] Heb, they are not understanding. So Deu, 5.21. Pfal. 103. 1. & 104. 1. The reason why his heart cannot 32.28, Isa.27.11, reft; because he is 0 affected, as if he had the noise of the enemies they are wise to warlac trumpering, and houting, continually in his car, Job 11. [tdgc.] They have no wit to any thing, but what is evil; that 20, 21. he faith not, as the Rabbine well observed to mine ear, to plot and practice, they are cunning enough, Luke 16.8. See but, 0 mt feat. For the matter was not in being, but his foul, by Chap, 9.3. the contrary hereunto, the Apolite requireth, 2 Cor. the Spirit of prophecy, hearing and feeing it, as prefent, did as 14.20, much afted him, as if he had with his bodily eye feen the enemies they are approaches, and affaults; and with his bodily ear, heard their hide- fore. ous thours. See verf. 21. So John 8,5 6. Abraham faw my day, and re-

the trumpet] Not his own peoples, but the enemies. So vers.

the alarm of mar.] Or rather, the shout of battel: as the word is better rendred, Chap. 20. 16. for the allarm is properly that found, or noise, by which men are rouzed up, and called upon, to betake themselves all to their arms; whereas that here intended, is the shout that is made in joyning battel, or in assault. So Chap,

V. 20. Desiruttion upon destruction is cryed.] Heb. Breach upon breach (as v. 6.) is cryed, or proclaimed. A farther reason of this his extream of one mischief and calamity, coming upon the neck of another: as

Chap.iv. Help, Thy may and thy doing for Thine cown warr, and thine cown density, I [peaks of things to come, and concerning his own people) the death to make it the more vigorous, a Sch. 6, 19. have doing done thefe of Josiah, 2 Chr. 3, 2, 4, 35, the deposition and deportation of Jethings to the: e which manner of [peech, both defective and redundant, feen till find and the state of the

30. 2, 20. for the whole land is floiled Or, as some, because; or, as I conceive it, that, or, so that, (as v.18.) the whole land is plandered; so v.27. See hereaster this general devastation most thetorically described, vers.

suddenly are my tents spoiled, and my curtains in a moment. The januarily fire my tents pointed, since my curtains in a moment. 1 since tents of my people, and their turtains, whereof those tents consist, Cant. 1. 5, Chap. 49. 29, that is, their strong cities lossy palaces, and stately houses; or their habitations in general, Isa. 54.2. Ch. 10.20. are as cafily, and fuddenly overturned and ruined, as fome shepherds. or other like forry tent, Ifa. 38. 12. Lam. 2,6.an allufion either to the ancient manner of that peoples dwelling, while they abode in the wildernefs, Num. 14.2,5, and in other parts before, Gen. 33.1.8. Heb.
11.9. and the ordinary habitation of divers people at that day, Hab.
3.7. or to the overthrow of a camp confifting of tents, Judg. 7.13, 14.

V. 21. How long shall I fee the Standard, and hear the found of the V.2.1. However, have let use 1/et the Statedard, and hear the jound of the tramper 2] Or, how long [find] I fee the linaddre? I how long [find] I hear the Jound of the trumper? The intercrogative inphyled from the former branch: as Pfal. 94. 3. The Prophet Genement her bave been fo affected, as if he had the fight of the one continually in his eye, and the found of the other in his ear. See verf. 19, and withal, hy this manner of freech, implyeth the long continually in the continual properties of the content o and wittal; hyten same or lipecen, implyed the long continuance of this evil; that albeit the whole land were fiuldenly plundered and poyled, yet the war was drawn our at length, as well in the furprisal of city after city, as in the feveral furprisal and fackings of Jeruslaem, under her three lalt Kings. See on vert, a.o., and the like forms of fpeech, verf, 1.4. Chap, 13, 2.7, &

fpall I see? spall I hear?] Or, as some render it; am I compelled to see? am I compelled to hear? as Hab.1.3.
the standard, the trumpet.] By standard, and trumpet, some under-

stand their own, either giving warning of the enemies approach; or calling people together, to repair to places of ftrength, or to joyn together in a body, and arm, to make head against the enemy, verf. 5,6. Others rather, whom I concur with, the enemies standard, ned, as the city in the flege, v. 17. or were surprifed as its walls were, verf. y, 6. Others rather, whom I concur with the enemies standard. Ch. 5.10. Lam. 2.8, 18, which he may well allude to: a defect of the marching on, and coming to make assault; and his trumpet, inciting his forces, either to joyn battel, or to make affault, and to proceed cagerly in either, 12, 31.9, & 33.23. & 59.19. John 6.5,16, 2 Chr.

For] Or, Becaufe ; as Ch.3.25.

my people] God speaketh it, yet owning them, that had cast off him. So Ch.2.11,31,32.

they have not known me I Or, they know me not, Ifaiah 1.3. Ch.

they are fottifh children] So Ch. 5.21. a fottifh people : children ; as Ifa, 1. 4, & 30, 1, the verb deduced from the noun here ufed, fee

they are wife to do cuil; but to do good they have no know-

they are wife] Heb, wife they are : the pronoun, for the verb, as be-

to do evil] Either to others, or to themselves : for all their projects and policies were such, as tended to their own ruine, by carrying them from God, and driving him from them, Isaiah 30.
11, 14. and such, indeed, is all humane wisdom naturally, Rom.8.

but to do good, they have no knowledge.] Heb. and (as Chap. 3. 7.) to do well, they know not: for well-doing, they have no skill. See Chap. 13.23, the contrary lesson God would have them to learn. Ifa.

V. 23. I beheld the earth 3 and loe it was without form, and wold:
and the heavens, and they had no light.] The Propher proceedeth, here,
to describe the lamentable effects, that should ensue this hostile ingrief: there is yet a further noise in the ear of his foul, a grievous cry vasion, which as they were in a spiritual rapture represented to the eye of his mind; fo he endeavoureth, by a very rhetorical delineari-Deut, 31.23, Pfal. 42.7, Each Tibe is, fay fome of the lost, of the lost, and to fee a most ruful speakede, as in a Jewish Witters, the captivity of judals, after the depotation of lifael, let the lost ones, most of them, cather, Checause the Proplet it the foreign to still to their their indirects, which otherwise would endue,

cause it hath a glance unto Moses his words, Gen. 1.2.

and the heavens] Or, I fam, or, I fee the heavens : by a supply from 31.15. the former branch; as Gen. 1.16. 2 Chron. 10, 11, veff. 21. Heb. to the beavens. But a Jewith Critick deemeth the particle here redundant; as Pfalm 2.7. else it should be rendred, I look to the bea-

and they had no light] Or, how they are without light; (as Exod. 19. 4. Plal. 119, 159.) as if that primordial darknets were returned, that polified the heaven, and over-fpread the furface of this lower world polt-fled the heavens, and over-press are missed in this flow.

1. 2. A fail and foliam expectfion in Scripture, very frequent of utter defolation, or extream diffress. See [a, 8.21. & 13 to, 13. & 24. & 21. Eack, 32. 7. Jol. 2. 10. & 3.15. Amos 8.9. Some expound it here of the finoke of the house syea, whole towns and cities, fired and burnt down by the enemy, obscuring the ayr, and darkning the sky: as Gen. 19. 28. Joh. 8. 20. Judg. 20.40.16s. 9. 18. & 35.9,10. See 2 King. 25. 9. Ch.37.10. & 38.13. & 39.8.

moves neutry.] 1/aw, or 1/ee; as before, vert. 23. the mountains (to J.vinn Doctor, that is, into the negater think; that there is reach the wir, of Judeas Chap. 2, 33, & 9, 10,) how, to, they tremble, (Heb. inc clouds, into the help places, faith the old Latine: or as it they tremble, and the list move Leible, or, faithful, plating, faithful, above the clouds, Chap, 49, 16. Amos 9, 2, 3, but the thought of the list move Leible, or, faithful, above the clouds, Chap, 49, 16. Amos 9, 2, 3, but the hole, a being lightned of their burken; the trees growing on them, word fignifies, thicket/s in general; and the former is more probability. or edifices built upon them, being burnt up and destroyed : but fwift. ble. ly, rather; yea, exceeding swiftly; for the verb is in a redoubled, and withal, a reciprocal form; as if he had said, the hills all apace bestro-it, than their march either unto it, or in it. Some render it, they are defraved, from a term ufual in the Talmudifts Writings. But the re-

people are either killed, or captived, or fled, and the land left with-

out Inhabitants, v.7.

and ill the birds of the beavens were fled] Or, the birds of heaven,

(fee 1fa, t, z, for it is but one heaven, at most, the birds abide in, feet. 1.20.) or, of the air (as Matth. 8.20. & 3.31.) are fled; as Pla. 11.1. or, waadr d andy; as Prov. 27.8, either falling down, or scared a-way, saith one, with the cryes of the Souldiery; or rather, having sorfaken the land, for the extream defolation of the country, become like a wilderness, v. 26. See the like, Ch. 9.10. Zeph. 1.3. for of such birds, or fowl, it is meant, as either being tame, are kept, or fed, in or a-bout the house; or that use to haunt places inhabited, and peop ed, and to build, and feed, about, or neer thereunto : not of fuch as haunt, and abide, in defarts, and places, by men abandoned, lfa. 13.21. & 34.

14, 15. V. 26, I beheld, and lo the frairful place was a wildernels;] Or, I look, and behold the tilled land (Heb. carmel. See [faiah 29.17. & 33.9.) is become a wilderness. See Chap. 9, 12. & 12. 10. & face with painting though thou clotheft the felf with crimfon, in vain fhalt

fuch places) are broben down, or demolifhed, Ifaiah 1. 7. Chap. 33. 4.

12, 13. V. 27, For thus hath the Lord faid] Or, Thus faith the Lord; as Cha.

2.5. The whole land [ball be defolate] Or, This land [ball be very mafte, or very much masted. Heb, shall be masteness : as Isaiah 1.7. See

might so affect them, as to move them unto the timely entertainmight so affect them, as to move them unto the timely entertainmight so affect them, as to move them unto the timely entertainmight so find them, as to move them unto the timely entertainmight so affect them, as to move them unto the timely entertainmight so find them, as to move them unto the timely entertainmight so find them, as to move them unto the timely entertainmight so find them, as to move them unto the timely entertainmight so find them, as to move them unto the timely entertainmight so find them, as to move them unto the timely entertainmight so find them, as to move them unto the timely entertainmight so find them, as to move them unto the timely entertainmight so find them.

The solution of those countels and courses, whereby the same might be premight solution.

The solution of those countels and courses, whereby the same might be premight solution.

The solution of those countels and courses, whereby the same might be premight solution.

The solution of the solut unit of those councis and courses, whereby the tame might be pre-vented.

1 birid] Or, 1 faw, or, 1 fet, (as speaking of a thing present, and 1 third] Or, 2 faw, or, 1 fet, (as speaking of a thing present, and 1 mirew) in spirit; as Col. 2, 15, but here more than so, in a visi-smirew) in spirit; as Col. 2, 15, but here more than so, in a visi-smirew) in spirit; as Col. 2, 15, but here more than so, in a visi-smirew) in spirit; as Col. 2, 15, but here more than so, in a visi-smirew) in spirit; as Col. 2, 15, but here more than so, in a visi-smirew) in spirit; as Col. 2, 15, but here more than so, in a visi-smirew in spirit; as Col. 2, 15, but here more than so, in a visi-smirew in spirit, as Col. 2, 15, but here more than so, in a visi-smirew in spirit, as Col. 2, 15, but here more than so, in a visi-smirew in spirit, as Col. 2, 15, but here more than so, in a visi-smirew in spirit, as Col. 2, 15, but here more than so, in a visi-smirew in spirit, as Col. 2, 15, but here more than so, in a visi-smirew in spirit, as Col. 2, 15, but here more than so, in a visi-smirew in spirit, as Col. 2, 15, but here more than so, in a visi-smirew in spirit, as Col. 2, 15, but here more than so, in a visi-smirew in spirit, as Col. 2, 16, but here more than so, in a visi-smirew in spirit, as Col. 2, 16, but here more than so, in a visi-smirew in spirit, as Col. 2, 16, but here more than so, in a visi-smirew in spirit spirit, as Col. 2, 17, but here more than so, in a visi-smirew in spirit spir on, or apparition: as Dan, 7.2, 13. Act. 10, 11. & 11. 5. Revel, thus shall not terve, to datisfe my ward; but I will amict turture penden, or apparition in the pendent period, it is shall not terve, to datisfe my ward; but I will amict turture pendent, and the period of the pendent pe and not make a full end with you : but neither is the fyntax the fame here,

because I have Spoken it , I have purposed it ; and I will not repent, nei-ther will I tuen back from it.] What I have resolved upon and said, I will do, Num, 23. 19. Ifa. 14. 24,27. The particle it, is supplyed ; 25

[1 will not repent] Ch. 15.6, Zach. 8.14.

neither will I turn bach | Sec v.8. Ch.30,24.

Network what carn vices | See v.o. Cit. 30.24.

V. 29. The whole city shall see for the voise of the horsemen and however.

men ? The whole city; the Inhabitants of Jerusalem, all forts of them [hall see for fear (Chap. 29.4) of the horsemen (Heb. horseman; as Ezek, 26.10.) and bowmen Heb. him that throweth, or, shooteth out ar-

rows with a bow; as Pfal. 78.9.
they [ball go Into thickers,] There to hide themselves for fear; Gen. 3. 8, 2 Chr. 33. 11. So the Chaldee, whom some of the Rabbines follow, and the ancient Greek. Yet some of the Rabbines render it, they shall go up to the thick clouds; as the word is ofe E. (5.13)

| bines render it, the field the mountains, and le they trembled, and all the bills (uided, 160 s. 6. [1a. 44. 2a. an hyperbolical fleech, faith the V. 14. 1 beheld the mountains, and le they trembled, and all the bills (uided, 160 s. 6. [1a. 44. 2a. an hyperbolical fleech, faith the W. 14. 1 beheld the mountains, and le they french (unit DeCor, that is, into the highest high, that (can to reach the mountains) [1a. 6] (unit is the site birth batter, faith the old Latine: or as it they are closed.)

and climb up upon the rocks] Or, to the cliffs, Job 30. 6. that are as the branches of the rocks; for so the word primarily importeth, Job

137. \$. destroyed, for, to be destroyed : as sure to be spoiled, as if thou were spoiled already; or, spoiled, that is, ready to be spoiled: as, perifred, for, ready to periffs, 1sa.27.13. But we need not depart from the receiecives notion of concussion, or pright, another backets from the Ethiopick use of the word, Matth, 24.39.

V. 2.5. block, and block was no man; 3] Or, I look, and behold the

was are gore. Heb. the man's not. So Isla.61.2. Ch. 6.8.8.7.10. the

so for the, (for the promoun feems to be put here abfolictly; as Isla. 65. 11.) when thou art spoiled, what will thou do? But there is an ir-65. 11.) when thus art speited, what will those do? But there is an integularity in the syntax, not unlike that Chap, 1.14, for the pronun and verb are feminine; the Prophet here again turning his speech unto Jeruslaem, or Sion, verf. 31, and speaking unne her as to a woman, and that an harlor, as before. Chap 1. 30, & 3.10, whereas the participle passive is masfuline. This to salve, the spewish Critical forms of short mountain the salve size her salves short from sould have the salves short from sould have the salves short from sould have the salves short from sould have true her a salves short from sould have short from sould have the salves short from sould have short from sould h ticks, some of them would have it to be a defective form of speech, and the note of fimilitude to be supplyed; And thou that art, or si hen thou art as one speiled, what wilt thou do ? So it should be like that, Thou hall broken to pieces Rahab, as one flain, or thruft thorow, Pfal. 89. 10. But another of them hath recourse to his wonted refuge, that the one hath reference to the congregation, the other to the people. See Chap. 3. 5. & 4. 14. but the genders are very oft in this Propher found promifcuously used, as in the places pointed to, hath been thewed.

though thou deckell thee with ornaments of gold, though thou rentell thy 2.2. 6. and all the cities thereof were booken down.] Or, all his cities, (the life.) The words some annex to the former, thus rendring the conclusion my people, verif. 2.2) or, its cities of the cities future in text; And thus, who art to be defrequent, (or art nece unto defituation). sch places are broken dawn, or demolibed, flainh 1.7. Chap 3. 4. what addit bon, (or meaned, or intended that of the start of sea when dawn, or demolibed, flainh 1.7. Chap 3. 4. what addit bon, (or meaned, or intended that of series see 19. what a defet flat field to see 19. See as it he should say, is this a time for the series of the tond, and by his first enter.] Heb. from the thee, when thou are threatned with destruction, thus to adort thy at the prefence of the Lord, and by his firee anger.] Heb. from the lune, when thou are threated with defluction, thus to adorn thy facts of the Lord (that is, his weath; as Chap. 23, 12.) from the heat, self, when it were more featomable for thee, to lay thy rich arties are framer, of his mel, or anger, see vers. 8. Hereby inimatingshafed, Exod. 33, 45, 5, and to put on fackeleth rather, and to humble of framer, of his mel, or any or for much through the enemies rage, as from the weath of thy self in the signer God for thy finn. This society of the Rabbins, it was not so much through the enemies rage, as from the weath of the signer God for thy finn. This society of the Rabbins, it was not so much through the enemies rage, as from the weath of the signer God for the fine that the signer of the signer o Writer of ours hath well observed, that the particle here used, includeth oft a two fold notion ; whereof, fee on 1fa. 29. 16. & 54. 9. & 62. 5. Chap. 10. 21. 82 1. 5. and 60 in this place; where it may therefore where it may therefore whell be rended. For though those dotted thy felf, &c. All thine whorlth attires and defigns, tricks of enticement, and arts of allurement, will fand thee in no flead, will not avail to fave thy

clubeft thy felf with trimfan] A wear of much account in those

days, as well as in thefe times, 2 Sam. 1.24, where it is rendered, feather; by fome learned, there and here, a double-dy; but of the word, fee at large, on Ifa. 1.18. See alfo, Revel.

dickell the "If with ornaments of gold | Arayeft the felf in the rich. eft and most go grous manner that may be, 2 Sam, 1, 24, where the fame word is u'ed, that is here rendered arnament : whereof, fee also 19.49.18, Chap. 2.32, See Pfal. 45.13, Ezek. 16.13, 17. 1 Tim. 2.9. Rev. 17.4. & 18.16.

and rented thy face with painting Noted as an whorish practice in Jezabel, 2 King, 9.30. in Aholah, and Aholibah, Ezekiel

restell] With excellive use of such counterfeit stuff; paint and parg t fo much and fo oft, till at length thou crack the skin of thy face with it

thy fac] Or, thy cheeks. Heb. thine ey's ; and fo alfo, 2 Kin. 9.30 Frek. 23. 40. but the ey's are fornetime put for the fire; as I Sam, 16.12. Ifa. 1.15. as the fire alfo for the cheeks, or the ejes, Ifa. 25. 8. comp red with Rev. 7.17. See Ifa. 3.16, though some would have the es s here taken for the eye-lids, or eye-brows, as if that kind of counterfeit here mentioned, had been used, either to dilate the one, as 5.17. fome; or as others, to make black the other; neither of both very

make a mineral, yet most agree to have been a fea-plant, wherewith a kind of red colour was ordinarily died; whence also wanton women made use of it therewith to counterfeit red, as with cerufs white. See more hereof on Ifa. 54.11.

in vain that thee make the felf fair Strive to improve the beauty, by adorning and fetting out the felf; as thou doft thing idols. Ch. 10.4. and as harlots ufe to do, 2 Kin. 9.30. Ezck. 23. 40. to gain love, and draw lovers to them, Chap.2.33.

the lovers to them, Chap. 2.53.

the lovers nill delife thee, they will feel, the life.] Those that formerly affected thee, will grow out of love with thee; and not so one with the chapter of the lovers with the lovers with the chapter of the lovers with the lovers with the lovers with the chapter of the lovers with th ly, but now loathing thee, and waxing weary of thee; after they have fatisfied their filthy luft with thee, will not flick to work thy ruine. See Amnous affection, 2 Sam, 13.14.15. and Johnes practice, 2 Kin. 9 30.33. and of the Romith Babylon, Rev. 17.13, 16. & 18.3,9. that is, Thote whom leaving God and his protection, thou haft formerly relied upon, and that proteffed to be in a league of amity with thee, Chap. 22, 20. Hof. 2. s. will then not leave thee onely, but joyn with the enemy against thee, Lam. 1. 2. See 2 King. 24.3. Chap.

thy lovers] Or, carameurs : for the word is never used but of wanton and lafeivious luft, rather than love; found here only, and Ezek. 23. where it and its off-fpring are nine feveral times used; it is not unfiely expressed, by a Greek term used of the Romish Babylon and her paramours, Rev. 18.9, the pronoun is wanting in the original; as Haiah 60.4, but it may fland without it, and be taken more

diffife thee] Set light by thee ; or, rejett thee; or abhor thee. See on much that would restrain it to Jeremy, and Baruch. Chap. 2.37.

V. 3.1. For loave beared a we case a someon in traver, and meangouetime more generally, an inaces, enter wanout doors, in 1 own,
guifo and for that bringeth forth the reflet which the waite of the daught or city; on without cown or city, the constry, as we term it; rendred
treed Cong, that howaitable felf, that foreadeth her hands, faying]
The Prophet as before he feemed or hear in his florit the hideous 13, that our flore pure bring front houghout — in our fields, or villafloores of the enemies forces alkulting and lurgering fronfallen;
gets: in the country, where the certain extent graphing the front or
the rendre of the manner the doleted lamentation that Jelivetts, that is, the Towns, or cities, where mea abide, in the next to how to near in the manner the when lamentation that jet interesting the lame to the manner that when the extremal anmiddlem her felf maketh, proceeding from that extremal anguith of foul, wherewith the is surprised, to see her people, her
here understood, the meaning will be, go up and down, both in city
children so savagely butchered, and no end made of the massand country also, about Jerusalem. But I take it rather in the former ering and murchering of them. See 2 Chr. 36, 17. Ifa. 29. 7, 8.& fenfe; as ch. 14.16.

For] As confirming what was faid in the close of verf. 30, of their feching her life.

I have hourd] Or, I hear; as before, I fee, ver. 23. methinks I now

a voice as of a woman in travel] Heb. a voice as a travailing woman; for, a voice as the voice of one that is in travel. See the like, Ifa. in Latine and Greek, in which language also, they have another

a woman in travel] A fimilitude in Scripture very frequent, to exprefs extremity of anguith and grief,Pfa. 48.6.1fa. 13.8. & 21.3. & 26. 17,18.Ch.6.24.& 30.6.& 49.22,24.

the anguish as of her that britzeth forth her first child] Or, a voice of anguist being commonly in such and there therefore one being most were must be supplyed; because it hath reference to somewhat heard; likely not to lose his labour, what fort of people soever he were to and ansuish repeated; as voice before: one being in travel with lookafter. and an inference is an outer order to make the property of the

lite; to crain the lovers with thee, or to keep them from loa- in fuch case having usually hardest labour, and Chaving no thing and growing weary of thee, yea, and helping to work thy been enured unto, or acquainted with pains of that nature be ore) the less patience, for the most part, in that regard to endure

the voice of the daughter of Zion, That is, of Jerufa lem. See Efav

that hervaileth her felf] Or, how fetching deep light, the bewaileth bey felf; for that is the proper notion of the word. See Plal. 27, 12, a defeet either of the relative, as Chap. 2.32. or of the particle how, as

that spreadeth her hands, faying,] Or, how spreading her hands, the faith: either firetehing them out, as for relief and fuccour, to those from whom the expecteth it; as Efay 1, 15, or vivinging her hands, and displaying them, out of grief and anguish; manner of women in extremity of pain or forrow, joyned with impatience and impotency of spirit, is wont to be. See Chap. 2, 37.

faying] Or, faith; a necessary supply, as Esay 58. 3. and

Wo is me now] Heb, Wo now to me. So Lam. 5.16.

for my fout is wearied because of murtherers.] I am weary of my life; as Rebecca speaketh, Gen. 17. 46. but this word is not there; or, my foul fainteth, or, is faint : as the word is well rendred, 1 Sam. 14. 28, 31. and so it would be, Chap. 31, 25. See Lam.

because of murtherers.] Or, for (so the particle is used, as noting probable. See the next note.

with painting Torquint-H.h.put, or plane; whence both the Greeks and Latines have their epocks and factor; which though fome would mercy, 2 Chr. 36, 17, and that much enhanced her anguilly that her lovers, her paramours, are now become murtherers, and have their hands in her blood as deep as any, verf. 30.

CHAP. V.

Verf. 1. Run ye to and fro in the fiveets of Jerufalem, and fee now and know, and fick in the broad places thereof, if ye can find a man, if there be anythat executeth judgment, that feeleth the truth, and I will pardon it.] Whether this Chapter cohere, as four think, with the former, is fornewhat uncertain. Howfoever, God in it by the Proplict proceedeth to complain of the general corruption of all effaces and degrees among them, their groffe abuse of his mercy, their strange obstinacy under his judgments, their extream folly and Qupidity manifefted to their damage and defruction in either, which by the Chal-deans he threatneth them with,

Run ye to and fro] In this verse he implies the great paucity and ra-rity of righteous ones in Jerusalem, when he maketh offer to spare it, if by going to and fro, and making enquiry in the streets and places of most concourse and confluence of people, they could meet with. and light upon, but any one fuch.

Run to and fro Or, Go to and fro; or, up and down, as Num. 11.8. Sam. 24. 2. Job 1.7. for there is no notion of running in it, either in the notation, or the common use of the term; but in this form it is constantly used of going to and fro for enquiry and fearch, 2 Chr. as Ilaiah 60. 4. but it may itind without it, and be taken more 16. 9. Dan. 12. 4. Amos 8. 12. Zach, 4. 10. the word is in the plugenerally; no paramours will now look after thee, one or other; ral number, as spoken not to the Prophet alone, but to any other, that thou wilt be as an harlor out of date. See of Tyre, Isaiah 23, would undertake the employment; as if he had said, make the search who will, it shall be all one who doth it : for they narrow it over-

in the flreets of Jerufalem] As Chap. 7.17. the word is general, and to the process of general space of the process of a warman in travel, and the an increase of generally, all places, either without doors, in Town, V. 31. For those beard a wife as of a warman in travel, and the an increase of the process of the p

fee and know] As, know and fee, Chap. 2. 19. So I Sam. 22, 22, 23

[ech] Make diligent inquiry; as Deut 13.14.

in the broad places threeof Heb. in the firects; as Lam, 2, 11, 12.

Zach. 8.4. fo called in Hebrew, from the breadth, or broadness of them. See Gen. 26, 16. as also firects have thence their name both term, for narrower laner, to diffinguish them from the broader; these he mentioneth the rather, because the greatest numbers of people are usually in the broader streets; that which maketh them, faith one, fometime to lofe their name : places of meeting and convention, either for market, or merchandife,

Chap. V.

in his hand, smidt a preis of people in the nurker-flead, fearching, [on 3 the meaning may be, and that I conceive to be the gas he faid, for a max : and a one of the Ancients, who delighted so much in dallying with Stripture, would pick myleries out of that form, as it is in the original, Exol. 36. 4. Levit, 15. 4. day 16. 4. Levit, 15. 4. and 16. That the people of the city were generally fo corrupt, that form, as it is in the original, Exol. 36. 4. Levit, 15. 4. day 16. 4. Levit, 15. 4. day 16. 4. Levit, 15. 4. 4. day 16. of the cutward and inward man: 10r turte at count many attention to the cutward and inward man: 10r turte at count many and the count is present the count is good: but the Scriptures are wronged: for a man, or, and twill parton is, 10; for the whole city and not destroy the notion is good: but the Scriptures are wronged: for a man, or, and twill parton is, 10; for the whole city and not destroy the notion is good: but the Scriptures are wronged: for a man, or, and twill part the whole city and not destroy the notion is good to but the Scriptures are wronged: for a man, or, and twill part the whole city and not destroy the notion is good to but the Scriptures are wronged. monly used. See Isa.8.11.8 57.1.8 36.6.8 40.26.8 66.13.ch.4.29.

if there be any The word any; is not here in the text, but is not amils inferred, as (upplyed from the former branch; and because the leaft, might be found in it, Gen, 18. 32. whereas here he promifeth, as is deemed commonly, to (pare Jerusalem, if but any one righteous one could be met with in the freets of it, being in all likelyhood a city larger and more populous, I lay not than Sodome; but than that, and the other three cities joyned to it, that perifhed with it; yea, than all those four cities added to it, that should have been destroyed together with it: But of this more here-

that executeth judgement, that feeheth the truth] Heb. doing judgement, feehing truth; (as Prov. 12. 17.) or, fidelity; 2 Chuon. 34. 12. to do judgoment, is to deal justity, uprightly, sia. 56. 1. as to do truth, or, fidelity; sto teal truty, faithfully, Prov. 12. 22. 1 Joh. 1.6. train, or, flactify, is to teat trans) many ones felf unto true and faithful dealing; as, to feely righteonfuls, is, to apply ones felf in like manner, unto just and upright dealing, unto the practice of righteouffiels, Zeph. 2. So that the meaning fems to be, if there Cod, complaining of their hyportific which can be any one found, that is careful to deal uprightly, and faith—and their extream obflinacy under his hand, fully. Whence arifeth a very great and difficult question, wherewith Interpreters are much troubled; for was not Jeremy himself in Jerusalem? was not Baruch his Scribo there? there is more than or there is two at leaft then, no were then variing fact in likely, require its delight in it > a stap, 2.1, 7; thing yet are not, just upon thou among their Princes, Elders, and People, that refused Jerony. It has it, thou regardeft and looked after nothing but have not yet the princes. Elders, and People, that refused Jerony. out of the hands of the cruel Priefts, and false Prophets, and the out of the natus of the crue it recess, and nate respects, and the foun of the people, chap. 18, 8, 16, 17, 24, or, among those that diswaded the King from burning the book, chap. 36, 16, 25, nor to add Ebedmelec one of King Zedekahs Countries, chap, 38, 7, 9. Now to this there are divers answers; For first, one of the Rabbinson Countries of t the Rabbines answer , that the command is to search in the streets ; but that fuch godly ones as were then in the city, were not there to be but that fuch godly ones as were then in the city, were not uner to be found, because they did keep with ndoors, and duffs not come abroad for fear, chap. 36. 19, 26. but this is not probable; and the places before related disprove it: Others, that there was none to intercede, or deal with God in the behalf of the city, because the wicked ones flew them , and dealt fo cruelly with them; as an enemy, fould he surprise the city, could not do worse : to add some enemy, monia he turprice the city, could not do worte: to and fome firength to this, the last clause might be read, that I may share it is any fuch may be found, that will intercede with me not to destroy it: the copulative for the finitive, as Efay 61.3, 4, but it is not ftroy it: the copulative for the finitive, as Elay 0 13, 4, but a 3 his likely, that the gody party were fo hard-hearted any of them; but of Samuels minde tather, Far be it from me, that I [hand fin against the Lord, in ceasing to pray for you, 1 Sam. 12, 23. And of Jeremies, that prayed unto God constantly for them, even after that by God he that prayed unto God contlantly for them, even after that by God he (chi, 2.2.) then as use trieved, they are not affected with ought, that was forbidden for 60 : See on chap. 7, 16. Some other falve bidners that been inflicted upon them; either be hand of Senie, by reading the laft branch; and 1 will figure bias, will deliver archeris, [6,10.5), 6. & 3.6.1. or, by Pharso Necho, Kim., 3, 37, or, by the forces of the Chiochen, and their complices, under Jehois dime, Gen. 19, 29, 29, 21. 28, 24. 5. And this would do they are the complex two distances of the chiochen, 2 King, 24. 2, 13, they take nothing to heart, for a prey, chap. 21, 9, 8, 29, 18, 8, 24. 5. And this would do they are like Solomons drunkard, Prov. 3, 35, 16, 44, 25. Amos well, if the extent would be are; but the affixed particle here is not mafeuline, but feminine, which theweth it to have reference not to mafeuline, but to fraudium. Others threefore avain andwer, they force of the chiochen and their constitutions of the solomons drunkard, Prov. 3, 35, 16, 24, 25, Amos the influence to the fraudium. Others threefore avain andwer, they completely also be a fine but to fraudium. the just one, but to Jerusalem. Others therefore again answer, that the words are spoken to Jeremy, and Baruch, and therefore they are the words are posen to percuty, and drawn, and increase they are possible to the property of t it. God by the Prophet, fay they, dealeth with the main body of the people apart, fetting afide those faithful ones, whose number was not great, and were not comprehended in that body of the people, not great, and were not comprehended in that body of the people, Scripture, is to grow oblinate and impudent, Prov. 21. 29. So, they whereof he speaks, But neither doth this seem to satisfie: for to say, made their hearts an adament, as it is rendred, Zach.7.12. Heb. hard whereor ne speass, Dut neither doth this seem to jateshie i or to lay, mane their nearts as admining, as it is rendred, Zach. 7.13. Heb, hard feel by can finde any righteous or religious ones, except it be of, or from a first; that is, barder than a first, sate seems, as Ezek. 3.9, but there is do from the sate that is a first, and unmoveable conflainty.

The bebut a trifling manner of speech; they come nearer home, who extends the sate of the sa pound it, one, that is, very few; one, for a few; as one days, (to the Hebrew is) for, some few days, or, a few days, Gen. 47.44.& 29.20. So Isaiah 30.17. A thousand shall ske at the vehicle of one, and one of a city, chap. 3. 14. But the truth is, one is not in the text, rauch less but one; as one, for, one only, Ecclef. 4.8. Nor go they far from this who conceive the meaning to be, any: that is, any confiderable number, in regard whereof God should spare the city, as he would have done Sodome sometime. And this sense the left intended to the illustree; as ch.3.3. & 7.16. Howbeit, I suppose city, as he would have done Sodome sometime. And this sense the left intended to be altered, unless the for a discretive; but, or, yet I words may very well bear; any that dath, for, any that do; any, as we fair, worth the speaking of: or, if we will restrain it to an in- 3.19. dividual notion , and understand it strictly of one single per-

Whereas it might be objected that they might meet not a tew, that would feen very devout, had Gods name oft in their mouthes, and uamus interced, as supplyed from the fourth and the admirted, here led to five a root by idols, as others, but by the run God 3 yerf, next term is fingular, four certain x, any out; that admirted, here led to five are not by idols, as others, but by the run God 3 yerf, next term is fingular, four certaing fertilaten, larger far than that 7. th. 12.6. [16,48]. this objection to mere with, God telleth the issue years of the run is a very large once made concerning production, anges are train that (1.50-1.50, 113, 4.9.). I use objection to merce with, God telledin the which God made time Abraham concerning Sodome. God came Prophes, and them by hinshalt though they folding that they do it to low there, as to promite to law Sodome if the rightenia at not fineerely, ch. 1.2. & 44.26. Pla. 50.16. Mar. 23, 14, 23, 2. Tim, for low there, as to promite to law Sodome in the right than the right that they have a sodome in the right than the rig 3.5. For even then when they twear calling God foleunly to witness, hey have no regard of truth, they swear falfly, and do it but to deceive, ch.42.5,20.

And though] Or, For, (as ch. 3. 24.) though ; Heb. if, as Job 14.7, 8. r, when 3 as Pla, 63.6. Amos, 7.2. The Lard liveth] The ulual form of an oath, See ch. 4.2.

furely] Heb. unto fo, or, even fo, as ch. 29 . 28. Even when they do fo wear; but that which our version hath, may well be retained : for the word is sometimes used as a note of affeveration. See chap.

they [wear falfly] Heb. unto falfhood ; or, a lye ; as Ifa. 42. 4. Unto truth; or, in fallhood; as in vanity, or, in vain, ch. 2.30. So Lev. 6.3. ch.7.9. See Ifa. 48.1. Mat. 23.23.

V. 3. O Lord, are not thine eyes upon the truth? thou hall fireken them but they have not grieved.] The Prophet turneth his speech to God, complaining of their hypocrific, which he could not but defery;

are not thine eyes upos the truth ?] Or, as fome, doft not thou respect truth, or, fidelity? that is, true, upright, and faithful dealing (which in thefe men is wholly wanting) doft nor thou respect it, expect it, psy ture onty; that is, thou regarder, and nosees, are; nonling out that. But thou affectle, or, deligible, in truth is the inward parts, faith David to God, PGL 51. 6. Howbeit, by truth, or, felicity, fome understand here nen of truth, or, felicity; that is, men true and faithful; as sifrength, for, men of franzish, strong men, 13, then true and fatings is as strength, one, mean we program proof, then, 16, 3, 6, 3, and wyllom, for, a man of wyllom a yarly man, Nie. 6, 9, and its true, that fuch alone God respecteth, and regardeth, Pfal. 11, 5, 7, & 3,5,15, So David of himselfs, Mine yets are upon the faithful in the land, Pfal. 101. 6, that is, those they are that I respect and regard: yet the former, feems to he the proper sense of the place. And others again, Thou descripts truth; thine eyes see and place. And others again, those are types true; time cycles and differen, what foever thews men may make, where fineerity is, and where it is not, and thou knowelf therefore well enough, how hollow-hearted these men are; that which also is true as well as the former : for his eyes behold, and his eye-lids try, or, difcern the children of men, Pfa. 11. 4. and, he sondereth their spirits, Prov. 16. 2. And both of them, I deny not to be here intimated, and to flow necessarily from the text, and the drift of the place; but the first I conceive to be the precise sense of the terms,

thou hall Avicken them, but they have not grieved] But (Heb. and, as th.4.2.2.) they are not eviewed, they are not affected with ought, that hitherto hath been inflicted upon them; either by the hand of Sen-

Or, thou hast wasted them; but (as Prov. 11.13.) they resuse to receive instruction. See ch. 2.30. Zeph. 3.2. corrected they have been with a witness, but instructed they will not be; they have been grievously 13. Amos 4.6,11.

they have made their faces harder than a rock] To harden the face ; in

in their wicked courses, chap. 8.5. & 9.3. and refuse by fincere repenrance and serious reformation, to turn from them, and return unto God: notwithstanding that his hand hath been so heavy upon them, to reclaim them, and bring them home unto him. See ch. 3. 1, 12.

Juicly, these are coor, they are foolish; for they know not the way of the

Lard, nor, the judgment of their God.] Or, thefe; (to wir, that swear by seein gods, chap. 16. 20. Gal. 4. 8. such they frear by, chap. 12. 16. tor the veti hubitantive, as ch. 4. 22. It may be they are of the mea-ner, and poorer fort only, that are thus faulty; poverty putting them upon evil courfes, Prov. 9. 9, which they make the lefs confeience of, 17. 9. in regard of their ignorance, because they are not so well acquainted with Gods word, and ways , Judg. 1. 1 o. John 7. 49. they are fuelifh judgment of their God : the fame thing in divers terms, See chap. 8.7. judgment, for course, custome, or manner of dealing, in general, 1 Sam. 2,

13. & 8. t 1.
V. 5. I will get me unto the great men, and will speak unto them; for they have known the way of the Lord, and the judgment of their God] will try whether it be any better with the great ones, peradventure I may find it otherwise with them, being better acquainted with Gods will, and his ways; because they have had better breeding, and more abundant means of inftruction, than those of the meaner fort, Prov.

4.3, 4.
I will get me] Heb. I will go me; as Cant. 4.6. See chap.

4. 12. they have known or, know; as verf.4.

but thefe have altozether broken the voke, and burst the bonds ? But thefe alfo generally, as well one as another (Pfal, 14, 3.) have caft off the yoke of Gods Law, and the bonds of loyalty and obedience to him , Pfal. 2. 3. Lam. 3. 27. Matt. 11. 29,30. Luke 19.14,27 they that should have ruled and directed others, and have taught them better things, are as bad, if not worfe, than any other, them-

felves, ch.6.13.

V. 6. Therefore a lion out of the forest shall slay them] Nebuchadnezzar and his forces, refembled here by divers fimilitudes; compared to a lion for his strength, a wolf for his ravenousness, a leopard for his fwiftness, as some, or for his flyness, and watchfulness, ra-

a lion out of the foreft] As, a boar out of the foreft, Pfal. 80.13. See

chap. 4.7.

[Ball [lay them] See 2 King. 25.7, 18, 21. chap. 52. 10, 24, 27.

Heb. [mite them: as chap. 40. 14, 15, & 41. 2, 3. See Ilaiah

and a wolf of the evenings shall spoil them.] So the Chaldee, the old Latine, and the most, both Jewish, and other, the Greek only excepted, who are clean out of the way here: yet the plural, from the word that fignifies Evening, is, in this form, no where elfe found: the fingular is, being there also applyed unto wolves, whereby these Chaldeans are also resembled for their fierceness, Hab. 1.8, as are the Judges, among this people, for their rapacity, Zeph. 3.3. Welves of the evening, or, evening Wolves: fo termed from the time, wherein beafts usually look out, range abroad, and lay about them for prey, Pfalm 104.20.being then especially the more eager upon it, when they have been all day before without it. See Gen. 49, 27, yet fome in those two places render is, Wolvis of Arabia, as they suppose the word to be used, chap. 25, 24, and would have it also to be so understood here; but that other place in this Prophet is questionable;

a leopard (hall watch over their cities, every one that rooth out thence first be torn in pieces. To a leopard, is the Babylonian King and his forces compared, as for fwistness, Hab. 1. 8, so here for flynes, watchfulnels, and lying in wait : as Hol. 13.7. and it is here faid of them, that they shall so strictly befet & begirt their cities, & have so watch ful an eye upon them, that not any one shall be able to peep out of them, but shall fall into their clutches. See chap. 4. 16, 17. The words may be read with supply of the note of similitude oft wanting: as Gen. 49.9, 14, 21, 27. As a lion— (hall be flay them; as a wolf—(hall be flad), that is, God will; or indefinitely, one shall. See Hos.

because their transgressions are many, and their back-slidings are intreased.] Or, are multiplyed: as Psa. 40.5, 12. & 60.4. the same thing twice in several terms, with a desect of the copulative: as v.4,5. yet the Chaldee, ancient Greek, and old Latine, render it, are frengthen-ed, or grown from;. But the conflant use of the word well observed, carryeth it rather the other way. See on Esay 16.14. & 31.1. & cha.

V.7. How shall I pardon thee for this? Or, how can I, or, how should I (as chap. 2. 23. & 3. 19.) Share thee (as v. 1.) for this? as Gen. 2.23. Mal. 2.3. How can I without some aspersion and disparagement to mine honour and justice, pass by and pardon such foul abuses ? So v. 9.
thy children have for salen me Thy citizens, or inhabitants: thy chil-

dren; as ch. 2. 30. have forsaken me, deserted my service, ch. 1.16.

Data, norsue pagement un unit van (Ur, mir); (town) un tweat of test goods, tour), 1.3. U. 3.1. 4.6. Litet intery juster by, Capp., 1.3. 16, the name of God fally, v.3. and perfid in their wicked courfes, y.3. (Zeph., 1, 5, Contrary to that indibitions) join. 2 Just here to five are poor ones only, as the particle is ufed, Gen. 18, 33. or, prendures by terming but more largely for the fervice of them, and performance are (as 10.2.3.3.) 1.1. blry are poor ones; the pronoundemonstrations of religious worship unto them: one kind of the or involved to imply all the for the verb fublishmive, as ch. 4. 2.1. It may be they are of the mea-

when I fed them to the full, they then committed adultery, and offimbled themselves by troops in the harlots houses.] Thus idolatry and a-(as Efay 19. 13. chap. 50.36.) or, they de foolifbly, (as Num. 12. 11.) dultery, spiritual filthines, and corporal uncleanness, go usually because (as Chap 3.21, 25.) they know not the way of the Lord, nor the hand in hand the one with the other, Num. 25. 1, 2. Hof. 4. 12, 14, Amos 2, 3, Rev. 2, 20, & 9, 20, 21, & 17.5. Fulness of bread, through mans abuse, breedeth filthiness and looseness of life, Ezek. 16. 49. And the more love and kindness God sheweth to corrupt man, the more liberry he thereby taketh to live loofly and lewdly, and the more freely to offend, Deut. 3 2.15, Efay 26.10. Hof. 4.7. Rom. 2.

4,5. Jude 4.
When I fed them to the full, they then committed adultery] When I fed them plentifully, and gave them their fill. Heb. and I fatiated them. (as Plal. 81.16. ch. 31.25.) and they committed adultery. See the like forme, ch. 2.7,20, the then in the latter branch may well be fpared: as Elay 66.14.
affembled themselves by troops] Heb. trooped themselves : as

Mic. 5. 1.

in the harders houses.] Heb, in the house of an harder: in the brothel-houses: a detect of the preposition; as Job 1.13, house, for houses; as Prov. 14.11. and harder, for harder; as Prov. 6.26.

V. 8. They were as fed horfes in the morning ; every one neighed after his neighbours wife.] Their excess of uncleanness, and the generality of it, is further taxed, and amplified with a fimilitude taken from the unrulinels in that kind of stallions, or stone-hotfes full fed. See Ezek,

as fed horfes] About the Epithite here ufed, there is great variety of opinions: The Chaldee rendreth it wild borfes; as ch. 2, 24. 4 wild als: The Greek, and Latine, mad upon mares; as deriving it from the word that hath a notion of fornication, or unclean coup-lings: but this the analogy will not admit. The Jewish Critick-Mafters would have it fo read, as if it fignified armed, or barbed horfes; fuch as this people for their wilful running head-long into fin, are compared unto, ch. 8.6, which fome of their Commenters follow, as drawing it from a term that fignifieth armour, or arms, Deu. 2.1.12.6.

I Kin. 22. 38. as fome think. But the most, both Jews, and ours, tender it fed, or well fed: from a word that fignifieth to feed, found in the Syriack, of Daniel, chap. 4. 12, in the Chaldee Paraphrase very frequent : whence also the word for food, or vitails, in Hebrew, Gen. 45.23. 2 Chro. 11.23. Dan. 4. 12. as alfo, if our Criticks may be credited, a word that fignifieth a wiffuelter or boffef; as, fay they, Rachab was, Jofh. 2.1. and our English by word, of provender-pricks, besides common experience, enformeth us, that horses well fed, are wont to grow the more wanton and unruly; alluded unto, Deut. 32.15. and the Matters of husbandry, advife to keep fallions high fed, when they intend them for that ute.

in the morning About this word, there is no less diversity of expofition, than concerning the former. Some of the Jewith Doctors would have it to be a Gentilish term from the country called Milbee, here; but that other place in this Prophet is quellionable; would have it to be a Gentilin term front the country salted Milner, and the form being plural, will into there admit it. That is more pro- of note, jay they, for holfer, Jaillions (percial) and for horfer, as in-bable, which fome other of the Jewish have, who render it, the waters of the defaults of for the word is of uded, thap 5-0.1.8 & 1.4.3. the wreated declared the cause there commonly they keep; or, of the plaint; jot foullo is the the description of the defaults of the plaint; jot foullo is the the description of the plaint; jot foullo is the the description of the plaint; jot foullo is the the description of the plaint; jot foullo is the the description of the plaint; jot foullo is the the description of the plaint; jot foullo is the the description of the plaint; jot foullo is the the description of the plaint; jot foullo is the the description of the plaint is few matter to the description of the plaint of the p Gentilish terms oftentimes omitted; as in Jehudim and Sidonim, Deu. 3.9. Esther 8.9. But of any such note of that country for horses, some better proof would be had: for that Oppians Magazes, and the Melhecites, or Majacites, were the same people, is not easie to prove. Some of the Greek Interpreters render it drawing; as if it were boyles of draught, or draughts: and the verb from whence they seem to have drawn it, is used of foreing, Amos 9. 13. and the noun from it of feed, Pfal. 126. 6. and fo it might be deemed, to import beaftsufed for tillage: but if it be takan for a participle, the analogy rejected it; if for a noun, the syntax resuscible it: and the notion suiteth not with the subject matter. Howbeit, to help this, a learned late Annonzoro, would have it to be a participle; in a Childee, or Syriack form: 'the like whereunon he findeth, Dan. 3. 16. & 1.5. Mark 14, 37, 1 Con. 4.1. 1 Flidit, 3. p. 1 John 2. 30. conceiving that they understood it of drawing out at length that part, or member, nor tamed, because not for no redult to be expedfed; and lappofing withal, that they read the word in a passive form, otherwise vowelled than we now have it. But this sense of the word here, he himself approves not. Alcained late Writer would have it rendred. A Ballion, that is, an horse key and marken writer would have a ballion, that is, an horse key and maintained on pupple for breed. So he faith the Syriack Translator hath expedied it: and the fame he suppose the that the old Latine intended. Nor seemeth the Chaldee otherwise to have taken it, rendring it in a word by the Talmiddits ufed to fignific the gendring of camels, and taken from their peculiar manner of coupling, as dogs do; which yet may peradventure be of larger extent; for that a term neer it, differing but in an hr, for an hr, or a thr, seems to have a notion of fonewhat about and fivern by them that are no gods.] By idols, falle and counter- borfes : whence they have a term for a quiry, or a Mafter of borfe. But

Chap.v.

God never proceeds to execution of judgement, but upon fure and the Rabbinet here expand it, as our Version hat his, inthe 1 God never proceeds to execution of judgement, but upon fure and the same of the Rabbinet hat the chapter is the marriage are now and this Interpretation is most generally rectarded, and the same of t not learning herein tarished limitelt, ne addett another conjecture, that it may be rendred, not going out, but looking out, as loofe and affections persons are wont after those whom they affect and are taken with; from a word, that in the Chaldee and Syriack doth so fignifie, and is so used in either, Gen. 19, 28. Num. 23, 9. Act. 28, 4 and because the middle letter is not alike pointed in that, and this here; he addeth, that the like variations are found in fone of the words, firsy 3.16. verf, 30. chap. 33. 14. 8.29. 17. But Effa 16. 8. and this further to put on, he would have the former the conjecture, to me, firem foundation of the first firs propound my thoughts, and to leave them to the Learned. I take the just in the Annue tenaren me commen, presented; time, per plat-towed in the received, common, and well known fenfe, of rifing early; etc., Efcy 31.4. But these neither of them ray any great pro-or as it is allow to tunfully laken, of letting feddoubly; and eager-box as it is allowed to the state of 25. & 11.7. & 25.4. & 26.5. & 29.19. & 33.35. & 35.14,15. that is, doing feduloufly and carnelly all this: and the Proplet of him-fler proteffeth to have in like manner done his duty, ch. 25. and over the city; they are out of his protection, their fixed is gone from nearer to the prefers, it is faid of this wicked people, Zeph. 3.7. they them; they have foll their best bulwark, Numb. 14.7. See chapitation, they over the control of the prefers of the p rupted, or, they rose up early to corrupt all their actions : they were carly, eager, and earnest upon it : and I conceive the word of rifing early. is here attributed, not to the horfes, but to the men here compared to them, thus renared precisely, according to the words and paules in estimatory with the start of the most of finditude the extend horizon fing early they are; for the most of finditude of the dead diffugility is a Eig 3.4.1.0. Howbeits, the days of head of the start of the working of the early as by way of early the continue of the working of the wor them, thus rendred precifely, according to the words and paufes in rife early to follow firong drink : fo here of those unclean and adulter 31.6. ous persons, they are in the morning so soon as they are up like fed | ous persons, they are in the morning to soon as they are up like teld flallions, or should hoofes, as eager and earned to olook after their whores, as studie other to look after their liquor. All that can be objected against this is, that the participle in fingular, which I acknowledge, the verb plural, which in distributive motions is at thing most frequent. See on Elay 2.20. & 3.12. & 2.6.19. and the toe species shore tilly, rendered it may be, As full field both. I they were villar, early each one of them 1 as in that come of the control of the state of t former place it is put into the text. The very next words confirm it; where the noun is fingular, a man, for each one; as Ezek. 20, 7,8, as also, the pronoun, ha neighbour; and the noun, mife; yet the verb plu-

every one neighed after his neighbours wife.] This one of the Jewith Doctors fondly expoundeth, of their coming abroad with jollity, when they come out in a morning from their adulterelles bed; as shamelefly glorying in their fin and shame; like horses, faith he, that manuciny georying in their in ann manuci just mores that he some having fed well in the night, he to night in the morning; but the Prophets purpofe here, is not to experts the disposition or carriage of their loof and level perfons, when their filthly lift is faithfield; but rather their carnetinels and eagerness in feeking after those, with alluded to the mighing of an horfe, out of alacrity or courage, whereof, fee Job 39, 19, 25, but his mething upon the fight or fent of
quent, Job 6, 26, & 15, 2, Prov. 11, 29, Eecl. 5, 16, Efay 57, 13. Hof. the mare, proceeding from unquietness, until he can come at her. Of the generality of this corruption among them, fee chap.

neighed after] That is, neighing fought after : as, lamented after, for,

megneagter 1 tank, 100,000.

Immuning longht after, Samz, 100,000.

V. 9, Shall 1 ant wift for their things, faith the Lord? Or, Should 1 tank fuch funds to go unpunished? I might well then be deemed a favourer of them, as fuch wicked ones conceive of me, because I other them a wish. Plant 50, 21.8. Mal. 2. 17. 10 wifit, for, to punith; as Pfalm 89, 31. Efay 26, 14. & 27.1. See dhap, 6. 6, because visitation and due cognitance ought to go before execution of justice, Dout, 13, 14, and to thew , that

it, calling them the teeth of the wall. Yet, because it is not found elfewhere used, but of the branches of a vine, Esay 18.5. where the fame verb is joyned with it that is here, and Jer. 48.32. one of them would have it also to be so here : as if Jerusalem were compared to a vine, whose branches were to be cut off and spoiled; as of Moah, Esay 16. 8, and this surther to put on, he would have the former

V. 11. For the house of Israel, and the house of Judah, have dealt very treacherously against me; saith the Lord.] Both houses, as well the ten tribes, as the other two, chap. 2. 4. have dealt very disloyally and ten tribes, as the other two, chap. 2. 4. have dean very disposally and perfidionly with me, chap. 3. 15. 6, 10. Heb, in dealing disposally have dealt disposally, as Elay 24. 10. Howbeit, the words may be meane

V. 12. They have belied the Lord] Or, as some, denyed him, as Joth. 24.27. Joh 8.18. & 31.28. Prov. 30. 9. or, They give the Lord the lie; they make him a lyar; as he speaketh, 1 John 5.10. See Esay 59.13

and field] Or, in faying; or, faying: as Gen. 24.60. So Gen.

It is not he :] The Prophets speak not from him, but fright us with tales of their own deviling, 1 King, 22, 24, chap, 29, 26, 27, & 43.
2. For as for that which a learned late Writer hath from one of the JewishCommenters, that they deny God to be the Ruler of the world; that which God should afterward refute by two instances, the one in his ruling of the Sea, verf. 22, the other, in disposing of the seasons of the year, v. 24. feems clean besides the drift and purpose of the Pro-

phet in this place.

neither [hall cvil come upon us.] See Elay 28.14,15.

neither [hall ver fee fround nor lamine.] Heb. and fround and famine

or, or famine; as chap.2.18.,) [hall we not fee; that is, feel, or futfer;

as chap, 43.14. & 44.17.

V. 13. And the ! rophets (hall become wind;] Their words are but V. 13. And the ! rophets (hall pass into the wind; thail prove windy, wind; their prophecies shall pass into the wind; freech very common. whom they may fatisfie their unbridled last; nor is the neighting here va n, and of none effect; a proverbial form of speech, very common,

some pool of the more than the property of the more than the process of the more direct in the property of the more direct in the property of the more direct in the property of the more direct in the process of the p

thus [hall it be done unto them.] The evils wherewith they threaten us, shall beful themselves, 1 Kin. 22, 24, 27 Cor. 13.3. Sec v. 13.

V. 14. Wherefore thus faith the Lord God of bolls;] Elay 22. 15. &

Because ye Span this word] Because ye speak on this wife ; word, for, necause y: y-aq ion words to thing; asch.7.23.
words: as 1 Sam.30,31, or, for, thing; asch.7.23.
Bihold, I will make my words in thy mouth five, and this people wood;

and it [ball devour them.] I will out of hand make it to appear, that | the word that I have for en by thee my Prophet, (for to him abrupely, as meneficin paffiou, he turned his speech. See the like, ver. 19.) to be no vain word, Deut. 32.47, but such as shall speedily be out in execution, and take hold on them, as fire on fear-wood, ur-terly to confume them, Pfal. 83, 14. Efay 9.18,19. ch.6.11. See cha.

Behold I will make] Heb. Behold (as chap. 1.9.) I am g. ving; as chap. 32. 3, 26. giving, for, making; as Exchiel

my words in thy mouth | Which I have put into thy mouth, cha. 1.9,

15, 16. fire] By the effect of it, ch. 23 29. See Ezek 5.2,4. this people wood] Fewel for it. See the like , Zach, 12. 6

Ohad, 18. and it [hall devour them.] Heb. cat them ; as Efay 26.11.

V. 15. Lo, I will bring a nation upon you from far, O house of Ifrael, faith the Lord] Heb. Dehold I am bringing: as chap. 4. 6. & from far] From Chaldea; as Chap. 4, 16, Deut. 28, 49, Efa. 39

Obuge of Ifrael Ye people of the Jews, who are of the lineage of Ifrael; and the chief part thereof: for they alone are the people here threatned; the other ten tribes were in captivity already. See on ch, 4.1. So v.20. ch.6.9.

it is a mighty nation, it is an ancient nation;] Heb. a might nation it is, a nation from of old, or, from antiquity, (as E(a) 63.46. chap. 2.28.) it is; the pronoun for the verb substantive verf. 4, 1c. Eccl. 1, 10, that hath been a potent people ever fince Nimrods days, the first founder of Babylon , Gen. 10.10, Efay

a nation whole language thou knowest not, nor understandest what the not, having not been accustomed thereunto, Elay 36.11. that which | verf. 19. was long fince threatned, Deut. 28.36,49, who will be the more ftern and favage to thee, because thou shalt not understand what they say fence? who have placed the fand for a bound of the sea, by a perpetual to thee, nor thou know how to carreat them. See Efay 28. 11. and decree, that it cannot pass it; and though the waves thereof to's them-

(norrest not] That is, understanded not : as Pfal. 81.5.

nor understandest] Heb. hearest ; as Efay 26.11. & 33.19. what they fay Heb, what he [hall fay ; but the word nation is colle Aive. So v. 16.

1. 12. the quiver faid to to be in regard of the arrows, fons of the quiver, as they are termed, Lam. 3, 13, that thall be deadly to deftoy and devour, or confine many. See Efsy 13, 18, fuch hall their times for the ripening and receiving the fruits of the earth, induce arrows be, as fall not miffe what they aym at, like the Benjamites them to ferve and oblerve him for their own benefit and behoof, fling, Judg. 20. 16. and Jonathans bow, 2 Sam. 1.22. and where they verf. 24. light, they shall wound mortally, they shall pierce to the heart; as

they are all mighty men.] The pronoun for the verb substantive; as Efay 60.21. So verf. 17.

Easy 60,21, So veri, 17.

V. 17. And they finall cat up thine harveli, and thy bread, which thy four and daughters' flound east; they flad cat up thy flocks and thine bread: they flad cat up thy vinas and very 67, except. They thall confume and devour all thy provisions, as well the fruits of the earth, as thy catell. See Deurs. 18, 20, 31, 33, 51.

think harvel] Thy crep, Lev. 26, 16.

want it for themselves, Lam. 2.11, 12. Heb, which the fort and derstood of the continuance of it. Whereof, see Gen. 9.11. Job they daughters shall ear: a detect of the relative; as chap. 4. 21. 26.10. and, fhall eat, for, fhould eat : as, fhall reign, for, fhould reign, 2 Kin. 3. 27

the flocks and thine berds] Sec chap. 3.24. thy vines and thy fig-trees] That is, the fruit of them; as Efay

they shall impoverish thy fenced cities, wherein thou trusted it, with the fivord, By cutting off, and destroying the people in them. See Deut.

fenced cities] Heb. cities of fences : as, cities of fence, ch. 34.7. thy throngest and best desenced cities : for these plurals exaggerate. See on Efay 58, 11. & 64.6.

V. 18. Nevertheless in these days, faith the Lord, I will not make a full end with thee.] Heb. And alio 3 or, Tet even. And, for, Tet, as verf. to. the next branch; also, for, even: as Elay 57.6.7. Of the meaning of the words, see on though they year. chap.4.17 and before here, verf. 10.

V. 19. And it shall come to pass, when ye shall say, therefore doth the Lord our God all these things unto us? Then shall thou answer them,] Heb. And it shall be; as chap. 4. 9. and thou shall be to the best of the shall be to the shall fay to them, for, When ye shall fay, - then thou shalt fay to them; or, that when they shall fay, thou shalt fay to them; as Deut. 30. 1, 3. a passage from person to person; as vers. 14. See chap. 78. 8.

Chap.v. Wherefore doth the Lord our God all thefe things unto us?] Or, hath be done. Thus wretched and fortish creatures, as if they were to be taught and told that, as a thing that they had never heard of before, which by the Prophets of God had so oft been foretold them; or as if they had cause to question, why God should deal so with them, when as they had dealt fo d.floyally and perfidioufly with him.y. 1. See the like expostulations of wicked ones with God, Esay 58.3.Ch.13.12.8

like as you have forfaken me , and ferved strange gods in your land ; fo shall ye ferve strangers in a land that is not yours.] See Deu.28.

forfaken me]Ch. 1.16. ver. 7.

strange gods Heb. gods of a stranger; or, strange people. So Josti. 24. 3. See the like, ch.8, 19,

in your land] Or, in your own land : to make it to answer the other branch more fully : as, to your own hurt, ch.7.6.
in a land that is not yours.] Heb. in a land not yours: as, for not

bread, Efay 55.2. by not Gods, verf. 7.

bread, Etay 5,2. vp not Goozs yett. 7.

V. 20. Declare this in the house of Jacob, and publish it in Judah, saying; Declare and publish; as ch.4.5. the house of Jacob, and Judah; one and the same: as Jerusatem and Sion, Esay 1.27. & 2.3. See

V. 11. Ha now this, O foolish people, and without understanding, which have eyes and see not, which have ears and bear not.] Hear now; as Efay 7. 13.

O fooisip people] Or, fottish; as it is rendred, ch. 4.22.
without understanding] Heb. to whom heart is not; as Hof. 7.11. a defect of the relative : as verf. 17.

which have eyes and fee not, which have ears and hear not.] See Elay 6. 9. & 42. 20. Ezek, 12. 2. Heb. eyes are to them, and they fee not ; cars are to them, and they hear not : or, but they fee not ; but they hear not : the copulative for the diferetive, or adversative; as [ay.] For the Babylonians spake the Syrian tongue, Dan. 2.4. as did Esay 29. 13. Chap. 12. 2. and the demonstrative for the relative, also the Assyrians : which the Jewith people generally understood as vers. 1 6. and a passage from person to person ; as chap. 2. 6, 7.

V. 22. Fear ye not me ? faith the Lord ; will ye not tremble at my predetects that it classes pells it; amentment in waves awares (up a mag-fetors, yet can they on prevait; hampet they war, yet ean they not pelf awar.] The folly and fortithers of this people is hereby evinced, in that neither the apprehension of Gods powering greaters manifelt-ed, in bounding that vait and violent body of the fea, which no might or flight of man is able to matter, when it sifeth and rageth, nor quinter is an open fepulcive] Heb. his quiver; oc, ir hofe with a bank of fand, and fo keeping it within compafe, that it cannot see the demonstrative for the relative; as Efay 47.4. verf. 1.) (fit an inch further than he lath fer and affigured it; will enforce 1.1.) then not fear him; and fland in away of him. on of his gracious goodness, Act. 14.17. manifelted, in crowning the year with his bleffing, Pfal. 69. 9, 11. and giving seasonable

Fear ye not me ?] Heb. will ye not fear me ? and so it would be rendred to fuit with the next branch; unless we render that also in the prefent; willye not be ruled by me, who am able to rule and over-rule the most unruly creature of all others, Job 7.1 2. the sea, Pfa,

tremble at my presence] As Pla. 114.7.

who have placed the sand for a bound of the sea] Heb. set the sand a bound to the fea. See Pfal, 1 04.9. Job 26.10.

by a perpetual decree] Or, an ancient decree. Heb, an ordinance of perthise harves 1 Thy crop, Lev. 16.16. which my darphete should eat 1 The childrens bread, take it the latter way, it hath reference unto the antiquity, entries on which my four and the faith, my bread, that her speaklet eat; rather than Gods disposition, at the creation, Gen. 1.9, 100 18, 19, 11, or of his Mat. 1, 13, 26, and he faith, my breadle unto tender hearted pa-determination after the floud, Gen. 8, 21, & 9, 11, if the former than the faith of the faith of the found from the faith of the rents, it is a greater mifery to want food for their children, than to way; which the words following feem to lead unto, it must be un-

that it cannot pass it] Or, which it cannot pass. Heb.will not or fluill not, pass; as Pla. 104.9 the copulative and demonstrative for the relative; as Efay 46.11. & 48.8, and the indicative in a potential notion ; as ch.2.23,32.

and though the waves thereof tofs themselves, yet can they not prevail; Heb. and (0.7) 6 that, as chap. 14.19. or, though; as Efay 10.5.) the waves thereof tofs themselves, (as ch. 46.7, 8.) and (or, yet; as ch. 3.7.) they cannot, (to wit, get over; supplyed from the next branch) or, they fhall not prevail; as Gen. 32.28. I Sam. 26.25. that is, they cannot; as before: two copulatives diverfly used, in a two-fold notion; connexive, and conceffive; the former the like whereunto, fee Exod. 19.4. v. 26. in a fingle discretive notion; the latter; as v.10. So in

though they roar, yet can they not pass over.] Heb. and they roar, or, orange; (as it is rendred, Pla. 46.6.) and they shall not pass over: and, and for, though, and, for yet; as Job 8.7.

V. 23. But this people have a revolting and rebellious heart; they are revolted and cone.] But. Heb. And; as ver. 3.

a revolting] Or, refrattary. See v. 3,6. they are of a refractary fpi rit, wholly bent unto, pitch'd and fixed upon rebellious courses, Plal.

revolted and gone] From my Law, which the fea it felf observeth,

nam preference them; go beyong the opinion that he had an great any preference that is for the ancient Greek and old Latine, who in flead them, Plat 1 19 90.91. & 1,8 8,000 could dud go on 5 per fift in their least too much 1 as for the ancient Greek and old Latine, who in flead hath prescribed them; go beyond the bounds that he hath offigned tuem, 112, 119, 90, 91. & 140. 8, or, revente a una go on 3 peints in their revolt and rebellious comfes, and will not be reclaimed, v. 3. ch. 8, 4, 5. Heb. they are gove afide; (Pfal. 14.3.) and zo, or, will go, ch. 2.25. Hof.

5.29, & 6.24, & 10.13. (h.32.39).

that grouth rain! Deut. 28, 12, Amos 4.7, Matt. 5.47, which neither

the idols, nor the clouds of themselves can give. Joh 38.25, 38. shap, 14.22. Zach. 10.1. and which if it be withheld, the sky will be as 14.22. Zach. 1.0.1. and which if it be withheld, the sky will be as partial over our heads, and the earth as iron under our feer, Deur. 28. verl. 7.17. and a change of the number, as 100.4 mbnt from a 15.2. rain, faith the Rabbine, to water their garden, and for other ules the seath buffer of 11. (the particle including a two-fold notion). 23. rain, faith the Rabbine, to water their garden, and for other ules the seath buffer of 11. (the particle including a two-fold notion). 23. buffer of 11. (the particle including a two-fold notion). 24. (so were 11.5.) they first faurt, or, gin, to take more and beafth; the other two forces in the particle for the particle force of 11. (the particle including a two-fold notion). 24. (so were 12.5.) they first faurt, or, gin, to take more and the particle force of 11. (the particle including a two-fold notion). 25. (the other two-force) are forced to the particle including a two-fold notion). 25. (the other two-force) are forced to the particle including a two-fold notion). 25. (the other two-forced two-forced the particle including a two-fold notion). 25. (the other two-forced two-forced the particle including a two-fold notion). 25. (the other two-forced two-force to particularize rather this general, as being the rains chiefly de-

both] Heb. and; on which the Jewish Critick would ground hi former nicety; but it is rather a particular explication of what rata he intended: and, for, both, as chap. 17. 26. or, even: as chap.

the former and the letter] Heb. yorch and malleffe; So Deut. 11.14. for the word gefficing for rain, before used, comprehended both, Hoi. 6.3. Joel 2.23, the former called here yorth, and esse where also 6.5. Just 2.63. the former carten nere yerrs, and ene-where and morth, Just 2.23, is termed the former; not because it came first, according to the more general account of the year, and the ordinary ranking of the months whereof it confilted; for that which is here py sanking of the months whereof it confilled 3 for that which is here are deaded the latter, came in the first month, 3 led 3.33, this in the used, is never found in a transitive motion, ever in an immanent. So reights but in reference to their landardy 3, and the order theories of the where of the delange; the matter were soluted, in such of the where of the delange; the matter of it is titled of the where of the delange; the matter was abstract, some time the form their feed-times, the latter, some time the form here of its titled of the where of the delange; the matter was abstract, so the total contract began to be low. Gen. 8.1 and the Kings argument of the feed of the west of the solution of the which the feed of the solution of the maikolb bo.h here and there.

in his feafor] In the months above mentioned, Lev. 26.4. So Den.

he referveth unto us the appointed weeks of the harvest: a de keepeth; or, that keepeth for us the weeks appointed for harvest: a de keepeth; or, that keepeth for us the weeks appointed for harvest: a de feet either of the copulative, as verf. 5.6. or, of the relative, as chap.
4. 31, verf. 17, 26. That continueth unrous the feafons of the year, 4.31, vert. 17, 10. That continuers unto us the teatures of the years, thinks of the lame taminy with it, is to take units and each in his turn and due time, Gen. 8.2.1.07, that keepeth the times of fometime for a pit, Plal, 16, 10. & 94.13, & 10. 4. Prov. 16. 27, and harvelt and fair dry for us, so that we have weather of either fort seals as also that pit sales are made to take birds; and both pits digged, and fonably; for rain in harvest is unseasonable and hurtful, Prov. 26.1. See I Sam. 12.17,18. Elay 18.4. Heb. weeks of ordinances, or, appointments of harvest: whence one of the Jewith Doctors would have fome respect had to the two ordinances, made for their harvest oblations; the one tor time 10 ay, 1,ev. 23, 10. The other to time 1 and 23, Included by 10 and 1, 1 tions; the one for the Braf, Lev. 23. 10. the other for the leaves, corn, was within the compais commonly of two months, mait Nijan,

V. 2. As a tage is find of bridge in the fact, but he fact, but archer weeks, than monthly, or category a temp i for it is fact the Jewith Mafters tellu by a receptacle all Sivan, and half frair that he fact, between those two folemn and of boards, wherein fowlers and politerers used to keep and fact and the fact of the fact wherein the fact of the fact wherein the fact of the fact wherein the fact of the feals of vafet, and Ventecoil, Lev. 23, 15. Num. 28, 20. Deut. 16, 9. (whence the latter of them is called the feals of weeks, Exo. 34, 22. Deut. 16. 10,16.) within which it was the most part usually got in in this regard they were enjoyined at the "a(ch, at which time they began to put fickle to their corn, Deut. 16.9 to bring for an oblation to the Lord, a certain quantity of coin; that is, as it is generally deemed, of barley: because that was sooner ripe with them, as in Egypt alfo, Exod. 9. 31, 32, than wheat, Ruth 2, 23, whether in the gypt ano, exon. 9, 51, 52. tuan wugar, xum 2, 25 waterier in the ear, or beaten out, is questioned; because the term used in the Law is ambiguous spanishing as well a speas of corn, as a certain measure of grain, or meal; nor was it lawful for them to cat any bread, ture or grain, or meat: nor was it tawful for them to cat any pread, or parched corn, or green ear of that years grain, until this offering had been tendred. Lev. 23, 14, 15, and at Penteell, (from the number of days, making up those weeks, Lev. 23, 16, to termed, A.C. 2.1. 1 Cor. 16.8.) they were to bring two loaves made of fine flower; of wheat, as it is generally deemed, being their wheat harflower; of wheat, as it is generally deemed, using times wheat man-pospiled; our a journal of the wicked? According to this verifiers at their as it is remed, Deur. 164:0. or, in nature of their field fruits, as it is flyled, Lev. 13, 17 in regard whereof, is the first dayor on the meaning thould be; they go beyond the very heathen themfore the first field fruits, as it is flyled, Lev. 13, 17 in regard whereof, is the first dayor on the meaning thould be; they go beyond the very heathen themfore their feathers, and the distribution of the meaning thould be; they go beyond the very heathen themfore their feathers and the distribution of the meaning thould be; they go beyond the very heathen themfore the feathers and the distribution of the meaning thould be they are for the feathers and the meaning thould be they are for the feathers and the meaning thould be they are for the feathers and the meaning thould be they are for the feathers and the meaning thould be they are for the feathers are for the meaning thould be they are for the feathers and the meaning thould be they are for the feathers and the meaning thould be they are for the feathers and the meaning thould be they are for the feathers and the meaning thould be they are for the feathers and the meaning thould be the deed of the method. The meaning thould be the set of the feathers are for the method and the meaning thould be they are for the method. The meaning thould be they are for the method and the meaning thould be they are for the method. The meaning them are for the method and the method an rode: some reading the words here; that keepth with as the author to the common fewith Commencers also understand the text. The ancient Greek of the status of the status of has vell; as having reference to the early that Good to theoreth it to work would be sent in the charge mangled the text, or took for the continuance of harvest in its due (edon, Gen 8.2). But some force the over-much. The Childrey They transfers the world of any early fauther much less here) there is no mention there. On the force the continuance of harvest here is no mention there.

verf. 22, as some: the wretched and rebellious condition of man-den to till, Lev. 25, 4, 7, by the latter, the bleffing that God proverf. 22. as some: the wretched and recentious condition or many positive very 25. 47, 7, 8, your states free betting that God pro-kind, who alone of all the creatures transfers the Law which God mifed to give in those years, Lee, 25, 20, 21, but I find not the word out of the way, supposing it to come from a root that significant of the way, supposing it to come from a root that significant of this hath no affinity with, nor hath that any place here: which gross miliake yet our Popish writers endeavour to falve, instead of discovering, as they might better have done, the ground of their

V. 25. Your iniquities have turned away thefe things, and your fins have withholden good things from you] Heb. good from you; as Ifa,55.2. This is the true cause why your rains have been restrained, ch. 3. 3. If there be any restraint of Gods bleslings, it is by reason of mans fin , Pfal.107.17,34. 1fa.59.1,2.

V. 26. For among my people are found wicked men; they lye in wait as he that fetteth frances, they fet a trap, they catch men] Or, that the in wait, or, watch, or, prie each of them; (a defect of the relative, as ruje anu warren, tot, voje to war, Joli. 24.9. voje early corrupted, for, voje early to currupt, Zeph 3.7. know not give not, for, know yor how to give, Jub 32.22. So also Eccl. 8.1.

are found] Or, are to be found; for, to be, as Efther 1.5. Luke

lay mait] Or, watch, or, pry; for fo the word properly fignifies, Hof. any man 1 (1) matery or, pry; to rio the word property nationals, it 1.7, whence exemins are called priess, or, matebers; because they eye men to do them some mischies plants, 8. & 17.11. & 5.4.7. & 56.2. & 59.10.8: 92.11. See of Saul the like, 1 Sam. 18.11.

59-10-6. 93-11. See or Saut me ine. 1. 5am. 18-11. an be that fetteth flarars? Op. 4g fowlers or 6, as when fowlers (fo the word is evertaken, Pfo. 91. 3. Prov. 6, 5. Hof. 9. 8. never for a flarar) early oright fill and optics as thofe do that yei a wait: Heb, and sor, accounting to fowlers in cauching; for the verb in the form here are for accounting to fowlers in cauching; for the verb in the form here

they fet a trap] Or, gin, or, fnare: the word properly fignifics permey jet a trap 1 Or, gin, or, junter : the word property infilmes perdition, or, defin-tilion, Exod. 12. 13. 2 Chr. 20.32. Exce. 21.31. in the next places a gin, or, fairer, fee on purpose to work destruction; in which notion it is here alone found: a learned late writer rendreth it, a pit; and true it is that a word fomewhat neer it, and as some think, of the same samily with it; is used sometime for corruption, 7. but that will not fit well here; for, to fet a pit, carrieth no good fense ; rather, as most render it , they fet trays, or gins, or, faires ; (for the word is here collectively used) to satch men; either to spoil them, or flay them, or both, Prov. 1.11,13,16,19. So fet Jezabel a fnare for Naboth, 1 King, 21 and Saul divers for David, though none

may fignific as well one made of twigs, as of boards; for it is used also for a maund, or, a basket, Amos 8.1,2.

tor a maumous, a wasper, amou 8-1,2 their houses full of deceit] Of goods gotten by deceit; by such wiles and devices as they enfinare men withal: as, sulfnood, for goods got by fallbood, Elay 28.15. labour; for goods gotten by pains-taking, ch.3. 24. Sec Mic. 6.1 0. Zeph. 1.9.

therefore are they become great, and waxin rich] Or, thereby; or, by fuch means. Heb. for fu. V. 28. They are maxen fat] Fat ; that is, wealthy, Pfal. 22, 29. Hab.

1.10. or corpulent, being full fed, Pfa.7 3.7. & 119.70 See v.7. Deu.

they hine] Or, they are fire, or, finooth; without wrinkles, as full and fat hodies use to be: so the noun hence deduced, (for the vetb is no where elfe found) as polifi d, or, fmonth ivory, Cant. 5.14. and, polified, or, facoth even, Ezek. 27. 19. for that is all the flock

or, matters of cril; mords, or, matters, of cril, is no other than cril dinings, Plai, 65, 2, as, words, or, matters, of fallings, and ory; (or), flatteries of the talle Prophets, better than Cods truth, Efsy 30, 10, the fall sand crist schenicletes. Ochap. 74, 82-23, this fonce of the Mic. 2, 631, 23. The Mic. 2, 611, 23. 15, as if the meaning were; they pass by the matters, or, the cau- Mic. 3. 11. fes of fuch, returing to meddle with them: which though it would fute well with what followeth, yet feemeth here fomewhat for-

ccd. they judge not the carefe, the cause of the statectes [] Cause : Heb. Vers. 1. () Ye children of Benjamin gather your selvers] The Prophet judgement, as Deut. 17, 8. chap. 21, 16, 82 30, 13, the cause; 1 lay of the standed for your warning of the Chaldeans approach, 18 you show they right them not, but wrong them rate them, yes, and there you have the cause of all this, ther, Zach, 7, 10. Hereby it appeares h, that what was before them, the cause of all this, dad, was against those principally intended, that were in place 13, 28. and their wissal obstitute, yes retiring to hearken to Gode. of judicature; yet not excluding others also, whom for bribes, those Word, v. 8, 10, 17, 18, and to break off their wicked courses, yets. great ones backed and bore out, See Efay 1. 23. Mic.7.2,3. Zeph. 29. 30.

yet they proffer. Heb. and, as verf. 10, 22. They thrive with, or notwithflanding, their wickedness: as Job 21. 7. 15. Plal. 73. 3, gainft Judah, and the fiege of Jerusalem shortly after to ensue, bewell he read, that they might profeer: for fo also is the copulative fre volted from it, 2 Chr. 11. 12. chap. 17.26. and divers of that Tribe quently ufed, John 24, 9. Elay 10.19. & 11, 3. & 13, 2. & 41, 22, did inhabit Jerufalem, part of the city lying within their lor, Johna & 53, 2. See v. 22, they do not execute judgment and justice, that 18, 28. they might profeer through Gods bleffing upon them for the fame,

former. So I xo. 13.6. Job 31.13.

meth: and an abominable thing, not an horrid, as fome; fuch as may make a mans hair stand an end : for it cometh not from that root, though they be very neer: the roots differ, as Shibboleth, and Sibbo-23.14. Hof. 6.1 o.

in the land] Or , in this land : for the article here hath his force.

they prophefie in Baals name, ch. 2, 8, or they prophefic lyes in my 8. 14.

and the I riefls bear rule by their means ;] Heb. the Priefls, or Prinof the Jewith Doctors. Other of their expound it, of the corrupt tech carriage of the Princes in taking of bribes, Hof. 4, 1 8, Mic. 7.3, and fee up a fign of five That is, fire a beacon. So some of the Rabbines Carriage of the particle of t Princes, or Priests, take bribes, that are as sweet as honey to them, in- word to be in that sense derived from it, and so to signific, both here thinks, or rittle, fagt intestition, and to give wrong judgment, and discovere, Judg 20, 38, 40, & Ezck, 17, 9, but there is not The ancient Greek, and the old Latine, following it, The "If right on of those places, but is very questionable, and may well therefore have a plaud thom? or, as Late Wittere would have the Greek for otherwise the rendered and though a be true, that the firing of to mean. They applaed their, that is, the falle Prophets, hands; as if a beacon may well be comprehended among many other figns or fig-they had rend with other vowels, they defeend upon their hands. But nifications, of the use intended in the term here used; yet is the word this the words, without some variation, will not admit. Most of ours, There is a combination between the Pricits, and the false Prophets, and thefe, by their falle prophecies, support and confirm the Priests in their ambitious courses and corrupt carriages, whereby as Eli's fons fometime, 1 Sam. 2. 12, 17, 22, they domineered and tyran-nized over Gods people, and which the true Prophets of God reproved in them. Nor doth that swerve from this in effect and subflance, which that learned late Writer fuggesteth, that the phrase at the band here used, doth usually fignific after, or according to the leading, guidance, or direction of fome other: as Exod. 2.5. Num. 1 3. 29. John. 15. 15. 2 Sam, 15. 18. (which place one of the Jewith Commenters here pointeth us to) 1 Chr. 25. 2, 3, 6. 2 Chr. 17. 14. & 31. 15. Neh.3 2,4,5. fo it should be implyed, that the Priests ruled and fwayed all, not so much by the minittery, as by the authority of the falle Prophets, who pretended an extraordinary call. Howseyer we rake the term, certain it is, that they both banded together against or invert; erected in a vineyard to overfee it, and other neighbourGods Prophets, ch. 26.8, & 29. 25, 27.

Chap.vi.

them for the c'ul they do 3; they pairs η_i on put it my, and not next it. Some in the period at load, as frame and unique in malatid, for all that is, a verif, 3. Some of units, which is concern with, they paff v_i = 20. What will this wickeless grow into, unled 1 do by forme figure h_i = 1 they cleare those evil occurrences of period h_i and judgment, etal penal courie reprefix it? Others rather, what will be the fiftue of wherewith others are fungified, a Palla, 7.3. 5 flowber; a_i a learned; with become for you at laft? when all forts among you, late writer, understanded it of perform, in bad off, for g_i if g_i if g_i if g_i is a lived g_i and g_i in order than the constant g_i is of utiled, Gord, 4.1. 4. Ev. 27. 10, 33. Prov. 17. what can be expected, but an utter iddance of you all? See (h. 6.13). What can be expected, but an utter iddance of you all? See (h. 6.13).

CHAP. VI.

O ye children of Benjamin, To the Benjamites, the Prophet directeth his speech, as to torewarn them of the Babylonian expedition a-

gather your felves to flee out of the midft of Jerufalem ;] Or, retire : the state of the needy they do not judge.] The right, or the earle, as before. Heb. the judgment; another word of the fame notion with the 14.44. As before they were advised to flee unto Jerusalem for succour and fafeguar t, as to a place of the greateft frength with them, V. 29. Shall I not vifit for thefe things ? faith the Lord; (hall ch. 4. 5.6. thereby intimating the approach of the enemy unto the'r V. 3.5. Stall 1 not volt for help things? I faith the Lord: [field] [6.4.5.6. thereby -intimating the approach of the enough unto ther not my foul the acourged on fach a nation as this?] Or. Shook 1 parts: followers on the other field, they are admitted to quit [crufanot? fee verf. 9. 1 might, otherwife, feem to be neither just! low, and get speedly out of her, left they be surprized in her, and not merciful. See Exod. 3.2.3, 14, 27. Luke 18.2, 8. James, perilth together, with her: and as a streamed to the the land of Justice 1. Jus as, Be allowified, O heavens, chap. 2. 12. for from thence the word co- they would do, than ferioufly advising them to to do: fo this telling them what indeed their best and wifest course would be : see of Babylon, Efay 52. 11. ch. 51. 6.

and blow the trumpet in Tekoa, and fet up a fign of fire in Beth-bacceleth, Judg., 12.6, though frome would have that divertify off-times real leth, Judg., 12.6, though frome would have that divertify off-times real diffegarded, fee on v. 8, but a wir, fulth, abunitable thing, fuch an [give people in those parts warning of the crumpet, and feeting up of a fign, are to diffegarded, fee on v. 8, but a wir, fulth, abunitable thing, fuch an [give people in those parts warning of the crumpets and lether there was no eating of them, ch. 29, 17. So ch. 18, 13. 8. 5, 6. Hof. 5.8. & 8, 1, not that they should indeed be able to make head against so potent an enemy, or that in any place of strength they should finde safety; but as foretelling what then would be V. 31. The Prophets prophefie falfis;] Heb. in, or by, or with a falf-bood, or a by: as ch. 14.14. & 20.6. & 23.25, 26. Ezek. 13.6. Either calling upon to have done, though it were to no purpose. See chap.

in Telesa A city of Judah, 1 Chro. 2. 24. 2 Chro. 11. 6. Amos 1. 1, it was fituate on an hill, and lay toward the North of Ju-and robberies, being by them bribed to to do, Ezek. 13. 22. So fome 2. 4. fo that it is as if he had faid, do that which thy name impor-

> a term of a far larger extent, and it importeth any thing whatfoever thus fet up for a fign, whether banner displayed, or beacon fired, or ought elfe of the like use: and the text is no more word for word, than lift up a lift-up; or fome figual, so called, because erected or lift up: let somewhat be set up that may give notice to the parts ad-jacent of the enemies approach: that which was called an enfign, or a flandard, chap. 4. 6. but the term here used, is more general: and so Judg. 20. 28. that they should cause to ascend a great lift-up (if we may to speak) of smoke: and v. 49. when the lift-up of smoke began to ascend: no: unlike to that Esa.g. 18, though another term there be ufed, to lift up a lift-up: as, to vow a vow, Gen. 28.20. to fast a faft, 2 Sam. 12.16, to ferve a fervice, Exo. 13.5, to judge a judgment, ch.5.28. Sec

in Beth-haccerem 1 Heb, on Beth-haccerem; that is, on the boufe of the vineyard. So one of the Jewish Commenters, expounding it of a tower,

then, \$10.5 and the manner of writing, in Hobstew, the two terms is ufed, \$10.3, 20.0, they shall lyc in siege about hers, ch. 1.15.00 4.17. flanding apart, with no fuch line intervenient, as our Version exhibited, made the flanding f technight feem to add fome thength historian is but the like is found its limited feem to add fome thength historian is but the like is found from other proper names, as Elay 8.3. where though in our Verjoin for the like lines are inferred, yet in the Hebrow text, none fact, and force, as we use for 5ay, with his band; they find 1 by might hand force, as we use for 5ay, with from band, eltery and part. The Chaldee Paraphritis trended it, in the bond of the water of the subject of the valley part. The Chaldee Paraphritis trended it, in the bond of the wind the subject is subject to the found of the found if spinle cities future on hits. In the subject is the proper name to hand, plain 4.9.4. Others, the filed being with the subject is the filed being the subject is the subject is the filed being the subject is the filed being cerem was a Town fituate on an hill between Tekoa and Jerusalem, cerem was a lown fituate on an intil netween 1 cross and Jermanem, two departures a ground 5 et Ela, 3, 14-3 in place, 05,000 quarters alligned from whence Telou was not above twelve miles diffant: I refermed him. So is the word hand, ited, 2, 17. Deut, 23, 12. Efay 56. from whence I eron was not above twerve times attants: at teemed and the state of the father which the father with Beth-haterers, mentioned Nehemiah 3, 14, 5, 11, & 57, 3, they shall take up their quaters, and accordance of this stamp were the names of many Cities in those parts: as in gro their imployments in such and such places a sligned them, they Bethefda, Joh. 5.2.

for evil appeareth out of the North, From the Northern parts, by

for out appearen out of the North, I From the Northerin parts, by the Balylonians matching towards them from Chaldea, that lay North from them, ch. 1.1.4. & 3.1.8. & 4.6.

North from them, ch. 1.1.4. & 3.1.8. & 4.6.

and great affirmation.] Helen and (ox, even, 35 Elay 65.6.) a great of greating the state of the sta

V. 2. I have likened the daughter of Zion to a comely and delicate woman.] These words are diversly taken, and diversly rendred. The word woman, is not in the text: but there is a defect of the subject; word woman, is not in the text; but there is a detect of the implet; as, flanding, for, flanding corn; and, finitfull, for, finitful vine, Elsy into large, and fo indefinite. But for the passan, as our verified nodit; but about the former attribute, the Jewish Doftors are divided; for fome of this is footen, wholever he or they be, the Prophet here gives over the former attribute, the Jewish Doftors are divided; for fome of this former retemblance; and that they may undertained more clearly. the former attribute, the Jewin Doctors are divided; for some of his former recombinate; and that they sweet, and the conditioning against them, them by, that it fignified a woman that inhabiteth; one that what manner of Shepberds they were, that were consing against them, dwelleth, or keepeth at home, nor out of an houlwifely care, as he telleth them here, that they were Warriors, military men, uno whence, or keepern at noises, not our on an nontwinery safe; as in extreme ment. Titus 2, 5 but out of delicacy and nicevy, a lothness to look ontin, whom God had for fee her for on the ground, as Deu, 28.56. as coming from a word Efa.10.5,6.v.c. that fignifies to inhabit, or to beep at home: as it is rendred, thab, 3.5. Arife, and let it. Chers of them expound it, a comety, or beautiful woman; as the out the speeches of those, whom God in his conformal Rabbines trequently use the word whence it comes and as another, figured out to the freeches of those, and by an efficacious inflined fitted up to the figured unto that service, and by an efficacious inflined fitted up to the figured unto that service, and by an efficacious inflined fitted up to the figured unto that service, and by an efficacious inflined fitted up to the figured unto that service is an efficacious inflined. whereof anon, very neer it, is used, and rendred, Cant. 1. 10. Prov will consider the strength of there want not those, who supply not woman, but land; and read the where want not those, who supply not woman, but tand; and read the words; I have likened the daughter of Sion to a goodly pollure ground, and and the land; fuch as Albers is fail to be, affording royal dainies; Gen. 49. 20, and indeed the former word different in gender the contract of the land of the former word and the land of ties, Gen. 49. 20, and indeed the former word anneted in general only from the term that do thu fually fignific a paffure; as it is well rendred, Excl. 34. 14, though in some other places elsewhere, a mis: as also the same word is rendred. a pleasant place, Holea 9.13. whence also some of the Jewish Criticks expound it, both here, and elsewhere, as by intercision of a letter not unusual, derived from a root that fignifies to defire, and as the fame with defired, or defreable fuch as good and beautiful things ufually are, (whence also the words in the places before pointed to) and fuch patture grounds to shep-herds; in regard whereof also, is Nation deemed to have its name, expections, verf. 3. So that it is as if the Prophec had faid, Methinks predictions, verf. 4. So that it is as if the Prophec had faid, Methinks prediction for that is the daughter of Ston, Elay 1. 8.) feems very left of the third propher had been considered to the control of tice flepherds to repair to it with their flocks. One difference more there is among the Jewith Criticks, about the web here used, a which is those lower countries effectally, be nothing commodious or factomable, there is among the Jewith Criticks, about the web here used, and for it is to five the march or alloust: and complainings, that by delay and floy, then, Cant. 1. 9. Howher, because the word is there is nonther form: level of the contribution of the contribution of the contribution of the contribution of the life, as If all 14.4.4. Cant. 7. Jezike, 3.18. Some of the contribution of the life, as If all 14.4.4. Cant. 7. Jezike, 3.18. Some of the contribution of the life, as If all 14.4.4. Cant. 7. Jezike, 3.18. Some of the life, as If all 14.4.4. Cant. 7. Jezike, 3.18. Some of the life, as If all 14.4.4. Cant. 7. Jezike, 3.18. Some of the life, as If all 14.4.4. Cant. 7. Jezike, 3.18. Some of the life, as If all 14.4.4. Cant. 7. Jezike, 3.18. Some of the life, as If all 14.4.4. Cant. 7. Jezike, 3.18. Some of the life, as If all 14.4.4. Cant. 7. Jezike, 3.18. Some of the life, as If all 14.4.4. Cant. 7. Jezike, 3.18. Some of the life, as If all 14.4.4. Cant. 7. Jezike, 3.18. Some of the life, as If all 14.4.4. Cant. 7. Jezike, 3.18. Some of the life, as If all 14.4.4. Cant. 7. Jezike, 3.18. Some of the life, 3.18. Some of t to the same precases it institutes the same and the same property of the far and delicate doubter of Sion have telephysical, or will telephysical property of the making on towards it.

The far and delicate doubter of Sion have telephysical property of the making on towards it.

The telephysical property of the same propert Hebrew thus in construction to lead their subject: and for the verb, both in this, and some other; the forms are sometime consour-

V. 3. The Shepherds with their flocks shall come unto her ;] That is, the Babylonian Princes and Chieftains with their forces, as thepherds invited by her pleasant passures fit for their flocks: So ch. 12. 10. and there seemeth a secret taunt in the term of shepherds; as the like in matchers, and beepers, ch.4.16, 17.

with their flocks] Heb. and their flocks; as ch.1.13.
they shall pitch their tents against her round about,] Pitch tents; as shepherds do, Efa. 13.20, the warlike tents here intended, as ch. 37.10.

a defect of the pronoun ; as Efa. 13.22.

they fall feed every one in his place] Heb. a man (for,each one,as chi.

22.7. Joel 3.9. So Efay 13.3. I have commanded my fautilified ones. The words of God himfelf; and, as I take it, of no other here: though most Interpreters understand them, as the words of the Babylonian King, or the Chaldean Princes, giving order for preparation; and suppose it to have reference to some solemn rices that the Heathen ufed, in denouncing war; and fome alfo to the fire, that the Chaldeans, fay they, made an idol of, and had born before them in their camp. See on chap.1.13. But neither of these conceits feem to be very probable, as to the word here used; the use of it in this kind being fo large, and so indefinite. But for the patty, in whose person whom God had given a charge and commission against them. See

Arife, and let us go up at noon.] These words, without question, hold out the speeches of those, whom God in his secret counsel had defigned unto that fervice, and by an efficacious inflint flirted up thereunto; encouraging and enciting one another, with all fpeed, to fet upon it; and with all eagerness to puriose it: the Prophet thereby infinating, as I conceive, how ready they should be to put in exception, what God would have done by them, so soon as ever the time was come; wherein God would have it effected. See Efay

Arife] As chap. 1, 17. So Deut. 2, 13. Efay 21, 5. chap. <.26,27

let us go up] Let us march; a military terme. See Isaiah 49. 14.

at noon.] Which some expound, as an argument of courage, as at noon.] Which some expound, as an argument of courage, as who should say; we shall not need to fleat in upon them by night, we will set upon them at noon-day, 1 King, 20, 16, chap. 1, 8. Zeph. 2, 4. Others, as an intimation of their present strong should be dourthing estate, in regard whereof, they needed not to middoubt ought, but were sure to carry all before them with success at pleas. ought, but were ture to carry all before them with fuccess at plea-fure; day light, for, presperity: as Ether 8.16. E(ay 59.9. But these seem to be both wide of the Prophets intendment. Not cometh the Jewish Doctor any thing neerer, who telleth us, that noon, and night, here mentioned the one, and in the next verse the other, are

phet speaking in their person, lamenting their wosul condition, and pnet speaking in their perion, famenting their would conduction, and complaining, that all their professive was drawing to a period, and the night of affiction was ready to furprife them; according to that, Amus 8,9,10. But others rather conceive ir to be a continuation of the voices of the Chaldees, and their complices, cagerly defirous to be fetting on forward, and complaining that the day florent, and help loft for much time, while by needles delays, they retarded their expedition, and let flip their opportunities; as chap.

n defect of the pronoun; as El2.13.22.

Additional about last El4.13.22.

As the particle the day goth array or, thendels; as Pfal, 90.9, a metaphor from the day policib array; or, thendels; as Pfal, 90.9, a metaphor from

and let us defroy ber palaces.] Or, that we may deflroy her palaces; as chap. e, 1.8. that which made them to cages upon this expedition, to have the fipoyl of the city, the Kings houfe, and the flately houfes of his Princes, and great men. Hored with much wealth. and rich furniture. See Elay 13, 22, and 32, 14, & 30, 6, chap.

V. 6. For thus hath the Lord of hoffs faid ;] Or, Thus faith the Lord

Here ye down trees] To raile works for the fiege, and make engines for a battery, fuch as were then in use, Deur. 20. call a mount] Or, discharge engines of (hot, See on Isa, 37, 33. Se

Ezck, 26,8, this is the city to be vifited | Or, punified; as chap. 5.9, 29, the time of her vifitation by judgement is come, chap. 11.23. & 23.12. Ezek. 9. 1. Hol 9. 7, the time of Gods wrathful visitation of them, because of his gracious vifitation neglected by them, Luk. 19.44, their fins be-

the is whole oppression in the midst of her.] There is nothing but oppression in her. She is so sull of it from the one end to the other, as if the were all made of it, 2 Kin.21, 16, & 24.4, Ezek.7.23, See of Ninivch, Nah. 3. 1.

1 Theff 2 vs

19.24. 16. 27.25

her wickedness] As the working sea doth mire and dirt. Isaiah

violence and spoyl is heard in her; That is the common cry with her; it is that all the city ringeth of, See ch. 20,8.

before me continually is grief and wounds] Heb. difeafe and flroke, or, flripe: as Deut. 28.61, their cruell courses in vexing and oppreson prings as Deut, 18.61, their criteri couries in vexing and oppreting one another, and the city thereby caused, are continually in mine car the one, in mine eye the other; provoking and urging me to proceed in all severity and rigor against her. See Exod. 22, 22 27. Pfa, 109.15. Ifa, 3.8,14,15, & 59.13, 18. & 65.3. Luke 12.3.8. Jam. 5.4. Howbert, some expound all this, not of evils committed by them, but of evils to be inflicted upon them; which the Prophet should have continually in his ear, and his eye; as the standard, and trumpet leading on, and enciting to them, ch. 4.21. but the former more eafily floweth from the text.

V. 8. Re thou infirutted, O ferufalem] A fummons of them to re-pentance. Heb. Be corrected. Take warning, and be amended by the judgments, that already have befallen thee; for the word fignifies in the first place, to challife, ch. 31.18. Hof. 10. 10. and in the next place,

from its natural place and pofture, and putting it, as we say, out of cl. 20. 9
joynt, Gen. 12.25, intimating what a pain and grief it is to God to joynt, Gen. 3.2.25. intimating what a pain and grief it is to God to Therefore Asch. 1.17. & 3.3. Heb. and; which I see not why it leave, or east off a people, whom he is once in league with, and with I should not here be retained; for it is not so much, as I conceive, the how much difficulty he is drawn thereunto. So Ezek. 23.17,18. foul, for, the person himself: as ch. 5. 9, 29, but here somewhat more specially for love and affection, whereof the soul is the seat: as Gen. 34. 8. Pla. 42.1,2 Lev. 26.11,15,30.

lest imake the desolate, a land not inhabited. Heb, lest 1 make the

iest i innee tore usulant, a dana na manura.] rich in in indee tore adjulation, or multi, a chap A. - 27, 32. I chi both call the coff, and cut the coff, we grand evils, a dereliktion, and defination; and the one of them usually following on the other. Hence that, it is to thorn, when I adpart from thems, Hol, 10, 12.

V. 9. Thus faith the Land of boll?] A shefrore, v. 6.

They find throwing feat in termant of first a a sume:] They (the & 2.1.2. Rev. 16.1)

enemy, the Chaldeans, compared to grapt-gatherers: as chap. 49.9.)

Heb. find prieming glean; that is, thorowly glean; an allufion to the loat, I will prove out; that is, I will furly, or without more adopwish-Law, that inhibited the going over the vine again, after the general out further delay, powr it out: a defective form of speech; the like sutting, or the leaving of it wholly bare, Lev. 19. 10, Deut. 14. 21. whereunto, see [16.59.13, ch. 14.5.

Chap.vi. Annotations on the DOOR Of the Froquet e-percunar.

one that at parting, turneth his face from us. See on Ifay 33.6, chap, 2.17.

2.17.

Annotations on the DOOR Of the Frequency of the Confine and Particular on Ifay 3.6, chap, the Judy of the confine are Bretched on! Or, are lengthened; tribes, before by the Alfyrian delitoryed, 2 Kin. 17.6, but in regard of the ten stowards evening they use to be: or, decline, as Plal. 10.2, 1.18.

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1.09 of them, 2 Kin, 25.4. See Efa. 6. 13. 6h. 10. 16. & 52. 28,30. Of the name If ret, fee ch. 5.15,20.

as a vine | For the word here used, is peculiar to the vine, Judg, 8.

2. Efa. 24. 14. of gleanings of corn, another word is used, Lev. 19.9.

turn back thine hand as a grape-gatherer into the baskets] Heb. upon the bashets. Gods speech, say some, to Jeremy, bidding him pull off of halis: as chap. 5. 14. That ye may not think that these men come the clusters of grapes, from a vine in vision represented unto him, one of holfs: as chap, 5, 1.4. That ye may not think that there men come to connect on grapes, from a vine in vinior represented unto mission. He do not not by their own ambitious, or coverous affections and after another, until he had pluckt all, and beflowed them in a baff dispositions; be it known unto you, that God hath an hand in the ket, but first, it is he that fetteth them on work, to execute his wrighting on your forms and execute, chap. 1.15, 16. See them. The fewith Doctors conceive them to be the words of the many that the contraction of the contraction of the contraction of the contraction. Chaldeans, inciting one another to spoyl and plunder, and massacre, or captive again and again, while any persons of regard, or matter worth the carrying away, remained; to which purpose also, some here infert the word fajing; as chap, 4. 31. See verf. 4. I concur with the middle, and conceive a great spoyl, and that redoubled, both of persons and prey to be intimated; though not an utter extirpation of cither. See Efa. 6. 13. cha. 5. 10. & 52.16. 2 Kin. 25.

V. 10. To whom shall I speak and give warning, that they may bear?] The Prophets complaint of an unteachable, and untractaing rifen (as the next words imply) to the heighth, Ezek. 7.10,12. ble difposition, that did generally possess this people. See the like, Ifa.28.9. To whom] As Efa.53.1.

give warning] Heb. protest; as ch. 11.7.
that they may hear] To take warning and obey; as ch. 7.23,24. Heb.
ind they will hear: as v.5. Josh. 24.9. Mal. 1.9.

In the midd br.] As Pfal.55.11.

The midd br.] As Pfal.55.11.

As a fauntain calletb on her waters, fo the cachetb out her with the carnot hearby a sa before: That is, fay fome, they have a meet k-dmf.] The callet bour her waters, fo the callet bour her with the carnot hearby the carnot hearby the carnot lead fieldly ear, that apprehended hos, nor admitted ought foring t hey are renewed daily with her; they never depart from that is fpiritual, t. Cot. 2.14. Col. 2.13. Others, their minds and her; the is in regard of them, as a fipring that is never drawn dry, that they regard nor ought that is delivered to them from God, that they regard nor ought that is delivered to them from God, the control of the carnot for the control of the carnot control of the carnot fignifying a I'ell, or, Sping, ch. 2-13, properly one discovered and pro-cured by digging; for the verb in its first notion signifies to dig, 2 Kin, as have ears stopped with ear-wax, and such like foily stuff that hinders their hearing; but rather to the foreskin, that in circumcifion was taken away, (see chap. 4.4.) and to such persons, as having a thick was taken away, the chip 1,4.4.) and to turn persons, as naving a thick skin or film, growing over the organ of hearing, are thereby depri-ved of the use of that sense, implying, that they no more regarded any of Gods messages, than as if it were so with them, as with such it is. So Act.7.51. See Pial.58.4, 5. verf. 16. ch.7.26. Zach.7.11. Act.

the word of the Lord is unto them a reproach They account it as mat-ter, not of reproof, but of reproach; such as men cannot endure to hear. So rather, than as some, they make it matter of reproach to those that deliver it, chap. 20.8. they have no delight in it] They cannot brook it, they have no love

nor liking at all to it, See chap. 5.31, 2 Theff, 2.10, 12, 2 Tim, 4.3. V. 11. Therefore I am full be fary of the Lord, I am warry with badding in I will pour it forth upon the children abroad, and spon the all flowlood pain in I will pour it forth upon the children abroad, and spon the all flowlood you may are tecther. For even the hubbard with the wrife fluid to taken, the aged with this that it full of Any. The Prophet, in their words, profelled that, though the be most unwilling to denounce to dreadful and hideous a doom as God hath paffed upon his people. fuch as all forts , without refpect of age , or fex , were to fuffer in, by challing, to reform and amend, Prov. 29.14. See ch. 2.30. & 5.3 yet the spirit of prophecy is so full in him, and powerful upon him, let im plout dayart from the ct, like be logical, or, disjointed from me: that he is no longer shile to keep it in, but he must of necessifier deaments or the content of an another occasion, a menaphor stack from the disposacion of a limbs, the forcing of it jounce it. See the like profession, though upon another occasion.

> confideration of ought with them, as the spirit of prophecy within him, that enforceth him to this work.

full of the fury] Or, wrath. Heb. fervour, or heat : that fire of Gods

wrath, whereof ch. 4.4.8 \$.1.4 Sec ch. 15.17.

I am weary with holding in:] Holding it in: 2ach. 4.4. forbearing to denounce it, like Elihu, Job 32.18, 20. So ch. 20.9.

I will pour it forth] The Prophets are faid to do what they denounce

to he done. So ch. 1.10, & 15.1. power A borrowed speech taken from shours of rain, that the heaens powr down,Pfa,11.6. Ifa,24.18. ch,7,20. & 10,25. Ezek.14.18.

altering, or the tearing of it whosty decembers the meaning is, that the enemy in cutting them off, or captiving them, should go over them again and again: as it is faid of the II-lit; and the word is ufed, 1 King, 20.3; c, whither children who for the market is the head altering them in the hybrid distinction of the Reinpining, they afterward gleened them, as they lighted on them stragling in intimating that the Chaldesin should show no mercy to any, not for much

10. 14.

won the allembts of young min together] The word here used figatifies first a scort/Ma.25, 14. Prov. 11.13, then a steered place, Pla.31, 20.
then a secret meeting, a convenicle, ch. 15, 17, and lastly, any assemble of the secret meeting.

to the cruel enemies hands; as ch. 8.9. Lam, 4.20, and so is the word to be taken, Luk. 17.3 4,36. though Interpreters go most there a con-

and wives, together.] A defect of the pronoun in the latter branch, but may be of larger extent than wives onely, and may comprehend both | well ? 1 King 4,26.8.9.17,18. and, it shall be reace; for, all that be may be of larger extent than mines onely, and may comprehen up to the maning is, concubines, and maid-fervants allo, as wives. The meaning is, and there is no peace of the maning is, and there is no peace of the maning is, and there is no peace of the maning is, and there is no peace of the maning is, and there is no peace of the maning is, and there is no peace of the maning is a maning is a maning in the maning in the maning is a maning in the maning in the maning is a maning in the mani that all flould fall into the enemies hands. See this threatned long before, Deut, 28,30, and again, chap.8.10.

to others] That is, to aliens, or flrangers, as Prov. 5.9.
wives] Heb. women; as ch. 7.18 & 8.10.

for I will firetch out my hand upon the inhabitants of the land, faith the

Lord.] See Ela. 5.25.
upon] Or, againlt; as ch. 15.6.

the land Or, this land ; as ch. 5.50.

V. 13. Fer] Or, Breaufe; as ch. 3.25. A reason rendred of this severe denunciation: the generality of corruption among them, and a mong those especially who should have reproved and restrained it is others, and given example of better things. See v.6.

enthers, and given example of better things, See v.6. from the lad of them, even such the greatef of them, every one is ziven to excussfusfir.] Heb. from the lattle of them, and was the great of them; a poverthial form of peech delic frequency in Scripture, to express the generality of any practice, good or bad, among perfons of all form and enther, Oltr 3, 3, 5, 811, 1, 5, 0, 0, 1, 3, 3, 48, 48, 81 title, for, feef 3, and greatsfore, greateft, as Eft. 1, 5, 10, 3, 10, 3, 5, 10, 20, 64, 67, in the great of the control of the great o positive,Pfal. 118.8,9. Prov. 22.1. Eccl. 7.1.

every one is given to covetoufness] Heb. is coveting covetife; as Prov 1.19.& 15.7. Hab. 2.9. See the same charge, chap. 8.10. and the like

phrase, v.1. and from the Prophet, even to the Priest, every one dealeth falst Heb. from Prophet, and to Priest (as before; that is, both the Priests and the ang upon the Frietis and Fropriets into that their were tree from the former vice, (fee Ela_6.6.1, t.h.5, 3.1.) or thou from the latter (for of fuch diffributive forms of speech, see on Ela_5.13.) But this was alte more special corruption reigning among the false Prophers and the Priefs, that by their false prophers and flatteries, they deceived the people, and foothed them up in their fins. See ch.4.10

V. 14. They have bealed also the hart of the daughter of my people

deceitful dealing charged upon them, v. 1 3.

the hurt] Heb. bruife, or breach ; as ch. 4.20. & 10.19. of the daughter of my people] See chap. 4. 11. So Chap.

much as to young children, 2 Chr. 36.17.17.127.8,9. verf. 21. Hol. fome flight thing, or according to the cure of some flight hurr; supin the foregoing branch. Whether way we take it, the fense is plain, 10.14. "In the allemble of young min together] The word here used figation to the foregoing branch. Whether way we cake it, the sense a plain, when a server place, \$1.63, 1.20. that the Prophets and Priefts, dealt with the posting and the flate, as first a server meeting, a conventice, 0.11, 1.17, and fifty, any allowing the server meeting, a conventice, 0.11, 1.17, and fifty any allowing the young men meet to make merry together, 6., 1.31, 1.31. though the posting men meet to make merry together, 6., 1.31, 1.31. though the posting men meet to make merry together, 6., 1.31, 1.31. though the server from single cashily be chemically a server of the serve bigas well publike, as private, Pla. 39.7. To here supon the place where the young men meet to make merry together, ch. 31.13, though it disclaims under the place where the young men meet to make merry together, ch. 31.13, though it disclaims under the probably be deemed to have a privy glance as their common meeting in the aboutes for evil purpose, ch. 47.13, as further thankard with the wife purpose, ch. 47.13, as furth the husbard with the wife may be taken; as the particle is suded, Job 6.11, chap, limin in land, that he shall do well enough with it, he need not fear that the husbard with the wife may be taken; as the particle is suded, Job 6.11, chap, limin in land, that he shall do well enough with it, he need not fear hard the husbard with min the husbard with the wife may be taken; as the particle is suded, Job 6.11, chap, limin in land, that he shall do well enough with it, he need not fear hard the husbard with the wife may be taken; as the particle is the better has been defined to the private property of the release of the private property of the release of the private property of the private property of the property of with woman, that is, min and woman and recording had more to the one than to the other. See to the patients greater and further evil, See chap. 2, 14, Lam. 1.4. Ela 316,4-& 33-9.10 fiell be taken that is supplied and fo fall in Erek. 13.10. Howbeir, because the word here used, hash sometime a notion of vilifying and contempt, 1 Sam. 2.30. Hence the old Latine rendreth it, one while, with contuntly, and unto contumily, another while : that which fome expound ; the former , unto the contempt the aged with him that is full of day?] Heb, the old with the full of days, with the decrenit; with him that hath the one foot already in digrace with the peoples; whom there has the theorem of the grave. On the pharic, fee Elos, 4,5,0,6,11, the latter, and the pharic, and the phar and reproach of the true Prophets, whom thereby they brought into

faying, peace, peace,] A proverbial form of speech, implying as much as that which we use to say, all shall be well: So, is it peace? for, it all made to say, all shall be well:

there is no fuch matter, there is nothing well, but all full of deadly danger, ch. 4.10, Heb, and, (for, when; as Efa. 33. & 37.9, 36.) peace

they labour to bring the people to a fight of their abominable cour-les, and to work them to shame and forrow for them? and fo the word indeed, in this form and notion is used, 2 Sam. 196. but not, word indeed, in this torniant notion that the state of the conflantly the former way, ch.10.14.8, 46.24. 8, 58.13.0 8, 50.2.8, 51.17. So here, the Chaldee, Greek, and Latine take it, and the words following confirm it. See the fame paffage again, ch 8.13.

when they had committed abomination] That is, idolatry, fay fome, referring it to the people; but as I conceive rather such abominable things, as God faw, and complains of in the Prophets, ch. 5.30,31. &

not at all ashamed Heb. in being ashamed, ashamed : or, in being a-[h:d,ab. (h:d, which cometh nearer to our English; of which manner of gemination, See Efa. 24-16. ch.3.1.

net of grammation, See Eur. 24.16. (n. 3.11.)
milber could they bligh 146. they know mot to bligh 3 as Ela. 29.12. L
know not to read, for 1, cannot read: they know not faitiffs for , they
cannot be faitiffed, Ela. 36. 11. and Zeph. 3. 5. the weeked have not
faited through the latter word here used, be scarce sound elsefibrane: for though the latter word here used, be scarce sound elsewhere, fave in the transitive sense; that which seemeth to have gi-

mong those that be sain; and to whom they now promise safety; to fall, for, to be sain, as Psa. 63.10. Luk. 21.24.

at the time that I vifit them, they (hall be cast down , faith the Lord] at the time, wherein 1 wife them, (See v.6. a defect of the relative, as the 1.71,24.) they [kall by flumbling be made to fall, or, be thrown down; as if they had flumbled, and fallen flat to the ground: for that is the words native and proper notion , Pfal. 27.2. Efa. 31.3.

V. 1.4. They have kealed also the hirst of the daughter of my people flightly, spring, Peace, peace, when there is no peace?] They do by their chooses and flightly, spring the people allege in fectively, bearing them to flow, and flutteries in lip cople allege in fectivity, bearing them to flow, and the flightly flig the lame, ch. 8.11. See allo, Lam., 2.1. 4. Exck. 3.2.2. (by 197. See 1911 to 7 pur) past. J. to a proceeder in ere by the Prophet of their oblinacy; and turneling freeth now from They have heated allo. Heh. And they heat, which the falle Prophets that feduced them, into those that were seduced by may well be retained 5 for it is an inflance, and a pregnant one, of the them? relating both what advice he had from time to time given described beating the relating both what advice he had from time to time given described beating the relating both what advice he had from time to time given described beating the relating both what advice he had from time to time given described beating the relating both what advice he had from time to time given described beating the relating both what advice he had from time to time given described beating the relating both what advice he had from time to time given described beating the relation of them, and how they had ftill refused to hearken thereunto. And in this verse, he seemeth to meet with an objection that the people this verie, ne recuren to meet with an objection that the people might make; alleaging for themselves, that they went that way, that their Preifis and Prophets directed them unto, and led them in: To which the Lord answereth, that he had from to time admo-9.1 [Biblit] Heb, upon a flight or flighted thing; which some interpret flight medicine: so is the particle used, Pla1.9.4, with bands of all offs, or in some doubt of their way; seeing divers ways or alphon faith the Chaldace; with laying, pacter, pacter, which was every light matter for them to 1sy, so the Jewish. Commenters: In the chaldace of the control of the pacter of the protection of the place that they are a careful to make and it was indeed an easile thing to say to say to go the protection of the place that they are also aright to ensure the pacter of the say are able aright to ensure the protection of the place that they are a sour Sayiour said the like, Matth.9.4, 5. Others, according to way that leadeth to such a place; and so should they do, if they not as our Sayiour said the like, Matth.9.4, 5. Others, according to way that leadeth to such a place; and so should they do, if they not as our Sayiour said the like, Matth.9.4, 5. Others, according to made doubt of the way they were in or of those divers ways, that they people, and the equity of his dealing with them; turning his were invited unto by those Prophety, that fiske unto them in the flyecth unto others, because they would not hear him. See the like, name of the load, as both the use Prophets of Good, and the falle [145] 1.2. Prophers also did; they flouid make a fland, and enter into a due confideration concerning either, whether of them were the way, that this monner with that people, whom 1 had formerly taken into my might conduce to their good, and welfare; and to help and further protection, and by folcon covenant and premifes fo engaged my felt negative masses to tract point an extensity and or target an intrinct processors and by normal content and promises of engaged my felf themselves in this inquiry, finded law recounts to Gods oracles, and unto. See Lam 4-15.

**April Orstoic matter as 6th 3, 19, 83, 15, 116, 33, 13, 20 consider what way it was, that is therein commended to the second of the first of the second or the second of the second or the first of the second or the second of the second of the second of the second of the second or the second of the second of

in it, what focuser any might fuggeds, or enform them to the contrary, obedience and rebellion they are grown to, that ye may underfland they flould be fure to do well, as those before them had done, to how just cause I have to proceed thus against them; though some ren-Dent. 32. 7. Elsy 8, 26, Mal. 4, 4. Luke 16, 29, 1 The ff. 5, 21, der it as of the evils to be inflitted upon them, what shall be fall them:

1 John 4, 1. And this I take to be the genuine, both drift and fenfe; but the words better admit the former, of this place

uncertain which way to take, Ezek. 21.19,22.

Moles preferribed you, fay from a site those that you manceflours, A bother preferribed you, fay from a site those that you manceflours, A bother preferribed you, fay from a site those that you manceflours, A bother preferribed you, fay from a site postible is ufed, Els. 36, 4. 4 (11.1.8. 19.3. See ch.4.6.) corn (Heb. and; as v.1.) Indefinite others; or, repair routering them a site postible is ufed, Els. 36, 4. 4 (11.1.8. 19.3. See ch.4.6.) corn (Heb. and; as v.1.) Indefinite others; or, repair routering them a site postible is ufed, Els. 36, 4. 4 (11.1.8. 19.3. See ch.4.6.) corn (Heb. and; as v.1.) Indefinite others; or, repair routering the pathers of antiquity; as, the days of anti-7. Chep. 4. 4, the fair of them, that, fay fome, that fall be properly that is, repair that men of former ages lived insand timestee to them, Wals. 34, a. 7 which by which couries the courses that men of former ages took and walked in,

good may is: the pronoun demonstrative, for the verb substantive; 29-15.

as Pfa.25, 12. Efay 66.1. They much missake the text who hence because they have not hearfened unio my words, Heb. upon, for, nor God by the Propher, that the oldest way is the best, but willeth 24, 25. them to enquire, which of those of former ages proved the best unto those that walked in it: \$5 Moses, Deut. 4.5.4, and Deboran, June 1997, the second of those that walked in it : So Moses, Deut. 4.3, 4. and Deborah , Jude town, (as before) or, alfo, (as ch. 1.3.) rejetted it. So Esay 5, 24

by the courfes ye now take , ye procure to your felves, having affu- Mic. 6.6, 10. rance of protection and fafety from God. See Deut. 33.12,29. Pfal. 55. 2, 3.

but they faid, we will not walk therein Albeit , they had it by my Prophets fo evidently thewed them, that the way which they directed them unto, and called upon them to take, was the only good, and take, and dayantagious way, and had from time to time lo proved un-lake, and dayantagious way, and had from time to time lo proved un-take, and dayantagious way, and had from time to time lo proved un-but neonfeience convinced of it; yet out of a felf-willed oblinacy, they refule to turn to it, and walk in it. See chap. 2.3 5. & 1 8.1 3,13. cometh there?] Or; that cometh; a defect of the relative: as yet, 5. Heb. And they faid; and, for, but; as chap. 5.3. or, as some read the place, inferring the words, when I fay (as Pfa. 27.8.) fland on the ways, and fee conquire which way of former times was the beft, walk therin; they fay, He will not walk in it. See the like fyntax, ch. 2.25. Efay 30.

walk therein | Or, in it : supplyed, as Deu, 8, 12, Efay 35.9.

V. 17. Alfo I fet " atch-men over you, faying, Hearken to the found of the trumpet; but they faid; We will not hearken.] Or, as fome render to the found of the trumpet ; but they faid, We will not bearlen. Or, And

watch-men Gods Ministers and Messengers, fet over them, to watch for their welfare, and to warn them of approaching evils, that they may be prevented. See ch. 1. 10. v. 27. Efa. 56. 10. Ezek 3. 17. & 33. 7. Hcb. 13.17.

over you] Or, over them, because they followeth : as Job 18.4, ch.2.

6.7. & 7.30. [Animp] Inferred 3 as P[al. 105.15. Job 8.1 8. Act. 7.32. hasteen to the found of the trumper]. The voice of Gods Miniflers, 16.4.8.1. giving warning of approaching evils, Ezck. 33.2.6. an allufion to the blowing of the trumper, mentioned ch. 4.5. v.r.

they faid | Or, they fay ; as v. 16, a pallage from person to person : as

we will not bearles To it; as, walk in it, v. 16. See the like peremptory answers, ch. 22, 21. & 44.16.

V. 18. Therefore hear ye, O nations ; and know, O congregation, what vedly befal them, takethall the world to witness, even the fense- they should or might flumble at, one to another. lefs creatures themselves among the reft, of the obstinacy of his

walked in it; and that betaking themselves unto that, and walking nhat is among thems Or, how it is with them; what an heighth of dif-

(V. 1.9. Heav, O cardy) That which this people will not hear, So Ifa.

(Mand in the proof of the phase)

(Mand in the proof of the phase) derstand manhied : as Plal, 98,9,

and ite [O.; confider; A. Chap.2.19. behold, I will bring will upon this people, even the fruit of their thoughts] esty for the old paths [Enquire after them : after those that God by Or, Ethold, (be ye as certainly assured of it, as if you saw it already behold, I will bring evil upon this people, even the fruit of their thoughts] and contrivances, they have procured to themselves, Prov. 1.31. for when the good way] O, which of them is the good way, or, the bell that feems too nice, which one of the Jewili Dodors (nggelleis), was spend, (o, b. ii, as, great, (o, y. earl); little, (o, tenf), v. 1, for the feath not their works, but, thirt throughts; thoughts thoughts thoughts thoughts they which they thought, that God flaw not their through Pal. 9.4. 7. Elb.

would prove that the oll way is the best way; to which purpose, many only prove that the oll way is the best way; to which purpose, many only as vert 1.0, unto my messages brought to them by my Promy both Papils and Proyectants abuse its for the Prophet doth not say, phers, and advices by them from me given them, ver. 16.17. Prov. 1. phets, and advices by them from me given them, ver. 16, 17. Prov. 1.

nor my law, but have rejected it.] Or, and as for my law, they have

and wa'le the ten] Take to, and keep to that way, that upon due enthe first care from a far country? you but at-offcing a reactivable,
quiry ye find to have been fuch, 1 Theft, 5.21.

nor your factifices fixeet unto me.] Because this people might object, and yee that they had not left God; for they feryed him fill; they frequenthall then be fetled, ye shall not hang in suspence, wavering between | ted his Sanctuary with odors and offerings : God telleth them , that two ways; as those in Eliahs time, I King, 18.21. or, rather, ye shall their services were none of them pleasing to him; so long as their find freedom from that restless condition, ye now remain in, Esa.57. 20. from those fears and diftractions, and fuch evils and troubles, as the like, 1fa. 1.11,15. & 66.3. ch. 7.21, 26. Ezek, 20.39. Amos 5.21.

To what purpole cometh there to me incense from Sheba, and the sweet 95. 11. Elay 28.12. Matt. 11.29. your fouls, for, your felves, as Elay cane from a far country?] The words thus rendred, found, as if some fuch prefents were from remote parts brought to Gods Temple : as Pfal. 68. 29, 31. Efay 60. 6, 7. Zeph, 3, 10, whereas no fuch thing is intended; and the words therefore would rather thus be rendred, To what purpose unto me (that is, so far as concerneth me) is incense,

from Sheba | Sec Efa.60.6.

and the fiveet cane | Or, or (as ch.2,18. & 5.12.) fiveet cane, Heb. cane the good, or, that is good; or, cane of the best. See verf. 13,16. and that I take to be, as the native notion of the word; fo the genuine fense of it in this place; of such cane, see Esa. 43.24. & Ezek. 27.19. where it is rendred, calamus,

from a far country | Far fetcht, because their own land afforded it not : the word fetched, or, that cometh, supplyed from the former it, Again, he faith, I have fet Watch men over you, heavken ye therefore branch; as Gen. 1.16,30. yet we need not with Jerome, and fome others, travel fo far as India to fetch ir. Strabo telleth us, that the Sawhen I fet "atch-men over you, faying, Heavken to the found of the trum- beans had flore of fuch spices, lib. 16. and that might very well be

ance : as Ifa. 56.7. & 60.7. See Ifa. 1.11. ch. 7.21.

nor your facrifices fixeet unto me] Heb. and your facrifices are not (weet, or, delightful, to me : as Prov. 13. 19. So Hof. 9.4.

V. 21. Therefore thus faith the Lord, Behold, I will lay flumbling blocks before this people] Heb. Behold, I am giving, or, laying, (as ch. 21.5, Lev. 19.14.) stumblements (if we might so speak; any thing a man may fumble at. See Is, 57.14.) unto this people: as, come unto them, for, come before them, Isa. 1.23. I will bring those things upon them, that thall be means of ruine and mischief to them. So Ezek, 3, 20, 8, 7, 19. Some suppose an allusion in the term to caltrops, and other like warlike engines, that are wont to be cast in the way to main foot or horse, and cause them to fall: what is by them here intimated, see

and the fathers and the fors together [hall fall upon them] Or, fhall flumble and fall by them. See on v. 15.11a.3.8. they flull mifearry prois among them.] In these words, and the next ensuing, God being a- miscuously one with another, v.11. ch.13.14. Howbeit, the Rahbine bout further to lay forth this peoples perverfe, and perfinacious car- feems to firetch it too far, who fo under flandeth it as if it were mean, riages, together with the penalties that for the fame should defer- that they should tell or give warning of it, such as did see that which

the neighbour and his friend shall perish.] They shall so fall, that they

that not be anicto recover, or get up again; but that i perim and i corprecess not amifs supply from the former wonds, a tower of fraction of the control of

verf. 21. from the North] As ch. 1.15. & 10.22. & 25.9.

from a great Nation] Chap. 5.15.

(hall be raifed up] As a ttorm is raifed, ch. 25.32, and it is God him(hall be raifed up] As a ttorm is raifed, ch. 25.32, and it is God himfelf that raifeth it : as the like, Ela. 13. 17. ch. 50.9. & 51. 1. Ezek.

23.22. See ch.1.15.
from the (ides of the earth) As far as the King of Babylons dominions reach, ch.1.15. See the like terms, ch.50, 41, and this threatnes,

Obserts, Survey (bull lay hold on bow and Spear: They shall be abun-V. 33. They (bull lay hold on bow and spear: They shall be abun-dantly humilted with weapons to annoy and deftroy with, both afar off, and at hand. See the like, ch. 50.42. So P[a. 3, 4.3, 3, Yet by B. ar, off, and at hand. fome understand here the staff of the ensign or standard : as Joth. 8.

fore threatned, Deur. 28.50.

their voice rearrib like the fea See Ela. 5.30.

and they ride on horfes Heb. on horfes shall they ride; not as those, to cleape by flight, Fifa, 30, 16, but as ready to take the field, and well

fitted for fight. So ch. 50.42.

[et in array as a man for wars.] That is, as fome, a people, or nation, (from v.22.) fet in array as a man: the whole nation as one man, as Judg. 20. 8. or, fet every one in array, as a man for war, or, for buttel. So chap. 50. 42. as if he faw them now not on their march , but in the field, and place of fight, ready to joyn battel, or make some as fault.

arainst thee, O Daughter of Zion] As, O daughter of Babylon, cha. 50.

42. Sec Efa. 1.8. V. 24. We have heard the fame thereof, our hands wax feeble 3 angu sh hath taken hold of us, and pain as of a woman in travel.] At the very first report of their approach, all will be dismayed, and quite out of heart, See chap.4.9,31. & 13.31.

V. 25. Go not out into the field, nor walk by the way; for the fword of the enemy and fear is on every fide. The speeches of them that in those times should be one to another.

Go not out into the field | Keep within the fenced cities and places of

faltness, ch.4.5,6. & 8. 14.

nor walk by the way Either ftir not out at all; or, thun the common

nor walk by the way if either this not out as all 1 or, thun the common reads, and betake you to bly ways, as people are wont to do, when the pailinges read changerous, Judg. c. f. 16, 33-17.

For the other things of the enemy, and fear is on every fide: or, for through, from the comp is there, and fear on every fide: or, for through, curby read on the particle warning is as Plai. 17, 13,114. & 44.2.)

He fravel of the enemy, (Lam. 5, 9) there is fear on every fide: that which feens to have been a proverbial form of speech in frequent use which recent to have useful provential to an or special in nequencial among them, Pfal. 3, 1, 13, ch. 20, 3, 10, & 47, 5, & 49, 29, V. 26, 0 daughter of my people. As ch. 4, 11, V. 14, gird thee with fack(dath_3) The common garb of mourners, ch. 4, 8, 8

and wallow thy felf in ashes:] As on the most doleful occasions they

were wont to do, Mic. 1.10.

make thee mourning, as for an onely fon Heb, mourning of an onely one of the like. make thee : a defect of the substantive ; as Prov. 4.3. See the like ex-

a lamentation, as the greeouniers of these calamities might be declined to deferve. See clapp. 9, 77, 18. for the leep lipitals are worn much so exaggerate. See [1a, 8, 9,ch,5.17, 28, 14, 1. for the fighter [hall fuddenly come upon us.] Or, it fluddenly come upon y. Nebuchadnezzas with his forces 5 chap, 48.8. See chap.

V. 27. I have fet thee for a tower, and a fortrefs among my people that thou maist know, and try their way. Or, To try have I fet thee among my people as a fortress. Or, which I take to be the genuine interpremy proprie arm justices. On, which I care to use the genuine missipre tation, A fortified watch-tower have I made three among my people. Gods from the propriet in the Lord have a pointed these my brophet, and will not pair in payment; opposed to currant copy, such as will fresher to the Prophet; I the Lord have a pointed these my brophet, and will not pair in payment; opposed to currant copy, such as will fusion the propriet and fenced, that thou mayst not fear ought, pass without results, Gen. 33, 16, and it agreeth well with the Greek (sufficiently supported and fenced, that thou mayst not fear ought,

for a tower] Or, as fome, to try, taking it for a verb; as Zach. as refuse. 13.9. but the most otherwise: the word properly fignifies a much-tower, whereupon sentinel is kept, to descry and discover the approach of ought that may prove prejudicial. See Ifa. 23, 13, and chap. 2. 37.

and a fortrefs] Heb. a fence, or fortification ; that is, as some In-

final nor be able to recover, or get up again; but shall perish and tempereters not amils supply from the former words, a tower of fence

ufed, Job 23. 10. Pla. 66.10.) that thou mayst by diligent observation of them, and their courses, deservand take notice of (as v. 18.) their affections and dispositions, be able to distinguish between the good and bad, and to work, if it may be, the wickedness of the wicked our of them, ch. 15. 19. Heb. and thou shall know, and try, or search out, their way, for, that thou may st od o; a. Josh. 24.9. Mal. 1.9. Know and tiver reasystry, tinat times may to 00 3 as 1010, 24.9. Mal. 1.9. Relow and try, for, by trying haves: as, fearth and try, for, by feathing try, Lam, 3. 40. make bald and poll, for, by polling make hald, Mic. 1. 16. live and re-main, for, remain alive, 1 Thell 4.17.

V. 28. They are all grieveus revolters] The Prophets answer returned unto God, as rendring an account of the charge imposed on him, containing an exact confure of them, upon his fearch and furvey. There is a grievous defection, and obtinacy therein, in the generality of them. Heb. They are all (as Ifa 60.21.) revolters of revolters, 28, 56. But the joyning of bow and it together, carryeth it rather the yor them. Heb. They are all (as 116.6-3.1.) resoluters of revoluter, former and more frequent way.

or refradary mer, that is, private weathers, or merely letb. cruel is he; (the personal resolution of the personal former of th great one giving cvil examples to the people, and making ufe of them, as inftruments for the practice of wickedness, applying the next words to wrongful informations; but the initial letter is diverse (though in found much the fame, and in some words pro-miscuously used) nor will the text, without needless straining,

walking with flanders] Heb walkers of detrattion. So ch. 9.5. fuch

as make a trade of it, forbidden, Lev. 19.16. they are brafs and iron:] Base metal, drossie matter; not any metal of price, gold or filver, to be found in them, which yet with the oar of thole baser metals, is sometime, in some quantity, sound mixed. See Ifa.1.21, Ezck.22.18,

they are all corrupters] Or, corrupt : both corrupt themselves and

orrupting one another, fee Ifa. 1.4. V. 29. The bellows are burnt, the lead is confumed off the fire, the fourder melteth in vain, for the wicked are not plucked away.] All the labour and pains that hath been taken by God and his Prophets, for the refining and reforming of them, is loft; it is but labour in vain, they are

ning and reforming of them, is loft; it is but labour in van, they sie no orbit the better for it, fin. 49-4, ch. 3. 3.

The bellows are bund! The Propher professioneth the fimilitude tarten from the practice of metallisis in trying and melting of their ors. By the bellows, some understand Gods chaliftenents; some, his pirite; in telther well fitting here. Others, the Prophers ongue and throst, according to that, Pfal. 22. 17, & 69. 3. I should rather than the procession of the property of descend.

the lead is consumed off the fire] Or, as some, the tin (so termed, because used for separation of metals, as quickfilver in these times, La. 1. 25.) is Spent, as Gen. 47. 18. but lead and tin are distinguished, Ezek, 22. 20. and the Jewish Commenters tell us, that lead was al-EZCK. 22. 20. and the Jewith Commenters tell us, that read was al-fo in their times made use of, in fining of filver, to melt it the more cafily, and with least lofs, or waste. Howbeit, an Interpreter of prime nore, readed the text thus, The bellows are burnt with the firethe whole is lead : there is nothing but droffic matter that , upon melting, appeareth; and this should I encline to were there any instance

the founder melteth in vain ;] Heb. in vain melting melteth he ; or, trying trieth he: take he never to much pains in melting and trying, prentons, amos 0, 10. Lett. 1, 10.

may be the transmitten of the home word, fee th. 48. The Prophet for feeds, as it find no terms finding to the text, of the place for the place for the text, of the place for the place for the place for the text, of the place for th

and (as chap. 3.4. & 5.2.) coil, or coils, (cvil things as Pfal. 78.49.) will not, or cannot, (as chap. 2.4. & 5.2.) coil, or coils, (cvil things as Pfal. 78.49.) will not, or cannot, (as chap. 2.2.3.) be removed, or withdrawn, (as the word is rendred, Josh 8.16. Judg. 20.32.) from them; a double defeet of the pronoun, both politive, and pollesive, as v. 3, 12. Gen. 43.

V. 30. Reprobate fiver thall men call them: Or, Refuse, or Reject-ed fiver (such as is nothing but resule, or dross; or such as is resuled, ed fiver (such as is nothing but resule, or dross; or such as will word, that fignifieth counterfeit, or difallowed, 2 Cor . 13. 5,6. where (fufficiently supported and tenced, that thou may truot ten to organ, that fignificate counterfeit, or dislikulated, 2 Cor. 13, 15, 20 word, that fignificate counterfeit, or dislikulated, 2 Cor. 13, 15, 20 word, that fignificate counterfeit, or dislikulated many) shall then be called.

[la.11, 3, 4, Hab., 1.1, to espand deservathe dissolutions, courses, and tenter and the carriages of this people.

[la.12, 2, Pov. 20, 23, Lam. 3, 45, So Pf. 15, 4, a vite man u in his sight.]

[la.12, 2, Pov. 20, 23, Lam. 3, 45, So Pf. 15, 4, a vite man u in his sight.]

for the Lord hath rejected them.] Lam. 5.22, Hof. 9.17, because they have rejected him, and his word, Ifa. 5, 24, verf. 19, chap. 8.9. See

9 Ø5 2

CHAP

CHAP. VII.

Verf. 1. THE word that came to Jeremiah from the Lord, faying. At this Chapter beginneth a new Sermon or Prophecy carryed on to the end of Chapter 9. In this the Prophet laboureth to beat them off from their vain confidence in the Temple and fervces therein performed, yers. 2, 12. by setting before them the cx-ample of Shiloh, where the Tabernacle sometime was, yers. 13, 15 by thewing what account God made of their facrifices, being joyned with wilfull disobedience, verf. 21, 28. and for their continued idolatries, threatneth them with utter destruction unavoidable, vers.

1.2. Stand in the gate of the Lords bouse, and proclaim there this word, and say, Hear the word of the Lords all ye of Judab, that enter in at

Stand Not fit; for they fate there to hear causes, cha.26.10. they flood to preach, or deliver prophecies, ch. 26,2.

in the gate] Or, in the porch, or at the entry : that which opened in-

the Lords house The Temple, ch. 26.5. v.4,1 o. proclaim there There was he the rather to deliver this message, be cause to refel the fond conceit, that they had of that place, as a suf

ficient shelter and safeguard for them , though they were never so looke and licentious in their lives, v. 8,9. this word] Or, this matter : as 1 Sam. 3, 17, ch. 5, 14.

Hear the word of the Lord As ch. 2.4.
all ye of Judah Heb. all Judah: for out of all parts they used to 6, 19.

at thefe gates] To go into the great court, the peoples court, diftin guithed from the Priests court, 2 Chr. 4.9, See ch. 36.10.
V. 3. Thus faith the Lord of hosts, the God of Ifrael, As Isa. 1.24. Se

Amend your ways, and your doings, and I will make you to dwell in Read. this place] Heb. Make good your ways. So verf. 5. chap. 18. 11. &

make you to dwel] Continue your dwelling; as, make to live, for, con-

tinue in life, Exod. 1. 1 7. in this place.] Not in the Temple, but in the land that ye now pos-

fess, Pfal 37.3. v.7. fo Ifa.36.10. V. 4. Truff v not in lying words, faying, The Temple of the Lord, the Timple of the Lord, the Temple of the Lord are thefe.] Heb. Truff not to you (an elegant redundancy, very frequent in Scripture, see chap. 4. 12. & 5. 5.) in words, or matters, (as verf. 2.22.) of falfood; as chap. 14. 14. & 23. 26. in such thoughts and conceits, as will fail

the Temple of the Lord are thefe.] Or, Thefe are the Lords palaces ; as Plal, 11, 4, and so the word properly signifieth, Plal, 45,15, Isa, 39, 7. Not this people, (as some fondly would have it) are Gods Temple, I Cor. 3. 16, 17. & 6. 19. but thefe buildings, which with the finger he feemed to point to ; as they, Matt. 24. 1, 2. fee chap. 10. 11. as if he had faid, Thefe thoughts you have in your hearts, and thefe, or the like words oft in your mouthes. Thefe buildings, the two Courts, the House, and the Oracle, were by Solomon built, at Gods appointment, for his place of constant and continual residence, which he ment, for his place of contraint and continual renderice, which he will therefore hold and uphold for ever, Pfal. 132, 14, 2 Chr. 33,7,8, the pronoun positive, for the verb substantive; as chap. 6, 23, 28. This three-fold repetition, though it have an emphasis in it, as well as that, Island 6.3. & chap, 22.29. yet I suppose not so much so import the excellency of the Temple, or estimation of it with God, my name it salled upon it; or, whereupon as the frequency of the server in the more hand. as the frequency of these terms in the mouthes of the people ; and much less to aym at any curious distribution of it into the house, the or that the people themselves should by this three-fold repetition have some reference to the three times of their solutions. yearly in that place, Exod. 23. 14, 17. as the Chaldee expref-

V. 5. For if ye thorowly amend your ways, and your doings; if ye thorowly execute judgment between a man and his neighbour; A promise of continuance, upon condition of reformation, in matter as well of justice and equity, as of piety and godlines.

therowly amend] Or, furely, or feriously amend. Heb. making good

make good; as verf. 3.

thorowly execute] Or, sedulously exercise. Heb. doing do judgment, or right, See ch. 1.1. & 22.4.

between a man and his neighbour] That is, between man and man; as ch.

to take it up again ; that is, I have power, having laid down my life, to

take it up again.

V. 6. If ye oppress not the stranger, the satheries, and the widow] Or. Oppress not any livanger, orphan, or widow; carrying it on with the former, v. 5. and, for, or; as Exod. 21.15, persons that God hath taken more specially into his protection, and given a special charge of, Exo.

22.21,24. Deu. 10.18. & 27.19.

and shed not innocent bloud in this place] Or, not shed innocent bloud; the guilt whereof, how grievous, fee 2 Kin. 24. 4. in this place; in Jerusalem, or the land ye live in ; as v.3. see Num. 35.31,33.

mither walk after other gods to your birt] Other gods; as ch.1.17.10 your hart, or, to your own hart; as chap.5.19. and so, their own saces, v.19. Heb. to evil to you; that is, to your own evil : not to any evil, or 16, 20, and that fogreat, that they would want room to bury hurt, that shall accrue to me by it, but all to your felves, See v. 19, their corpfes, vers. 29, 34. Of the words of this verse, see on chap.

God is neither the better for mans obedience, nor the worse for mans wickedness: neither doth his goodness, or badness, reach unto God, Pfa.16.2. Job 22.2,3. & 35.5,8.

V. 7. Then will I canfe you to dwell in this place] As v. 3. Heb. And ; as ch. 4.1,2.

in the land that I gave unto your fathers for ever and ever.] Heb. to from of old, and for ever; which some, so rendring, refer it unto gave, and expound it of the time past from Joto the great court, where the people used to meet. See ch. 26, 2,10. Ithuah's days, by whom God put them at first in possession of it, wherein they had continued unto that time : Or, as others rather, from age unto age; referring it, as our Version doth, unto the word dwell, and understanding it of continuance for time to come, from age to age, in the land, upon performance of the condition here propounded. So ch. 25.5. The Jewish Criticks observe well a redundancy of the former to here, as elfewhere, Deut.9.7. Judg. 19.30. ch.31.34. and fo

V. 8. Behold] Confider and think feriously of it; as vers.

ally so finding jieco, and jindon; tor out or his parts they then to one jiecon thinker, foolong as the Temple flood, Pila J. 44.7. & 12.3.4. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | 19. | teries, which they were too much taken with, and trufted unto, chap. 5. 31. & 6. 13, 14. & 23. 26. & 28. 15. & 29. 31. but it feemeth rather to have reference to what went before, verf. 4. ye trust in vain, to no purpofe, on that which will not avail you, nor frand you in any

V. 9. Will ye fleal, murther, and commit adultery, and fwear falfly, and V. 9. 1711 by Real, muriture, and commit aductery, and spect range, am burst inceting notes Baal, and walke after other gods whom by the sum nat?]
Will be live in continual practice of iniquity, immanity, impurity, and impirely 90, rayhor ast 25 fleat, &c. Heb. Realing by Real: and so constantly in all the rest; for they are all infinitives: Of the phrase of speech, see on Esay 59. 13. and it is very emphatical; when as ye make a common practice of these things. The like syntax, see chap. 2.20. & 5.7

20. & 5.7.

fivear fally] Hcb. fivear to fallpood; as chi5.2.

burn inceale to Baal] Sec chi2.23. & 11.13.

walk after other gods] Verl.6. ch.11.10. & 13.10.

thers, of whom ye have had no fuch proof or experience, as of me ye have had : and that followeth well from the former ; but the former feems the first , proper, and genuine fense. See Isaiah

V. 10. And come and stand before me in this house which is called by my name] Or, according to the lyntax before hinted; when as ye fleat, &c. --- Will ye come and sland before me in this house, &c. See the like construction, 1fa.30.20. and 35.4. and 37.9.

come] Repair to my Sanctuary, See Ezek. 23.38,39, [land before me] After the manner of fervants, attending upon me, your Lord. See 1 Kin. 10.8, and 17. 1. Prov. 22,29.

in this house] The Temple, verf. 2,4.

counced my houle. Heb., which my name is called upon it; nor, whereupon my name is called. So verf. 11, 14, 30. ch. 33, 44, and la, We are delivered to deal thele; abominations? ? I've are delivered to deal the properties of the delivered to deal the fight abominate things; that is, fay they. That we may return again, having by factifices, and other external rises, explated the guilt of our former executes, to commit and practife them afterly as every as the common fort of people, in many Popish places, are reported to afe it as a by-word ; H'e must fin to be shriven, and shriven to fin. Or, as others, Notwithstanding that we have committed such things, yet shall we be safe, and do well enough for all that. See Mal. 3.15. But inal we be late, and so well enough for all that. See Mal. 3.15). But meither will the words beat the latter; nor doth the former feem to express the right fent of the place: which the paules, in the original, being well observed, will lead us to: the middle paule is at, n'a are delivered: and there endeth their speech; the words following are the Prophets, untered in the person of God; not theirs. So the meaning is, will ye when ye have robbed, and killed; and committed adultery, and perjury, and idolatry, come and prefent your sclues before me 22. 8. Heb between a man and between his neighbor; as, between the light, in mine boule, and lay, we are delivered; that is, dischauged of the and between the dariness, Gen. 1.4, 18, a redundancy frequent in He- guilt of these our fins (fo is the word used, Ffal. 39. 8. & 51. 14.) hrew, So Joh, 10, 18, I have power to lay down my life, and I have power that ye may return to the practice of these vile courses alresh ? For

admitted, and doth right well.

V. I. I. It his boule, 'which is called by my name, become a den of velober in your ere? ?] Do ye account my house, my palace, to be an hole, or an hold, for thieves and robbers, to shroud and shelter them. where in your eyes? I Do ye account my houte, my palace, to be an hole, or an hold, for thieves and robbets, to throud and thether themfelves in? Mark 1.1.17, Luke 1.9.46, and that by perfelves in? Mark 1.1.17, Mark 1.1.17, Luke 1.9.46, and that by perfelves in? Mark 1.1.13, Mark 1.1.17, Luke 1.9.46, and that by perfelves in? Mark 1.1.13, Mark 1.1.17, Luke 1.9.46, and that by perfelves in? Mark 1.1.13, Mark 1.1.17, Luke 1.9.46, and that by perfelves in? Mark 1.1.13, Mark 1.1.17, Luke 1.9.46, and the first perfelves in? Mark 1.1.17, Luke 1.9.46, and the first permark me both a parton of your bale and abominable courfes, and a
fear each gare 1.0.18, from againity, or, over againfly, my
felves are a subject to the first perfelves in your ferfelves in? Mark 1.1.17, Luke 1.9.46, and this your ferfelves in? Mark 1.1.17, Luke 1.9.46, and the first perfelves in? Mark 1.1.17, Luke 1.9.46, and the first perfelves in? Mark 1.1.17, Luke 1.9.46, and the first perfelves in? Mark 1.1.17, Luke 1.9.46, and the first perfelves in? Mark 1.1.17, Luke 1.9.46, and the first perfelves in? Mark 1.1.17, Luke 1.9.46, and the first perfelves in? Mark 1.1.17, Luke 1.9.46, and the first perfelves in? Mark 1.1.17, Luke 1.9.46, and the first perfelves in? Mark 1.1.17, Luke 1.9.46, and the first perfelves in? Mark 1.1.17, Luke 1.9.46, and the first perfelves in? Mark 1.1.17, Luke 1.9.46, and the first perfelves in? Mark 1.1.17, Luke 1.9.46, and the first permark 1.1.17, Luke 1.9.46, and the first perfelves in? Mark 1.1.17, Luke 1.9.46, and the first permark 1.1.17, Luke 1.1.17, Luke 1.9.46, and the first permark 1.1.17, Luke 1.1. wicked ways, and thefe your thoughts; and all your facrifices and fervices the rather for them. See Prov. 15.8,9,26. & 21.27. Ifaiah 17.6.

or men mischievously minded, are wont to lye in wait to feize upon paffengers; and whereunto they repair with their prey, and their

ipoyl, Pfal. 10.8,9. Nah. 2.12.

robber of The word fignifieth properly a burg ar, one that breaketh open houles, Ezek. 7. 22. but it is more generally used for persons that topol and plunder, Dan. 11. 14. and for beafts that live by spoyl and

prey, [1a, 35. 9.
in your eyes] Pich, is it in your eyes; that is, do ye fo account it > 0.
in your eyes] Pich, is it in your eyes; that is, do ye for eyed See the fam. think ye that I can endure to have my house so esteemed. See the same phrase, Num. 13, 33, 1 Sam. 18, 23.

Bebold, even I have feen it, laith the Lord. 1 fee thefe your abominable courses, as closely, and covertly, as ye carry them, Psalm 10.11, 14. Ezek. 8.12. and these your impious thoughts too, of me and my facrifice, Pfalm 94, 7,111. So chap. 13.27. and

23. 1.4. But 50 ve now unto my place, which was in Shiloh, where I fet V. 1.2. But 50 ve now unto my place, which was in Shiloh, where I fet V. 1.2. and fee what I did to its for the wicefedness of my name at the first, and fee what I did to its for the wicefedness of prople spatial. Joan effects this their vain confidence in the fabrick of the Temple, by an instance from another place that fometime had of the Temple, by an instance from another place and the Air wish it, as the like privilege, that had the Tabernacle, and the Ark with it, as they now had the Temple : but that did not secure them when they grew wicked.

go ye now] His meaning is not that they should travel thirder, but go thither onely in their thoughts. See the like, ch. 2. 10. Amos

to my place That which was once my place, as this is now, called therefore, his house, Judg. 18.31. Pfal. 42.4.
in Shiloh] Or, at Shiloh; a city belonging to the tribe of Ephraim,

Pfal. 78.60,67. fituate, as may feem, between Bethel, and Shechem,

Judg. 1.19.

yudg. 1.19.

mhere I fet my name at the fifl Heb, where I made, or caused, my

mme to dwell: as Deux. 12.11. where I at first in Joshua's time placed
those visible pledges of my special presence and residence among you, John 18.1. I Sam. 1.3,7. & 4.3,4.

and fee] Take notice of, and confider; as chap. 2. 19. and

what I did to it] How I forfook that place, and fixed mine abode mnat I am 10 H 1 row L 101100K that place, and naked mine abode in another; having first suffered my people to be disconfixed by the enemy, my Priefts to be fain, mine Ark to be carried away caprive, which albeit it were after fome time fent home again, yet never returned any more unto Shiloh, 1 Sam, 2, 10, 11. & 7, 1, 2, Pfalm

for the wickedness of my people] Proceeding principally from the Priests, I Sam. 2.1 2,17,22,34. See the like advertisements, ch. 3.7,

8. & 44.2,3.
V. 13. And now because ye have done all these works, faith the Lord
V. 13. And now because ye have and Gooding, but we heard not: and and I space unto you, vising early and speaking, but ye beard not; and I called you, but ye answered not.] Since that you do wickedly as they did, and will take no warning, I will deal with you, as I dealt with

requirous and muonifous enter tracti-nien, or workmen, that get into curious preparation of them; and outers, from the time of the authority up betimes before day-light, to follow their employments. See on bout the drefling of them, deducing it from a word that fightights to chap, 5, 8, So verf, 25, chap, 11, 7, & 25, 3, & 35, 15. See Ifaiah born, It is hard to give any certain featenees, where fo fittle light to

I called you, but ye an wered not] Ye regarded not my call, inviting you to repentance, that you might prevent and escape ruine. So Prov-

hold me, I Kin. \$.27. Ifa. 66. t.

which is called by my name | Which I am pleased yet to own, so long

as I please, and no longer. See v.10.

wherein ye trush] But in vain, v. 4,8.
unto the place] Not to my Sanctuary alone, where at present I
dwell, Pfa. 13a. 13. but to the whole land also wherein ye dwell, vers.

Chap, VI).

Chap, VI).

Lannot affent to that learned late Writer, who would remove here the interrogative out of his wonted and conflant office, and make it | pleafe, plot 1, 1, for it is mine fitl], and ye do but fojourn in the interrogative out of his wonted and conflant office, and make it | pleafe, plot 1, 1, for it is mine fitl], and ye do but fojourn in the interrogative out of his wonted and conflant office, and make it | pleafe, plot 1, 1, for it is mine fitl], and ye do but fojourn in a nee, gither of affected and it with me, Levit 1, 3, 3, and it was given both to you, a many a meeting the mental of the document of the meeting of th

as I have done to Shiloh \ Which I forfook, Pfalm 78.60. chape

your brethren] That were the feed of Ifrael, as well as your felves; a der] An allusion to such dens and caves, where either wild beasts, and ye have no reason therfore to look to fare better than they, when

the whole feed of Ephraim] The ten tribes bearing the name of Ephraim, as the principal among them. See I(a.7.2.

V. 6. Therefore may not holy of this people, while I fill up or, nor wayer for them, nother make interesting to me: for I will not hear] The Lord here turned his freech from them to the Prophet; and to intimate, that he was refolved to put in execution the doon, fore mentioners, that he was refolved to put in execution the doon, fore mentioners, that he was refolved to put in execution the doon, fore mentions. oned upon them, notwithstanding their vain hopes and confidence of the contrary; forbiddeth the Prophet to firske in between him and them, by any intercession in their behalf, to stay his hand from prothem, by any intercession in their behalf, to stay his hand from proceeding against them, as Moses did, Exo. 32.32. Num. 14.13,19. and Aaron, Num. 16.47,48. Pla. 106.23. See the like, Exu. 32.10, ch. 11.

14. & 14.11.

14.8.14.11.
Therefore JOC, wherefore. Heb., And; a sa v. 14.
for 1 will no hear thee J Shewing how little hope there is, that the
for 1 will no hear thee J Shewing how little hope there is, that the
prayers of the goally flood a prevail with God, for those that perfit
oblitancity in finful courts, rejecting the means of mercy tendred unto them, and perfield upon them; 1 Sam. 14.35. chap.

V. 17. Seeft thou not what they do in the cities of Judah, and in the firees of fernsalem?] Art not thou thy self an eye-witness of those abominable idolatries, that all forts of them, men, women and children, in all places among them commits Sec chap.
2.28, & 11, 13, Heb. Art thou not feins? Is it not a continual
cyc-fore to thee; as the Sodomites manner of life was to Lot? 2 Pet.

V. 18. The children gather the wood, and the fathers kindle the fire, and the women hnead their dough, to make cakes to the Queen of heaven] Fathers and children, husbands and wives, find all some employment or other, about their idolatrous fervices. See chap. 44.

children] Thus idolatrous parents train up their children in idolatry : let chriftian parents learn from them to train up theirs in piety, Gen. 18.19. Deut. 6.7. Prov. 4.3.4. & 22.6. Eph. 6.4. 1 Tim. 4. 6.

gather) Heb. gathering; and so, hindling, and hereding: and so it gather Heb. gathering; as having reference to verf. 17. Seeft thou not--the children gathering flicks, and the fathers kindling the fire, and the women kneading dough? or, how (iupplyed, cha.3.6.) the children are gathering ficks, and the futbers are enabling the fire, and the roomen are kneading ficks, and the futbers are enabling the fire, and the roomen are kneading ing dough? as noting how builty they were employed about it. So

Matt. 24, 38. See chap. 6.28, 1900d The word is plural; rendred ft.cks, Num. 15.32,33. and fo would be rather here, than there.

hindle the fire To bake with it; as he to roaft, Ifa.44.16. knead their dough] Heb.no more then, Kneading dough ; nor needs

any more. So Hol.7.4. to make cakes] The word is no where elfe found fave here, and ch. 44.18. they are faid by fome of the Jewith Cricicks, to have been fo termed, from the figure of a flar that was imprinted upon them; to times, non-une gener or a trat trat was an anymented upon tremit; to the honour of which they were made, to offer and perfect the tention, by my Prophets: a form of speech taken from the wonted manner of fedulous and industrious either tradef-men, or workmen, that get the curious preparation of them; and others, from the use, of fire antherines before davilobe; and others, and others, from the use, of fire antherines before davilobe; and others, from the use, of fire antherines before davilobe; and others, from the use, of fire antherines before davilobe; and others, and others, from the use, of fire antherines before davilobe; and others, and others, from the use, of fire antherines before davilobe; and the use of t

to the Queen of heaven] There is a two fold reading here ; for fome read the word without an aleph, and then it hould fignific a Queen; though in this form, that word be no where found: but yet thus di-V. 14. Therefore will I do note this house which is called by my unequal nature to the Jewish Doldons, and the foll Latine, whom many others name, wherein se trule, and note the place, which is called by my other calculus, one civing thereby to be understood, some the to pair fathers, as I have done to Shilab:] Heb. And I will do, as chap. San the words that fignific it, being one of them lefs frequent, of a 6.11. 5.11.

Sum; the words that fignific it, being one of them lefs frequent, of a femuline form, Elay 34,33. the other more units, thought of a middle me, it kinds any I fa.66. I.

Sum; the words that fignific it, being one of them lefs frequent, of a femuline form, Elay 34,33. the other more units, thought of a middle me, it kinds any I fa.66. I.

Sum; the words that fignific it, being one of them lefs frequent, of a femuline form, Elay 34,33. the other more units, thought on the femuline form, Elay 34,33. the other more units, thought on the femuline form, Elay 34,33. the other more units, thought of them lefs frequent, of a femuline form, Elay 34,33. the other more units, thought of them lefs frequent, of a femuline form, Elay 34,33. the other more units, thought of a femuline form, Elay 34,33. the other more units, thought of a femuline form, Elay 34,33. the other more units, thought of a femuline form, Elay 34,33. the other more units, though of a middle me, Elay 34,33. the other more units, though of a middle me, Elay 34,33. the other more units, though of a middle me, Elay 34,33. the other more units, though of a middle me, Elay 34,33. the other more units, though of a middle me, Elay 34,33. the other more units, though of a middle me, Elay 34,33. the other more units, though of a middle me, Elay 34,33. the other more units, though of a middle me, Elay 34,33. the other more units, though of a middle me, Elay 34,33. the other more units, though of a middle me, Elay 34,33. the other more units, though of a middle me, Elay 34,33. the other more units, though of a middle me, Elay 34,33. the other more units, the other more units, though of a middle me, Elay 34,33. the other more units, th ted. See chap. 8.2. Howbeit, because this word is never found used in that notion, (and yet the form is not irregular; and they might

Annotations on the Book of the Prophet Ferental. well of purpole fo frame is to make a facred term of it) the Jewish | give in charge, the due performance of these facred rites, Levit, 1.7,

Criticks most of them, and others of ours following them read the but that these were not the things that he principally regarded, or word with an Alesh; in which form it is very commonly found used chiefly required; it was not so much these ceremonial performances, for mork, or workmanthip, as Exod. 36.5. 2 Chr. 13.10, chap. 48.11. and fo render it, the frame, or workman thep of heaven; and the anciand to tender it, the frame, or workman ship of heaven; and the anci-that he required of them, and looked for frem them, 1 Sam. 15. 12. ent Greek, he hall of heaven; which seemeth to receive some strength Plat. 50. 5, 16. Mark 12. 33, 50. Hol. 6, 6, Mark 12. 7. I deference. ent Greek, be held of neuron; which terment to receive tome through 1 Plais, 50, 5, 10. Mar. 12, 3, 50, 100, 0. 6. Mart. 12, 7, 1 day mergen from the collision of this place with that, chap, 19, 13, the name of sp, and molt neither as no to much fresher a were; and, both there, intered of that here. The words then may be rent your hearts, and not your garments; that is, not fo much your garments; that is, not fo much your garments; that is, not for much your garments; and so your farments of much so you hearts, and not your farments; that is, not for much your garments; that is, not for much your garments is that is, not for much your garments; that is, not for much yo

and to pour out dri & offerings unto other gods | Both this and the former helping, in Ekclyhood, to furnish that Table, which for fuch former nepping, at Esciptional, to turning that caper, which to rate it a works matter; account enterwhen men woma we sometime frequency for frequency for the property of the continuous and devils, Lev. 17.7. The antiquity of it, even from Adam, Gen, expound this place. In those cases, they imitated Gods meat, or, and, offerings in these, his drink-offerings; of both which, see Lev. Gen. 8.0., & 11.7. & 3.5.7. Exod. 5.3. & 8.17, the strict and solemn 2. 4, 5, 7. Num. 28, 7, 8. Efay 1, 13. & 57. 6. Of other gods, fee enacting of it, with an exact injunction and determination of so ma-

that they may provoke me to anger] Heb. to anger me. So 2 Kin, 22 17. 2 Chr. 34.25. chap. 11.17. & 25.7. & 32.29. Not that they did dently evince the practice of this rite, to have been from the beginthese things purposely for that end; but that this could not but ne- ning a divine institution; which the Devil, Gods Ape, as well in this. ceffarily thence enfue. See on Efay 3,8, and fee the like, ch. 27, 10.

V. 19. Do they provoke me to anger, faith the Lord? do they not provoke themselves to the consustion of their own faces?] Some render the words ; Is it against me that they provoke me to wrath? is it not rather against themselves, to the consultan of their own faces? as if he I King had faid, Am I any whit the worse for it ? doth it not rather tend to 11. 4. their own ruines? the fenfe is good : fee on verf. 6. and the matter fuchas is implyed; but the words will not admit it. The Text is word for word thus; Do they anger me? faith the Lord: not themselves to the confusion of their own faces? and there is an elegant antamatafion upon themselves. See 1 Cor. 10,22. Of consusion of face, fee ch.3.25. Pfa.44.15. Dan.9.8. their own faces : as, their own mays, lfa. 53.6. So ch. 4.18. v.6.

V. 20. Therefore thus faith the Lord God; Mine anger and my fury (hall be poured forth upon this place, upon man, and upon beaft, and upon the trees of the fi.kl, and upon the fruit of the ground; and it [ball burn, and [ball not be quenched.] Since that they will needs be thus angring me, found not equiniting.) Some creatings and in section of the stage right in the stage of the stag it shall waste all with them, and none shall be able to quench it again. See the like, Deur, 3 2, 2 1, 2 2.

Mine anger] Which they have provoked and raifed, v. 1 8. my fury] Or, wrath ; or, fervour : my fierce or fiery indignation.

See chap. 4.4.

[half be pointed forth] As ch. to. 25. as the clouds or heavens are faid to pour down water, when they theor down thowrs of rain in great a-

bundance, Pfa.77.17, an allufion to those showres of fire and brim-Rone, that burnt up Sodom and Gomorrah, Gen. 19.24. Pfa. 11.6. See

upon this place] Not this city alone, but the whole land, v. 7.

upon man, and upon beall, and upon the trees of the field, and upon the the first of the ground, A pingener parallel to those of Egypt, Exod, 9, admonth both you and your annections tyme to come rattee to sowne and first of the ground, A pingener parallel to those of Egypt, Exod, 9, admonth both you and your annections by my ministers and medica, 36,78,79,18, 8 (0.5,13,5 first, 94,78,8 (1.5,13,6 first, 94,13,6 first, 94

it fhall burn and [kall not be quenched] When Gods wrath is once thoroughly kindled, it is not so case quenching of it again, Pla. 2.12

See cnap.4.4.
V. 11. Thus faith the Lard of hofts, the God of Ifraet.] As verf. 2. The Lord turneth his speech now to the people again. And because their vain confidence was partly instelled Temple, and partly in the factifices that thinber they brought and there offered; God therefore to beat them off aligfrom this ; as before he fliewed what he would do with that house, verf. 14, so now he giveth them to understand what account he pinde of all their factifices, what forry acceptance they

account he made of all their Jacrinices, what forty acceptance they had a this "might specific to your facilities," and left fifth J. Keep your fartifices to your felves, dispose of them as you please? Lest your felves the fifth as well of one fore of them, as of the other? I neither require, any from you, nor delight, in any of them, no regard them. See Efsy, 1, 1, chap. 6, 20. A most 5, 21.

Put your burnt-offerings to your facrifices | Your helecaufte that were to be all burnt, Levit. r. 9. to your other facrifices , whether pacifi catory, or, gratulatory, voluntary, or, votary, whereof some part the offerers themselves might ent, Levit, 7.11, 12, 15, 16. take them. and put them all together; I defire no part or fhare in any at all of

and eat ft [h] Eat their flosh ; or the fiesh of them : a defect of the policifive ; as ch.6.3,12.

as their cordial affection and conftant obedience thence proceeding with them) who suppose, that the use of sacrificing was at first but an humane invention, and that God onely gave way to it, to prevent a worfe matter; because otherwise men would be doing it to idols ny observations and circumstances about it; and the prefiguration of future accomplishments represented in it , Heb. 9. & 10. do evias in other facred ordinances of God imitating, did after arrogate to

concerning] Heb. concerning the word, or, matter, of them : as Eft. 9. 16,31, ch. 52,34. So alfo, ch. 5.28 v. 2,4,8.

in the day that | Or, what times when : as Gen. 3. 17. Ruth 4.5. King . 2.37 . Heb. in the day of my making them to go forth ; and fo ch,

V. 23. But this thing commanded I them, faying, Obey my voice; and I will be your God, and we shall be my people. The main matter, that God first and principally required then of them, was obedience, Exod. 19.5,6. and the acrifices afterward, as a testification of their obefaid; they do not fo much provoke me to anger, as procure anger to themselves; by angring me, they do but anger themselves, or, as we' of the Mellias, Exod. 24, 3, 8, Matt. 26, 28, Luk, 22, 20. Heb, 9, use to say, they do but spice themselves, and bring shame and consu-119, 20.

this thing] Heb. word : as Eft. 1.21. & 2. 4. Obey] Heb. Hear, So Exod. 15.26. Deut. 6.3. v. 24.

and walk ye in all the ways that I have commanded you, that it may be well with you] So Deut, 5,29,3 3. See v. 6. in all the ways] Heb. in every may; as Deut. 6.33.

V. 24. But they heavened not, nor enclined their ear; but walked in the counfels, and in the imagination of their evil beart, and went back-

But] Heb. And : as ch.6, 1 6, and fo after again. enclined their ear] As the manner is of those that liften to ought,

which they are defirous to hear. So ch. 11. 8, and 17.23. in the counfels] Or, contrivements, or, devices. So Pfa.8 1.12.

in the confices | Or, contrivenents, or, awares, 50 x 12.0.1.12. imagination of their cuil beart] See ch. 3, 17. they were to backward, and not forward. Heb. they were to backward and not to face: that which he faid before, ch. 2, 27, they turned their back unto me, and not their face.

V. 25. Since the day that your fathers came forth out of the land of Egypt unto this day, I have core fort unto you all my fevorants the Frepheis, daily vifing up early, and fending them.] A defect of the pronoun: as ch.6.29. I have not from time to time falled to advise and

Since] Or, From. Heb, To from : as v. 7.

I have even fent] O., I have fent ; for the copulative here is as oft elsewhere redundant : as Jon. 1.1.

V. 26. Yet they hearkened not unto me , nor enclined their ear ; but hardened their neck, they did worfe than their fathers.] A change of the person, very frequent in this Prophet; as ch. 2. 7. & 5. 19, 21. & 6.
17. As if God unwilling to speak further to them, or loth to talk any longer with them, should turn his speech to the Propher, telling him how crofly and perverfly they had carried themselves towards him, So chap.44.10.

Yet] Heb. And; as ch. 5.10,22.

boarkened not] Or, bave not hearkened, Dan. 9.6,10, but] Heb, and: as v. 24.

hardened their neck] Or, have fliffned; whence the term of fliffnecked, Deut. 9. 6. See Efay 48,4. fo chap. 16. 12. & 17.23. &

did worfe than their fathers] Or, have done worfe, Heb. have done evill from their fathers ; that is, worfe than they. So Judg. 2.19. chap. 16;12. thus have they proceeded from evil to worfe, ch. 9.3. fo far are they from amendment.

V. 17. Therefore thou shalt speak all these words unto them, but they will not heaven to thee; thou shalt also call unto them, but they will not heaven to thee; thou shalt also call unto them, but they will not answer thee,] Or, and though thou sheak all these things (as ver. 23.) to them, they will not hearken to thee : yea, though then cry unto them, they will not answer thee. So vers. 13. Of this syntax, and such use of the ponchine; as cn. 6.3112.

Va. 2. For I place sol unta yojir fathers, nor commanded them in the Copularies; Ecc ch. 1,510, 8.77, 8.6.6910. Howhelis, true it is that day that I brought them out of the land of Expst, concerning turni-offer.

God will have his Mellengers and Ministers, to speak, admonith, the control of the land of Expst, concerning turni-offer. ings, or factifices.] Not that God did not then take order for, and warn, and do their duty, whether that people will hear and take

warning, or no, to render them the more inexcafable, Ezek. 2.5,7.8 heart; neither had I ever any the leaft thought to to do. See chap.

3. 7, 12. V. 28, But thou fout fay unto them, This is a nation that obeyeth not v. 38. But most prote (ay unto mem, town in mation init overset) dot the voice of the Lord their God, norreceiveth correttion:] Or, Therefore: for the illative doth better here, than before, v. 17. Heb. And: as verf. 1 4.16.

obey not] Or, will not bear. Heb. bear not; as v. 23. and the verb is plural, because the noun nation is collective.

nor receiveth correction] Or, nor receive, or, will receive infiruttion. See ch. 2. 30. & 5. 3.

true dealing, to be expected from them, Pfal, 5.9. & 12.1,2. Ifa. 59. buried.

of the calamities that were to betal ner. It was the manner with uncrot time names (for unto this day the name continued) but them, in those times, for men in occasions of mourning, to cut off that another name should be given it, that might as well, or much their hair, or shave their heads. So Job 1, 10, 18, 15, 25 but it is a better, be used of it, than either of those two. See the like, Gen.32. fign of greater grief, and deeper mourning, when women terroll, or 128, 6h, 20-3; the valley of flumiter] Or, Ge-habriegab; as Judas his field was cut off, and coff away, their hair, being deemed a principal orname; the valley of flumiter] Or, Ge-habriegab; as Judas his field was with them, II, 3, 3, 4-1, Copt, 1-15, 1 Tim, 3-9, and this field related the deed deed deed dams, AR-1.19. Howbeit, some by flumiter been understand the control of the figure of the substitute of certain disputered once; which the article predict, fementh own only for it figured the article of the flumiter of the substitute fign of greater grief, and deeper mourning, when women tear off, or 28. ch. 20.3. the is bid therefore to cat off her hair, under the name of a crown; and not to cut it off only, and referve it, as many are wont to do with their combings, and the like; but to throw it away, to cast it upon the them. ground; it feemeth to intinate that which our Prophet bewaileth in the person of his people, The crown is fallen from our head, Lam. 5, 16. the perion of his people, The crewin 13 factor from our Beag, 1.3m., 5, 16, and which the Pfalmith hath more full, Thom half profaned his covers by safing it to the geomety fa. 89, 39, 50 i should rather apply it, than with a learned late Writer, to imply the differsion of them into for-

v.18,20. Sec Mal. 1.4. V. 30. For the children of Indah have done cvil in my fight, faith

the Lord A passage again, from person to person, as before, 26.19, and so foul, and beast. verf. 26.

For J Or, Besause; as ch. 6.13.
the children of Judah J Either the posterity of Judah; as Joshua
14.6. or, the people of Judea; as, the children of Noph, chap.

have done evil in my fight] Or, have done that which is evil in my fight. Heb. in mine eyes; as 2 Sau. 11.27. either, done evil to my face, no frighter.
where I fee it, v. 11. or, done those things that are displeasing to me.

V. 34. The

See Isa. 65.12. & 66.4.

they have fet their abominations in the boufe, which is called by my name, to pollute it. They have fet their idols in my palace: where have they in their boufes, or of fee verf. 10, 11, not content to have them in their houses, or selves merry with. So Isa. 24.7,8. ch.16.9. & 25.10. & 33.11. Ezck. ellewhere abroad, Efav 37.6, 7. chap. 19.13, they have brone the men into mine house also, to fee them check by joll befule me, them into mine house also, to fee them check by joll befule me, Ezek. 43.7,8. fec 2 King. 16.10, 11, 15. & 21.4,7. 2 Chron. 36.14

chap. 32.34.
V. 31. And they have built the high places of Tophet, which is in the valley of the fon of Hinnom, to burn their fons and daughters in the fire, which I commanded them not, neither came it into mine heart. See the fame, ch. 1 9.5.

built the high places | Erected altars, and other structures, for the practice of that barbarous and most abominable idolatry, 2 Kin. 21. 3. & 23.10.

of Tophet | Hereof, see on 1sa, 30-33.

in the valley of the Son of Hinnom | A vale neer to Jerusalem, where of one Hinnom was sometime, and his sons after him, possessed ; whose of the Hinnom was sometime, and his sons after him, possessed ; whose of the Hinnom was sometime, and his sons after him, possessed in the factor of the Hinnom was sometime, and his sons after him, possessed in the factor of the Hinnom was sometime, and his sons after him, possessed in the factor of the Hinnom was sometimed in the factor of the Hinnom was sometimed. name therefore it bare in succeeding ages, and doth Rill, in the sa-ered records, unto this day. See John 1 5.8.

to burn their fons and their daughters] See this favage and unnatural practice, 2 Kin. 16.3 & 21.6.2 Chr. 28.3. & 33.6. the children of both fexes are mentioned, as here, fo Pfal. 106.38. the more to aggravate the immanity of these unnatural miscreants, whom neither the dearness of the one, nor the tenderness of the other, their own bowels both, (as Paul of Onefimus, Phile. 12.) could move unto mercy, or with hold from exercifing such cruelty on them. This inhumane practice they learned from those heathen, whom God had cast out before them, Deut. 12.31, and from those that succeeded the Iftherefore let them pass.

expresly forbad, and professed to ablior , Lev. 18, 21, & 20, 3. Dent.

V. 32. Therefore behold, the days come, faith the Lord, that it fhall no

V. 3. Therefore unbust, the days come, fatto the Levis, that it plan is more be called Tophet, or the valley of the Son of Himson, but the valley of fl. Son of Himson is the walley of fl. Rupiter; for they flail bury in Tophet, till there be no place. See the fame, chap. 19.6. That place, which is now fo hornibly subded, shall be fo filled with the carcalles of flaughtered persons, that there shall be for filled with the carcalles of flaughtered persons, that there shall be subjected to the carcalles of the subjected persons, that there shall be subjected to the subjected persons. not be room enough to afford them all burial, but they shall, many of them, lye rotting there above ground; and the valley shall have a new name given it from the multitude of those shaughtered boce ch. 1, 50. 8. 5. 3.

trailing given it from the mounts.] There is no truth, or dies, that thall, partly, be enterred therein, and partly, jethere un-

time dealing, to be expected from them, Pla1.5.9, & 12.1.3. Pla.5.9 | District, the 3.1 Hof.4.1. See Pla1.1.9.4.3. |
1.4.15. cho.3.1 Hof.4.1. See Pla1.1.9.4.3. |
V.3.2. (regard) which have N e Fruidaeun, and call it away.] This is the second of the Plan. Pla

be brought, there being no place readier, or fitter, at hand, to receive

for they [hall bury in Tophet] Heb, and; but, for, here; as cha.5.2. because a reason is rendred, why the name before mentioned should be given unto it.

ne given unto it.

till three he uplace of the change three is no place, or no room; to
wit, to bury elfewhere. Heh, for no place being that is, for want of
room; all wonted places of burial, being fo glutted with corpress, that
they are able to receive no more; for the particle is oft ufed in a cau-

with a cention and the free fig. 2.

The parts as a that Exch. 2.

and take up a lamentation high places A lamentation slee cho. 1.0.

(In a late up a lamentation on high places A lamentation on high places A late and L the plaint feether like, 6, 12-12.

the plaint feether like, 6, 12-12.

for the Land habb rigidled, and forther like generation of his weath.

He halt call oil, as they have each off him, 6, 6-30, vef. (1-2, 1) while like haven, and to play them, of event of pieces to build the halt would be the hand to be sufficient of persons to have the hand to be sufficient of the cartie, and he devoured by hirds and benth, while the hand to be sufficient of persons to hunty them, of event of pieces to build the hand to be sufficient for water of pieces to build the hand to be sufficient for water of pieces to be sufficient when the hand to be sufficient for water of pieces to be sufficient when the hand the hand to be sufficient for water of pieces to be sufficient when the hand the hand to be sufficient for water of pieces to be sufficient when the hand the

earcasses] Heb. carcass: but taken colle@ively; as Isa. 5. 25. &c

hereof 0.7 at 7 sei is tendred, Ffa. 8. 9. Deut. 18. 26.

hereof 0.7 at 7 sei is tendred, Ffa. 8. 9. Deut. 18. 26.

and none fhall fray them away. Either for fear of the enemy, or by reation of the great devallation that fiall be, and want of perions to look after them, 8. energe them. So Deu. 28. 26. a defect of the pronoun, in this form of speech perpetual; as Ifa. 17.2, ch.30. 10. & 46.
27. Ezek. 34.28. Mic. 4.4. Nah. 2. 11. as if it were faid, there shall be

V. 34 Then will I cause to cease from the cities of Judah and from the freets of ferufatem, the voice of mirth, and the voice of gladness, the voice of the bridgroom and the voice of the bride; I will be eave them of all matter that people are wont to rejoyce in, or to make them-

the voice of the bridegroom, and the voice of the bride] Such merry tongs, and melodious mufick, as at weddings is wont to be, Pfalm

for the land [hall be defolate] Heb. unto defolation ; as Ifa.64.11. fo chap. 25. 11.

CHAP. VIII.

Vest. 1. A"that time, faith the Land, they faull bring out the banes of the kignes of Fudah, and the boates of the Printers, and the boates of the Printers, and the bases of the rejects, and the boates of the thabairants of Fernifation out of their graves.] That this Chapter had colorence with the former, is apparent by the very words of it, it the Propher protected to thew the grievous calamities that it the Propher protected to the whom the name, bound forms eather than the comment. should befal this people, with whom the enemy should spare neither living nor dead, but wreck their rage upon either, v. 1, 3. complain-eth of their extream flupidity and obstinacy in evil, v. 4, 12. threatnorth them with utter and unavoidable destruction, vers. 10, 13, 16. 17. and bewaileth their forlorn and incurable condition, v. 14,16,

At that time] When those days are come, whereof ch. 7.32

At mat time; When those days are come, whereon (11.7.32. they [hall bring out the bones] The enemy, either for greedines of gain, or in extremity of defpite, shall even rifle their graves, and not fuffer their bodies, or their bones to reft in them. A further addition saeutes in Sanaria, 2. B.n. 17-31, 41. Concerning the manner of junct their nodices or their nodes of text in them. A minimal activity and fight hideous rice the Jewill Writers relate many things; but jo what was before denounced, that they fload not onely want room their relations feem much of them rather fable than flory? and I jo bury their flain, ch. 7-3 i, but those also that were already buried, their relations feem much of them rather fable than flory? and I jo bury their flain, ch. 7-3 i, but those also that were already buried, should be plucked out of their graves again. See Baruch 2.

eprefly forbad, and professed to abbor; Lev.18.21, & 20, 3. Deut, 24, 45 febt Kings of Judah, and of his Princes] In whose separation is is not unlikely, that they looked for tich ornaments and jewels, or treasure it into mine beart.] Heb, neither came it into mine beart.] Heb, neither came it into mine beart.

of ite Prifit; and of the Prophets, Those effecially are here visiced at the bladd fidedicity typic to string. Or, carrying on the formation of the prifit is the like in some kind, through the just judgement of God, both consumed and executed upon the like; 18(11.32.2. x 18(11.33.14.30.) per file in their going addice, trying the to thus consumed and executed upon the like; 18(11.32.2. x 18(11.33.14.30.) per file in their going addice, trying and the trying the total trying and the constraint of the like the bladd file. of the inhabitants] See this judgment in the like manner promif-

cuoufly threatned, Lev. 26.30.

V . 2. And they [kall spread them before the Sun, and the Moon, and all have worshipped.] And so made idols of them, committing idolatry, that is, spiritual adultery with them, preferring the creature before the Creator, Deu. 4. 19. 2 Kin. 23. 5. 2 Chr. 33. 5. ch. 7. 18. Ezek. 8. 16. then bones should be laid before these creatures of Gods making, whom they had abused to idolatry, as their careasses were laid and burne upon the altars of their own making, Lev. 26.30. 2 King. 23.14,20. as in way of deteffation on the one, fo in way of demon that on allo to the other; thereby thewing how little good either the one, or the other, could do them, being unable to fafeguard them, either alive, or dead.

Extret anvey, or each to the holo of beaven That is, the flars, 2 king. 23.5. implying that they flould lye night and day unburied; as of Jehoiakims careafs, ch. 36.30.

they Gall not be gathered, nor buried, they hall be for dung upon the

face of the earth] They (hall not be gathered to be laid up in the mo numents of their ancestors; nor obtain so much as common sepulture : fo fome. But the words feem to be intended rather, in a larger and more indefinite fense either of them; for hones thus scattered, must of necessity be gathered, ere they can be enterred any where: the meaning is, they shall lye above ground till they rot. So Pfal. 83

10. ch. 9. 22. & 16.4.

V. 3. And death shall be chosen rather than life, of all the residue of them that remain of all this ceil sanity, which remain in all this lesses of the V. 3. And death final the chosen stature than tife, of all the vestate of what have I done? that hath any remotic, or touch at all in his conformable transition all this exist family; which remain in all the places [consection and of his fine for a forth, as but to think once fericulty within the law driven them, [sith the Land.] Or; in all the places of the with handlif, what it was that he had therein done; that which they remaining ones (fo the words run) whither I shall have driven them. Though the crucky of the barbarous enemy be fuch, as that they spared neither living nor dead, but massacred the one, and digged up placed return riving in death on the about the color and suggest the other; yet for great field be the calamities, and of onificable the inuted to Saul, 1 Sam. 1,3 1.1, and Joab to David's what half those condition of those that furvive, and are carried away, captive, that done ? > Sam, 3.14.

Seeing wary of their lives, they flath with that they had dyed with the corry one terrand to his course [Or, each one of them tunnith to their reft of their people, that had perished either during the siege, or in course, or, race; to his roil course, or, race; as it is, ch. 2,1.0. it inthe surprisal of the city; and counted them tappy that so did. See plyeth their eagerness in the pursuit of evil; so Esay 59.7. Prov. Lev. 26. 36, 39. Job 3.20,21. & 7.15. 1 King. 19.4. Rev. 9.6. &

14. 13. V. 4. Morcover, thou shalt fay unto them , Thus faith the Lord ;] Heb. And: as ch.1:1. To manifest the equity of Gods proceeding thus in feverity with them, he doth in the words following, describe their extream folly, and wilful obstinacy, running on head-long with an utter refusal to he stopped or staid on the way , unto those courses that

t:nd to their utter ruine and destruction.

gain, hy such as offer him their help? Eccles, 4. to. Hereby intima-ting the folly of this people, that having sallen by, and for their sin, Hot. 14, 1. yet resused to rise, or to be raised again by those that took pains with them to that purpofe. Some render the words, are they fo fallen , that they cannot rife again? do they deem their case despe-

V. 5. 11 hy then is this people of Jerufalem stidden back, by a perpetual backfliding.] Heb. why is this people, (not, of ferufalem; for the word people here, is intire and absolute, but either) in ferufalem, (as the ciple, or participial at least, so oft else where in a passive or neuter notion; for, refrastary, or, rebellious, Esa. 57.17. ch. 3.14,22. & 31. there, make this people contains you are maintained to meet the seafe; having some out of the right way, and being in a wrong we trees, as in lofty turrers, that which those must do of necessity, that which those must do of necessity that which those must do necessity that which the necessity that whi

Chap.viij. they hold fust deceit, they refuse to return] Or, carrying on the fendecest? that they refuse to return? where by decests, some understand their unjust and fraudulent courses, which were exceeding rise among them, th.9.6. Mic.6.10. & 7.5. See Pfa. 36.3. & 55.11. Others rather, those frauds and falshoods, wherewith their salse Prophets dethe holf of heaves, whom they have loved, and whom they have fevered, and there, those transfa and fallhoods, wherewith their falle Prophets deafter whom they have walked, and whom they have fought, and whom they have walked, and whom they have fought, and whom they have walked, and whom they have fought, and whom they have fought, and whom they have walked, and whom they have fought, and whom they have walked, and whom they have fought, and whom they have walked, and whom they have fought, and whom they have walked, and whom they have fought, and whom they have walked, and whom they have fought, and whom they have walked, and whom they have fought, and whom they have walked, and whom they have fought, and whom they have fought, and whom they have walked, and who walked who wal 2 Theff. 2.10,12.

V. 6. Thearbened and heard, but they [pake not aright.] The most Interpreters, both Jewish & others, conceive these words to be the Prophets, relating how he had observed it to be with the people; as ch. phetes, relating how he had onerven it to be winted food himfelf, im-ford, and the state of the plying as his long expeditation and forbeatance, fo his earnel and longing define of their repensationes, experiled by a phrafe borrow-ed from the practice of men, who are wont diligently and conflaintly to littles after that, which they much defire to bear. See Plal. 84. B. Elay 50. 4. See of God the like, Mal. 3. 16. See also I King,

I hearkened and heard] Or, I have liftned to bear; as, arofe and mared, for, arofe to war, Josh. 24. 9. for he could hear nothing of that which he defired to hear.

they spake not aright] Or, none spake aright; as the word is used, Kin, 7.9, Eccles, 8.19, ch. 23, 10, 01, as the Greek rendreth it, none for Pale : So the word is most commonly taken, Exo. 10.11. Deut. 18.14. Pfa. 1.4. in fuch manner, as men would do in the cafes before mentioned, verf. 4.

no man repented of his wickedness, saying, what have I done?] Heb. there is not a man (as ch. 5.1.) repenting of his wickedness; as, to say, were exhorted to do, ch.2,23.

What have I done?] The manner of a mans speech or thought, recollecting himfelf after fome fuddain and inconfiderate att : So Sa-

every one turned to his course] Or, each one of them turneth to their

as an horse rulbath into the battel Heb, like an horse rulbing into the ware the word rendred, vulping, is very emphatical; for it fignifies properly an inundation of waters, with much violence breaking in, and over-flowing all before it, Efa. 8.9. & 28.15, 18. ch. 47.2. war, for, battel, as 2 Sam, 18,6,8. They run head-long after their own lufts and fancies, and will not be curbed or restrained of them: like an head-firong horse, that hearing the noise of the trumpet, and smel-Shall they full, and not arrile?] Or, when men fall, will they not rife? See the like fyntax, ch. 6, 9,10. & 7,27. Is there any man fo abfurd make cowards it; his rider having now no command of him, nor beand wittled, who when he hash by accident got a fall, will be full, in glade to keep him in; See [5 b) 3, 21, 27, 65 b) 3, 21, 27, 28 b) 3, 21, 28 b) 3, 28 b) 3,

V. 7. Yea, the flork in the heaven knoweth her appointed time, and the turtle, and the craine, and the fwallow, observe the time of their coming, but my people know not the judgment of the Lord] In these words is reproved, not their obstinacy only and willfulness, but their stupidity rate? See chap 2:25. But the former feems the proper fenfe of the place.

and blockifinefs, wherein they came fhort even of the unreasonable creatures; whereof divers forts here mentioned, do duly observe the That ye tirin awii, and natretura] Or, will not one that hath turned times of their coming, and aging from place to place, from one re-flidt or, gone afile, return? Will not any man that hath gone unwil-gionto another, according to the featon of the year, Job 33.16. Illigiby out of the way, defer co ones into it again; and be willing or whereas this fortifit people, had not found this asso take notice of, receive direction from those, that would fet him again in it? See the | and observe Gods courses and dealings with them; of the seasons of application of it to this people, v. 5. For those, either of the Jewilh, grace, when in mercy to effects thindlef unto them; or of the times or ours, that render it; if he did return, mould not God return? as of wrath, wherein the theweth himfelf idipleafed with them; to lay if he flould flay, undoubtedly he would, chap, 3, 1. Zach, 13, hold on and embrace the one, and to fector pervent and flay the promate a needles infertion, and feem to go beside the feope of the the like exprobration of stupidity, and sottishness in Gods people,

Efay 1. 3. sea Heb. alfo; So chap. 5.28.

people here, is intite and absolute, but either) in Jenyslatem, (as the old Latine) or Jenyslatem, (by way of apposition) revolted, or gan ones, Lev.11.19. Deut.14.18. where some render it a 'site 3 and the old Latine) or Jenyslatem, (by way of apposition) revolted, or gan ones, Lev.11.19. Deut.14.18. where some render it a 'site 3 and the old level for the control of the source of the sourc the Hork The foul here mentioned is ranked among the unclean Zach. 5. 9. and that it is one of those, that change their quarters at time of year, is no less apparent from this place. The most therenotion; ito, refractants to receives, teld, 75,17. (Ch.5.14,3.1. & 21, [time or year, is to reta apparent from time piace. The monitones2.2. & 26,9.4. and the meaning is plain enough. What is the reading force, among whom divers of the I Jewith writes in or a flowing, then, that this people contrary to the futual manner of men in fuch which heredebt alfo, faith one of the Jewith Maßers, as well in high trees, as in Jofty turrers, that which hose mult do of needfly, that prejudicial to themselves, yet will pertinationly thus petifit, and live in the woody walls where honoling is. That the slows, as well live in the woody walls where honoling is. That the slows, as well Stotle in his story of living wights, 1. 8.c. 16, and Pliny in his natural

fay the Jewith Criticis, is to called, because he parteth his prey doth to fall hard; as, to fivear to fall hood, Lev. 6.3, chap 5.2, or, doth among his companions: but others, because they are reported [fall hood; as, to do truth, for, to deal truty, 1] ofth 1.6, for to daily to to feed their parents, when through age they grow important, lood, for to deal fall fly for the partetle is of tredundant; as Gen. 5. to feed their parents, Pliny also where before. Ælian 1, a. temperad with Mart, 19.5, 6. Ezek, 37. 17. with 1.07. of 1.6. 18. 3. Arithophanes the Comick in his birds: and others, not a! Kings 19.13, 29. See [Pal.] 4.5. Leg 19.1. cither verision may be reversible term method in the parter of the carrier of the farmed forms of the companion of the Greeks protection in the forms of the carrier of the forms of the carrier of the carrier of the forms of the carrier of the carr few; and among the Greeks a proverbial term, denoting this duty in well be admitted, in regard of the terms; but the former feems the ew ; and among the Artess a protection temperature, this day in Justine and children towards parents, is in very frequent tide. Howbeir, I fing genuine, helder on the the name was at first given into this fowl, in regard of her ender affection to the young; whereof divers examples have is, as fome the third the third of the transfer of them, on their groß igno nefts on the house top) and among others of some, that have either burnt themselves, to save their young; or together with them, when they could not save them, the houses being sixed on which their nests were. See Adrian Yong in his Batavia, for how either they should come, to know their fires or dams again, when they are grown old; or it should come to be observed of them, how they then tend them; as of their young it may well be, is neither of them case to con-

in the heaven] What the Rabbine hence gathereth concerning this therefore is faid of the eagle, Prov. 23. 5. & 30. 19. is frivolous, notion, and the other fince all birds in general, are called birds of the beaven, Pfal. 8. 8. and the laft, on ch. 6.11. heaven both here and elsewhere, is no other than the air, See chap.

knoweth Observeth as duly as if the knew. So Psal. 104.19. Job 38. 12. his appointed time] His fet feafon of coming and going.

and the turtle] Whole access sheweth the springs approach, Cant. 2. 11, 12. Sec Aristotle, 1. 8. c. 3, 12, 16. Varro of husbandry, 1

3. c. 5.

the crane and the fivallow] Or, the fivallow and the crane; of the
terms, Sec on Efa. 38. 14. of the cranes coming and going: See before with the flork; of the fivallows the Greek proverb is well known, being grown as familiar with us, as with them, that One swallow mabeth not a fummer.

but Heb. and : as ch.7.24. my people know not the judgment of the Lord.] See chap. 5. 4,5. judgmint for, comife, or, manier of the lower from 1.5. 45. 1 men. The men time that main morn them 1 ten. Designers to transpers that many hot found be wifer than the founds of them. 1 men. 2. 8.11, thus find possible from the former branchas Efa. 10.5. & 58.13. and a defect the to come floor therein of them, in things fo neerly concerning of the pronoun, as Ezek 7.35.

V. 8. How do ye fay, we are wife, and the Law of the Lord is with us? v. s. 1809 noge jayse are weigeness the Law y inc. 1800 no 1800 no. 1800 no verf. 7.

the Law of the Lord is with us] We have the Law of God with us, have been trained up in it, and are well acquainted with it, and are full among them that full, in the time of their vification, they (b.il be call not therefore such filly fors, as you would make us to be: As they prefumed much of the Temple, ch. 7. 4. so they vanned much of the Law, ch. 18.18. Rom. 2.17, 18. as if the having of the Law among them: Heb. Gathering, I will gather them, or, confuming, I will conthem, were enough to make them a wife people, though they neither | finme them: for those two roots, come very neer the one to the eregarded it, nor walked according to the rutes of it, Rom. 2,21,23. This fone inpose to the Pricity, whole office it was to infruct, for it is against the usual manner of the congue in such forms as the people out of the Law, Deut, 3, 10, Mal. 2, 7, and it may well this, to have the words in two several notions; the verb infinitive in special have an eye unto them: but it feems to be more large, as the in one , and the finite in another ; See the like denunciation, Zeph. charge is more general, both here, v. 7. and before, ch.5.4,5. as alfo

loe certainly in vain made be it; the pen of the Scribe is in vain.] In we extrain you wan must be it; incepting the Stitle is in with;] in waith high be (that is, God; the pronoun for the noun, as Exod, 34, 28, 1 Sam, 6, 19,) made it; a defect of the pronoun, as chap. 4, 4, or the verb being taken indefinitely, in waith was it; (to wit, the Law) made, in waits; as the word is ufed, it Sam, 25, 21, chap.5, 23. for they that render it , in vain bath he (that is, the writer) prepared bis pen, regard not the paufes in the Hebrew text. Now according to this version the meaning is, that the law was in vain enact- 5. 17 ed by God, or by his appointment put in writing by Scribes thereunto defigned for the use and benefit of his people, Deut. 17. 18, and 31.9, in regard of any use that they made of it, or benefit that thence redounded to them by it, because it was by them no whit regarded, Hos. 8. 12. and thus do the Jewish Commenters some of them expound it, whom divers of ours therein concur with. Howbeit, the old Latine after the Greek, and the Chaldee, which fome other of the Rabbines agree with; and not a few of ours follow, understand this paffage as spoken of the wicked Scribes, that mis-expounded the Law, perverting and wrefting ir, to please the humors of the people, and fided with the false Prophets, whom they adhered to, and approved; and to this effect they render the words : Lo, furely the expression, and compared they remote the words: 10 s. jurrey me words to a comma among them, as first s. 3. not so mutil as any detectiful, or, place, pen, or, paid, of the scripts, provide for followed prof, she wo fields, not leaf it is, not leaf it is the with them, than dealth detectifully: Heb. the quil, or, post, for it is properly a pen with that figettee, Match, 21, 19. Luke 13.6. But I adhere, to made of the quil of some forwly of the bigger for refpecially. Inches that which our vertion hath, though the fectord be not improsure used to prey, Gen, 15.11. Sam, 14.33. Elsy 46. 11. clap, 12.

billory, 1. 10. 6, 23. fave that Pliny faith, that the one cometh a | 9. though used more generally for any kind of pea, Pfal, 45. 2. or, hillary, I. 10. 6, 23, fave that Pliny faith, that the one cometh againft Summer, and goeth away againft winter; the other cometh againft Summer; and goeth away againft summer; and feemeth of the of fullbook, for; a full going on, per as, a tongue of fullbook, for; a
gainft Summer; and goeth away againft Summer; and feemeth of the of fullbook, for; a full going on, per as, a tongue of fullbook, for; a
full country, the other comments of the fullbook of sum this latter, which is certainly untrue: and Elian, they
go and come together: It is deemed in Hebrew, to have its man other; of the Sezibit's; India a seven to interprete the Law, Ez. 7, 6.
for a creen that fignifiest height picty, or kindmet's and this fowl,
for the Jewith Criticis, is for called, because the parrent his prety
for the comments of the comments of the comments of the comments his comments him comments his comments him

V. 9. The wife men are ashamed, they are dismaied and taken] That is, as lone, the wifet among them, may well be affamed of their gross ignorance, and folly, v. 7, 8. Rom, 1, 22. or, as others rather, the wife men shall be confounded; and all their wifed mall not avail, to keep them from being diffusied, confounded, and captived when the judgement now denounced shall be put in execution; See chap. 4. 9. and 6. 11. verf. 12. So of Babel, Ifaiah 47. 10, 14. Howbeit, some of note read the words, by way of interrogation, and thus render; Have thele wife men, made the people to be assumed, to wit, of their sins dissimated, (with sear of Godswrath) and taken, with remorfe, and repentance, and so brought home to God? But this reading fraineth the words of the text over-much; nor is the fowl, that it flould be a great fowl, and of high flight; as the like first word, though the form be such, found but once only in an active notion, and the other two not at all : of the first, See on ch.6.15. of

loe they have rejected the word of the Lord,] Which yet they fo much vaunt of, v.8. See ch.6.10,19.

and what wildom is in them?] Or, what wildom then have they? Heb, and the wildom of what is to them: and, for, then; as chap. 4. 1. what wildom can they have, who reject that wherein all true wildom confisteth? Deut. 4. 6. Pfal. 19. 7. & 119. 130. Prov. 2.6. 2 Tim. 3.15.

V. 10. Therefore will I give their wives unto others, and their fields to them that shall inherit them] See on ch.6.1 1.

therefore] This term may have reference, either to their rejection of Gods Law, mentioned v. 9.0r, to those vices afterwards charged on them in this verfe.

will I give their wives unto others] Put them into the power of ftrangers, as 2 Sam. 12.11,12.

to them that shall inherit them] Heb. to possessors, to strangers that

for every one, from the least even to the greatest, is given to covetoufnefs ; from the Prophet, even to the Prieft, every one dealeth fally] Or,

nets from the exoporet, even to the truet, every one exacted fally] Or, because, &c. See the same passage. Ch. 6.13.

V. 11. For they have healed the birt of my people slightly, saying speace, peace, when there is no peace? Heb. and they heal, or, eure, &c. See the

V. 12. Were they ashamed when they committed abomination? nays they were not at all ashamed, neither could they blush; therefore shall they

1. 2, 3. there shall be no grapes on the vine, nor fize on the figures, and the leaf shall fade, and the things that I have given them, shall pass airay from them. All means of relief and sustenance, shall be taken away from them, in the time of the fiege of the city. So Joel 1.7,12. Hab. 3.17, the enemy having delroyed, and devoured all before them, v. 16. and he mentioneth these two, the grape, and the sg. said the Rabine, because these two also grape, and the sk. said the Rabine, because these two among their fruits were of general reckoning, and most general use in those patts, See 1la, 36, 16, chap.

and the leaf [hall fade] Or, fall, rather; See Efa. 1.30, being to-gether with the fruit beaten down, before the usual time of shedding, Howbeit, fome read the words, as spoken by way of similitude, (as fome of our versions do the like, Pfal. 48. 7.) thus rendering the tome or our vertions of the line; rish 40.7.) this fendering the exex; 1 will interly confine them, as when no agrees are on the wins, are fits on the fig-ree, and the leaf in field; as when, with some force tempes; both vine and figuree are so similar, that there is neither stuir; nor leaf lest on them, Pfalm 78.47. And this should I prefer before that which some other of prime note exhibit; renpreter before that which some other of prime indicexminst; ren-dring the words, there is no grapes on the vine, nor figs on the fig-tree, yea, the leaves are fallen; that is, there is no futic of good works to be found among them, as I faiah 5, 2, nor fo much as any

and the things that There given them, thall pale away from them.] note for wicked practices in that kind : in regard whereof, as the and the things that there given from pain areas from the major the transfer practices in the angle both in Greek and Latine Writers, commodities, which I had formerly in great abundance bellowed up- used for rank poilon in general; so the name of this rest (for so it is commonates, which I had formerly in great anomanic enclowed up- uncut or range purposing ageneral; to the name of this π/p (for to it is on them, [16], 8, 8, a coordingto oth sreading, where is a decide in termed in Hebrew) shared in Scripture more generally to any kind the text, both of the antecedent and the relative; as chaps, 8, and 5, of venome or poilion what foecer. By mater therefore, or pure, of the prepulsion is included in the verb is a Job 9, 3, chap 1, or 5, π/p 6, that is, of behavior, π/p 6, share, or other like, where with God is Howbeir, the Chaldee, which fome of the Jewith Commenters, the fad here to have dreamly d this people, is imported those grievous after the chaldee, which fome of the Jewith Commenters, the fad here to have dreamly d this people, is imported those grievous after the chaldee, which four our day of the decided of the chaldee of the ch old Latine, and divers others of ours also follow, understand it of the flictions and calamities, tending even to death and definition, that peoples transgressions of Gods Law; and render the words: some of God had brought upon them for their fins. So th. 9, 15, & 23, 15, peoples transgrellions of Uous Law 3 and remore the words 3 former 1,001 and prought upon them for their limits. So th. 9, 15, & 23, 15, them, and the precepts that I stare them host between the start and frink and letting the words and addition to what was faid concerning their want of finit and letting the host found against the Intel. The curfed root from leaf. Others, because (the equilative for the causal, as ch. 6, 29, 32.) whence all these postensial finits spring 3. Lam, 3. 39, 41, and test. Outers, presente (me commartee for the cannar, as en. 6.29,5.2) where are there pononium times upring , Lam. 3. 39, 42. and they have transferfed them, or, those things, the tail, the Law, the 5.1.6.

pronoun for the noun, as Fray 33.2.) that I gave to them: a defect of the relative; as chap. 6. 15, 20. So it flouid render a reason of and debuild transfer. Helt, Lawling we looked (of which kind of speech, the relative; as chap. 6. 15, 20. So it flouid render a reason of and debuild transfer. Helt, Lawling we looked (of which kind of speech, the second secon

the defenced cities; and let us be filent there.] A speech conceived, as in of it; as also, the parallel place constructs it. the person of the people, inciting one another, upon notice of the enemies approach, with all speed, to betake themselves for shelter and trembled at the sound of the neighbor of the strong ones; so they are come, fateguard unto the places of greatest strength and surety. See the

like before, chap. 4.56.

11 by do we fit lill? Heb. for what; or, Upon what are we fitting? as reproving one another, must trey muse no more many and adding, what they flaid confuting upon; or what fuccour other ways diffused expects. See Mat. 14.16,18.

firsting The former Versions had it mighing; but that followth they could expect.

affemble your felves] Or, retire ye. See on ch. 4.6.

ought againft fo potent an enemy; and our wifelt course therefore, the mouth: whereas that here rendred fnoring, and the Rabbine exist to betake our selves to some such place, and to keep our selves quiet prefleth by a word that signifieth nessage, strong which yet it much dis-

3. 1 2. Efay 63. 16.) the Lord our God bath put us to flence; that is, fay they, hath flopped our mouthes, that we should not complain horses are wont to make, either in their march, or in the field, and of the wrongs done us by the Chaldean forces. See Lam. 3. 26,29, 39. Pfalm 39. 9. But the most rather conceive them as the words with.Efa. 13.4. of the people, beginning at length to fee an hand of God in those of things that besel them, and concluding therefore that it was in vain for them to assay to make head against the Chaldeans; as the was Repptians, Exod, 14, 15, for, or, fince that, (as chap, 10, 7,) fay they, the Lord our God (he who had wont to be our protection, and cincouraget) hath put us to filence; that is, hath now withdrawn Phenicia, throutige: j out put its to juttere; that is, nath now withdrawn himself, and fo taken our courage away from us, that we dure not fo much as open our mouthes againft the enemy, much lefs to lift up hand againft him. See Exod, 11.7, John, 10.21. Palm 38.13, 14. And this seems to be the genuine fense of the place. However we take it , there is an elegant antanaclasis , or variety of notion,

The invarient originate originate, pour 1, 2, 3, and the annotation in the invarient and a section of the invarient and in faid of the wine that cometh of them, it is as the venome, or poison, and so here : it is in the singular number used very frequently of faid of the wine that cometh of them, it is as the verouse, or purpos, and the verous of after 2: from which place some of the sewish Critickes gather, that God, See Efect. 1.4.4.

for they are come. They are entred the country. Heb. and they are of Affect: from which place some of the Jewith Criticis gather, time is a shind of possion that yeth in the head of the aspec, and thence for they are come: They are came: They are entred the country, rice, and they had been some a story of the same as the same; I have a come is a so, 6, 39, 32.

They are came: They are veins reaching from the gall of the afp, unto her mouth, by which and deftroy. Heb. the land and the filiness of it; as Pla.24.1. See ch.4. the poison, when she is angred, is conveyed to the one from the o- 20. & 5.17.
ther: but these are things uncertain. One of the Jewish Commenters ther is the flav things uncertain. One of the Jewith Commenters the eliy and those that alwals therein I had the first in the case and after not added to the the case and after not added to the the case and after not added to the case and n the favours, or, ringes, of the field; then was the extend, or nemtoon, at Athens, with the julce whereof, they used to put condemned perform there to death. Whence that saying by some used of Socrates, who so suffered death, dying with much confidence and courage, that non these concain. We mence that asymp, by some used or Socrates, vert. 6.

V. 17. For behold, I will find feepents, cockatricets among you, which for the made him a great man; as heing made more famous by his will not be charmed; and they fluid hite you, faith the Lord.] Heb, death, than his life: and acoustum, or, wolf-hane, in much use and behold, I am fending (as ch.19.17.) among you ferpents; cockatricets, (by

Chap.viii

the relative; a chap, 6. 15, 15. So it flould render a reason of the foregoing denunciation. See the like, Ffav 3. 4. 4. 5. And this fee one is flay 59. 13, we looked long till our eyes failed us. J. Janu. 4. feering here y probable; more probable at least, than that of some or it, and the foregoing denunciation. See the like, Ffav 3. 4. 4. 5. And this fee one is flay 59. 13, we looked long till our eyes failed us. J. Janu. 4. feering here y to be a feet of the failed us. J. Janu. 4. feering here y looked long till our eyes failed us. J. Janu. 4. feering here y looked long till our eyes failed us. J. Janu. 4. feering here y looked long till our eyes failed us. J. Janu. 4. feering here y looked long till our eyes failed us. J. Janu. 4. feering her failed the post of the failed passing the passing her failed us. Janu. 4. feering here y looked long till our eyes failed us. J. Janu. 4. feering here failed eyes failed the failed eyes failed the yell of the failed eyes failed the world have them the words of the Propagate late to the people, reading the text thus, Josef for pears for the passing the failed, th. 4.1. y. test form would have them the words of the Propagate. one, V. 14. 11 by do we fit II. 11.2 affemble your fetves; and tet us enter into the total connect followeth mere fit on the context, and the terms

and have devoured the land, and all that is in it, the city and those that dwell therein.] The noise of the Chaldean forces, entred upon the land, of their cavalry especially, is heard far and neer, and maketh as reproving one another, that they made no more hafte: and deman- all to tremble; for they (poyl and deftroy all before them, as well in

affemble your selves Or, retire ye. See on ch. 4.6.

after; and this, and that, in propriety of speech, are two distinct and descreteities. Heb. cities of desence, or, sortification; as Esa. 36.1.

diverse things: for that which is rendred neighbor in the words sollowth. 3, 77.

the start of the st is to betake our felves to some such place, and to keep our felves quiet there,

erective to some such place, and to keep our felves quiet there,

for the Lordon God hath put us to floure;] These words some feed; by a word that spanishen hersely, strong which were the hard words to the forms when they are held in, or are changed to the problem, the such that they make, when they are held in, or are changed to the such that they make, when they are held in, or are changed to the such that the such that they make, when they are held in, or are changed to the such that th both words are here used to comprehend whatsoever dreadful noises withal, fuch hideous noifes, as fo numerous an army would fill the ayr

of his horfes] Of the enemies, the Chaldeane, chap. t. 45, and

was heard] Or, is heard : Either the noise it self, or the report of it,

from Dan Thorow which Nebuchadnezzar, having subdued Phenicia, marched toward Judah and Jerusalem, See chap.

the whole land trembled] Or, trembleth, ch. 6.24.

the neighing] See fnorting before, of his (frong ones] So the Chaldee understanding it of his mighty and valiant men; and the old Latine, of his marriers: but the word of neighbor, though metaphorically attributed to luftful wantons,

the city and those that dwell therein That is, as some, Terusalem with verf. 6.

way of apportion! Of which kind of terpent, fee on lifay 11. 8. & him, and backing themselves to vain idols, this 11, 13. See chap, way of apportunit: Or which on terpent, see on his y 11.8, & [nant, a 14.45] whom there for the nant for them; an elegant redundant of 5.19, which have give very frequent, as [Val. 1.4, & 1.4, & 3, that is, for ey in that language very frequent, as [Val. 1.4, & 1.4, & 3, that is, for ey in that language very frequent, as [Val. 1.4, & 1.4, & 3, that is, for ey in that language very frequent, as [Val. 1.4, & 1.4, & 1.4, & 3, that is, for ey in that language very fixed the search of the search of the very fixed ver ing by ferpents, fee Pfal, 58.4,5. Eccl. 10.11, for abfurdly doth a Wri ing by terpents, ice Piat, 50, 455, Etc. 10, 11, 101 animaly order a victor of ours alleage this place, to prove that there is no fuch thing; and as well might he alleage Exod, 22, 18, to prove that there are and a war insign in alleage Exou. 22. 10. in prove one there are a manger, math, of a strange god; as Deu.32.12. put collectively no with 15 the main scope of his work; for as God there forbidding for strange god; or, of a strange people; as Josh, 24.10. the vanities to safer a mich is live, doth presume that such there were; so when of the heather, th. 14.22. he threatneth to fend ferpents that shall not be charmed, he doth imply, that fuch fometime were charmed, though not indeed by any infinitest writings mattra power in the inch of contraction that the first by the act of Stran fabrilly co-operating with it it the first first by the act of Stran fabrilly co-operating with it it the first first by the act of Stran fabrilly co-operating with it it the first fi trinfecal virtue, or natural power in the spell or charm, or the terms uled in it, bit by the act of Satantuberity co-operating with it; the fer-perty here menticed to be fine in among them, are the Chaldeans, mone appeared. So verf. 15. fee chap. 3.7.7.510, & 46.7.58,17. Lam, whole crueky they should by no means be able to mitigate. See ch. 4.17.

4.25 2 Chr. 36.17. and they (b ill bite yet) There is an elegant confonancy in the original nal, between the word that fignifies a ferpent, and this of biting, differing but in a letter, and that also of a neer found, the one from the other; which our English cannot express; but hereby it appeareth, that the kind of ferpents here alluded to, is not of those that have that the kind of terpents here added to , is not of those that have their fling in the tail; as the [corpon, Rev. 9.10, but that have their venome in or about their teeth; as alps and vipers; and our adders

and makes.
V. 18. When I would comfort my felf against forrow, my heart is faint in me.] After Gods menacing speech, vers. 17. the Prophets words professing his exceeding great and continual forrow for the woful condition of his people, of which he was by no means able to words processor. As the words of the part of which he was by no means able to word condition of his pend for the was by no means able to word condition of his pend for the was by no means able to word to middle the pend for the was able to overcome, and each hindelf, though he had spired for more than the pend for the word to the word to the word to the pend for the word to t term is feminine; as, the word, preacher, Eccl. 1.1. See ch.4.19. yet fone make the word to be, not a participle, but a noun, rendring it, my recreation is joyned with grief: But the verb I find divers times used in Scripture, Job 9.17. & 10.20. Pla.39.13, and the participle with form they have been supported by the constraints of the constrai in Scripture, Jon 9.17. & 10.20, 118.39.13, and the participle with the fame fyntax that here it hath, Amos 5.9, but no fuch noun any where. And fome would have it the speech of the people befreed in Jerusalem, and after long expectation of helps in vain fainting, Lam. 4. 17. but this feemes not fo well to fuit with the course of the con-

my beart is faint in me,] Heb. upon me; as Pfalm 143.4. Sec Lam.

W. 19. Behold, the voice of the cry of the daughter of my people because V. 19. Lethola, the voice of the cry of the daughter of my people because of them that dwell in a far country: The cention of this his fore guief, that he can have no case of; because he seems to hear continually founding in his cars, the lamentable thricks and cryes of his people, in their difficulties and distresses: see chap. 4.19. &

of the daughter of my people] As chap. 4. 11. & 6. 26. So ver. [the place:

because of them that dwell in a far country] By reason of the Chaldeans coming from a remote country, that grievously affl. et and diffres ans coming from a remote country, time give young aim or and aimed; them, See ch. 5.1, 8.6, 6.2, 14th, from the find of vimue cone; which foom the give young the old Latine, would have to be underflood, of the peoples bewailing their captivity in Ballyton: but the particle herefuled, is very frequently a caufal, So Pfal. 12.5, Efa. 31.4, & 3. 5. and so the Rabbine here well rendreth it; for tear of the enemy coming from a remote land.

coming from a remote land.

Is not the Lord in Zion? is not ber King in her?] These words, some would have to be the speech of God returned to the people, bewailing themselves in the time of their captivity; and demanding of racl, that he must needs fend tor an oracle to Beelzebub at Ekron; and wealth, vers. 13, 14, or external rites, as circumcifion, verse fo whether they had not at Jerufalem God as a King to protect them, that they must needs send for King Moleth (so that idols name signifies, whence the ambiguity, Zeph.15.) to set him up in Tophet, and send the recommendation of the recommendat oce train 44.4. & 48.2, 3. & 74.13. & 79.15.1. Others, undertland the former, of God; the latter, of their King; as if it or the finitive: as John, 24.9, Mal, 1.9. day and night without interfer the finitive: as John, 24.9, Mal, 1.9. day and night without interfer the finitive: as John, 24.18, 19. as it he could never lament or the finitive: as John, 24.18, 19. as it he could never lament or the finitive: as John, 24.18, 19. as it he could never lament or the finitive: as John, 24.18, 19. as it he could never lament or the finitive:

provoked me to anger] Heb. angred me ; as ch.7.18,19. graven images] Put here for all manner of idols; as Plat. 78. 53.

Ffa 42.8. Strange vanities] Heb. vanities (so are idols termed, ch. 14.22.) of a flranger, that is, of a strange god; as Deu. 32.12. put collectively

of the framen, cn. 14.22.

V. 20. The harveft is pall, the fammer is ended, and we are not fuwed. The freech of the people, again complaining that they
had a long time looked for relief; but the year was gone, the

V. 21. For the hart of the daughter of my people am I hart, I am black; all out hart half taken hold on me.] The Prophets words, again, lamenting the remediles afflictions of his people, and professing his fad and mournful affection for the same. Heb. for the breach (as v. 11.) of the daughter of my people (as v. 19.) Lambroken : fo, my heart is broken,

ch, 23. 9.

I am black] Or I go in black; as mourners are wont to do: I mourn,

and am in heavine(s,Pfa. 38.6. ch. 14.2. after the incurable after thment hath taken hold on me.] While I confider the incurable condition of my people. See verf. 22.

V. 22. Is there no balm in Gilead? is there no Phylician there? Why

then is not the health of the daughter of my people recovered >] The words contain an implication of cvils and calamities, so grievous, so desperate, that no power, or skill of man, was able to overcome, and

English, also, coming necest to it; than either; which some retaining, affirm it to be meant of such a kind of liquid rosen, or two went ne, as we term it, as iffued from the Terebinth-tree, which yeeldeth the best balfame, and is highly commended for the closing up of wounds. See of it, Pliny in his natural bislory, 1.14.c.20. & lib. 14. C. 6:

is there no Phylician there?] Or, is there no chirurgion there?] For the word included both: The place being so famous for such a so-veraign confection, it is not unlikely that there would be many artriangn confection, it is not unineey that there would be many ar-ths there, of either profession to direct the use of it; as with us at the Bath: The Propher therefore demandeth, as one that should wonder at it, that there should be no balm at all to be had at Gilead, no on : chicurgion at all to be found there : but withal implying, that though there were there never fo much flore of the one, or great number of the other; yet all would not ferve to cure a mortal would to recover a patient altogether incurable; and that the state wound, to recover a patient atogetient incurable; and that the flate the voice of the cry] As, the voice of my cry, Pfalm 5, 2, voice of and condition of the people was fuch: for whom feath kere of eye, for, a lead cry: as, voice of report, for, a load report, so, a lead cry: as, voice of report, for, a load report, so a lead cry: as, voice of report, for, a load report, so leptical Physicians, Pricts, or Prophets, ar Gilead; as Elias, 1 Kin.

why then is not the health of the daughter of my people recovered ?] Heb, why is no cure, or healing of the daughter of my people gone up, or come ? of which form of speech, see on chap. 30.17.

CHAP. IX.

Terl.1. OH that mine head were waters, and mine eyes a fountain of veri.1. Oil mat mine nead avere varies; , and mine eyes a jountain of tears, that I might over day and night for the flain of the daughter of my people.] The Prophet in this Chapter proceeded to lament the grievous calamities that were to betal his people; together with their wickedness and general corruption, the procuring caule thereof, v. 1, 16. enciteth others to the like folemn lamentation,ver. 17,22. and laboureth to bring them off from their vain confidence, either in natural and worldly parts and abilities, as ftrength, wildom,

Oh, that mine head were waters] Or, water ; for the notion is fin-

werrefail, Have they neither God to Gave them, nor King to help them, that they are brought to fuch differs? See Hol. 10.3, & 13. them, that they are brought to fuch differs? See Hol. 10.3, & 13. them, that they are brought to fuch differs? See Hol. 10.3, & 13. them, that they are brought to fuch differs? See Hol. 10.3, & 13. them, that they are brought to the differs? See Hol. 10.3, & 13. the latter provided me to anger with their graves inners and their brouge contine? I These are, questionless, the words and their brouge contine? I These are, questionless, the words of God, returned all the transportations of the seed o

V. 2. Oh that I had in the wilderness a lodging place of way-faringwhose wicked lives were such a continual eye-fore, and heart-fore to knoweth not, he cannot fear. him : as were the Sodomites to Lot, 2 Pet. 2.7,8.

Oh that I had | Heb, who will give me ? as verf. 1

Other thad J Heb, the will give me cas vert.
in the winderset J in the most foliarty wate, Plal, 55.7, and a mong the wild beath, not fo much to cleape danger from them; as rows, 19.4, or to avoid moleflations by them: as Provident them; as the truth J Hey are generally for corrupt, that and will not Judy 19.4, 19.4, 13.6, 5,6, Eccl. 15, 18, 32. as hoping to find better entertained by the state of the sta ment with the wild beafts, than with them; as those faithful ones, Heb. 11.38. or, that his foul might not be continually vexed with the fight of their finful courses, as the words ensuing siew. 7.5,6. See Davids astection in the like kind, Psalm 119, 136, 139, hunei

a lodging place of mayfaring-men] Or, a travellers lodge; any such forty shed, as is wont to be creeted in solitary places where no hou-sing is, for travellers to rest, and repose themselves in, by the way:

that I might leave my people] Heb, and I will leave : fee on ver, 1. fo Pf2.55.6. that I might flee away, and be at rest.

for they are all adulterers The reason why he would rather retire

himself to any place, were he at his own choice, than live among them, fuch as they were.

all adulterers] For the generality of them, fee chap. 5. 8. Se

an affirmly of treatherous men.] Or, a company of perfidious dealers; net an holy congregation, for which the word is commonly used, Lev. 23. 36. Num. 29.35. Deut. 16.8. but a whole rout, or, pack, of per- See Prov. 26. 20, 22. fidious wretches, 1(a.r.4. See chap. 3. 10. Howbeit, because the they will word is used commonly for an holy meeting, or a day of restraint from Gen. 31.7. civil employments, Lev. 23.36. Some reade the text here, dealing perfictiously in the day of restraint; as if they dealt never more wickedly, than on those days, wherein they ought to have been most flrict, and to have demeaned themselves most devoutly: see 181.88. 3,4. Ezek. 23.38,39. And another, because the word it cometh of fignifieth sometime to rule, 1 Sam. 9. 17. 2 Chr. 14. 11. and anorightness to meet to this, regimen, or dominion, Judg. 18.7. would therefore have this here to fignific, a Kingdom of perfolious over. But the first is as the most received, so the most familiar, and

V. 3. And they bend their tongue like their bow for lies ;] Heb. And they tread their torque their bow to fallpood: to tread; the usual 5.18, term, in Hebrew, for to bend; hecause by treading on it, the bow bom, that is, their tongue which is as their bow, or which they use as a flate and life : the tongue is, in Scriptrue, compared oft to a bow, and words to flrafis : fo Pfa.64.3. & 120.1,2.verf.8. and this bending of the tongue like a bow, may feem to be that which the Pfalmift cal. leth, devifus of missiness with the tongue; that is, of missiness matter to be uttered by the tongue, Pfa. 5 2. 2. See Pfal. 64.314. For that construction of a great man seemeth somewhat over harsh; they bend their tongue ; their bow is a lye ; the lye should be the shaft rather : fee

but they are not valiant for the truth upon the earth :] The text is here by divers diverfly both diffinguished and interpreted. The Greek teareth fomewhat from the former clause, and fastening icunon earth. But this the text will not bear. The old Latine on the other fide pulleth somewhat from this, and affixeth it to the former , readinde pullent ionnewhat from this, and altisted it to the former; sead-cloud in the first time the many is they hard beir integer as a bown of fallboad, and not of ceute themselves, that they regard not me, or ought that ing them thus; they have their large as a bown of allboad, and of concentrom me, fol s. 1.1.4 [18.5.4.7, 18.28.15.8.20.15]. But I study be the serves in the sead of concentrom me, fol s. 1.1.4 [18.5.4.7, 18.28.15.8.20.15]. But I study be the serves in the sead of concentrom me, fol s. 1.1.4 [18.5.4.7, 18.28.15.8.20.15]. But I sead the sead of the s The mean of the state of the st derstand of the land that they lived in; that they did not put out themselves, or make use of their strength for the maintenance of the surnace and fire of affliction, to consume the wicked as dross out templeyes of make the officer interface of the cultrace and the officer and lighter afflictions, whether they will be brought to be used to the market of the whole of the place; and, for, 33, Mal, 33, or, as fonce of the plewift Comments, will be brought to the state of the place; and, for, 33, Mal, 33, or, as fonce of the plewift Comments, will be brought to the place and, for, 33, Mal, 33, or, as fonce of the plewift Comments, which is taken to be the native (rate of the place; and, for, 53, Mal, 33, or, as fonce of the plewift Comments, which is taken to be the native (rate of the place). ed. Howbeit, some late Writers of note render it, and not according

for they proceed from evill to evill] Or, but they proceed (as Pfal, 118, theretoe first way. The interpretation time to even to even to even the pretation to the pretation of the property of the property

of the dangliter of my people] My dear country men; as cha, 8. 19, cause of all the souner; the principal ground of all evil is in Scripture affigued, as sometime to the want of the sincere sear of God : as Gen. affigured, as following to the want of the infector teat of God : as Gen. 20.11. Pla.3 6.1. Mal.3,5. Rom, 3.18.fo otherwhile to the want of the

knoweth not, he cannot tear.

V. 4. Take 3e heed every one of his neighbour; and trust ye not in any
Brother: for every brother will interly Jupplant; and every neighbour will

be never fo neer to him in nature, or pretend never fo much friendthip or fidelity to him, Pfal. 12.1,2. Prov. 20.6. ch. 5.1. & 12.6. Mic.

bis neighbour] Or, friend; as it is well rendred, 2 Sam. 15.37. and 16. 17. I King. 4. 5. and fo would be here, and verf. 5. for there is here an emphasis in it : nor is it barely as in that common phrase, ch,

will utterly supplant] Or, will surely supplant. Heb. supplanting supplant; over-reach, go beyond, and cheat his own brother: the word fignificth properly to trip up ones heeles; a figurative speech taken from the practice of runners, or wreftlers, an allufion to the name of Jacob thence fo termed, Gen. 25, 26, & 27, 36. Hof. 12. 2. See the

Jacob thence to termed, Gen. 15. 26, & 27. 30. Hol. 12. 2. See the contary enjoyed, I Theff, 4. 4. every neighbour Or, friend; as before, will walk with fluxer's Carrying tales to and fro, and spreading abroad falle reports. 50 ch. 6, 32. a wicked practice, inhibited, Levir, 19.16, fuch friends as speak a man fair to his face, will be detracting the contact of the from him, and traducing him behind his back. So ch. 12.6. & 18.18.

they will deceive] Or, mock, and delude ; as Job 13.9.or, beguile: as every one his neighbour] Heb. a man his neighbour, or, his friend; not

fimply, one another; as v.20. Zach.8.10. but each one his necreft and deereft friend, as v.4.

and will not speak truth] See the contrary enjoyned, Zach. 8. 16.

they have taught their tongues to Speak lies ;] Or, they have enured, or, accustomed, them; as the word is, ch.2.24. Hof. 10.11. where it would also be so rendred; they have got such an habit and custome

would also be so rendred; they have got such an habit and cuttome of lying, that they cannot leave it. See ch.13.29 and weary themselves to commit iniquity 1. They take pains to do wickedly, and tire out themselves in it, Plalm 7.14, Isiah

6. Thine habitation is in the midst of deceit] Gods speech to the bendeth: fo chap 46.9. & 50.14. & 51.3. one of the Rabbines tells Propher. Thou my Prophet liveft among a company of deceiful us that it came to be useful at fifth from an engine, not unlike us that it came for to be useful at fifth from an engine, not unlike us of and false-bastered people, and haft need therefore to walk warily, our cross-bow, that used to be bent with the foot: their tongue their chapters, there is little hope terrefore that then bow, that is, their tongue which is as their bow, or which they ule as a flouldest do any good upon them, they are so wedded to their deceir-bow to shoot out lies, to the impeaching of others, in their name, sul ways: and this the words following seem to construe. See chap.

Thine habitation] Heb. Thy fitting ; that is, Thine abode : as Exo. 16.

3. Den. 6.7. & 11.19.
in the midle of] Or, among; as ch. 39.14. & 40.5.
deceit] That is, deceitful persons: deceit, for, men of deceit; as Psal,

through deceit they refuse to know me , faith the Lord.] They are so addicted to their deceitful courses, that they will rather stick to them, though to their own ruine, than return to me for their good, chap. 8. 5. or, that their firong affection to them, makes them altogether unwilling and averse unto the knowledge of me and my Will, because to this, rendreth the words, fallhood and not faithfulness prevailet up- contrary thereunto, Pfal. 3.6.3,4. or, as others, they so trust to their frauds and falfhoods, to their wiles and guiles, whereby they make account to fecure themselves, that they regard not me, or ought that

home to me, or no, before I proceed to an utter destruction. That to frollowers, ome tate writers of note reduct 11, and not according 1 nome to me, or no, record 1 process on notes occuration. I mat be faithfulled 15, or by negleti of faithfulled 15, that is, by fallhood and which a late learned Writer exhibition in the time past, rendering the unfaithful dealing.) They grow from upon carb. Pal. 73, 11. ch. 5, words 1 have melting them tryed them. I have by milder castly gains 27, 18. & 12. 1, 2. But this to me feemeth somewhat to force the affayed to amend them; but to little purpose, th. 6.29. But the sequel of the context, and the illative in the front of the verse, carrieth it ra-

and they know not me, faith the Lord.] This cometh last, as the main | for hew should I do for the daughter of my people?] Or, what else (kould posits to a jot the energists of my pourse, that the same pass contex, when the dole(s) understanding it of the time pass to can there, when the following factority passes by Pass 7.1. & 135.2. [a.14.35, ch. 17.3. & 33.13. Ezek, control and take with them, being generally grown to desperately e. [36.],8. course can trake with mem, using generary grown to desperacely e-vil 2 as, How can I do this great coil? Gen. 3.9. 9. See I is, 4.4.5, Hol. 11.8. it may well be rendred; How flowed I deal (as Hol.6.4.) other-wile, with (as the particle here used feems to be taken, Plalm 68.2. Mic. 1. 4.) the daughter of my people : or, as one of the Jewish Do-Ators not amils, because of the wickedness of the daughter of my peeple, as vers. 1, 3. and there seems to be, as he well observeth, an emphasis in it; as if God had said, how can I endure to see,or suffer, & 32.2. Amos 5.1. empnans in it; as it com not implicate an a some orders, must be to mine own extream dishonours, fuch horrishe abominations by the min in p] Or, defolate: fo wasted and spoiled, as if they reign among those, that are called and counced my people. See had been burnt up with fire. So vers. 12. chap. 46. 19. See

verl. 9.
V. 8. Their tongue is as an arrow [hot out;] The tongue was before on pared to a bow, verf. 3, here, to a [haft: to a bow, in regard of the fitting of it for the uttering of falthood by wicked contrivances; to a [haft, in regard of the [heech paffing from it to the wrong and prejudice of others; as Plal. 64. 3. Prov. 25.18. There is concerning the attribute here afligned to this haft, or arrow, a two-fold reading in the original : for some copies had it a flaying, or, flaughtering flast (for the ancient Greek and old Latine rendring it, wounding, and fome other cutting, come far fhort of the true notion of the term) and arrows are mentioned as influences of death, and of definition, Pfal. 7, 13. Deut. 32, 23. Ezck. 5, 16. others, a fhaft drawn out , as the word is titled, a Chr. of 15,16. of gold drawn out, or beater out into plates; which these that follow, expound, either of a shaft drawn out of the quiver: or, shot out from the bow; (and this out version followeth) or, drawn over the whetstone to sharpen it: acvertion to lioweth) or, analyse over the whetened to lind per the according to that, they have whet their tongues like a frivord, Plal. 64.3. and they have have end their tongue like a ferpent, Plal. 140.3. and this last the Chaldec also exhibiteth: But neither do any of these fully home to the fense of the former, affirming the word to be, not n paffive participle, though it have the form of fuch an one, but a toar, upattive patticipies, trough it nave the room of their an one, but a tany, it is reo, an authatistus, or, anvening place: as 1911, 90,1, and 10 it is rendeeds, 6,5,13,7, where the fame things are faid of Babylon, See 116, fame flamp their dor an opperfulp perfor , Prov. 8, 17, wherein any be added, that as in Greek and Latine, and with us also from the day of the control of the second of the fatter, some such passive forms have yet an active notion, as when we say, a considerate, and, a circumsself man; so in Hebrew also, their Pauls, as they term them, have sometime the like, Prov. 7, 10. a women, not referved, assome; but as some other, circumspett; or, as o thers again, cautious : as our version, subtil; word for word, observant or, watching warily to entrap and enfnare foolish youth: & whether reading therefore for the frame of the word we follow, this may well be, and I conceive to be the true sense of the words; A saying (that is, a pernicious and mischievous) shaft (for the two terms in Hebrew who is the wife man that may inderfland thir]. Heb. If he the man the sife, and he wife man that may inderfland thir? Heb. If he the man the sife, and he wife man that may inderfland thir? But the copulative is of used in a five compared formation to a fined, Pla1, 74, 48, 59.7, and to a raffer, Pla1, 52, a, but the feel learned interpreters do not then us, where the have some consonancy with them) or, arrow, is their tongue: for the note of similarde (the which maketh is the more emphatical; as

it Speaketh deceit] Or, fraud ; it uttereth nothing less than what in truth they intend : as it is reported to have been a common by-word concerning one of the Popes, and a base son of his, that the one of them neuer shape what he meant, and the other, never mean what he shale what he meant, and the other, never mean what he shale and this deteit, or fraud is commonly permitious or mischievus, as the Latine word for fraud is used for either; in regard whereof, the false money, is faid to be as the rasor of such a guileful barber, as pretending to trim a mans hair, instead thereof cutteth his throat Pfal,52,2.

one speaketh peaceably to his neighbour with his mouth; but in his beart be layeth bis walf] Or, with his mants will a man talk praceably, or kind.

19, (14b, feed peace, as Pfal. 3, 1.0. and 8, 8.Eft. 8] 0. 6, 9, 3) with his neighbour, or friend, (with another 3 as Zach. 8. 1.6, 1.7.) when inmong you, that can tell wherefore all this cometh upon you, God min neighbors, of friend, white maid of him; as ch. 3.14. See himselfs by me, will inform you of the cause of it; so ch. 5.19.& 16.
Pfal. 5, 9, be layeth wait for him. Heb, and, for, when; as chap. 6.

10,11.& 22.8.9. 14 and, his wait, that is, wait for him: as, his fnare, and, his gin, for, ***. xxxxx to the first, for the first, for the first, for the first, and the first, first the first, for the first f

26.23,25.
V. 9. Shall I not wift them for thefe thinzs? faith the Lord? [ball not my foul be avenzed on fitch a nation as this?] Or, Should I not punifh?

See the fame, ch. 5. 9.
V. 10, For the mountains will I take up a weeping and wailing, and for the habitations of the wilderness a lamentation; because they are burnt up, fo that none can pass thorow them, neither can men hear the ch. 4. 18. voice of the cattel; both the fowl of the heavens, and the beaft are fled, they are gone.] The Prophets words returning to his lamentation again; as before, for the multitude of the people flain, veil. 1. fo hill, as vale, left destitute of all living wights, See chap. 4. 1. 18. 23, 26.

florid I do for the daughter of my people? that is, as some, what could I the mountains For Judea, about Jerusalem especially, was much

Joel 2.22.) of the plain, or, vale. See Isa. 63, 13. thus the whole country is divided into hill and vale, chap. 17. 26. & 33. 13. Ezek.

36.4,6. a lamentation] As ch.7.29. Ezek, 19.14. So hereafter, v. 20. and, to take up a lamentation; 25 Ezck. 19.1, & 26.17. & 27.2. & 28.12.

Joel 1. 3. fo that none can pass thorow them Heb. from no man passing; that is, either because none passets to and to by them; for through want of passengers, ways become waste, Lam. 1.4. or so that none passets them, they are so waste and uncouth: so extreamly are they wasted, that not onely there is no dwelling in them, but no passing by them. So ch. 2.6. v. 12. man, for, any one; as ch. 5.1, and a defect of the pronoun; as ch.8.10.

neither can men hear the voice of the cattel,] Heb. nor do they hear the voice of the cattel; that is, nor is the voice of cattel heard there. See Ifa. 62, 10. the lowing of oxen, or bleating of sheep, Judg. 5, 16. I Sam. 15, 14, that had wont to feed and graze there. See chap.33.10,12,13. a defect of the particle there, or, therein ; as ch.

both the fowl of the heavens and the bealt are fled] Heb. from the fowl of beaven and unto the beaft they are fled : as Gen. 7.3. chap. 50.3. See ch.4.25. they are gone] Because nothing is lest that may sustain either, ch.

11. Heb, an babitation, or, dwelling place : as Pfal, 90.1, and fo it is

and I will make the ciries of Judab desolate, without an inhabitant]
Heb, the cline of Judab I will give, (or, make, as before) desolation;
that is, utterly desolate. So ch. 4.27. & 10.22.

without inhabitant] Or, as some, because there is no inhabitant. So ch. 4.7. See v. 10.

V. 12.11 ho is the wife man that may understand this; and who is he to whom the mouth of the Lord half Boken, that he may declare it ?] The Prophet having related the dreadful devastation that the whole land fhould undergo, doth now incite men to confider ferioufly with them-felves, what might be the procuring causes of so great and grievous e-

the like, Pfa. 107.43. Hof. 14.9.

and who is he to whom the mouth of the Lord hath Spoken, that he may

declare it ?] Or, or; (as ch.5.12.) to whom the mouth of the Lord bath

Spoken. Heb. whom the mouth of the Lord hath Spoken to him (as Pfa. 1. 4.) and he will tell it; as before : Or, if there be none fo wife among you, that is able of himfelf to conceive it, is there never a Propher among all those with you, that profess themselves to be such, chap. 27. 16, 18. whom God hath acquainted with his mind herein, that he may, from him, at least make it known to you?

for what the land perifh:th, and is burnt up like a wildernefs that none naffeth thorow?] Or, wherefore is the land perifhed ? See verf. 10. chap. 2.6.

V. 13. And the Lord faith ;] Or, Therefore faith the Lord : the copu-

Because they have for saken my Law, which I set before them, and have therein : to wit, in, or according to my Law; for to that it hath re-

ference: see Dan. 9.10,11,14.

V. 14. Rut have walked after the imagination of their own heart,] Heb. And (as verf. 3.) fee chap. 7. 24. & 15. 8. fo 2 Peter

their own heart] As, their own face, ch. 7. 1 9. and, thine own ways

and after Bsalim] See ch.2.23.

which their fathers taught them.] Or, as (Lev. 7.26. ch. 48.8.) their Cathers taught them, or accustomed them; as v.5. training them up in now for the utter devastation of the whole country, as well such idolatrous practices, as themselves exercised : see ch. 7.18. 1 Per-

V. 15. Therefore thus faith the Lord of holls, the God of Ifrael,] God

Chap.x.

particus field has antiver to the former demand. In claim type, iec. 17, 231.

Behold, I will feed them, even this people, with wornmood, and give them the water of gall to drink, J leb. Evolub, I am feeding, (that is, about to feed as chap, 8, 17), them, this people; as Exod. 2.6.

and fire faw him, the child, Ang. 2.7. I had Fall and ferve him, Nichelochia; ever; pronoun and noun both together, for the more emphalis; and our version therefore well inferretts, evan. with you more off J lar the word here wied, is the name of some

herb or plant, is not doubted : and it feems to appear by Deut.29. 18. but what herb it should be, the Jewish Doctors themselves feem as uncertain as we it is a kind of herb, saith one; a bitter herb, saith another; and that not unlikely, by the allufion in likely hood to that place of Mofe, A.R. 8.33, & Heb. 13, 14, and more evidently by former abode, or of those of Terusakm, expecting ere long, toundered, each other force memmend, tay some, because batter, Rev. deeper the like. A defect of the pronoung as 18,374, 1400 follow, read the state of the levels of the levels of the levels of the levels of the levels. 8.11. hur a third added, that it is a plant, or fungle (to I render of the Jewn). Commenters, whom notice of one a non-zero we have a death; that is, not vital, or wholfome, but mortal, hurtful even to ground: as Exeks, plant and then no fungly needeth, death, a deadly polion, as well as the other here joyand with it:

V.2.0. Tet hear the rund of the Lord, O ye women, and let your ear which craiter the Chaldee allo in that place of Moles giveth is; and | vertice the word of the Lord, O ye women, and let your ear which craiter the Chaldee allo in that place of Moles giveth is; and | vertice the word of his muth; 2 Os. Fer hear More & Chaldee allo who were the control of the word of his muth; 2 Os. Fer hear & Chaldee allo who were the control of the word of his muth; 2 Os. Fer hear & Chaldee allo who were the word of his muth; 2 Os. Fer hear & Chaldee allo who were the word of his muth; 2 Os. Fer hear & Chaldee allo who were the word of his muth; 2 Os. Fer hear & Chaldee allo who were the word of his muth; 2 Os. Fer hear & Chaldee allo who were the word of his muth; 2 Os. Fer hear & Chaldee allo who were the word of his muth; 2 Os. Fer hear & Chaldee allo who were the word of his muth; 2 Os. Fer hear & Chaldee allo who were the word of his muth; 2 Os. Fer hear & Chaldee allo who were the word of his muth; 2 Os. Fer hear & Chaldee allo who were the word of his muth; 2 Os. Fer hear & Chaldee allo who were the word of his muth a word who were the word of his muth a word who were the word of his muth a word who were the word of his muth a word who were the word of his muth a word who were the word of his muth a word who were the word of his word of his muth a word who were the word of his muth a word who were the word of his muth a word who were the word of his word of his muth a word who were the word of his word of death; that is, not vital, or wholsome, but mortal, hutful even to death, a deadly poilon, as well as the other here joyned with it i which epithet the Chaldee also in that place of Moses giveth it; and then furely not wormwood: for that is no unwholfome, or hurtful, though nothing toothfome or pleafant, much-lefs a venemous or poi fonful plant; as this is acknowledged to be : and may well be dee med to have its name, as an accurred herb, or plant, from the Arabick word, that fignifieth to ew/c. Said to be used in that version, Gen. 3. 17. & 13.3 Mark 11.21. and I suppose therefore the text might with that sex; in such calamities and distresses especially; as being better be rendred; I will see the suppose the sex of th hette herendred; 3 mil sted steden with wolfs-bane, and dereth them letters with rater, or justed spended; or using the names of some other like possential plants; for water of god, seems no six phase; stated and teachy and angitary waiting.) Learn them before hand some his latter, see before on chaps, lat, they are both joyned together, as here, so Deut 29, 18, chaps, 3, 15, . Lam, 3, 19, Amos 6, 12, but this apart without that, Amos 5, 7, & Lam, 3, 19, where this people state of the state of that they were even drunk withal; fo that the same thing is mentioned as their meat here; as their drink there; and the meaning ning on all hands, that no lamentation might feem softierent. See one as times meet energy as them drives users; and the meaning in the conducted bying first private afficient spon, then thould put them to furth torture and tornent, as rank points, when the should put them to furth torture and tornent, as rank point, when the should put them to furth torture and tornent, as rank point, when the should put them to furth torture on the should be a demonstration of Ash, 7.3.9, 7.0. from this is Cain deemed, by form, would do?, but they not have had his arms; but this mothers words feem to carry it another.

V. 16. I will featter them also among the beathen, whom nee ther they nor their fathers have known; That which God by Moses had long before threatned them, Deut, 28, 64. See chap.

15. 4, 7.
and I will fend a fword after them, till I have confumed them. So Levir. 26.33, 38, 39. See chap. 42. 16. and 43. 11. and 44 12, 27.

V. 17. Thus faith the Lord of hoffs ;] Because this people were for ftrongly polified with a spirit of teurity, which their fails Prophets there again, to the heaps and piles of dead bodies reaching up to the consimued them in, pronouncing them assured peace and safety, that very windows, and the enemy by them climbing up to them. See ch. they little regarded the Prophets doleful lamentations, as of one, 33.5, others, to theeves, that break in, or fteal in, at windows, Joel whom they conceived to be but either a mad or a melancholike man, 3.9. John 10.1, and these would have it to imply, not so much the ch. 5.12,13. The Prophet now telleth them, that God himself did invite them unto folemn lamentation, to my whether that would work upon them or no. So Efa. 22, 12.

confider ye] As ch. 2, 10, or, Understand, as Ifa. 1.3. either conceive

aright what your condition is, and fuffer not your selves any longer to be therein deluded; or consider with your selves seriously of it: I engline to that rather.

and call for the mourning women, that they may come; and fend for and then you for thousand, notices, that they may come t, man tent you you object. I will not true to be indicated, a consider you may be a featuring more and that they may come t; all thet, all you make manifing more, thou of within, See a Christys. I sham, at \$3.50 not regard of may again the tensimin form, as the next allog, nor all they mill, nor, find them; see 6.6.6.7 s. Some facth word must of necessary be implyed to and fold you will, nor, that can be the copulative in a 1 make the fent full store to gray, that remember him by the windows inand ping 100 mrg outs, and mrg pinus, or, mre times, the copulative in a mane the enterinding to the outside the finite nation, as \$E.6.3.1.v.1. \tau_1.v.2. and nives for example, of the example, to the great houles, to cut off them in the flerees, seems not to found as \$E.00.3.1.3.6. Such there were among the Greeks, and Latines, so well stilled from without whither they are wont to run and fleat and were for the most part women, by a peculiar tera in Latines, all out, and where wont to play together, Zaol. 8. and young man led prefice, that professed an are and skull of mourning, and making from the stirrers: where they are wont to meet together, and defihird at folemn function; to which purpose also they were wont to be rous; or enduring commonly to be couped up much in the house, hird at folemn functions, where going along with the corps, they chap, 6.11, 4.89, 1.61, both words here used on the same non-made much more semblance usually of lamentation and wailing, than long, and fignishe threats; though the former form the order of the same non-made mounted indeed and finght in the same form the among this people; such at least as were skilful in composing of dole-

come, and save up precay a vailing for us; the (years, as before, v. 17.)

to half and take up; for to take up halfilly, or, speedfly; as, to half and man couple, or, the careafts of man; but both taken collectively; as come, for, to come halfilly, 1 Sam, 1.14. to half and take; for, to take (b. 7. 13.)

freedily, without delay, Eld. 6. to halfe and take; for, to take (b. 7. 13.) get, Pfal. 106.13.

that our eyes may yun down with tears \ Heb.and (as before) our eyes shall descend with tears. So v. 1. ch. 14.17.

gulh ont Or, flow down; as showers from the sky, Job 36.28. Efa. 45. 8. or, as ftreams from a fpring , Pfal. 78. 16. Efa. 48. 21. See

with waters]Or, with water, as v. I. a defect of the particle, with, both here and before, as Efa. 61.8.

pursueth fill his answer to the former demand. The same flyle, see | V. 19. For a voice of wailing is heard out of Zion ; Hew are me footed? Or, as some render it, will be heard out of Zion: that is, out of Jerufalem. Yet the prefent tenfe may be retained, it being as fure to be heard, as if heard at prefent, and as founding in the Prophets cars

already, as ch. 4. 19,20. & 6.24. & 8. 16, 19.
we are greatly confounded, because the bave forsaken the land, because our civellings have east us out.] We are at our wits end; because we our convilings have call us out.] We are at our wits end; because we are compelled to leave our land, (fee [1a., 11], 12. & 6. [1.], and are violently cast out of our dwellings. See Job 15,33,34, Deut.29, 28. but the form of speech is very pregnant: on dwellings then selves cast us out; as being weary of us for our impurities, and even fpewing us out, Lev. 18.18. & 20.22, the speech of the people, either enforced to retire to Jetusalem, abandoning the places of their

ther confirmation of what was before faid, v. 17. that God himfelf inviteth them to it, and enjoyneth it. See the like exhortation, Ha.34.
9, 11. and the phrase, Job 4.12. if ye regard not what I say, yet weigh well, and take to heart what God saith.

ye momen Because affections of this kind more rife and free usually

vay, Gen.4.1. V. 21. For death is come up into our windows, and is entred into our palaces; to cut off the children from without, and the young men from the freets. Destruction cometh in so on every side of us, that there is no possibility to avoid it; as Ezek. 21.14. it entreth into our privy chimbers, or, clojets: nor can our ftrongest places keep it out, ch. 6.5. & 17.25. Lam. 2.5. an allusion, as some, to an enemy scaling and surprifing a city, 2 Sam, 5.8. chap, 5.10. as others, to the stones and fire-works, that by engines were thrown into the city. See chap, 6,6, as e-2.9. John 10.1, and these would have it to imply, not so much the unavoidableness, as the suddenness, and unexpectedness of it; for unavoicableries, as the indicates and an expectation of it, in great and high buildings, fay they, the dores commonly in the night time are flut, but the windows are left open, there being no fear of danger by them, in regard of their height. But the former is more probable, and feems to allude to a city taken by affault.

to cut off the children from without, and the young men from the fireets Or, it proceedeth to cut off the children without, and the young men out of the freets : fo that there is no fafety for any, either without dores,

V. 22. Speak, Thus faith the Lord;] I conceive with some learned Interpreters, that these words are to be read by way of parenthesis; among this people; such at least as were status in compound the full poems and dirties, that night raise up and enhance affections of that kind in others. See 2 Chr. 35. 25. Job 3. 8. Eccl. 12.5. Amos and those that follow, to be thus knit unto the foregoing sentence: it proceeded to cut off the children from without dorst tence: it proceeded to cut off the children from without dorst tence. 5. 16. Lence: It proceeded to cut off the children from visitions dover. V. 18. And let them make hafte and take up a mailing for us, that our and the young men out of the firsts; (Stack is, the Lerd of faith, eyes may use down with teast, and our ey-liks gift out with maters.) or, it is the Lords faying) and mens caveaffes shall be as dung upon the e-

12.) and lye (a double notion in the fame term : as Ifa. 14.12.) as dung, See chap. 8. 2. there is an elegant conforancy in the original, hetween the noun careas, and the word fall: as the like is also in

upon the open field] Heb. on the face, or, furface, of the field, as 2 Kin.

and as the handful after the harvest-man | Or, as the sheaf (as Amos 2,13.) from after, or, belind the reaper; which the hired reaper, cihim, Sec Ruth 2.7. and none foill gather them.] Or, where there is none to gather, or

Chap.ix,

and one print gener turn.] Or, morre over a none to gather, of, take in ny (to, and they fluid fever, for, where they fluid fever, Gen. 15. 13.) as having relation to the theat fee fall, or left behind. Heb. and ng gatherer; the meaning is, more to afford them feeplutters [13.7.9.5. V. 13.7 that faith the Land Let not the wife man glay in his wifdom, v. 23. Lous fauto the Lora, Let not the voye man glory in his voyeom, neither let the mighty man glory in his might, not the rich man glory in his viches.] God by the Propher here laboureth, to beat them off from

those vain confidences, either in publike, or private stays and shelters, whereby they made account infliciently, to fecure themselves against those evils, that the Prophets of God threatned them with For the publice, they made account they had many wife counfellors and politick men, to manage as well military, as civil affairs, chap from abroad, and so be well enough able to withstand the Chalde-ans, if they should come in upon them, Ifa. 30. 6. ch. 37.5. Again, many among them made account if it came to the worst, yet they many among them made account it it came to the worlt, yet they flouid thirt well enough, either by their finits and lights, or by their might, or by their might, or by their money, wherewith they might ranson themselves, Palm 49.6. & 52.7. Prov. 10.15. & 13.8. & 18.11. If a. themicives, Fraim 49.6. & 3.4. The state of them,Pfa. 33.16, 17, Prov. 11. 4. Eccl. 9.11, Ifa. 28, 17. & 30.3 & 31.

2,3. Ezek. 7.19. Amos 2.14, 16. V. 24. But let him that gloruth, glory in this, that he understandeth and rightening in the earth 1 it they will glory in ought, or rely on usen man or, by the carner, or takes of the temples, which and righteningle in the earth 1 it they will glory in ought, or rely on was the manter of fome people, but forbidded of people; and cought, let it be in, and on me, who alone am able to fave and fecure which Herodote, the 3, affirment to have been the Arabian fathion, Pfa.20.7, 8, 16.43.11, & 45.15, & 63.1.1 Cort. 31.3 Cort. on 1, and this feemeth the more likely the place of their habitation 9,10.& 10.17 and in the found and faving knowledge of me, (whom this people refule to know, to their own ruine, v. 3.6. Hof. 4.6.) and of my goodness and faithfulness, to those that do sincerely relye on me, which will be the only means to secure them, Pla. 9. 10.8 32. 10.

& 34.22. & 37.40.
understandeth and knoweth me] The Jewish Doctor thus distinguish. eth these two, that the former significath an intellectual or contem-plative knowledge, by which we conceive aright of the nature of God, his attributes, and his works; the latter an active or practical knowledge, whereby men do so know him, that they imitate him in hearr and life, and live according to his law; whether the words are fo to be diffinguished, I much doubt, yet make no question but that the conjunction of these two words together, as if it were said , in knowing me skilfully or understandingly, (for that I conceive to be the nonving me synthus or understandings, y con that i conceive so be the true (enfe of the phrafe, in madeflanding and howing me) doth inti-mate furth a found and folid knowledge of God, as doth not float in the brain, but finketh down into the heart. & fo workethypon the af-fections, that it workeththem unto God and his will, the efficacy whereof appeareth, and is expressed in the life; all other knowledge of God being but knowledge fallly so termed, and no true or found knowledge at all , I Tim. 6. 20. 1 John 1. 6.

& 2. 4.

that execute kindsoffs, judgement and righteonfueffs Heb. that do, or, the other contriber.) wanning the innered circumcission of the heart; doing, (as Exod. 2.6.c. chap 3. 1.8.5.) kindsoffs, (and goodness), in factorise within the content title in the flesh is of no force or worth works and before the content of the content rightly and equally with all in general, Pfal. 92. 15. & 97. 2. & 99. rightly and equality with all in general, trial, 92. 15. 6. 97. 2. 6. 99.

4. & 105. 8, 9. for fo judgment and juffice are usually taken where they are thus coupled together. See Efay 56. 1. chap. 5.1. and in this sense rather do 1 take the words here for that which follow-

for in these things I delight; faith the Lord, Both in doing them my felf, and in seeing them done by others, Pfal. 5. 4. and 11.5,7 & 15. 1, 2. & 24.3,5. & 99.4. Esay 33.15,16. & 61.8. Mic. 6.8. &

V. 25. Behold the days come faith the Lord, that I will punish all them that are circumcifed with the uncircumcifed, The Lord here endeavoureth to take this people off from another privilege, which they relied much upon; as formerly from the Temple, chap. 7.4. and whereby as the genuine feed of Abraham, Isaac and Jacob, (with whom, and their potterity in that line, the Covenant, whereof everumcifou the fign and feal, Rom. 4.11. was continued) they were diftinguished from other nations that were without it 3 & this prerogative Ad. 1, 2, 3, Rom, 3, 1, Eph. 2, 11 Phil. 3, 3, 5. Now this the Lord, to take them off, as a forry flay for them to truft to, telleth them here, that he intendeth very shortly and suddenly, to hold a visitation, wherein he will proceed against wicked persons and people, as well circumcifed as uncircumcifed, without any regard had to that external rite, promiseuously and impartially one with another. See Rom,

ther forgetting, or not regarding, letteth lye, and leaveth behind mill macireumeissen: as Rom. 2.16,27. Gal. 2.7,9. For the Jewish Talmudiffs are here most abfurd, expounding it of such as having been formerly circumcifed, to renounce their circumcifion, drew on again their foreskin: (of which practice, fee r Cor. 7.18.) as, fay they did Ifmael, and hence those corner ones here; Efau, and thence here the Edomites; theiffue of Lor, whence the Moabites and Ammonites here; the Egyptians, that had in Josephs days received circumcifion, but after his decease, abandoned it again; and Jehoiakim King of Judah, to pleafe the King of Babel. But thefe are no other than their own groundless fictions and fables; the meaning of the text is plain enough, God himfelf by the Prophet, explaining it in the words next enfluing.

V. 26. Ezypt, and Judah, and Edom, and the children of Ammon, and

Monh, and all that are in the utmost corners, that dwell in the wilder-nefs.] He feemeth to begin with the Egyptians, because this people and politick men, to manage as well military, as very many military men, to manage as well military, as a military men of volors, to execute great many military men, to be gowing the men, Ezek, 25, 67, 16, and to them in the rest ters; and they wanted not treafure if need were, to his forces with relief until upon them, Ezek, 25, 67, 16, and to them in the rest ters; and they wanted not treafure if need were, to his forces with relief until upon them, Ezek, 25, 67, 16, and to them in the rest ters; and they wanted not treafure if need were, to his forces with relief until upon the level, rectoning them up without diffinition. on, among the nations uncircumcifed, the reason whereof is afterwards given. And concerning those here mentioned, there is no great doubt or difficulty, save only about the last, described nor by any peculiar name, but by some remarkable circumstance, and the place of their abode; that they are of the Kedarens, and the kingdom of Hazor, feems to appear from chap. 49, 28, 32. but why fo ftyled, as both here and there, that is the question; the Hebrew is, word for word; out off to the corner, or, polled by the corner, which the Jewish ptivity, when God should bring the judgment now denounced upon Commencers expound, of the country they lived in, as if the meaning were, that they lived as cut off from other people, in the utmost nioly, and remotelt parts of the wilderness. But the Chaldee, Ancient Greek, and old Latine expound it, of the manner of their cutand known me commerced the control of the control o in the wilderness; to wir, in part of Arabia the desert, is noted apart here: now that these several people were by Nebuchadnezzar to fuffer, together with the Jews, appeareth plainly by that other prophecy, where they are related with others added unto them, ch. 25.

8,19,21,23,24. for all thefe nations are uncircumcifed, and all the boufe of Ifrael are uncircumcifed in the heart.] Or, in heart; as Ezek.44.7. for the article is superfluous here, nor is in the text. In these words God renders a reason, why he ranked the Jews among the uncircumcifed ones; to with because they were such in heart, as the other were in their flesh, whence it appeareth, that the Edomites, though descended from Ifaak by Efau, who was doubtless circumcifed as well as Jacob , had abandoned the use of this rite, which yet Hyrcanus in the times of the Maccabees, enforced them to refume. See Josephs antiquities, 1.13. no way either backeth that Talmudick fancy concerning the fense of this place, or addeth force to their figments, which they fabuloufly adjoyn concerning some others. "But hence it appeareth that the generality of Isac's posterity were at that present uncircumcised, either in the one kind, or in the other: his whole issue by Esau having caft off the outward circumcifion; and the main body of Jacobs po-flerity, then in being, (the whole bonfe of Ifrael, as well Judah, as the other ten tribes) wanting the inward circumcifion of the heare;

Verf. 1. HEar ye the word which the Lord fleateth to you, O house of If-Pract.] The Lord by the Prophet in the former part of this chapter, (for the latter is of a far diverse subject) diffinadeth and dehorteth his people from attending to, or at all regarding those hea-thenish practices of Astrology and idolatry: for he coupleth them both together, v. 1. 16. and this former part, as to me feems, principally concerns those of the former captivity, under Jeconiah, who already were in Babylon; the latter, those that remained yet in the land under Zedekiah, See ch.24.

Hear ye the word] The like entrance, see chap. 7.3. Amos

which the Lord Speaketh] Not I, but the Lord , Efay 1.2. 1 Cor.

O boufe of Ifracl] As ch. 2.26,

V. 2. Thus faith the Lord, learn not the way of the heathen] Because the Jewish people, were a great party of them to go in captivity inthe gewin people, were a great party of them to by in supervy his ballylon, and other the regions adjacent, yea, many of them in likelihood were there in captivity already, (See verf. 11. ch. 24.1. & 29.1. 2.) God by the Prophet endeavoureth to confirm and theraghen them them, the pious especially among them, (for fuch also there there there is the confirmation of the characteristics). were there of them, ch. 24.5. Ezck, 11.16.) against those superstitiwere there of them, on. 24.5. EZEK, 11.10.) "gramm took adjectment on and vanishes that were rife in thole parts; and they might be in danger, being exiles and captives in a fitable land, to be flrougly tempted unto: Heb. Learn not to the way; where either the particle is inperfluous, omitted therefore, Pfal. 106, 35. chap. 12. 2.15, 27. Phili3.3. Heb, the day are coming, (as chap. 7.3.) and [16. or cell for may be tender), deculome not your felors to the way (as chap. 3.9.) I will sift upon (as chap. 5.9.) & 2.1.14.) circumstifus of the heather; and to fome render it; do not insiste them, See

nived at, by those in authority with us, though having entred themfelves, and caused others with them, to enter into a religious bond of things among us, that are contrary to found dustrine, and the power of godiness, whereof this is none of the least. For the original whereof, (fince is hath not, nor can be thewed to have any ground from the light of nature, or natural reason) we shall not need to go far to find it out. We have a blind, but infolent, buzzard (I may well fo term nels of this his practice, telleth us, that the good Angels of God in former ages, at field by personal conference, acquainted the sons of men with this learning of the stars; and those holy men. (saith he) so instructed, part of this art; and in some Countries added supersitions, conveying the rollies, John 8,44.

The holy Angels then belike by this mans relation, did at first inform and be not dismated at nant planet, Mars, a cholerick and litigious one, Mercury, a thiewifh, Venus, a lascivious and wanten one : and that they do accordingly affect and dispose such people, or persons, as are either bred under them, or whom they have speciall relation unto. For these, and the like ridiculous fopperies, and impious calumniations of those glo-rious creatures, are with them, as the Popish Purgatory with the Papifts, the main grounds and principles of their whole Art, which being taken away, the whole fabrick and frame of their superstitious sumiles concerning those celestial bodies, (which if you question, you shake the ground of all their conjectural skill,) had their original, deemed fo qualified : affure our felves we may, that Gods holy Angels never raifed any such soul aspersions and groundless defamations, upon those pure and spotless creatures, far from, and wholly uncapable of any tineture of such vicious dispositions. But all that this man relateth, we may if we please, and he so silly as so to do, take upon his credit; for he telleth us not what times those were, wherein it was thus, or who those holy men were, unto whom the holy angles [Gen. 8.21, John 17, 18, Pfal. 23.4, Elay 12.1, Dan. 9.9, Mic. 7, 8, at first revealed those things; or out of what records he hath these relations, concerning fuch pretended revelations. And as little reason have we, to engage our faith to his Antagonist, another fowl of the leth us, that those of Seths iffue living long and without diffurbance, gave themselves to the study of beavenly things, and the constitution or adminifration of them; and because Adam had foresold a two-fold destruction of the world that flould come, the special control of the world that flould come, the special control of the world that flould come, the special control of the world that flould come, the special control of the world that flould come in the special control of the world flour of the special control word in the Jew of this their judicial Afrology, nor of any skill in this dies which they worftipped, had a fecret efficacy conveyed unto them kind, or any other by God imparted unto Adam, which they yet father upon him: and the whole relation of the two pillars feems as the connexion to me, feemeth to be apparent from the context it true, as that which he addeth of the continuance of the latter of left; ye must not be affraid of the figns of the heavens, though heathern in Syria unto his time. And indeed, if any fons of Adam ever then to be, for their couries are full of folly and vanity; and that

chap, 9. 5. their may; that is, their superstitious courses, Lev. 18.3. Jand Jacob, and those Prophets of God among his people; unto whom God used sometime immediately, sometime by the Ministery of Anand be not diffusied at the figns of heaven The first head of superfli- gels, to impart his minde, concerning future events, as well publike. when the departed with the parts, it is a findly and practice for any property of the parts of t practices of it, not with them alone; Data 2.2.6.3,7 our along the content nations all of act generally defigred by the name of caldeaus.

See Strabo 1. 17. Ciccio of distination 1. 2. Vliny 1. 6. c. 2.6. After left, or his Angels; would they either have concealed it from them. lety, I fay, not that which we commonly term Aftronomy, whereby the or much lefs committed it unto Paynims, and Pagans , and by fuch true nature and motion of the celeftial bodies are by grounds of rea- have transmitted it unto posterity, for from such in corrupt times , in fon, and rules of art thence taking their rife, enquired into, and dif- crept in among Christians, being yet ever among them liable to cenovered; but that indicates Altrology, as it is usually flyled, whereby fure; nor was any in the Ancient Church; that had professed such mentake upon them, from the postures and aspects of them, to force arts, admitted into the profession of Christianity, unless that find. men take upon mem, mom the potenter and superes or mixes, and water the fallen of human affairs, when public, or private, and what the fallen events, final befall either persons propple: a practice grown of late with its mong great effects piece given the momentum of the protein or community; unested falls that they renounced those damages practices. But not may easily guess what Angels the of late with its mong great effects when given the most present the most proposed to the most prop work to busie their brains about such matters, as neither light of nature, nor grounds of reason, were able to inform them of, but must a folemn oath and covernant, to endeavour the extirpation of all thole have fome revolation; either Divine, or Angelical, or Diabolical things among us, that are contrary to found dolline, and the power of rather, for the finding of them out. So far are God himself and his Prophets from taking notice hereof, as some such heavenly discovery, or giving any approbation thereunto, that God by them fometime derideth it, Ffay 44. 25, and 47. 13. and fometime diffwadeth and condemneth it, as an heathenith practice, not befitting his people to is out. We have a blind, but molera, luzzard (I may well to term incomments it, as an heathenith practice, no behtting has people to him) among uz, one that profeltch bindel for notall Dodor in their compositives, and dorages (wherewith he hath bewitched not a few with us, effecting his pecificions), as no other than divine oracle, the and rakeh upon him by the flars, to fleer the affairs of our flare, preciding to read in the book of heaven, all that he writes, who will fusficiently inform us herein. Now this man to judifie the warrantableomit, that those ridiculous principles must first be made good, ere any observation can be grounded upon them: the like did the Heathis learning of the flaves; and those holy men. (faith he) to influsted, then Magicians report of their charms, and other superstitious divi-living many years, and in purer airs, where they curiously observed the nations by the flight of sowls, and from the bowels of beasts; to wit, Plants and their motion, frought this series to flow entury to whom the that objectives the latest of payer than the series of t

and be not difinated at the figns of heaven] As if the event of things, those holy men, which they could not otherwise have known, of the or the issue of your affairs depended upon them; which those fond nature of the Planets; to wis, that Saturn was a melancholich malig- state people in hand, and took upon them thereby to determine and foretel, what good or bad fuccefir mens defigns should have, Efay 47, 12, 13, Howbeir, figns there are of two forts; finth, natural, and ordinary, the fars themselves being fet in the skie, to difficulty that investing factors of the many that the skies, to diffinguish the times and scasons of the year; to which may be added, the conjunctions of them one with another, or oppositions of them one to another, whence the ecliples of some of them, at sometime do proceed; and these are those signs, which comming in a constant course, and continued tenor, (in regard whereof men skilful therein, a subject park and in the cutter in particular to the ground; as with those other, all their misses, alignes, object, pardoms, and indulgent the cutter of the cu betide them : other figns there are extraordinary , in dreadful appahake the ground of all their conjectural skilly, Juntan 1 you question, you to write the ground of all their conjectural skilly, Juntan 1 you question, the skill be conjectured from the very names, the heating injusted Lord doth functione give notice unto his people, of his dipleasars, upon them, being be corrected from their counterfeit decilies, whom they and varing of enthings went and their counterfeit decilies, whom they and varing of enthings went, and their odd doth not ribbits his people to be affected with, and taking of them unto heart. See Joel 2. 30,31. Luke 21.11,25.

for the heathen are dismayed at them] Or, rather, though the heathen e dismayed at them. Though they be so silly or superstitious, as to be therewith thus affected, yet ought ye not fo to be. So is the particle very frequently used, in our versions also not seldom expressed,

V. 3. For the customs of the people are vain Heb. The flatutes, or, ordinances of the people (that is, those courses of this nature, which fame feather, that flieth yet foundhat higher than he, & pretending bis people of feveral countries herein concurring do, as if it were fome fapredictions to be grounded on Art and Nature, telleth us (that we may

cred or divine ordinance, very precifely and superfictions of the predictions to be grounded on Art and Nature, telleth us (that we may predictions to be grounded on Art and Nature, tellethus (that we may creed or divine ordinance, very precisely and unpertained problems) not mildeable or question in Art that this art was adducted from 60 awain; it felty, i.e., are each of lines receding on what has profes them-knight of now, to seth, so Artsham; for proof whereos, he referred has to a [clf; and a matter therefore very ill-befeening such as profes them-knight of now, for his shud; is not in kis kind, who in favour indeed of cleves to be 60sh people, as did the Jews then, as Christians at this Art, which he was overmuch addicted to, and befored with, af. this day do, to be taken and carried away, with such frivolous and riferent in part what he faith, but bringing no better proof of it, than diculous fancies and sopperies the presonum, for the verb solutionar acale out of Joseph the Jew, who in his Antiquities 1, 2, c, 3, ct-l. tive, as chap 6, 1,6,28, the abstract, for the concrete, as verf. 15, Eccl. 11.8,10. and the fingular distributively joyned with the plural, as

For one cutteth a tree out of the forrest (the work of the hands of the had any fuch immediate communion, either with God himfelf, or they are fo, doth further appear by their idols, which though they eihis holy Angels, it mun be those Ancient Patriaiks, Abraham, Ilaak, ther made themselves, or caused to be made by some other, yet they

carpener to exercic us many yours on a war use are, on the art was a manufacture wife they and the family a manufacture wife fort among the leather knew well chere feemeth not to be mentioned, as the infirmment of felling the Rabbine, because the wifer fort among the leather knew well chere. tree, but of framing the image out of the wood, or timber of it. that here, the forciness and baseness of their images is intimated, by the matter of it, a piece of wood; the maker of it, a poor man that the matter of it, a piece of wood; the mater of it, a poor man that workethupon it for his penny, and the influment wherewish he framewith it, his sax, See the like, \$15.40.3.0. & 44.12.17. Heb. a treecutted he out of the forell; the verbuiled indefinitely, and most fifly term be out of the forest; the verb used indefinitely, and most first therefore expersive by the passive: as, be planted by and most first therefore expersive by the passive: as, be planted by an alpha to the passive by the passive: as, be planted by the passive: as, be planted by the passive: as, be planted by the passive by the pass man, See on Ila. 40. 20. of are, Ila. 44. 12.

V. 4. They deek it with filter and with gold] Or, It is deeked: the

46.6. they fasten it with nails and with hammers, that it move not] Or, it is fashed with nails and with hammers, as before; that is, as some, the joynts of it, one to another, that they may not fall asunder; but the goynts of it, one to another, that they may not fall a funder; but the image he fresheehof, feome-ared out of the main trunds or timber of the form of

V. 5. They are upright as the palm-tree, but fpeak not] They fland bolt fland upright, as one that flandeth up to fpeak, but are not able to utter ought, Pfa. 115.5. & 135.16.

utter ought, Ma.11,5,5, & 135.16.

They are upright] Heb. They are firm work, or, maffy matter, carved out without joynts, as works of malfy metal heaten out of a main piece. So the word is commonly taken, Exo. 25, 18,31.36. the pronoun for the verb substantive, as vers. 3.

as a palm-tree That groweth straight and even up to the top, with out knots or boughs, skaled only, and the flaggy leaves, which are the only branches of it; at the top of the trunk, or, as a pillar; for fo the

chariots, or on mens shoulders: but it may be understood more ge- 44. 15, 17. serally, of bearing them from place to place; either at the first feating of them, or upon any occasional removal. See Ifa. 45. 20. & 46.

for they cannot do evil neither all is it in them to do good. I feet such ficacy as the former.

will not, or, (hall not, do evil; but the verb is taken potentially, as ch. Silver spread] Heb. drawn out, or, dilated: beaten out into plates, 2.23,32. Sce Ifa.41.23.

V. 6. For a much as there is none like unto thee, O Lord, thou art great, V. 6. For almuch as there is none like unto thee, O. Londymon are great; 1 km/s/2; 1 k phet opposeth the true God, (whom he turneth his speech unto) as indeed in regard of his incomparable might and majefly, alone world in his incomparable might and majefly, alone world hy of all fear and diead, Pfalm 86, 8, 10, & 89, 7, 8, & 145, 3, & 23, 1 Heb. from none being like thee; the particle in a causal notion, as ch. 4-6. That which fome suppose to have reference unto what went have been, Dan 10.5; this some suppose to be the same with Pagy or before, v.s. concerning the inability of idols, to do good or evil; because not like to the true God : but others rather to what followeth, verf. 7. concerning reverence and due regard to be given unto the true God; as shewing the cause, why he ought to be so reverenced and regarded.

V.7. "The would not fear thee, O King of Nations?] These words make up an entire sentence with those of the former verse; and might therefore not unfitly be annexed unto them, Of the title therein given unto God, together with the ground of it. See Mal, 1, 14,

metal; this those that work in the last only, and such properly as exmetal; this those that work in the last only, and such properly as exmetal; this those that work in the last only, and such properly as exmetal; this those that work in the last only, and such properly as exmetal; this those that work in the last only, and such properly as exmetal; this those that work in the last only, and such properly as exmetal; this those that work in the last only, and such properly as exmetal; this those that work in the last only, and such properly as exmetal; this those that work in the last only, and such properly as exmetal; this those that work in the last only, and such properly as exmetal; this those that work in the last only, and such properly as exmetal; this those that work in the last only, and such properly as exmetal; this those that work in the last only, and such properly as exmetal; this those that work in the last only, and such properly as exmetal; this those that work in the last only, and such properly as exmetal; this those that work in the last only, and such properly as exmetal; this those that work in the last only, and such properly as exmetal; this those that work in the last only, and such properly as exmetal; this those that work in the last only, and such properly as exmetal; this those that work in the last only, and such properly as exmetal; this those that work in the last only, and such properly as exmetal; this those that work in the last only, and such properly as exmetal; this those that work in the last only, and such properly as exmetal; this those that work in the last only, and such properly as exmetal; this those that work in the last only, and such properly as exmetal; this those that work in the last only, and such properly as exmetal; this those that work in the last only, and such properly as exmetal; this those that work in the last only as exmetal; this those that work in the last only as exmetal; this those that wo wait thee, not with them; the noun imprices from the vert forego-ing, Pla1, 6, 7,11, & 80,7, or, as fonce; i the kint,dow, implied in the word, king, 16, 13, 14, 14, 14, 14, 14, 16, 13, but the former rather, the being the canfe of that.

particle in a caufal notion, as before, verf. 6. and there is a trendreih it an byactinth, or violet colour : whatloever colour it were, two-fold partiele; either the one being redundant, but added for the

worthip and fland in awe of. The words would rather be read with more emphasis, or fome supply to be made, as some conteive; renworthip and stand in awe of. The words would rather be read with-out any parenthelis. A tree is cut down ont of the foreil, for the work living it; for among all the wife of the nations, and their Kings of the bands of the expensive, or, extree, with the axe; that is, for the down, thou at great, or the greately, because there is none life expenser to exercise his handy-work on it with the axe; for the axe must there and he mentioneth the wife ones and the Kings, faith the expenser to exercise his handy-work on it with the axe; for the axe must there and he mentioneth the wife ones and the Kings, faith the nough, that there was but one supream power, and if they worth ped any other, it was but as mediators between him and them; and that no Kingdom was perpetual, but Gods alone : and Kings that converfed with, or made use of such, knew as much also, Dan. 4. 3, 32, 37. prowess, there is none comparable to God, I Sam. 2, 2, Pfalm 18, 31, I Cor. 1.25, I Tim. 1, 17, & 6.15. And to cut off these dif-V. 4. They deek it with fuers and with goal of the three tenders are to see the being taken indefinitely, as verf. 3. Heb. make it fair, or bean. it fair to add fome grace to it, having no beant you otherwise of it rendred, even among all the wife of the nations, and all their fifts to add fome grace to it, having no beant you of the wife of it rendred, even among all the wife of the nations, and all their fifts, but what by fitch means they give it, See Ilaish 40.19, and being taken not as a causal, but as a note of affeveration, or amplification, as the same is apparently found so used, Esay 32. 13. Kingdom, or, royalty, for, Kings : as, government, for, governours, Elay

V. 8. But they are altogether brutish and foolish:] Heb. And (as cha. 2. 13,14.) in one they are brutish and foolish. Which the Jewith Commenters expound with reference to the wife men mentioned verf. 7. that though in other things they were wife, as in acknowledging one impream power; yet herein they dealt foolihly, in teaching the people to worthip flocks and flones, Rom. 1, 21, 23. But this expect the people to worthip flocks and flones, Rom. 1, 21, 23. pie to wormp nocks and nones, 10nn. 1. 21, 23. But this exposition narroweth the exet too much: our version renderth is, attogether; and a form somewhat like it, is used for, together, Ezr. 2. 64, & 3. 9, and would so be rendred Pfa. 82, 7, but the word word properly fignifieth, Haiah 28,77. Neth. 2, 10.3 Januara.

Haiah 40,19 and 4,17. and 46.7. Hele, and if Bull and (as) Ext. 2, 64, 83,9, and would so be remainer, nor he particle the chap 9, 13,2.) Bir, or, flatger; as before: Goodly Gods, about one; is three materialities, here from the chap 9, 13,2.) Bir, or, flatger; as before: Goodly Gods, about one; is three materialities, here for the materialities, the control of Januara. In special to the particle the chap 9, 13,2.) Bir, or, flatger; as before: Goodly Gods, about one; is three materialities, the may well be rendred, at ance; and so it is remained to the control of Januara. In special to the control of Januara and the special to the special to the control of Januara and the control of Januara. In the Greek, Luke 14,18, which will come well fame form is sulf in the Greek, Luke 14,18, which will come well fame form is sulf in the Greek, Luke 14,18, which will come well fame form is sulf in the Greek, Luke 14,18, which will come well fame form is sulf in the Greek, Luke 14,18, which will come well fame form is sulf in the Greek, Luke 14,18, which will come well fame form is sulf in the Greek, Luke 14,18, which will come well fame form is sulf in the Greek, Luke 14,18, which will come well fame form is sulf in the Greek, Luke 14,18, which will come well fame form is sulf in the Greek, Luke 14,18, which will come well fame form is sulf in the Greek, Luke 14,18, which will come well fame form is sulf in the Greek, Luke 14,18, which will come well fame form is sulf in the Greek Luke 14,18, which will come well fame form is sulf in the Greek Luke 14, 18, which will come well fame form is sulf in the Greek Luke 14, 18, which will come well fame form in the Greek Luke 14, 18, which will come well fame form the greek 14, 18, which will come well fame form the greek 14, 18, which will come the come for the com home to what our Version exhibiteth: for it is as if he had said , not upright like a palm, or a pillar, and cannot move or bend ; or they of fome special ones, but of all idolaters in general; as ver. 14. (unto whom with their folly, and brutish stupidity, he now returneth again) Take them all at once, or altogether, they are even as brutish and ienfles, as those very flocks & stones they worship, Pla. 115.8.& 135.

tenties, as titule vivoless & vivoles & vivole mens books) or those things, that are taught and received, or believed concerning them , are most vain things, as the idols themselves are, verl. 3, 14. See Efa. 44. 10, 20. Heb. word for word; an instruction word and is such, Cant. 3.6.

they may need be born, because they cannot go] Heb. bearing born they had be correctly controlled to the serving they are carried; which some understand, of their carrying they are carried; which some understand, of their carrying them about in their folemn processions, either in bout it, it is but a piece of mood, or a flock still. See Efa. 10. 15. &

V. 9. Silver spread into plates is brought from Tarshish, and gold from Uphaz, the work of the workman, and of the hands of the founder.] He cometh in this paffage, to the better and richer fort of their idols, and fuch as were most fumptuously and gorgeously fet forth: because with be not figured for the poly No more than of the (gas) of leaven; though the fortilt people are won to be more taken with thole forty the fortilt people are won to be more taken with thole for more fortilt people are won to be more taken, with thole fortilt people are won to be more taken, with thole forty fine fortilt people are won to be more taken, with thole forty fortilt people are won to be more taken, with thole forty fortilt people are won to be more taken, with thole forty fortilt people are won to be more taken, with thole forty fine fortilt people are won to be more taken, with thole forty fortilt people are won to be more taken, with thole forty fortilt people are won to be more taken, with thole forty fortilt people are won to be more taken, with thole forty fortilt people are won to be more taken, with thole forty fortilt people are won to be more taken, with thole forty fortilt people are won to be more taken, and the fortilt people are won to be more taken, and the fortilt people are won to be more taken, and the fortilt people are won to be more taken, and the fortilt people are won to be more taken, and the fortilt people are won to be more taken, and the fortilt people are won to be more taken, and the fortilt people are won to be more taken, and the fortilt people are won to be more taken, and the fortilt people are won to be more taken, and the fortilt people are won to be more taken, and the fortilt people are won to be more taken, and the fortilt people are won to be more taken, and the fortilt people are won to be more taken, and the fortilt people are won to be more taken, and the fortilt people are won to be more taken, and the fortilt people are won to be more taken, and the fortilt people are won to be more taken, and the fortilt people are won to be more taken, and the fortilt people are won to be more taken, and the fortilt people are won to be more taken, and the fortilt people are won to be more taken, and the fortilt people are won to be more taken, and the fortilt people are won we not a grand of them] No more than of the tight of neavers thought into lottin people are wont to be more taken, than with method which feels the contribution of them and the tight of the contribution of the man and the tight of the contribution of the man and the tight of the contribution of the man and the tight of the contribution of the man and the tight of the contribution of the man and the tight of the man and the man and the tight of the man and the

Ex0.39.3. Num.16.13. to cover their images with, that were not all

or Western, or, as some, from Tartessus, Ezck. 27.12. See on Efa. 2. 16.

gold from Vphaz] Where the finest gold seemeth in those times to

Place, Job S. Jr. Plac. 13. Secon Ha. 13-15.

the work of the workman? Or, for the work of the workman as v.3.

for the carver, or carpenter there; 50, for the founder, or goldfmith here; to exercise his are and skill upon: for the word hath here reference not to the work done about it formerly , in beating it out into plates, but unto the work further to be done, for the framing of an

image out of it. See E(a.40.19.

and of the hands of the founder] The former word was more general, comprehending any skilful workman, working in wood, flone, or metal; this those that work in the last only, and such properly as ex-

puring the caute of that.

For almost at among all the wife men of the nations and among all their

For almost at among all the wife men of the nations and among all their

which the Jewish Doltons of general repute day was a skytcolor with the Joudy

kingdows, there is none like nato thee; Heb., for in all the wife of the yet form of them lay it was did with a worm. Others, with the bloud

kingdows, there is none like nato thee; Heb., for in all the wife of the yet form of them lay it was did with a worm. Others, with the bloud

kingdows, there is none like and the wife of the yet form of the line of the line of the word of the wife of the yet of the yet of the yet form of the line of the yet of yet

2 Chr. 2.7,14 time promiseuously; whence the garment that the fouldiers in mockage arrayed our Saviour with, is termed a fewlet rob., Matt. 27, 28, and a purple robe, John 19, 3, yet there is no doubt, but that they were two diffined colours, the fearlet, or eximfon died of a grain, or a where before) the purple of the blond, or mature of a thell-fith, at this day out of use and unknown. See Pliny in his natural history, 1.9. c. 36. Howfoever, that this purple was anciently the wear of Kings and great persons, appeareth not by the facted records alone, Judg. 8, 26, Efth. 8, 15, Luke 16, 19. Rev. 17. 4. but by the forrein hited, and very frequently in relating the work of the Tabernacle, and the Priefts veftments

they are all the work of cunning men.] Heb. the work of wife ones all they, or they all; wise, for, cunning, or skilful; as chap. 9. 17. a detect of the subject, as before, ver. 7, and the pronoun for the verb substantive; as v.3,8. Both the idols themselves, and all their turniture, are the workmanship of forry people, unable to give any deity, or divine power and efficacy unto them, which they have not themselves. See Isa. 37.19.

V. 10. But the Lord is the true God] To this base trash he again opposeth Jehovah, the true God, a God of another manner of might and majefty, power and efficacy, than these forry counterfeits. Heb. in the margent exhibiteth it, a God of truth; ashe is also expresly termed, Pfalm 31. 5. But it may feem that it fhould rather be rendred, Jehovah God, or God Jehovah is truth: for the word Elohim giment; and albeit, the entire form be fometime found used in then so called and accounted, Pla. 96.5. 1 Cor. 8.5,6. flead of the contract, as Pfalm 80. 7, 19. yet the commanding accent here making a ftay at Elohim, feems to require the other readdoth intimate God to be, not true onely, but even truth it felf. Nor gard of the verity and truth of his effence; as of our Saviour it is four Scasons of the year, the faid, that he is true God, or very God, 1 Joh. 5.20. and so is the phrase that here respecting this last. used, 2 Chr. 15. 3. the God of truth, for, the true God; that is, no counterfeit one, Phil. 2. 6. whereas those idols were all of them but meer counterfeits, having nothing of the nature or effence of the verse be fetched in hither, which then must be omitted there. See God, chap. 16, 20. Gal. 4, 8. Nor do I mislike therefore the judgment of that learned man, who readeth it with supply of the preposiment of that learned man, who readed it with hipply of the prepointing, in truth; Johnshi & Johnshi & San Benta, 13, 4, and from the Hebrew, and of more frequent use in the Syriack, Dan. 235, 17, 4, where the word fo taken, the copulative shall not need to be inferred.

17. 4. where the word fo taken, the copulative shall not need to be inferred.

18. Ext. 5, 11, from off the earth; as Pfal. 1, 10.

19. From under these heavent, Or, this heaven; or sas fome, beaven, simble the side is the firsting God As Pfal, 42, 2, both endued with life himself.

19. Yet we read it, this heaven; it must be understood, as if they

he is the living God] As Pfal, 42, 2. both endued with life himfelt 46.7. as the name of God is here in a plural form, fo is the Deut. 9.14. attribute also plural; as the like, Joth. 24. 19. and the same, chap.

32,18,32. whereas the true God is an eternal King, and his Kingdom endureth for ever, Pfal. 93.2. & 103.19. & 146.10. Dan. 4.34

at his wrath the earth shall tremble, Or, trembleth. His angry look his frown alone, is able to flake the main body of the earth, Pfalm 18.7. & 68.8. & 77.18. & 104.32. & 114. 4, 6, 7. Hab. 3.6, 10. O ther manner of works, and effects, than their poor puppers were able

and the nations (hall not be able to abide his indignation.] Heb. (hall 4, 6.

Time and the stream of the str 8, 1fa,40,15,17. Dan,4.35.

2 Curt. 2,7,14.
pumple] For the term here rendred pumple, the Rabbines tell us it was a red colour; and fome of them, that it was that which the Arabbines call lermer, we crimfon, whence fome gather that this was the bianc call lermer, we crimfon, whence fome gather that this was the forem name of that which the Hebrows called tolds, and toldar: bianceall fermet, we erimfort, whence lone gather that this was the 10 lone once painges and partions, entering or other Scrippures of fortern name of that which the Hebrews called told, and tolast:

the Old Teflament were penned (fee Dar. 10, et al. 47.) because whereof, fee on Hainh 1, 18, but of this latter context, there is not that was mod generally photon among the Chaldeans, with those probability; for these two are diffinelly mentioned in the work of specially at Babylon: whence it is observed, that when Cyrus had the Tabernacle, where the one is rendred purple, and the other fearlet, taken Babylon, he caused it by his Heraulds to be proclaimed tho-Exod. 25.4. and howfoever it be true, that they feem to be used some pain of death, should keep within dozes, Xenophen, 1.7. In this Dialect, therefore, is this paffage conceived, that they might have it at hand to stop the Chaldeans mouthes in their own language, when they flould be enticing of them unto idolarry; for neither did the Chaldeans well understand the pure Hebrew, nor the Jews worm, or both, which in these times we call cocchionele, (see on Isaiah the Syrian, which both the Assyrians, and the Chaldenns also used. See Ifa. 36.1 1 ,ch.5. 15. The Chaldee Paraphraft feems to intimate. that this should be the fum of a letter, that Teremy should write and fendunto the Jews, that abode in captivity at Babylon; wherein some other control him, and say, That it was written rather be-fore-hand to confirm them against they came thither. And true, flories of feveral nations of all ages, ancient and modern, The former indeed, it is, that this is not that Epiflle that Jeremy is reported to and this, are oft joyned together in divers of the places above-recihad been carryed thither before the reign of Zedekah, 2 Kin.24.14, 16. See ch.29, But it may well be, nor is it unlikely, that this prophecy was penned as well for the behoof and use of such as were there already, as for those afterward that were, with Zedekiah, to be brought thither, ch. 5 2. 1 1. 15. See v. 1.

The Gods that made not the heavens, and the earth, even they [hall perills from the earth, and from under thefe beavens. The peculiar character of the true God, to be creator of heaven and earth, Gen. 1.1. Pfa. 146.6. Ifa. 37.16. & 44.24. & 48.13. Rev. 10.6. and it is obferved, that it was an usual speech among some Greeks that held one supream deity, Let him that faith he is God, make another world ; and fome of the ancient Fathers advife Christians living among Paynims, to fay, when they would press any strange God upon them, Let him make me a world and he shall be my God.

the gods 1 In the heathen language, as the gods, Dan. 2.11. and, a for of the gods. Dan. 2.24. ill rendred there, the fon of God. whom the here is in an entire, not in a contracted form, the usual form of re- heathen King never dreamed of ; termed Gods, because by the hea-

that made not the heavens and the earth] Or, the beaven and the carth; as it is rendred, Gen. 1.1. See 1fa. 1.2. the word used for the ing. How/oever the attribute of truth, in the abirthed here affiling former branch is nowhere elfe ound in Scripure: unto God, as to the Word of God, Pfalm 119, 142. John 17, 17, and if feemeth to have been a term of fome peculiar dialect in the Syrian language, that used to turn Ayin into Kaph, as the other Syrido I conceive that this term is here given unto God, as in that place and did the Hebrew Tlade into Ayin; from whence the Hebrew of the Plalm, in regard of his verteity and fiditive, because he speak-word for earth in the next clause. Howheit the Jewish Doctors, as one of them here telleth us,make it an Hebrew term, to make up four eth nothing but trulb; he cannot its, Num. 23, 19, 1 Sam, 15, 29, one of them here telleth us, make it an Hebrew term, to make up four Tit. 1, 2, and he keepeth his trulb for ever, Pfalm 146, 6, but in 10-1 names in Hebrew for the earth, very fondly applyed by them to the four Scalons of the year, the Spring, Summer, Autumn, and winter; and

even they [hall perifb] These words, even they, are neither of them in the text, nor are needful here, unless the pronoun in the close of

v.15. Ifa. z.18.

from off the earth] A diverse word here from that before, deduced

and being the fountain of life, Plal. 36, 9, from whence all life is in thould speak it, pointing up to heaven; as some suppose that our Saany kind or degree derived unto any: whereas these idols are but viour did to his own body, when he said, this Temple, Joh. 2, 19, this dead things, veil, 14, and in that regard inferiour unto the worft and heaven, which the true God made, fee the like, ch. 7. 4. but fome of meaneft living creature, wholly destitute of all life themselves, and note refer the word, these, not to the heavens, but to the counterseit altogether unable either to impare it in the least and lowest de- gods, These shall perift from off the earth, and from out of the regions gree unto others, or to maintain and preserve it in others, Isaiah under heaven; for fo they, with some others, supply the text here; as

V. 12, He hath made the earth by his power;] After this admonition, by way of advice, given them, which fome Interpreters inclose as and an everlating King:] Heb, a king of eternity; as , Father of eternity, 1fa. 9. 6. another manner of King than either thefe idols, true flow, the history, 1fa. 9. 6. another manner of King than either thefe idols, true flow, the history of the kings; for or chief kings; feed of wherein his incomparable might, wildom, and majefly, whom they call their kings; feed on chap. 8.1. 9. or their kings; feed on the statement. The whole pelfage contained in this were, and the feet them up to be worthipped, Dan. 3. 1. for thefe are both of them encouraged the creatives, verf. 11, 15. Pallant 46, 3.4. they are the creative kingdoms by edown in the duft together, Ifaiah 14.9,19. Each, the creative control of the care in the creative control of the c on of the heavens in a way of wondrous skill. The last, his difpolition of wind and rain, with the appurtenances attending either. He hath made, Heb. making; or, it is he (to wit, the true God, v. 10.) that made; as Pla. 146. 6. and so in the ensuing bran-

> the earth The main body and bulk of it, Gen. I . I. by his power] A work requiring an infinite power to produce a frame of that vaft and immense bigness, chap. 31.37. Job 38.

them within the bounds before anymous means, to by training maters meaning is prain, it is for want or knowledge and understanding, that for them into the land, and dispoing of springs and threams, for the people, all fort of them, even these among the rest has would seem for them into the land, and dispoing of springs and threams, for the people, all fort of them, even these among the rest has would seem for them the rest, are become so brutish, and so supply the second of the second so brutish, and so supply the second of the second so supply the second of the second of the second so supply the second of the second of the second so supply the second of the second of the second so supply the second of the second of the second so supply the second of the second of the second so supply the second of the second of the second so supply the second of the second of the second so supply the second of the second of the second so supply the second of the second of the second so supply the for man and beaft, Gen. 1.9. Job 38.8, 11. Pfalm 104.6,11,34. cha,

and fleetcheth out the heavens by his differetion] Or, and that fleetched, or, If read out the heaven's byte, a material and precision of the word properly figuriteth, Exod. 36, 1. Joh 12.13, Prov. 21. 30, an unconpressly figuriteth, Exod. 36, 1. Joh 12.13, Prov. 21. 30, an unconceiveable measure of art and skill hath the Lord shewed, in framcerveable meature of art and shift main the Lord mercon, in Lamine theory of the sky, to glorioully founded, or may be confounded or, or estimates 1. Or, has be confounded or may be confounded or, or of the graven image; adorned, and embeddied, with unexpectible variety of replen. Which he castleth to have it alterward graved, and polithed, to make dent Eglins, over the whole circumference of the earth, Efa. 42-5. & which he castleth to have it alterward graved, and polithed, to make an handlome god of it; or, as others, for which he castleth filter plates

impous of them have been exceedingly afraid of) abundance of failured at 1, 29, and 1, 28, and 1, 28, and 20, is, indeed, a most majeflical voice, Plal. 29. 3, 10. & 66. 33. which fome wretched tyrants have endeavoured to imitate, ome of the most

r K.n. 18.41. and he causeth the vapours to ascend from the ends of the earth] Or, and and he caufeth the vapours to alread from the takes of the and the works of errors Or, a most deceiful work; either proceedfame,Pia.135.7. ch.51.19.

vapours] Heb. elevations ; it is rendred clouds , Prov. 25.14. bu

to ascend] Or, go up; because unless they go up, no rain can come

down, Gen. 3-5 where the carth Nor, as the Jewish Doctor, from those from the entire of the carth Nor, as the Jewish Doctor, from those renowe Northern, and Southern parts, which he conceweth not to be inhabited; but from all parts of the earth, effectight from the Sea inhabited; but from all parts of the earth, effectight from the Sea inhabited; but from all parts of the earth, effectight from the Sea inhabited; but from all parts of the earth, effectight from the Sea inhabited; but from all parts of the earth, effecting the many from the sea inhabited; but from all parts of the Rabbine, when the day of Babylons vilication cometh, (fee the inhabited; but from all parts of the Rabbine, when the day of Babylons vilication cometh, (fee the inhabited; but from all parts of the maintain the Springs, from which the rivers fiream, Pfal. 104.10,13. & 147.8. Eccl. 1.7. Howbeit, we need not to render the words there-foon as he giveth out) his voice, whereby to fet a multitude of maters & 63.1. in the heavens, he caufeib the vapours to go up from the ends of the earth, and If in the beavest, he exagen the supports to go np from the ends of the earth, and tyreet is the road of this intertaintee? I they are his operations. The fame reason they give both, because the ascent of vapours goeth as he is theirs, Dout.1.6.17.3.6. chp. 1.1.7. Zecht. 3.1. a metaphot before rain: but the copulative in its proper fende may well thand taken from the manner of the division of land, as by ist and line, or here; for the Prophet doth not tye himself to any fuch thrist method conds, Plain. 16. 5, 6, 6 by rod, or reed, also, Plain 74. 3. Ezek. here, as that one member of his discourse must be so riverted into 48, 21. another, but relateth the feveral works of God apart one from another, and this, together with those that follow, in that order, as to his hand he found them recorded by the Pialmift, Pialm Dan.4.35. See this passage the same, Jer.51.19.

be maketh lightnings with rain] So is the particle used, Erra 1, 5. & me margin neumang, amin meng an is tip particle meng Eria 1, 5, or [particle], in anticipant or time capture; not commented or a fair diff.
2, 63, yet in this very pallagee, Plaim 13, 7, % is kerndrad, high-levent fubbles from the former; foi telements or to be the figure
margin rata: and foi is tilled, Eria 10, 14, chap. 7, 18, either may of another Sermon. See on verl. 1, and the like hereunto, ch.23, 20, numet private author to muco, 2018 10.14, (138), 7. 18. cutte may one anounce settinus. See on ven. 1. and the me entercento, (13.2.8.6.) well fland is full flushing, by rending the clouds, maketh way for lain, which gotth commonly along with it., Job 38, 25,26. neither flushing of the buttiff flushing of them and their Rustiness of the seed of the commonly along with it., Job 38, 25,26. neither flushing of the buttiff flushing of them and their Rustiness of the seed of the common of the the heavens themselves of themselves, Job 38. 18, 34, 35. Chap.

and bringeth forth the wind out of his treasures.] Heb. treasu-

by his knowledge; that is, as fome, man dealeth then moft brutifhly, when he thinketh to do most wilely, Job 11.12. Rom. 1.22. Or, as others, reftraining it to those idol-god-makers, they deal most bruas unces, retraining it to those our governments they use a most one titlely in a busing their kepstheft, that is, their and skill, to the dark, should be a complex we form, for gather and get use of making of idobs, and in giving fuch honour to that that is of no worth the land; as, then the flowed my foul from the pit; that is, loved and kept making of idols, and in giving tach notion rot that that is of involution or use. Elay 44, 9, 10. But others render the words, Every man is become more bruilf than to be one; that is, than to understand and take notice of the palpable folly and vanity of such filly courses as thefe are 3, they are fo bewirched and beforted therewith, Ifaiah manner of fuch being to betake themfelves, and the commodities 44.18. Others again, from knowing, for, more than to know; as, they trade in, unto places of most fecurity; put here generally for all from speaking, for, where than to speak; I Sam, 25, 17 from reckning, for, goods, cattel, or chattels whatfoever.

Chap. X.

Chap. X.

Land the bath clabbilified the world by his wilform] Or, that hath protected, more thous to receive. Pla. 40-5. Or, Every main betomich home? B, falling the world in reduced, Plaim 1.47-8.9 or, field (as Plaim 65.-6) from [mondelege, or having loth humbertlanding, and his wire, as we take word in rendred, Plaim 1.47-8.9 or, field (as Plaim 65.-6) from [mondelege, or having loth humbertlanding, and his wire, as we take word in rendred. So the world (hatte, the habitation of the carth, Plaim 1.41-8.93. In the world (hatte, the habitation of the carth, Plaim 1.41-8.93. In the world (hatte the might hat the might hat the might have the hard from 10 food that a creatures, to dwell used to reduce the properties of the words to be thus, Every man 8 between bruigh room, for the loss of men, and other land creatures, to dwell used a great part. That which as fifth the 4d by classes as he had affigured as he had affigured that is, for moran of faturely, and Lann. 4-9, the fature within the bounds before alting time them, and addipoint of the properties of the carthy, that is, for wons of the first of the first of the first of the first of the forthen into the land, and disposing of firings and threams, (or the forthen into the land, and disposing of firings and threams, (or the forthen into the land, and disposing of firings and threams, (or the forthen into the land, and disposing of firings and threams, (or the forthen into the land, and disposing of firings and threams, (or the properties). verf. 8. for what difference is there between a man and a bruit beaft, when he wanteth that that thould diftinguish him from a beaft ? Job 35. 11. Of the Heathen-idol-makers and worshippers he speaketh, whose follies he doth here again return unto. See the same again,

every founder is confounded by the graven images :] Or, shall be conto cover it with , that it may be more gorgeoufly fet out : ashamed called Gods voice in Scripture, Plal. 18.13. & 77.18. Exod. 20.18 and render it, is grown infamous; the graven image, for, any at large; as Efa. 42.17 as the motion followerth after.

for his molten image is fallbood.] Ideb. his melting; as Efa. 41. 29.

V. 15. They are vanity] Heb. Vanity they, for, are they. See

ing from an unfound and erroneous judgment, Rom 1.28. or, tendwippun 3 1 ren. creations 3, to a consecution 2, to 2, 3, 4, out the tonial attended and creations against a few that he levill Criticis tell us, it is more general, comprehending as used ling to nothing but decir, and leading into ground, vol. Habb. decir schedulings, the matter of the matter of the control of the state of the control of the matter of the control 2.18. Howbert, occasine the vero is used ionicinition to move, of the linde; as Gen. 19.14. fome render it, works of illustrans, or, meet motheries: fuch as people are fit angely deluded with, 2 Theff, 2.11. and deferve rather derifion and mockery than fear, or reverent regard,

Ifa.46.1. Sce Jer.51.18.

and Ifrael is the rod of his inheritance] They are his possession,

the Lord of hosts is his name.] So Ifa. 47. 4. It is he that hath all the creatures in heaven and earth at his command, Gen.2.1.Pfal.119.91.

V. 17, Gather up thy wares out of the land, O thou Inhabitant of the ortrefs.] The latter part of this Chapter, as it confifteth of a far dif. of which any idol is able to do, Chap. 14. 22. Zach. 10.1, 22. nor are lers, verf. 17, 22. himfelf bitterly bewaileth that heavy doom; and maketh fuit for mitigation of fo fore a fentence, veif. 19, 23, 25. In the entrance into it, the Prophet calleth upon those his Country-men that abode in any place of firength, to get in whatsoever they had and bringeth furth the wind out of rist treatment. Here, treath-trace abode in any place of intention, to the fund course people in in times in any place abroad, as the fundal course people in it imes in any place abroad, as the fundal course people in it imes in any place abroad, as the fundal course people in it imes in any place abroad, as the fundal course people in it imes in intention, and the fundal course people in it in times in a state of invalidation, and the fundal course people in it is in times in the fundal course people in it is in times in the fundal course people in it is in times in the fundal course people in it is in times in the fundal course people in it is in times in the fundal course people in it is in times in the fundal course people in it is in times in the fundal course people in it is in times in the fundal course people in it is in times in the fundal course people in it is in times in the fundal course people in it is in times in the fundal course people in it is in times in the fundal course people in it is in times in the fundal course people in it is in times in the fundal course people in it is in times in the fundal course people in it is in times in the fundal course people in it is in times in the fundal course people in it is in times in the fundal course people in it is in times in the fundal course people in it is in times in the fundal course people in it is in times in the fundal course people in it is in the fundal course 33. 7.

V. 14. Every man is brail (b in his knowledge;] Or, as fome other, rufalem, as advining them to pack away from theace, and get them to his knowledge, that is, as fome, man dealeth then most brutifully, out of the land of Judea; as ch.6.1. Ezek. 1.2.3. Mat. 14.16.18. Luke

> gather up] Or, withdraw ; as I Sam 14.20. otherwife , gather up out of the land, should be a complexive form, for gather and get out of it from the pit, Efa. 38.17.

thy wares] Or, merchandife; for it cometh from a word that fignifieth a merchant, Job 41.6.Efa. 23.8. in times of publike invalion, the

open and exposed to pillage and plunder by the enemy.

O thou Inhabitant of the fortress Heb. Inhabitress: as chap. 21.13. O thus Inhabitant of its efacted 1 ten. instantics: assumption of the first properties of the first pr fort in Judea : and it may well be, that the Jews there abiding, 51. 18. should hereby among the rest (for the words feem more general) be admonished to get in what provision they could from abroad, as ex pecting a ftreit and tedious fiege. But another of them transferreth pecting a freet and tenious neget. But another of them transference it to Babylon, as advising her to gather together all those spoyls, which from other nations she had pillaged, and to betake her to flight with them out of her own country; which all her and difregard of God. idols and Magitians could not be able to fecure against the Medes and Persians her enemies. But this is many miles from the Prophets

V. 18. For thus faith the Lord; Rehold I will fling out the Inhabitants of the land at this once; and will diffrefs them that they may find it [o.] Heb. Behold I am flinging; I am out of hand about, by the Chaldeans, to cast this people out of their land into Babylon , as casily and readily as a flone is cast out of a fling, 1 Sam. 17. 49. & 25.29. Scc ch. 16. 14.

at this once : 1 Or, as at one call : not making any long work of it; but flinging or flinging them all out at once, 2 Chr. 36.17.

and will diffres them that they may find it to.] The text here hath no more then, that they shall, or, may find. The old Latine here inserteth a negative, rendring the words, that they may not be found: and fo it should have reference to the term of singing. I will so cast them out, and in that manner disperse them, that they shall not be sound; as stones thrown far with a sing, are not easily sound. But there is no negative in the text, nor reason to insert it : neither is the verb in a paffive form. Others understand it of the streit siege of them in Jerusalem ; I will ftreiten them that they (that is , their enemies) may find them. Others, I will put them to fuch fiveirs, or, af flictions that they may find, and receive the reward of their wickedness. So the Chaldee, and some other, that they may find, by discovery, the folly and vanity of their former courses, as also of their idols, and other ly-14. Ezck, 6.10. & 33.33.

V. 19. Wo is me for my hart: my wound is grievous One of the Jew.

ish Doctors knitteeth this verse by a supply thus to the former, I will afflitt, or, Streiten them, until they shall find, and say, Wo is me for my burt, &c. wherein also some late Interpreters of special note follow him. But such forced connexions seem not to do so well, I conceive them rather with others, to be the words of the Prophet, either himfelf bewailing, or in the perion of the people bemoaning that grievous condition, that by their fecurity and flupidity, they had brought upon themselves, v. 18.

Il'o is me I An ordinary form of lamentation : as ch. 4.3 1.

for my hurt | Heb. my breach ; as ch. 6, 14. & 14.17.

my wound is grievous] Heb. my stroke. So chap. 14.17. and 30, 12

Nah.3.19.
but I faid, Truly, this is a grief; and I must bear it.] Some conceive thefe to be the Prophets words so delivered in the person of the peo-ple, as teaching them to take notice of, and acknowledge Gods hand in their sufferings, and humbly submit to the patient enduring of it: not unlike that, I Sam.3.18. Lam.3.17, 18. Mic. 7.9. and they render the words, But I faid, Surely this is my infirmity, (that which God hath allotted me) and I must, or, will bear it. Others take it, as spoken by the Prophet of himfelf, as making account fometime that he should overcome his grief; but finding himfelf now unable to mafter it, ch. 8.18,21. or in the person of the people with himself, as ha-Ving fibraction made account that it was an infirmity, that might expound it as concerning free-will, are befide the meaning of the well enough be born, a fit of ficknells that would eafily away again; text, but that they found it now to be far otherwife, ch.6.14. & 8.16. and these read the words, Tet I faid, It is but such an insirmity , and I shall bear it ; or, that I may bear.

But] Heb. And : as ch. 10, 10, or, Yet : as ch. 7,26.

I faid] Or, I thought with my felf; I made account; as Plal. 39.1 Truly] Or, Surely: as Pfa.73.1. as if it were a note of certainty: or

Yet, or, But ; for it feems here rather to be a note of diminution : as vcrl. 24.

this is an infirmity The pronoun demonstrative for the verb sub-Stantive ; as Pfal. 25. 12. Some render it, my infirmity ; as Pfal. 77.10. but the pronoun possessive is not here.

and I will bear it] Or, which I may bear : as ch. 5.22. or, that I may bear it, as ch. 14.19.

V. 20. My Tabernacle is spoyled, and all my cords are broken By Tabernacle, or, Pavilion, is here meant the city of Jerusalem; or the state of Judah: as Esay 33.10. & 54.2. See chap.

cords] Wherewith the curtains of their tents, or pavilions were 3.1,2. & 33,20,

out of the land] That is, from the country abroad, where they lye my children are gone forth of me, and they are not] They are gone into captivity, and are as if they were not, being past hope of all recovery ; as ch.3 1.15.

and to fet up] Oc, or to fet up : as ch.9.12.

V. 21. For the Pailors are become brutiff, and have not fought the Lord :] The main cause and ground of all these evils, the brutishness and flupidity that was generally among them, (for if the Rulers were fuch, the people much more. See ch.5.4,5.) and their total neglect

For] Or, Recause ; as chap.6.13. or, For, because : for the particle hath fometime a two-fold notion included in it; as Deut. 31.20. ch,

Paffors] Rulers, as well Civil, as Ecclefiastical, both Magistrates and Ministers, Ela. 56. 10,11. So is the word taken, ch. 3. 15. Num.

7. 17.

bruis[b] As v. 8. Pfa. 73. 22. & 92. 6.

have not fought the Lord Or, feet not the Lord; do not look after

and positive confinite at all with himser him,Pfa.14.2, Efa.9.13. Zeph.1.6. neither consult at all with him,or take advice from him, Efa. 3 t. 1.

therefore they (had not prosper;] Because they negled him, without whom nothing can prosper, Elay 30. 1, 6. & 54. 159 17. chap.

and all their flocks shall be scattered | Heb. their passure, (so the word constantly fignificth, Pfal. 95. 7. Efay 49. 9. Hosh. 13.6.) for, word containty igninetts 1:14, 95.7.7. Elay 49.9. 1:1011. 13.0-.) 105, there fixep: 0.5, the fixep of their patture (0.5), their patture (0.5), their patture (1.6), their patture (1.6), their patture (1.6), their patture (1.6), the fixed (1.6), their patture (1

V. 22. Behold the noise of the bruit is come, and a great commotion out of the North country, to make the cities of Judah defolate, and a den of dragons. The Prophets words, as if he law the Chaldean army march-ing forward to invade and over run Judea, and heard not the report and vanity of their former courfes, as also of their idols, and other 1y- ing torward to invace and over run judes, and near not the report ing helps, that they formerly relyed upon: or, so shouls allay, which of their approach alone. In the notife that religion the them to me feature the notife that religion the religion to the control of the religion to the control of the religion to the notife that the notife that religion to the control of the religion to the religion t report : as, a voice of cry, for, a loud cry, ch. 8.19.) behold it cometh ; as Ezek.21.7. See ch.4.16. & 8.24.

and a great commotion] Or, concussion ; or, shaking : as Esay 14.16. Hag. 2.7,21. or, noife; ratling of chariots, and clattering of arms; for thereunto it is usually applyed, Ela. 9.5. & 29.6. ch. 47.3. Ezek. 3.12. Nah, 3.2. See ch. 8.16.

out of the North-country Or, of those that come from the North-country; that is, from Babylon, ch. 1.15. & 5.15. & 6.22. and fome such fupply must be to make the sentence entire,

to make the cities of Judah defulate, and a den of dragons. I See cha.

V. 23. O Lord, I know that the way of man is not in himfelf; it is not in man that walketh to direct his flees. The Prophet turneth his speech unto God; acknowledging that warlike affairs do not depend upon the power or policy of man; but upon his providence and disposal: and that therefore, though the Chaldeans were never fo powerful and ireful; yet it is not in their power to do what they lift, but what he is pleased to give way unto; who is able for all their power and policy, wrath and rage, to reftrain them at his pleafure, and to turn them which way he will, Pfal. 78. 10. 12. Prov. 21. 1. Efa. 37. 29. Some conceive it to have reference to a fecret hand of God, in directing Nebuchadnezzar to shape his course toward Jerusalem, when he was at a stand, and in debate about another way, Ezek. 21. 21. They that

that the way of man is not in himself | Heb. that to man his way is not; or, mans way is not his own; he is not mafter of his own way : his

way ; that is, his own way ; as Ela. 5 3.6.

it is not in man that walketh to direct his fleps] Heb. it is not to man it is not to most that wedge the direct bis floys] [14th. it is not to most analysing. (or, be most anto tradlerly); it is not a thing in his power,) and to direct?, or settle bis goings: but he flowful (as I flash 13.2, MAL. 1.9,) directing direct?, or felting fetted, that is, with your certainty direct?, one one (as Elay 9.7.) that is, fettle and efficient flowers, and the settle s speech, see Esay 59.13, ch. 6.11. for the verb is an infinitive, in a ge-

V. 24. O Lord, correct me, but with judgment; not in thine anger, left thou bring me to nothing.] The Prophets (upplication in behalf, and in the perfon of his people, as if feeing the approach of Nebuchadnezzas forces he flouid fay, bord we know well, that this army could not come in upon, nor prevail againft us, but by thy permiffion and thy provision; but fince that thou arr refolved, thereby to chaffle fairned to the pins, or flakes: all the flays of city and State, See Efa. us, we befeech thee in wrath remember mercy, Habb, 3. 2. and with fuch moderation correct us, that we may be able to bear it, I Cor.

57. 16. but] Or, Yet. See verf. 19.

fure, Efa. 27.8. ch. 30. 11. not in thine anger] Pfal. 6. 1. not according to that which our fins,

not in time anger J. Pial. 6. 1. not according to that which our lins, whereby we have provoked thee unto wrath, Ela. 64. 5. cha. 7. 18, 19. do most justly deferve, Pla. 103. 103. 14. left thou bring me to anothing.] Heb. diminify me, Ezek. 29. 15. fo different memory of the state of the s

thy fury] Or, wrath, as it is rendred, Pfalm 79. 6. See chap.

know thee not] As Exo.5.2. or, acknowledge thee not, as their God; as Efa.10.11, & 37.10. families That is, countries, or, Kingdoms : as ch. 1.15.

that call not upon thy name That do not acknowledg thy Soveraign

2 1111.2.9.
for they have eaten up Jacob, and devouved him, and confumed him, and have made his habitation defolate.] Turn the rigor of thy wrath against them to take vengeance upon them for the mischiefs that they have done to thy people, Pf2.79.7,10,12.

for] Or, because ; as verf. 21. eaten up Jacob, and devoured him, and consumed him] Heb. eaten Jacob, and eaten him, and confumed him. Which would rather be rendred, eaten up Jacob, even (as chap. 6.5,19.) caten him, and confumed him; that is, so caten him up, that they have clean consumed him. See

ch. so. 7, 17, have made his habitation defolate.] This some of the Jewish Interpreters understand of the Temple; and would have it read in the future : They will lay the Temple waste. But this forced exposition nuture: 1 ney win 1 ay the actipie water, but this force exponition is needles, when the words are of thenfelves plain enough: as facely, for, his pofterity Gods people: [0,bis habitation,taken collective-ly, for the land and cities of their abode. See chap. 8, 16. & 9, 11. verl. 22.

ing them and their ancestors for the wilful breach of it, and obstinate perfulance therein, v. 8, 10. for which they are threatned with definition, v. 11,17.

Hear That is, confider, regard, obey, observe : as v.3,7. the words] Or, matter therein contained: as chap. 7. 27. and

of this covenant] Long fince plighted between God and of this covenant J. Long lince pugnited between 500 and them, Exod. 24.3, 8. Deut. 29. 10, 22. and it is not unlike Ly, that the Prophet held out the book, or volume of the Law, wherein the covenant was engrolled, and recorded, then in his

and fleat unto the men of Judah, and unto the Inhabitants of Jerusaand speak mino toe mees of maans, and note to the constantiant of first mill felt, and we shall she fail. Since, fissely sign as k kin. 1.6, whence some suppose that this message should be delivered unto Jeremy, to impart unto the Priests, withal charging them, according to their duty, Deut. 31.1.313, 8.33.10, to acquaint the people with it. And they therefore render the whole verie thus; Hear ye, to wit, O Priestis, the day, vising early and protesting, saying, Obey, my voice. See chap. 7. words of the evenant, that ye may (as chap.10.18.) Should hem to the 323 25, men of Judah, &c. But the words following, and fay thou, or, thou that fay, verf. 3, feem to control this. Others rather, and to fome of charged, the Jewish Doctors conceive, that some other Prophets of those times were to joyn with Jeremy, in the delivery of this message, either Zewere to joyn with jeremy; in the derivery of this memage, while Ze-phany, if it were in the days of Josiah, Zeph.1.1. or Ilriah, if it were in the days of Jehoiakim, chap.26.20. But I suppose we need not have recourse unto either of these helps. The Scripture doth oft pass nave recourse unto e trust of these neights. The Seriphuse oron or pais from number to number; a six doth apparently in this place; for in the next weight the purat number is nere used, as I conceive, to intimate, what God would jin the Law against the withit transpersors and youaces or use co-have his Ministers and Mellengers prefs especially upon his people, venant plighted between me and them, Deut. 18.16. & 29.19,30.0 to wit, the keeping of covenants with him; and to let the Propher a two-fold defect of the pronoun after the verb; as Gen. 43.15. cha. know, that this part of his mellage was no other, than others in his 9, 10,

10.13, not with fuch extream anger, as utterly to confume us, Efay place, were from tinte to time, as occasion was, to be dealing in with

V. 3. And fay thou unto them ;] Heb. And thou fhalt fay (as v. 2. Te but] Or, Tel. See vert. 19.

with independ] Heb. in judgment; that is, with moderation, in mea

left [judgment] Heb. in judgment; that is, with moderation, in mea

left [judgment] Heb. in judgment; that is, with moderation, in mea

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left [judgment] Heb. in judgment; that is, with moderation in mea

left [judgment] Heb. in judgment; that is, with moderation in me

Thus faith the Lord God of Ifrael] The Lord God that made his co-

venant with Ifrael, Deut. 5.2.

whereby we have provoked thee unto wisking Europe, a Charles, 19, symmetry untact, Deuth, 5.2.

do most justly delevee, Pfa.103, 10.14.

Carried be the man that objects not the words of this Governant J

leb, Carried be the man; evil betine him. Deut, 27, 16, that hearleft how bring me to nonhing, J the do dimitily me, Ezek.19, 15, fo dileb, Carried be the man; evil betine him. Deut, 27, 16, that hearleb, carried be the man; evil betine him. Deut, 27, 16, that hearleb, carried be the man; evil betine him. Deut, 27, 16, that hearleb, carried be the man; evil betine him. Deut, 27, 16, that hearleb, carried be the man; evil betine him. Deut, 27, 16, that hearleb, carried be the man; evil betine him. Deut, 27, 16, that hearleb, carried be the man; evil betine him. Deut, 27, 16, that hearleb, carried be the man; evil betine him. Deut, 27, 16, that hearleb, carried be the man; evil betine him. Deut, 27, 16, that hearleb, carried be the man; evil betine him. Deut, 27, 16, that hearleb, carried be the man; evil betine him. V. 4. Which I made with your fathers, in the day that I brought them

V. 2.5. Pour out by fury upon the heathen that know thee not and upon the families that call as an thy name: 1 Lee the freezenes of thy wrath forth one of the lead of Expair from the ron furnace, 1 Exp to scale the quality of the teathen, that do not acknowledge or worthing the arms furnaces, and ron a gainst thine own people, Pfal. 74.13. See the fame, Pfal. 75. regard of the oar or metal therein to be melted; a stronger matter being required for the making of such a surnace, wherein not gold being required for the making of their a furthace, wherein now going of liver, into ready but iron, either aor or metal, is to be melted and earl, and a far fiercer free to be ufed about it, than with any of those other. God hereby intimating the greeoutlines and extremity of that afficient, which this people furthatined in Egypt, and out of that afficient, which this people furthatined in Egypt, and out of

3, 12. See ch.7.23. do them] To wit, my commandments, or the things contained and contracted on your parts in the Covenant, v. 2,3. See v.6. the pronoun for the noun; as ch.4.9. and a passage from number to number; as

V. 5. That I may perform the oath which I sware unto your Fathers, to give them a land flowing with milk and honey, as it is this day.] Heb.
That I may confirm, or effable h, the oath, which I sware unto your Fa-11st 1 may confirm, or chables, the oath, which I ware unto your Fatthers, by making it good unto them, Deut. 7. 11.8, 8.18, 8.9.7, Palan 105, 9, 10. The end of Gods requiring obedience on their part, not for his own behoof, but for their benefit, that he may do

thein goon,

10 five them a land flowing with milk and boney;] Abounding with
plenty of all good things, as well for necessary sustenance, as for
pleasure also and delight, Exo. 3.8, 17. Lev. 20.24, Num. 13.27. Deu,

6.3. & 11.9.

as it is this day Or, as this day appeareth. So Deur, 8, 18. chap.

Then answered I, and faid, So be it, O Lord.] Heb. And (as ch. 4, 10.) Then answered 1, and fand, 50 be it, 0 Low 2,] Nech, And (as 20.4, 1.0).

Verf. 1. THE word that came to Tereminh, from the Lond, faying, 1 Sechember 1. The time when this mediage was delivered by God to the Propher, as well as of thole foregoing, ch. 10.1, 17. is uncertain; they might very well be much about the farme time. Sec long the sechember 2. Sec commands 3 as Den. 3.7.15.16. Pla. 1.00, 48. I conceive strather to be the freech of the Prophers, pegading in his ordination of the covenant which in Mofes his time, they had with God entred of, and having refrect unto, shofe grations words in the close of his into, and to call upon them for the due observation of it; withat tax:

[prech, and putting his Autre thereunto, as if he had faid, So Lord let it...] enjoy flill that land, which thou didft by oath bind thy felf to fettle them in. See ch. 8.6

V. 6. Then the Lord faid unto me ;] Heb. And ; as v.5. which need not here be altered. Or, Again; as cha.1.11. For it is a repetition of the former injunction. proclaim all these words in the cities of Judah, and in the streets of

Jerufalem ;]
Proclaim As chap. 7. 1.

all these words] As chap. 7.27.
in the cities of Judah, and in the streets of Jerusalem.] See the reason,

verf. 1 3. Hear ye the words of this Covenant, and do them.] Action and practice

them ain end of hearing, Deu. 6.3, See Y.2.

the main end of hearing, Deu. 6.3, See Y.2.

V. 7. For I carnelly protested unto your Fathers, in the day
that I brought them up out of the land of Egypt, even unto this

5, 23. earnesslyprotested] Heb, protesting protested, 1 Sam. 8.9. as, charging charged, Gen. 43.3.

I brought them up As chap. 2.6.

rifing early Sec ch. 5.8. & 7. 13. V. 8. Tet they obeyed not, nor enclined their ear; but walked every one a the imagination of their evill heart.] See ch.7.24.

therefore wik I bring upon them all the words of this covenant, which I commanded them to do; but they did them not.] Heb, and (as chap, 7.28.) I brought upon them; and fo it would be rendred as chap. 27.7.

Chap.xi.

A conspiracy is found among the men of Judah, and among the inhabitants of Jerufaten.] Because it might be said, what is all this to those that now live, if their fore-fathers in former ages brake covenant with God, and smarted then for the same ? God therefore telleth the Prophet, that the main body of the Jewith people, and those of Terufalem, among the reft, had made a general revolt from him, and ble As v. 11. nor thee for them, as ch. 7. 16. without fome good probability, gather, that this Prophecy was delithe days of good Joffas. See chap. 14.1.

thorowout the Land and State, So Ezek. 22.25. a conspiracy among

among the men of Judah, and among the inhabitants of Jerusalem] 66.19.

V. 10. They are turned away to the iniquities of their fore-fathers, which refused to hear my words:] Being not warned, nor amended, by those judgments, which for their disobedience befel them, ch. 7. 26. v. 8. See ch. 13.10. Heb, they have returned upon, or, unto; as Prov. 26. 11. with 2,22. ch.6.9.

Fore-fathers] Heb. first fathers : first, for, former ; es Eccl. 7.10.Ela. 61.4. 1 Tim.5.11.Rcv.1.4.

and they went after other gods to ferve them :] This thus rendred, may from to be meant of their ancestors. But it feems rather by the emphatical expression of the pronoun in the text, to have reference the house? Chap. 7.30. See Chap. 2.20, & 3.1,2. vers. 13. There is unto those that then lived, the present conspirators and late revolters; and would therefore, to take away all ambiguity, be rendred, Learned late Writer would have it rendred, her doing; (that is, and they, or they also (as ch.3.6.) are gone after other gods. See ch.7.9.

(2.15.16). The bonie of Ifrael and the house of Indah, have broken my covenant the bonie of Ifrael and the house of Indah, have broken covenant with the formate with their Tabbers, I do well Judah, as Ifrael; the owner that the treatricks, have broken covenant with the Sec. ch. 3,6.8, 8,71. and the holy stelly it passed from the I These words have almost as Howbeit, it followesh not hence, that the confirmacy mentioned, v.y. was there intended between the two houses, as that Learned Writer supposes to be from this clause made good. Of the two houses, See

V. 11. Therefore thus faith the Lord] The fin in breach of Covenant was before, v. 9, 1 o. the denunciation of judgment for it, now fol-

v. 8. Heb. I am bringing, (asch. 4.6. & 6.19.) evil to them, (for, upon them, as Ezek. 7.16.) which they shall not be able to get out off, as Pfal. 88. 8. and fuch a redundancy, as verf. 12. that shall entangle them

Mic. 2. 3.

and though they shall cry unto me, I will not heavien unto them. I will deal then with them, as they deal now with me; I will then Lev. 6, 29. Dett. 22.9. but herein I suppose this Author goeth alone refuse to hear them, as they now refuse to hearken to me, verf. 10. Zach, 7. 11, 13. Heb, and they shall cry unto me, and I will not bearfen unto them ; the like Syntax , See Efay 58. 9. chap. 7. 27

V. 12. Then (hall the cities of Judah, and the Inhabitants of Jerufa tem, go and cryunto the Gods unto whom they offer intenfe.] Let them feek then for fuccour to them, whom now they ferve, Deut. 3 2.37, 38. Judg. 10, 14, See ch. 2.28, Then | Heb. And, as verf. 5.

[hall go and cry] Or, let them go and cry; as, let them avife, chap.

the cities of Judah The Inhabitants of them, as Ela. 40.9. to which they offer incenfe.] Which they worthip, one part of religious worthip put for the whole, as ch. 7.9. Heb, which they are burn-

ing incense to them; an usual redundancy, as Pfal. 1.4. Prov. 2.15. and before, v. 11.

V. 13. For according to the number of thy cities were thy Gods, O Judah, and according to the number of thy firects, O Jerufalem, have ye fet 14. Tit. 1.15. or, laftly, that they had no more right now to the

V. 9. And the Lord faid unto me;] Or, Again; or, Moreover; as up alters to that shameful thing, even alters to burn incense unto Baal.] Sec ch. 2. 28.

Chap.xi.

that (hameful thing] Heb. Shame, as ch.3.24. Hof.9.10.

burn incerefe to Ball See ch. 7.9.
V. 14. Therefore pray not thou for this people, neither lift up à cry de rayer for them.] See ch.7.16. So ch. 14.11.

for I will not hear them, in the time that they cry unto me for their trous

betaken themselves unto those idolatrous courses, that their fore-sia divers do before them. And hence the Jewish Commenters, not divers do before them. And hence the Jewish Commenters maken V. 15. it hat hath my beloved to do in my house] These words are hy them the Prophets speech, speaking of God, It hat should my beloved vered in the reign of Jehoiakim; what time they fell back from Gods (that is, God, whom I love, as Ela, 5, 1,) do any longer in my house? to vit, his Temple, which I as conftantly frequent as mine own house; So Anna, Luke 2. 37. One of ours, (who feemeth to have taken his A configuracy of combination, or, league, 2 kin. 15.30, & 17.4. a rife from the Rabbine) maketh them Gods speech speaking of the defection from God, as by a general content of all forts of people Prophet; 11 has should my beloved (thou my dear Prophet) do any more in my house? frequent my Temple any longer, there to preach to this people, or to pray for them, when asthere is no good to be done, either upon them by the one, or for them by the other, yesf. is found] That is, say some, is detected: as, the King of Affivial done, either upon them by the one, or for them by the other, verf. found teashirate in Holtea, 2 King, 17.4. and, as a third is found, when 14. Another of ours expounded them, as a speech of God the Fabe is taken in the manner, Jer. 2.26. but it may after the ufual ther, speaking of Christ his beloved son, Mate. 3.17. & 17.5. Eph. phrase of Seripture, be understood simply, A combinacy is sound. that is, there is a confpiracy. See the like, Eft. 1. 5. Efa. 13. 15. Luke the Temple, Exod. 23. 20. & 33. 14. Ezek. 1. 26. and 10.2. Mal. 3. 1. But the Chaldee, whom another of the Jewith Commenters concurreth with, understandeth it as spoken by God of his people. among the men of places, and among, the monoments of perspacing perspaces of the health of the monoments of the main body of the Jewish State: for whereas one of great note in-deaftander his of a confpiracy, between the men of Judah, and those of Israel the ten tribus; as is, though being at entirely otherwisched, by the factor of the more to do in mine house, when the hath so grievously played the of lifael the ten tribus; as is, though being at entirely otherwisched plates? Effa.1.1.3.1.1, 2.3.1. And the entendament of it seems had now confpired together in a revolt from God, he feemeth not to eth to be, to cut them off from hoping to prevail with God by pray-

have observed the precise terms of the text: in, for, among; as Efay er, and repairing for that end to his Temple, where he had promised to hear them, while they continued loyal with him; or when they returned fincerely to him, 2 Chr.7.14,15 Heb. What to my beloved in my house ? as Efa.22.16.

nonic of the Lazz. 10.

Jeting file thath wrought lewday's with many Heb. in her committing vilenefs with many; a defect of the preposition, as well before the verb, as the noun; when she taketh such vile and lewd courses with somany, either wicked ones, Heathen, whom she joyaeth with, as fome; or idols rather, after whom the goeth an whoring, fo others: as if the were fome common frumpet; what thould the do any more in my house, to make my house no better than a broin the Hebrew a pallage from gender to gender, wherof fee ch. 2. 1 4.A her doings, or deeds; the verb for the noun) is extreame lendnels, O ye great ones: the article in a vocative notion, as Deut.

many interpretations, as Interpreters. Some by holy flesh, understand the faithful people among them clean wasted and gone, Ffal. 12. 1. Efay 64. 6, 7. Chap. 5. 1. Mic. 7. 1. ft/b; for, people, as Pfal. 65. 2. Ea.40.5. 10 pafs away; for, to perifh, and be gone, Job 6.15.8c 9.26.
Some the circumcision, which they bare in their flish, as a feal of
Gods Covenant, and the fign of an holy feed, Gen. 17.11, 13. Ezta 2. 2. which by reason of their profaneness and ungodliness other-Bibold, I will bring cril upon them, which they shall not be able to e- wife, was become as uncircunction unto them, chap. 9, 26. Rom. 2. [cape.] I will deal with them, as I did with their Fathers before them, 25, 29. The most of the shell of such beasts, 28 were slain for sacrifice, to be offered either unto idols, or unto God. And among those that thus take the word fleft; fome read the words, as uttered by way of interrogation; fome as by way of enunciation; of those that in fuch difficulties and perplexities, as they finall not be able by follow the former manner of reading, one of reading, one more of reading, one of reading, or reading read contrariety of speech, as unboly and impure; as the Greek and and the Latine sacer, is sometimes used; and the Hebrew Kaddesh, and fo I leave him. Others of them, and fo the Ancient Greek, and Old Latine, and those many that follow either, understand it of the facrifices offered to God inthe Temple, called flift of holinefs, as Hag. 2.12. as another to you meet a triple, cance a pay whitmap as reg. 1.1 and another the work of the two softered, Ama: 2,3:19, and they render the words flatt, or, can, the half hill render the words flatt, or, can, the half hill render the words where the words flatt, or, can, the half hill render they work according to the soft softered to be with the word flatt for the words of the words when the words are a ball to expany your flatt, when you fact fine can call to expany your flatt when the words were the words were the words when the words were the words when the words were the words were the words when the words were the words were the words when the words were the words when the words were the words were the words wh But this exposition the words will not bear, for the verb is not here in an active or transitive, but in a standing or immanent form or notion ; it fignifieth not to put away, but to pals away ; and fo the bell Interpreters reading the words enunciatively, render them; the holy fell hath paffed, or, is paffed away, from thee. Which some expound of their utter neglect of Gods altar, and the facrifices to it belonging, which they dif-regarded and no more looked after, than as i they were matters that had never been injoyned them, as 2 Chr. 29. but the shall not fave them at all in the time of their tron-bit the shall not fave them at all in the time of their tron-bit.] Heb. and (as chap. 10. 10.) they shall not saving fave that their devotions and holy performances, were all past away, in them, (that is, the other at all to fave them, as Elsay 45. 20.) in the regard of any accepance they found with God, benefit that retime of their evil, of that evil, which I am bringing upon them, dounded thence to themselves; See Efay 1.11,19, and 66.3. Or, that they were so profaned, that the holiness of them was utterly gone; though holy in themselves, yet not holy to them, Hof. 2. 13,

fubjoyn mine own thoughts: The words in the text run thus, and the in Ezekiel, fute well with the other refemblances there adjoynsubjoyn mine own thoughts: The words in the text run thus, and the in Ezckiel, fure well with the other refemblances there adjoyn half, they fledk pafs away from upon thee, or, with thee; or, in ed, of the ruffling of many, or, mithly waters, and, the said of plainet eterms, from thee, as 2 Chr. 33.8. compared with, a Kin A. 14, a camps, an odos the expited great jacker annexed to it, to well and the meanings, at take its, but how holly taken away from you; the Tennerous for profune, finall be wholly taken away from you; the Tennerous for profune, finall be wholly taken away from you; the Tennerous for profune, finall be wholly taken away from you; the Tennerous for profune, finall be wholly taken away from you. ple wherein they were to be offered, being utterly defaced and depte wherein they were to be oftered, being utterly delated and deffroyed, See on Efay 29.1. this cometh freely from the words with out force, only brould for and, put, therefore; 6 is the coupulative of used and rendred, v1.1. dc. 1.1.7, dc. 2.1.9. dc. 3.3. dc. 6.1.1. dc. 7,4416. therefore the boll plift plain plat areas from the z. as having reference as well to the wickedness before mentioned, as to be a delight in it, or forestiments and about the comments in the presentation of the standard of immuners. In this presentation is of the standard of the control of the standard of immuners. In this presentation is of the standard of immuners. In this presentation is of the standard of immuners. fecurity under evils denounced or imminent, in the next words rela-Iccurity under evils denounced or immunent, in the next words related 3 there is in the text a noun fingular, β , β , powed with a veribural in relation to the Jacophers, the fleth whereof was intended; fo Islain s_2 , β , the city of the terrible nations (β), for β where the city is fingular, the verb far plural; and a paragraph of the control of the city is fingular, the verb far plural; and a paragraph of the city is fingular, the verb far plural; and a paragraph of the city is the city of the city is the city of the unlike those, chap. 2. 6, 7. & 5. 19. & 6. 17. and so vers. 16. and both these irregularities, each one of the readings and interpretations before mentioned acknowledge, as well as this now gi-

when thou doeft evil then thou rejoycest.] Heb. when thine evil, or, be caufe when thine evil, then thou rejoyceft ; which fome underftand of cause rivers times cont, times times reported a source times times times to a source in the source against interpreters to probable and covid off in and wickedness to most interpreters, but as if of a river again, again, and reporting thereoff, that then rather rejoyceft and place doth more plainly unfold, what in the former yerie he had forew for fin, and reporting thereoff, that then rather rejoyceft and place doth more plainly unfold, what in the former yerie he had forew for fin, and reporting thereoff, that then rather rejoyceft and place doth more plainly unfold, what in the former yerie he had forew for fine and reporting the results. glorieft therein, as Prov. 3. 14. yet fome understand it, of the evil of spoken concerning this people, and the evil that was to befal them, giorest increm, as rroy. 1.14. yet some unicentation, or increased process concerning un people, and increment and was to obtain the penalty and affiliction, procured by, and infiliered for fin, as y. 1.34 and in the great change of their citate; withal; pointing them to penalty and affiliction, procured by, and infiliered of fin, as y. 1.34 and in the great change of their citate; withal; pointing them to penalty and with the principal procuring cause of it, their idolatrous practices they read the words, when their citates are the principal procuring cause of it, their idolatrous practices they read the words, when their citates are the principal procuring cause of it, their idolatrous practices they are the principal procuring cause of it. that is, when thou are admonified of those evil courses, and hast whereby they had provoked God to wrath, and jealouste against that is, when thou art admontted or timp evi course; and nate warning given theer of evil spoproaching for the fame, thou lighteeft when, we have a substitution of the control of the con should conceive the particle prefixed here to include, as oft it doth a twofold notion, as Exo. 1 8.16. chap. 4.30. & 10.21, & 12.5. and should therefore render it, because when thine evil is , or , thou art in thine evil (be it of fin or penalty) then thou revellest it; See Isaiah 22.2. The sum of the whole verse then is this, What hath my people to do any more in my Temple, feeing that with fo many idols they in most vile manner pollute themselves ? therefore shall the facred rites bee all fortly taken away from them, the rather, because that notwithstanding those calamities, that for these ther, because that notwithstanding mole calamites, that for thefe their wicked courfes, they were told would shortly feize upon them, yea had feized upon them in part already; they go on still in following their delights and their joility, and take nothing to

heart. V. 16. The Lord called thy name a green olive-tree, fair and of goodly fruit.] What was before intimated of Gods love to his people, is here more particularly expressed, in the fruits and effects of it , together with the evil likewife before hinted, which God for their wicked and unthankful carriage towards him, was now refolved to bring upon

The Lord called] Or, The Lord that called ; as, the Lord that planted, verf. 17. a defect of the relative, as chap. 6. 20. and

called thy name] That is, had fometime called thee, as Ifaich 8. call his name, for, call him; and, called thee, that is, made thee, as, the Lord of the whole earth flath he be called, for, shall he be, sia, 54.5. and, 21, 23. thy land skall be called married, that is, thy land skall be married; as in the same place it is expounded, Isaiah 62.4. See the like, Matth.

and continued prosperity and excellency, Pla. 1.3. & 37.35.ch. 17.8.

Hof. 14.7. fair and of goodly fruit | Heb. fair of fruit of form, or, fallion; that is, as the Jewith Criticks expound it, fair both to fight and for fruit, or, a goodly tree, with goodly fruit; that which some underor, a goodly tree, with goodly fruit; that which fome underfland morally of their weldoing, and good works: but I sipoffer to be meant rather, as those other before cited paralel
that is casting to be factificed in the Temple, or flain in the shambles,
that external prosperity, Bourishing condition, and
prosperous successes, that Good had been pleaded to blest that
people with, while they continued faithful to him. See chap,
when the sharkes have going to the field or market prosperity of the state of t

with the noise of a great tumult bath he kindled fire upon it, and the branches of it are broken] That God who formerly bleffed thee , and made thee fo prosperous and glorious, hath determined to bring in those upon thee, that shall waste and destroy thee. There is in the words a paffage again, from person to person, as Ifa,1.29, verse

with the noise of a great tumult] Oc, an exceeding streperous, or, tumultuous noise: the word is found no where fave here; and Ezek. I. Romining of a city. See Itaach 5, 2.9, yet fone would have the word in the far amore august and nought to nature you can be not the fare to be of the fance notion with Ankab 5 that fignifies a 24. such a noise is intended, as fouldiers are wont to make in the

buy field, than the Priests daughter that had played the harlot, or | word, or, speech, and so our English rendreth it, Ench. 12.4, a voice v joyned her self to a stranger, Lev. 11.9, & 12. The salt of these siferest, and according to this notion they expound this place, joyned her self to a stranger, Lev. 11.9, & 12. The salt of these sides with a word with kindle a spre. But neither doth that version left like of. Howhert, I hall crave leave after all this variety, to soon with a word with kindle a spre. But neither doth that version

hath he kindled a fire] Or, hath kindled a fire, or, will kindle a fire; the Lord, who called thee,&c. as before; will, now kindle a fire; is now refolved to fet thee on fire, to waste and consume thee with fire and word, ch.17.17. & 21.14.

upon it] Or, as one of the Jewith Criticks rendreth it , in the brazthes thereof, fo the word is used, Nehe. 3. 15. and it may stand not amifs here

and the branches of it are broken down.] Heb. and they [hall break the banghs of it : but the verb is put indefinitely, and is therefore by the passive not amis rendred, as Mal. 1. 4. Luke 12. 20. the word rendred branches; used also, Ezek, 31.12. is deemed properly to spirite, birth and losty buckis, and by it therefore the Rabbines here would have understood, the Kings Palace, and Gods Temple, and some others, their Princes, as by the former the peo-

V. 17. For the Lord of holls that planted thee, both pronounced evil against thee, for the evil of the house of tirael, and of the house of fudal, which they have done against theinsteves to provoke me to the product the Peronounce that the product the Peronounce the Peronounce that the Peronounce the Peronounce the Peronounce that Peronounce the Pe

For] Heb. And; as ch. 5.2. that planted thee] As Ifa. 5.2. ch. 2.21.

hath pronounced evil against thee] Heb. poken evil against thee , or concerning thee; pailed a doom of penalty upon thee. So chap. 26.

for the evit of the house of Israel, and of the house of Judah] Which they have learned the one from the other, and wherein the one hath imitated the other; for the house of Israel is here mentioned only, as the former in defection to idolatry, whom the other afterward did perfidioufly follow. See cha.3.6,10,11. & 5.11.

against themselves] See ch. 7.19. or, as others, between them, see on .9,10. But I conceive it to be no other than an elegant redundancy in the Hebrew language very frequent: the evil that they have done them. So Gen. 12.1. Go thee out of they country, Exo. 20. 23. Te fall make ye no gods : Make thee a ferpent. Num. 21.9. & Ezek. 37.11. we are cut off us. See ch.7.8.

to provoke me to anger] See ch.7.18.

to provoke me to anger 3 eee (117, 120) in offering incomplete me to anger 1 as versit; 3. V. 18. And the Lord bath given me howledge of it, and I hnew it a then thou flowedfe me third olding. In the latter part of this chapter, is a discovery made by God to the Prophet, of a fecree confpiracy, is a discovery made by God to the Prophet, of a fecree confpiracy. is a uncovery made by Joon to the trophet, of a lecret compirately that his own country men the inhabitants of Anathothy verf. 2, 1 had entited into againft him, verf. 18, 19, the Prophets reference of his cause mno God, who had revealed it to him, with a demand of juffice againft them for it, v. 20, and Gods just doom past upon them, for fuch their delign against his faithful lervant the Prophet, verf.

And] Or, Moreover ; as ch.1.11. & 8.4. the Lord hath given me knowledge of it] Or, the Lord informed me, or, gave me notice. Heb. made me to know; as Exod.

5.9.
Agree notive-tree] Or, a fresh and something alive tree, Pla.5.2.8.
Agree notive-tree] Or, a fresh and something alive tree, Pla.5.2.8.
33.1.1.
and between Or, gave me notice. Fich, made me to grow 3 as Exod,
33.1.1.
and between Or, for there is, as la.5.9.19, by that means I canic to the knowledge of it, which otherwise I could not have done; Gods care of his Proplicts Safety. So Act. 23.12,24. & 26.21,22. A detect of the pronoun it; as Gen. 28.16.

thou [hervedit me] Heb. madeit me to fee ; as 2 Kin, 8.20. a paffage om person to person; as before, v.15,16.

V. 19. But I was life a lamb, or an ex, that is brought to the flaughter;] I was as ignorant of their evil intentions, as a theep or an ox, wrong that I had done them; but having ever fought their good, ch. 15.10. & 18.19.

But] Heb. And; as verf. 12.

I was] The pronoun for the verb substantive; as Psalms

a lamb, or anox] Heb. a sheep (as Hof. 4.16, where a lamb doth not To well) an ox : the disjunctive is wanting, as Efa. 38.14. chap. 2.31; 32. Howbeit, some make the latter to be an attribute onely to the former, rendring it, fome, a tame, or gentle; fome, a tameht lamb, or a lamb taught and brought to hand; because the root fignifieth,

that is brought to the flaughter] Heb. led to facrifice, or to flay; as Lev. 9. 4. a defect of the relative; as Isaiah 53.7. chap.

and I know not that they had deviled devices againft me , faying ;] plaint, A necessary supply, as Pfalm 105.15. Chap. 4.31. See Chap.

Let us defirer the tree, with the fruit thereof ;] The Chaldee, ancient Greek, and old Latine, whom Interpreters, Latine and Greek, not a few, follow, render these words, as if the text faid, Let us cast not a tew, tomow, remot the consognation at the sist bread; which they expound, Let us kill him, by ming-ling the juyce or powder of some poilonful plant or wood with his man; because the word, bread, include thall kind of food, I King. 4. 22. Neh. 5. 18. or, as fome, Let us give him wood to cat in flead of bread; as the Prophet complaineth in the person of Gods people, That God had fed them with fuch gritty bread, that had rather worn flones. But because the word, in the Hebrew, fignifieth, to destroy; and receive the word, in the electron against to activity in a control and malice, that they were grown unto again flood as chape. C, so some of them would have the text read. Let they find! Propher, which in likelyhood they began morehy to diffeover, his mear with word: And others, Let to flood word; that is, make pow-when they perceived that he had some notice of their clandesline dere of it, to put time, or mingle with his meat. But these seems when they perceived that he had some notice of their clandesline forced readings; and a tree or word, for possion, is no where sound: by it. for whereas some of them point us to , Exod. 15. 25. the tales they to where some there mentions are of equal weight with this their test left of the mention of the word in this place. A learned late Writer, resulting as one of the word in this place. A learned late Writer, resulting as overlar hand hard all the former; thus rendered the form they are of feeling as overlar hand hard all the former; thus rendered the form they are of feeling are of feeling as overlar hand hard all the former; and the former is the second of the places. text, Let ut break wood upon bu body. This to feech about, he relleth effects. See : Kim.s. 24.

us, that the word rendered bread, is used both in Arabick and in He. We young men [h.tl dy to the firord,] To wit, of the enemy, sinther in betwee, also, founding, for this, for for meat related in general). Ley, light, or in futurated to the city, a Chr.; 6.17. brew, also, fometime, for flesh, (or for meat rather in general) Lev. 3.10,11. & 21.8. Joh 6.8. And another neer to it, for the flesh of mans body, Job 20.23. Zeph. 1, 17. and the word rendred mood, for a flaff; as 2 Sam. 21.17. Efay 10.15. and fo the meaning should be, I ct us beat him, or hang him, with staves, or cudgels, till we or, it is used timin, or many man, with a rost of coughts, it is to be a timin, or man man, and it is a substitution of the man of t any of those other. The woods run plainly enough in the text, Let online to take vengeance upon undergo the rewithin is head, where by deliveing, fome under them, v, 21, So Ch. 10.15, and 23, 12.

The woods are the second of t speech, Let us destroy stuck and fruit, or stalk and grain together; that is, Let us make an utter riddance of him, that nothing of him, or his doctrine, name, mention, or memory, may remain. So the words and the Prophet, concerning fonce passages of his providence, following expound this branch; for that which some of the Ancients 1, 6. 2. A renewed lamentation of the sad condition of Gods dream of Christ and his cross; and Popish Expositors prace of Christ in the hoast, are but frivolous fancies, not at all touching the

and let us cut him off from the land of the living] Let us make away this Jeremy, that we may hear no more of him, nor he trouble us any more. So Plal. 52.5. Efa. 38. 10,11.

that his name may be no more remembred.] Heb, and his name fhall be no more remembred; as chap. 6.5,10. So Pfalm 9.5,6. & 83.4. Some Suppose that it hath some reference to the abolition of the name and memory of fuch as were condemned for false Prophets; as they fought, and thought, to have Jeremy dealt with. See the like, John

V. 20. But, O Lord of hofts] The Prophets words , committing and ch. 15.15. & 18.19. & 20.12.

that judgell rightcoully] Heb. judgest justice; as Pla.9,4, that is, with

juffice; as Pfa. 9.8. & 96.13. & 98.9. that triefl the reins, and the heart;] Or, fearchest, ch. 6.27. Pfal. 7. 1 Sam, 16,7. 1 Chr. 28,9, chap. 17.10, & 20.12. Rev. 2.25. a twofold meraphor; the one, taken from the trying of our or metals, Pfa, 26.3. & 66.10, the other, from the bodies of heafts flain for facting, which being broken up, when enteralls the all popen to the eyes the contract to the meraphor of the proceedings that I may left in a talk with the concerning fone of thy proceedings that I may left in a talk with the concerning from of thy proceedings that I may left in a talk with the concerning from the proceedings that I may left in a talk with the concerning from the proceedings that I may left in a talk with the concerning from the proceedings that I may left in a talk with the concerning from the proceedings that I may left in a talk with the concerning from the proceedings that I may left in a talk with the concerning from the proceedings that I may left in a talk with the concerning from the proceedings that I may left in a talk with the concerning from the proceedings that I may left in a talk with the concerning from the proceedings that I may left in a talk with the concerning from the proceedings that I may left in a talk with the concerning from the proceedings that I may left in a talk with the concerning from the proceedings that I may left in a talk with the concerning from the proceedings that I may left in a talk with the concerning from the proceedings that I may left in a talk with the concerning from the proceedings that I may left in a talk with the concerning from the proceedings that I may left in a talk with the concerning from the proceedings that I may left in a talk with the concerning from the proceedings that I may left in a talk with the concerning from the proceedings that I may left in a talk with the concerning the proceedings that I may left in a talk with the concerning the proceedings that I may left in a talk with the concerning the proceedings that I may left in a talk with the concerning the proceedings that I may left in a talk with the concerning the proceedings that I may left in a talk with the concerning the proceedings that I ma

Let me fee the vengeance upon them ;] So Pfalm 79. 10. Afpeech proceeding, as most deem, from a prophetical spirit; which some therefore would have delivered rather by way of prediction, than of imprecation; as Pfalm 59. 10, & 92, 11. rendring the words, I fealt fee thy vengeance upon them; as if he had faid, It fhall fare- but for arguing and debating a case or cause, for the better clearly befalthem, and I thall furvive to fee it : but it feemeth rather a direct prayer, or bill of complaint, wrung from him, by the con-templation of their extream malice against him, and commenced who at Gods Tribunal, craving juffice against them, as against per-fons grown incorrigible; and that not without fome mixture of bu-

familiar lamb; because the word seems to taken, Pfal. cc. 13. Mic. 7. for unto thee have I revealed my cause. Or, do I reveal my cause; that faminar camp; necanic increase accurs to taken, i said to 13. June 17. June 18. June cause unto any, are wont, before they so do, to open it to them, and acquaint them with it.

V. 21. Therefore thus faith the Lord of the men of Anathoth, that feck thy life, Gods answer followeth to the Prophets bill of com-

the men of Anathoth] The place of the Prophets ordinary abode. See. chap. 1.1. and thefe feem to have been the forwardeft men in enforming and incenfing the Priests at Jerusalem against him, chap.

feet thy life] Heb. foul ; as ch. 4.30. & 19.7.

faying, Prophelic not in the name of the Lord, that thou die not by our hand; Prophelic not unto us, in that manner as thou doft, menacing us with plagues and judgments. So Ef2.30,10. Amos 2, 12. & 7, 16. Mic.1,6,11.

that thou dye not by our hand] Heb, and thou shalt not dye. So verf, 19, and his name (hall be no more remembred; by our hands; our their teeth, than nourished their bodies, Lam. 3.16. Prov. 20.17. by our means, fome one way or other; as 2 Sam 2.22. If Let us kill him with hunger, flarve him to death, shut him up where thou dost, we will dispatch thee our selves, and never trouble he shall have nothing to feed on, unless he can eat timber and them of Jerusalem with thee; a desperate speech, expressing a great height of rancor and malice, that they were grown unto against Gods

V. 22. Therefore thus faith the Lord of hofts, Behold I will puniffs

their fons and their daughters fhall die by famine.] A death more grieyous than the former, Lam. 4.9.

V. 23. And there (hall be no remnant of them) That which they intended against thee, v. 19. shall be inflicted upon them; a just reta-

former, confifteth of three parts; 1. A disceptation between God and the Prophet, concerning some passages of his providence, vers. ple, justly deferted by him, and given up to be destroyed for their fins, verf. 7, 14. 3. A denunciation of wrath against their bad neighbours, that had joyned with the enemy against them; yet with a promise of restitution, upon their reformation, vers.

Righteons art thou, O Lord, when I plead with thee :] Or , Righteons art thou (the pronoun supplying also the place of the verb substantive: as ch. 11, 19, though (as ch. 2, 22, & 10, 2,) [flould contend with thee : as Efa. 50,8. chap.2.12, thou wouldft appear fo to be, if either I, or any other mortal creature should presume to enter into dehate with thee, concerning the juttice and equity of any of thy proceedings. A learned late Writer would have it read by way of interrogation, Should I distant with thee? and fo the particle feemcommending his cause unto God, and craving justice at his hands. So oth to be used Ela. 29.16. & 36.19. which may here also be well admitted. Howfoever, the Prophet fixeth this in the first place, as a ground not to be once questioned, much less doubted of, or denied, that God is just and upright in all his dealings, though weak man be not able to conceive himself, or render to others, a reafon of whatfoever he doth. So Pfa.5 1.4. & 73.1.& 92.15.& 119.75,

> yet is not speaking of judgments here taken in that lense, wherein this form of speech is used, for to pass, or execute, a judiciary doom, or sentence, ch. 1.16. & chap. 39. 5. not yet, a some other would have it expounded, for fleat it moderately; because the word judgment hath sometime a notion of moderation in it, chap. 10. 24. Plain 112.5. ing of truth and right, as in judiciary courses is wont to be

Wherefore doth the way of the wicked prosper ?] This confideration of the prosperity of wicked men, and their thriving by wicked courfes, hath at fundry times much molested the minds of many godly mane frailty, as those other, chap. 15, 15, and 17, 18, and 18, ones. See Job 21.7,13, Pfalm 37.1. & 73.3,13. & 94.3,4. Hb.t. 4, 5, and the wicked thereby take encouragement unto evil, and of

Chap.xij.

wherefore are they all happy, that deal very treacheroufly?] Heb. are all wherefore are they all hoppy that deat very reconvenient processes are the performing practices, or that most of all practice periodium and prefiduous practices, or that most of all practice periodium and prefiduous practices, or that most of all practice periodium and prefiduous practices, or that most of all practice periodium and prefiduous practices, or that most of all practice periodium and practices periodium and practice periodium and practice periodium and practices periodium and practice pe molt perhadous practices, or titat mon of an practice perhadous practices, or titat mon of an practice perhadous practices, or titat mon of an practice perhadous practices, and practices perhadous practices, or the perhadous practices, and free from troubles, Job 11.6. & 21.9, Pfal.73.5, [one would put off to the wafte that was to be made by the Chaldentee from troubles, Job 12.6. & 21.9, Pfal.73.5, [one would put off to the wafte that was to be made by the Chaldentee from the practices of the Zach., 1.1. chap.48.11. (for that is the proper notion of the word here uled, Job 3, 25, & 16, 12, & 20, 20, & 21, 23, chap, 49, 31.) may confift here with the current of the context. It feems rather the interrogative is supplyed from the former branch; as Job 3.

11, 23.

V. 2. Then hast planted them; yea, they have taken you; they grow; yea, they bring forth fruit.) They thrive and profier as much as may be: a tree may be planted, and yet not take roor; and then it cannot fland firm, or long continue: it may take root, and yet not thrive or grow, by reason of some inward detect, or outward accident, as the leanness of the foyl, or the sharpness of the ayr: may thrive and thoot up, and yet not fructifie; make a goodly flourish with leaves, and biofloms, yet all be blafted, and yield no fruit : but the stare and condition of the wicked here mentioned , is described by the resemblance of a tree , that being set in : rich foyl, and having taken firm root, thriveth exceedingly and rich foyl, and naving taken him foor; university exceedingly and fluoreth up in heighth, and foreadeth in breadth; and is not onely clad with a garnith of green leaves, and goodly bloflomes; but is loaden also with great abundance of fair fruit; than all which, what can more be defired ? See ch. 11.16. Ezek. 31.3,9. Dan. 4.11

Thou hast planted them The fame God that planteth his people Pfal, 44.2. & 80.8. doth plant the wicked also; that is, assign them unto, and seat them in the places of their abode; he casteth out others before them, and planteth them in their room, Deur. 2.5,9,12

they have taken root] Heb. rooted. So Efa. 40.24.

they grow] In wealth and power, ch. 5.27,28. Heb. go on ; as Gen.

bring forth fruit] See the like, Elay 37. 31. Heb, make fruit ; as Gen. 1. 11 , 12, Hof. 9.16.

thou art neer in their mouth, and far from their reins.] They profess thee in word, but deny thee in heart and deed, Pfalm 14.1. & 53.1. Tit. 1. 16. They make thew of drawing neer to thee, as a people in league and covenant with thee, and have thee and thy name oft in their mouths, but they have no heart, love or affection at all to thee, their hearts are wholly estranged from thee, Esa. 29. 13. & 48. 1. & 58.1. Pfal, 50, 16. & 78.3 4,37.

John Finl, O. Chee, 470, 343,77.

and far] Or, but far; as Efa. 29.13.

V. 3. But thou, O Lord, knoweft me, thou half feen me, and tried mine heart towards thee.] That this differentiation of the Prophet, with God, had some reference to the carriage of his malicious Townsmen before-mentioned, chap. 11. 21. and other his spiteful enemies towards him, appeareth by this passage; wherein, as other Gods saithful Servants in the like case, he appealeth unto God himfelf for the fincerity of his heart and carriage, in the discharge of his duty. So Job 13, 15, 16, & 23, 10, & 27, 2, 6, Pfalm 7, 3, 10, & 17, 3, & 26, 1, chap, 15, 15, & 17, 16, 2 Cor, 1, 12, See Chap.

knowest me] Having taken tryal of me : not that God did not before tryal taken, know how he frood affected, Prov. 15.1 1. but that in that regard he may the more boldly appeal unto God, who had taken fuch tryal of him, Gen, 22, 12. Pfal. 17.3.

toward thee | Heb. with thee ; as 2 Kin. 1 o. 1 5. put them out as fixep for the flaughter, and prepare them for the day of flaughter. A petition of the fame nature with that before, cha. 11.20. but them out as fixes for the flaughter, and propase them for the day of many him unto a quuet and pastent unergoing tence traines of their flaughter? In pertinon of the fune nature with that before-chair. It is malicious demeanure, by intrinsing unto thin, that there were the contract of the them. However, the consideration of the windle of all the professive and tranquility of the wicked-white for a time they here only. Jam. 5, 5, by confideration whereof, the for a time they here only by recrover and gather three plus against the emparise on before related, Pfa.37.12.2.036.38.8.73.17,22. Job 21.17,21. In the contract of them. Short for the contract of them.

36. 1 Sam. 16.5. 2 Chr.30.17.19. Job 1.5.
V. 4. How long fluid the land mount, and the herbs of curry field wither, for the wiveledast's of them that dwell therein 2 J Concerning the fence of thefe words, there is no great doubt or difficulty: the question of the condense to the constraint of the condense to the constraint of the condense to the co on is onely concerning the connexion and coherence of them with among them; as one not unlike it, is found in Greek Authors, A footman running with a Lydian-chariot : and, foot fighting with horfe in a the rest of the context : that which most Interpreters either take no notice at all of, or fetch it so far about, that first to unravel their refolutions, and then to discuss them, would prove a work over-tedious. I concur with those, who conceive, that in these words, the Proand tranquility of these wicked wretches to be cut off, and themfelves removed and taken away, to wit, that the whole land might not fare the worse for them, and the godly party, among the reft, fuffer in those general calamities, that at present hor/fema as Deut, 20.1. for whom we also use the word hor/e the lay heavy upon the main body of the land, being procured by their verb is in a potential notion; as ch. 2.35;22. npicties, and if in a land of peace, wheream thou truffell, they wearied a law tong [hall the land mourn] A land is faid to mourn, when it thee, then how will thou do in the free ling of fordan?] The Infertions in

nourifhing implous conceits in their hearts, concerning God and his | lyeth waste, stript, & despoiled of its wonted verdure and bravely, in aourishing imploits concicis in their hearts, concerning you amounts of the concerning to the concerni to be meant of the present dearth, by means of a long continued drought lying heavy upon the land at present. Whereof, see at large, ch. 14.1,2.

healt Heb. herbor herbage: as it might well be rendred: and fo

rather than grafs; as it is, Pial. 72.16. & 92. 7. for the word is more

for the wickednels of them that dwell therein.] So Pfalm 107.

the beafts are confumed, and the birds :] Or, the cattel (as Pfa. 50. 10.) and the fowl. Such cattel and fowl as are wont to be kept about mens houses, which in times of extream drought and dearth for want of food, either perifh, or ftray the one, and fly away the other. See cha.4. 25,26. & 9.10. & 14.5.6.

because they faid, He (hall not see our last end] This impious speech of those wicked ones, some understand as a denial of Gods providence times wrices ones tome unaerisana as a actions of object productive and preference, file that, Pla-7, 1.1. and they render the words, Ple feth not our latter end. God himfelf doth not know, what our end flall he. Others, as fiphen in way of prefumption, that whatfoever the Prophets might lay. God would not bring thole evils that they theratmed upon them; and their render the words, Ple will not be the contractive to the contractive the properties of the contractive the properties of the contractive that the contractive the contractive the contractive the contractive the contractive the contractive that the contractive the contract fee our latter end : he will not fuffer fuch an end to be made of us , as they say. But 1 conceive rather, that these words were spoken by them of I cremy; though redounding and reaching to God himself, whose messenger he was, and whose messages he delivered to them; as it they had said, This Jeremy telleth us what at length will befal us, and that all our prefent prosperity shall end in extream milery ; but his words are but wind, he will never live to see any such matter befal us; we shall sooner see an end of him, than he any such end of us. See ch. s.

3. So Gen. 19-14.

V. 5. If thou halt na with the footnen, and they have wearied thee, then how can't thou contend with horfes? Hitherto was the Prophets speech to God. Now followeth Gods speech, whether in way of and fwer to the Prophet, or leaving him, directed to the people, is much controverted. Some, both Jewith Commenters and ours, conceive it as an answer returned to the Prophets exposulatory complaint; it as an answer exturned to the Prophets expodulatory complaint; and either checking him for it, or meeting with the root and ground of it. Some suppose, that in it God checketh and controlleth the Prophets carriofity and presumption, in taking upon him to enquire into those things that were far beyond the reads of his shallow capacity; and they thus expound the similation and suppose the property of the state of the projects of men, that fland on caven ground with thee, and are filly creatures like thy felf, as that conspiracy of thine own Townsmen against thee, chap. 11. 18, 19. how is it, that thou takest upon thee against thee, etap. 11, 18, 19, 100 with the sable to comprehend the fearthings or supplies that the sable to comprehend the reasons and grounds of Gods feers, the sable to comprehend demnistration of the affairs of the world a Others, (which is more probable) are of the mind what the Lord confidering from what ground this differentiation of the Propher proceeded, to wit, from fome inward disquiet of mind, that the wrongful and spiteful carriage of his Townsmen had possessed him with ; and animating him unto a quiet and patient undergoing these brunts of their

> if thou hast run with the footmen and they have wearied thee,] Or, if (as Deut. 12.21. Efay 36.7.) when thou runness with footmen they weary, or, tire three. See the like construction, chap. 7.27. & 8.4. &

> then how could thou contend with horfes?] Heb. and (as chap. 8.9.) with thou mingle, or, close, (as chap. 22.15.) with horfes? that is, with

in this our version, are taken from the former part, all fave that of strange, that those whom God had so entirely affected before, he dean forces, like a flrong stream of some great river, surrounding its place.

banks, should break in upon her. See the like, Esay 8.7,8. & 59.19.

chap. 46.7. & 49.19. and some of these omitting those former inserchanges. tions, thus read the words; and though (as Ela.30.20.) in a peaceable land thou may le confide, or, be secure; yet (Heb. and; as chap. 7. now fafe while all is as yet quiet with thee; yet thou wilt find it to be otherwise, when a potent adversary shall over-run thy coun-

in the land of peace of the state of peace is that is, fay fome, a land of peace is that is, fay fome, a land of peace is that is, fay fome, a land of peace is that is, a graph of the state of fitteds, or, a friendly land: as, a man of peace, for, a confederate, for out the caufe of his disfiftedion towards his people; because they or, a friendly land: as, as habitation of peace; that is, a quite, were become, as like ramping lions, so like ravenous soults; for and peaceable land: as, as habitation of peace; for, a peaceable habitation, Efgy 32.18. for the which a great man hart; a land of the as birds of prey, should in like manner prey upon them, as they peace, for, a land of no deserte, or, a land of no deserte them want creating. an enemy: as, a land of way, for, a land well fortified and fitted wild heafts should devour them. Some read the words as by way forwar; a land of defence, feems to carry here no probability at all

upon it, Josh. 3. 15. 1 Chron. 12. 15. and there want not, who therefore also encline unto: yet so, as that I conceive a defect of the negative in the text; which in such interrogations is not unusual. page over Jordan in his expedition againft Judea; and others are less than 1, 27, 38, 190 to 4, 5ee chapter Jordan in his expedition againft Judea; and others are less than 1, 27, 38, 190 to 4, 5ee chapter Jordan in his expedition againft Judea; and others or pole the words may well be rendeed, Is not mine heritage fund a bird in mount Lebanon, where the head of it was 2, Cant. 48, Chip. 19, 200 the words may well be rendeed, Is not mine heritage fund a bird and mount Lebanon, where the head of it was 2, Cant. 48, Chip. 19, 200 the words may well be rendeed, Is not mine heritage fund a bird a bird. 190 to 190 t

eft kindred, though they make fair flicws of love and good liking to thee outwardly, yet are covertly plotting thy death, enforming and bring the beafts along with you. I adhere fill to the former, as exclaiming to the State against thee, and inciting them to work thy better suiting with what went before, vers. 8, for the former branch ruine, chap, 11, 21, & 20, 10, or if it he referred not to the Prophet, but to the people, thy confederates, O Judah, and in regard of latter. descent, thy brethren, the iffue of Lot, Pfal, 8 2.8. the Moabites and Ammonites, Gen. 19.37,38. and the iffue of Isaac, the Edomites,ch. 35.29. & 36.1. Mal. 1.2. though they may feem at prefent to comply with thee, chap.27.3, yet are inwardly falfhearted, and will Dan.4.15,23,23,23, and f. 21, a sallo in the byriack of Daniel, byn with the enemy against thee, ch.4.30, v. 14, 2 kin.24.3. See versions of the New Testament, Matr. 20, 32, Luk. 7. 38, and it is of the Same notion with another way.

like form, Efay 58.1. (o, a full, for, a full cup, Pfalm 73.10.

Of the Edomices cry against Jerusakem, see Psalm 137.7. to cry after thee, feems here to be no other than, to cry unto, or upon others, to profecute thee with hue and cry, as fome notorious malefa-

I have for faken my house I am resolved to leave, and abandon my

I have left mine heritage] Or, possession. My people, that were some-time my peculiar possession, and as dear unto me, as any mans inheritance is to him, ch. 10,16, & 50.11.

I have given the dearly beloved of my foul into the hands of her enewits] My people, that were sometime so dear to me, so deep in mine affection. See ch. 11.15.

Chap.xiii. the relative, which is not unfrequent; as chap. 8. 13. & 11. 19. Should now deal fo harshly with, as to deliver them up unto the Yet some insert a divers clause, thus rendring the words, and it when power and pleasure of their utter enemies; the Lord sheweth here, thou truftedit in a land of peace, thou wast deceived, how wilt thou then that the cause and ground of this so great an alteration in his affection. that in the principle of the principle of the property of the and modeltation, he had left station to took for a quiet inte among 157. Acts 7, 51, 53. and that is it time naturations love into those laughty and loty oness if crudiaten. Others apply it or the harted, I aliah 3, 10. for what the fewith 6705s here have of Jewith State, which if it were for much among 4 with her bad neight means leaving their way upon the hearing of lions roar; and of the bours the Mosbites, Ammonites, and Edomics that were allied to cryo of opprellion, I faish 5, 7, and of idolates in the fervice of her; the would much left be able to fecure her felf, when the Chalthier idos; I Kings 18, 26, 28, is all before the internet of the

Minc heritage is] Or , is become , as Ifaiah 1.21. to intimate a

a lion in the forest That is, a lion of the forest : as, mountains in Gilboa, for mountains of Gilboa. 2 Sam. 1.21.

it crycth out against me] Or, yelleth aloud; as ch. 4, 15, Hcb. hathgi-ven out her voice: as ch. 4, 16, Joel 2, 11.

have I hated Or, I hate; as Mal. 1.2. V. 9. Mine heritage is unto me as a spechled bird; the birds round as in the fwelling of Jordan] Which in harvest time useth to rise by way of crumciation, 30 our version exhibites the Jowish banks, and oversion with lower grounds bordering Criticis, and the use of the particle correct the Jowish 13, 15, 15 (no. 12, 16, 20, 16, 16). of interrogation, joyned with admiration, Is mine heritage become alfo, comes home to the present version. I shall subjoyn a learn-V. 6. For even thy brehren, and the honfe of thy father, even they have detail treachersupy with the cyren, they have called a multitude after coloured birds, (ye birds of what colour foctors the brings it there. I The mon of Anathoth, thy Country-mon, allies, and meet — mint; (and it may disploe of it, as I pleafe, see h. 17, 5.) Oye birds the round about against her: come and beset her on every side; and bring the beafts along with you. I adhere fill to the former, as at least, though not wholly rejecting what is here exhibited, for the

as a Speckled bird] The word here used, and not esse-where in this form found; cometh from a root, which though no where used in the Hebrew text of Scripture, yet is found in the Syriack of Daniel, of the same notion with another very neer it in Hebrew, both fignith.4.30. In the smell color of the state of the state called a multitude of the state called the state called a multitude of the state called the state called for a sing, illuing from the one; and the singer after there; a deceeded the subject here, as of the adjunct in the late wearch it, from the other now because a cern springing from like form. Esav cs. 1, so, a state, so the state called the state calle The Edonics cry againt fraidhem, fee Flahm 137.7. 162 or variety of colour, judgs, 25. hence it connect to pais, that the fire thee, feems here to be no other than, to cry unto, or upon o here, to profecue thee with hue and crys a some notorious matelia. On the colour judgs, 25. hence it connect to pais, that the fire they feem there to be no other than, to cry unto, or upon o helder they feel from the first fi tottette them mat, though they flock fair words to thee]. I tull them just worn interests to make about new a more more, though they flock then ever fo fair, for they mind nothing lies lave it a peacoke, Job 39, 13, 3, of note nother bird as currioufly facts than what they flock, ch. 9, 4, 6, Poor, 26, 15, fair words. Heb. good thereof, as if the were painted, or dyed, Pfalm, 68, 13, which owners, or, things. So ch. 13, 32.

V. 7. I have for facts mine houfe;] God having done with the limit is not want there those that further drive on this conceil, fugs. With the mice; not want there those for spice, and having done with the mice; not want there those that further drive on this concert; fup. Prophet, and hinted unto him what he must further expect and proposing an allusion to birds kept in a cage, partly, for their goodly part himself for, as before, chap, 1.17, 18, 60th now return to shape, and fightines; and partly for their pleasant note, which tell, what he intendeth to do, not wish the men of Anathoth only; men are wont to take much delight in; that fuch had this people tell, what he intendent to do, not want the men or anathon only; must been unto God, till they changed their note; and did not now fing dah.

11. 22, 23, but with Jerufalem, and the whole State of Jules as third, but roar m a long year. 8. So one: or, till they became, or tame ones wild, like those that live abroad in the woods, verf, 8. faith Temple, that hath been hitherto as my Palace, my Court, the place of my special residence, Plal. 78. 68, 69. and 132.13,14. ch.7.14. none but wild ones were such: or is become wild, that is, fierce, as fome render it. See verf. 8. which hither also they draw: but these things seem either fabulous, or forced. Some of ours conceive no special kind of bird to be intended, but any speckled, or pied sowl to be designed: and that this people are here so styled, because not contenting themselves with Gods livery, and the simplicity of his fervice, they had put themselves into a garb patched up as a partydirection. See city the state contenting to test to me; to the particular direction. See city the direction of the state o 16/4 β B real, 3.1. 10,00 plant, or sample; a none 5 c. one the word point maketh the peech the more emphatical: as P[a], 2.2. Cant. 1.2. & beit, flow of the Jewish Writers, by a brd died, or β ainted, under-a.1. Heb. the love of now lond. See 1 Sam. 20.1. 7.

And here a fowl before including the blood; as garments therewish 5.1. Heb. inclove of my [out]. See 1 Sain, 20.17, into the hand 07, power: as Judg. 6.13, ch.20.5.

V. 8. Mine briting is unto me, as a lion in the forest; it cryeth out as frequency befalleth hirds of prey: and some of them conceive Exims me, therefore have I batted it.] Because that this might frem it to be speeched; as if it were said, Are the bloody.

birds of prey with mine heritage? are the hirds of prey, I fay, gotten the governours of Gods people, either civil, or ecclefactical, who by boths of prey with time normage: are encours of press to the liber of government had ruinated the flate, Elay 59.9, 11. chap. text: but yet I suppose it hinterth us the true notion of the term. 1 10.21. conceive increase the meaning neer the name in effect, that was ne-fore intinated, see, 8. In non-minic heritage become to me as a Brain-of, or hedrered third of prof. 2 for fact fould only the word here till dividing positions, and inheritances, and affiguing each properly figuilies, as hear the general use of it theweth, Gen. 15. properly fignific, as both the general ule of it theweth, Gen. 15, lone his peculiar fluire, or portion; Jofh. 13.7, and 18. to, Prov. 11. Job. 28.7. Elay 18.6, Ezek. 39.4, as allot the notation of it 17.2. So Gody people are faid to be Gods porthology of the confirment; for the word it comes of, fignificate, builting, of percept, of 3.9, as the lone to his hirrage, yet. 19. so the wineyard, yet. 10. as herefore rendred, a returnment first, Elay 46. 11. Gods people then faid to tread down, as beath down, and the state of the people then faid to tread down, a second of where the faid to the state of the people then faid to tread down, as the state of the people then faid to tread down, as the state of the people then faid to tread the people then faith to the people then faid to tread the people then faid to the people then faid are faid to have been a yavenous bird, or, a faml of prey, in regard of are taut to have ocen a ravenous burs, or, a form of prey, in regard or that rapine and opperfilion, that was glown to rife aning them. See chap. 6, 6, and pnot fo alone, but fuch an one all flained, or bedeved with gore bloud, that by their cruel courses had been thed among with the modern the street of this arifeth a word figuifying a finger, would have the word here used to figuify a finger, doubt fave the word here used to figuify a fingered bird, or, a tallanted fort; that is, a fowl with great talons like fingers: and it is true, that Pliny, lib. 11. cap. 47. forteth birds or fowls into two ranks; fome fingered, fome palm-footed ones: but this term is much more general, comprising as well sparrows and wrens, as eagles or falcons: and the derivation hereof in the original, is nothing to familiar and free as the former, unto which therefore I adhere. In the text there is a defect of the note of fimilitude, but fuch as rendreth the sentence more emphatical, as ch. 5.0. and no a conceive an eigent recumonancy in that form; into a set expn. 1.13. Ht. that is, \$1.00, 1.33 young, \$1.3. but it is \$1.00 that peaker me, as, if it were faid, is become me; as, if will go me; Cant. 4.6. See ethickbulchainezzar, or the proble the come of the man of the peaker of the problems, or to him in his Prophets, he had showed be-indefinite, It is made utterly deflate; as afterwards. See the like, ck. fore, yers. here what they were among themselves one towards and inch.

the birds round about are against her ?] Or, Are not the rav nous fowl round about against her? the word fowl in the Hebrew is, as before, fingular, but here in a notion collective, as all agree, and betore, unquiar, put nere in a notion collective, as all agree, and we also commonly foul the tword, fawl; and it may well be rendred in the time present, according to the prophetical strain, as forcelling what in Gods purpose, already resolved on, should be; So vers. 10.9 12. or, as some render the words, nor in way of interrogation, or of enunciation, but in way of invitation; O year.

18.18.0.07 yet; (asthe particle is taken, lob 47,7-E(ay 9.1.) nonamental first into nevery fine against her. However we read it; it loyels it to beart; few, or none amidst these grievous calamities is as if he had faid, as the is become like a ravenous bird, fo with a ties, do feriously consider and apprehend a right; the grounds of this company of ravenous fowth therein like her felf, finall fine he of decading indegeners, and the procuring causes of s. See Espace every fide before, that thall prove upon her deflew her, and help to 42.5; chap. 9.12. Hofea 7.9. Helb. three is not an appring devoir the r, and by their revenue mentioned sedience in the procuring causes of s. See Espace every fide before revenue upon her destroy her, and help to 42.5; chap. 9.12. Hofea 7.9. Helb. three is not a man printing devoir the r, and by their revenue has the final begin and take [c. 4]. rusalem; as Cyrus and his army are resembled by the like, Esay

come ye, affemble all the bealts of the field, come to devour.] An in vitation of wild beafts to come in upon them, either as wolves; and the like into a flock of sheep to worry them, and prey upon them, and the like into a flock of fittep to worry them, and prey upon them, as Efny 6.9. or, as wild botter into a vineyard, to cot up and find a self-and them, as effect unto them, is able to a stay or to with fland them; See Habb, 1.0. See a flock hap, 7.3. at all, as Flal. 80, 12. or as ravenous beafts into a field, where many flavor to with fland them; See Habb, 1.0. See a flock hap, 7.3. where, as here allo, a Learned man would have the word rendered to the self-and them as the self-and them, is all contained them, is able to each give the where as the self-and them as upon; withat rendring a reaton why the fow are not mentioned, because they fift commonly, from a far off, different they first commonly, from a far off, different they for the fiver do fithe Lord [fast devicer, from the one end of the 39, 29, 30. Mart. 24, 28, Lisk, 17, 37, and the bestlas futually come after them. But this feems over-curious: certain it is, that by rave-my, called the fivered of the Lord [Secanic drawn, and comming atter them. But this teems over-curious: certain it is, that by rave, my, cancer the move of the construction of the construct

both to come in themfelves, and to bring along with them the flall then find it to far far above with with them themfelves, and to bring along with them the flall then find it to far far far otherwise with them, than they expected both allow. However, it is as if God were feeting (some on work, or hoped for, Efa. 28. 15, 17, 18. chap. 4. 9, 10. and 6. 14, 15, 2nd

6.9.

come] Heb. make, or cause to come; for the injunction is not discome; Heb. make, or cause to come; Sed to the heafts themselves, but to those that should bring them

but shall reap thorns! Or, but (Heb. and, as vers. 2.) reap thorns; in rected to the beafts themselves, but to those that should bring them

to devour] Heb. to eat ; as ch. 10.25. Rev. 19.18.

V. 10. Many Pallors have destroyed my vineyard,] The Kings and Princes that ferve under Nebuchadnezzar, fo termed before, Chap. vineyards. For they feem to turn it a wrong way, that expound it of 18 11.11. For the Rabbine that understandeth it of their crying unto

Annotations on the Book of the Prophet Feremiah. Chap.xij.

they have made my pleasant portion a desolate wilderness.] This aggravateth the mischief and misery done by them, that they have made (uch spoyl, not of some common field, or an ordinary passure, but of a curious and choice paradise, which they have so spoyled, that they have left it like a wild wafte, Joel 2.3.

made] Heb. given; as ch. 9.10. my plea(ant portion] Heb. my portion of desire, or, delight, as ch. 3.19.

a desolate wilderness] Not such a wilderness wherein carrel use to graze, and people, some at least, inhabite; as 1 Sam. 17.18.& 25.21. Luk, 1,80, but fuch as are wholly abandoned, in regard of the barrenness of them, to wild beasts, Deut. 32.10. Blay 30.6. ch. 2. 2. Mark 1.13. Heb. a wilderness of desolation; that is, a most desolate wilderness, as Joel 2.3. & 3. 19. V. 11. They have made it defolate] Heb. He hath put it into defolation,

as Zeph. 2.13 He, that is, God, fay fome, v. 12. but it is God that fpeak-

and ruful speciacle; See v.4. for they seem to stray from the intent of the place, who expound it of the peoples mourning to God, and his

not regarding them, ch. 1 1.1 4.
the whole land is laid defolate | So ch. 4.20,27. because no man layeth it to heart.] Because no man layeth to heart Gods menaces, that they may take some course, by repentance and reformation to prevent them, chap. 5. 3, 12, 13. and 11. 15. and

nefs.] Or, In the plain; as Elay 63.13,14. Lam. 4.19, either that lay nets. 10% in the plant; as may 05,1514, bath, 4.19, either that his in the way, between Chaldea and Judea, chap, 4.11, 12, or those within the land of Judah, chip, 3, 2, 21, 8, 7, 29. No place of fortification or defence, such as high places naturally are, in regard of their situation and the difficulty of access unto them, is able to

no fleft [hall have peace] Heb. there is not peace (that is, fafety; as 3.15.
Come ye) Or, Go to: Go your ways, and get you about it; for it is a term commonly used, to express a setting or incting it is a term commonly used, to express a setting or incting 1.18. 8.3.1.2 β(β), all β(β); sor, or β(β), as Y(β), 1.14.2 kings 3.1.2.16. kings 1.1.2.16. kings 1.1.2.1

Deaths allo. However, it is as it does were returned to the go and fummon people, as wild beafts, to come in upon his people.

8. 11,12.

1. 13, They have [now wheat, but [hall resp thorns:]] According to ple.

all the brafts] Heb. every beaft; as Pfalm 60. ie. wild beafts that curfe, Gen. 3. 18. Deut. 38, 38. no good fruit thall come of all orts, that cut co prey upon man or beaft. See the like, Efay the composition of the composition of the composition of the composition of all lorts, that cut copyer upon man or beaft. See the like, Efay the composition of the composition o of all their vain endeavours whereby they hope to help themselves,

There is an elegant confonancy in the words of reaping and thorns, in the original; as if it were faid, reapinf-raf; nothing that is good for

they put themselves to pain, but shill not prevail :] They may tire themselves out with plots and projects, and this course and that Frincesting (version eventually 2/3) (as fure to be done as the fifth of the first of the first

18.41. is as much out of the way, as the fame of fome other, on 15.) and fhall, withal, have a share among my people in such

and they shall be assumed of their revenews.] Heb. of your revenews: a passage from person to person, as ch. 11. 15, 16, 19. They shall be assumed to see how little good cometh of all their labours, Eccl. 5, 16. See Efa 17.10.11.

because of the fierce anger of the Lord.] Which shall blast all their proceedings, as chap. 51.45. Of the attribute, fee Ifa. 13.9. ch.

V. 14. Thus faith the Lord against all mine evil neighbours, that touch the inheritance that I have caused my people strate to inherit; This Prophecy is shut up for the stay and support of the small remnant of faithful ones, mixed here and there among the main corrupt body of the Jewith prople with a comfortable close, promifing reflicution to them, vindication of the wrongs by their bad neighbours done unto Jehojacin: [ce v. 8.] partly by the type of a girdle rorted and bethem; together with a gracious offer of mercy alfo to them, if they come fit for no use; and partly by the type of bottles, full of liquous, turned unto God, and joyned with his people in the true and fineere dashed one against another; God setteth before the eyes of his peo-

peareth : and his neighbours he termeth them, because they bordered from them. upon his portion, verf. 10, thereby understanding, not the Chaldeans, as fome, (for they are ftill fpoken of asa remote people,Efa. 3 9.3.ch 3-10me, (not they are that posen of as a remote people, £18.3-3.3.ch.)
5.14.8.6.3.1, nor the Egyptians neither, as form other, (10° Pale-faith bin on, fline lay between Egypt and them) but the Philitines, Syrians, Phenicians, Mosbites, Ammonites, and Edomites, who bordering upon flow property of the p ftracted and diffrested condition taking occasion so to do, 2 Kin. 24.2. Pfa.173.7. ch.41.9. Obad.11,14.

that touch the inheritance] That is, as fome, that border upon it, are contiguous unto it : but as others rather, that wrong, hurt, and annoy them, in the least degree; for there is an emphasis, in the term of touching. So Job 1.11, Pfa.105.15, Zach.2.8.

which I have caused my people Ifrael to inherit] Pla. 135.12. and they therefore have no right, nor can make any just claim unto, Judg. 11 23,24, ch,49.1,

Behold, I will pluck them out of their land ;] I will deal with them, as they have dealt with my people: as they have dipossed for my peo-ple of their land; so will I cause them to be dispossed of theirs. See hands they were likewise given, ch. 25.20,22, and 47, and 48. and 49.1,27.

and pluck out the house of Judah from among them.] I will deliver out here used in this branch, and the former : the like whereunto, see

Ch. 34, 17.
V. 15. And it stall come to pass after that I have plucked them out Heb. it stall be; as ch. 3, 16. Sov. 16. after that I have plucked them the common them, but them out of their own countryes alfo, verf. 14.

I will return and have compassion on them,] Or, I will again have com passion on them ; as Pfa. 71, 20. & 85.6, and bring again every man to bis heritage, and every man to bis land,

Reduce them to their own country, and reflore them to their feveral policions again. See the like promifes, Efa.18.7. & 19, 22,24, and lons, J. O.; Take the girdle that thou hall got, which is upon thy policions again. See the like promifes, Efa.18.7. & 19, 22,24, and lons, J. O.; Take the girdle that thou boughts \(\text{j} \) and which thou wearest.

every man] Heb. a man ; as ch. 5.8.

V. 16. And it (hall come to pass, if they will dilizently learn the ways V. 1.6. And it [ball come to pa[s, if they will difficulty fears the ways! Writtent this were actually doing our in yourn unity, it being to only of improply, to fivere s by manse. The Lord lives, a stipe taggling in a liper page to fiver a by the first in the middle of my people to fiver by Rad; then [ball they be built in the middle of my people.] Jewith Writers and ours feem divided about it. I encline with the The gracious promise of reflictations in sort made to these people. Just most, to the judgment of these, who fuppose it to have been done in upon condition of relinquishing their former idol-fervices, and convision, only for a forth as concerneth his patterns, as well for the carbracing the services of the true God, having learned it from his peopre Bloming among temp, as cross people may connectly rearried to be fired with pointy of Eccess, from unit of Chaldea, Ecck, 8, 3, and Num. 25.13. Pfa. 106.353.66.

dilignith learn Heb, learning learn.

the ways of my people | That is, the manners, fashions, customs, and practice of my people : as, the way of the nations, ch. 10.2.

to swear by myname] Not, to my name; as giving up their names, and by a solemn oath of allegiance engaging themselves to me, as Ifa. 19.18. but fivear by my name; that is, by me, as Ifa. 48.1. fivearing by him, being here put, as a principal part of religious worthip, for the whole fervice of God, as Deu. 10.20. ch. 4.2. as the swearing by Baal, and idols in general, for the superstitious and idolatrous service of

them, ch. 5.7. Zeph. 1.5.
the Lord liveth Or, by the life of God: the most usual form of an oath in thofe times, ch. 4.2. & 5.2.

then] Heb. and ; as ch.4.1,2.

Chap.xiii. God, until their hearts ake again, and not prevailing with him, as Pfa. building is used, 2 Sam. 7. 27. Job 12. 23, chap. 33. 7. Mal. 3. fpiritual privileges as they enjoy. See Isaiah 19. 23, 25. and 56,

V. 17. But if they will not obey, I will utterly pluck up and destroy that nation, faith the Lord. Heb. And (23 vers. 12.) if they will not hear (that is, obey, as Pfal. 81. 11, chap. 7. 23. if any of them shall refuse to yield hereunto) and (or, then, as verf. 16.) I will plucking up pluck up, and will destroy that nation; that shall resuse so to do. See 112.60.12.

CHAP. XIII.

Verf. 1. Thus faith the Lord unto me, In this Prophecy, or Sermon. turned annotation, and approximation proposed in the cut of an annotation and annotation and an annota Gods, in whose person he speaketh it, as by the words following ap- they were become so enured unto, that nothing could withdraw them

Thus faith] Or, faid the Lord unto me; for he telleth them of an errand, not that God now was fending him, but had sometime before

Go, and get thee a linnen girdle, and put it upon thy loins, and put it not

Go] Heb. Going ; as ch. 2.2. & 3.12.

get thee] Or, buy thee, as ch. 19.1. & 32. 6. get thee, or, buy thee : as go thee, Gen. 1 2.1. See ch. 11.9.

a linnen girdle] Heb. a girdle of flaxes, or, linnens : as, a varment of linnens, Lev. 13. 47. and it feems to intend, not an ordinary girdle, either leathern, or woollen, such as were commonly worn, 2 Kin, 1.8. Mark 3.4. but fuch an one as the better fort of persons ware, 1fa,22. 21. Ezck.44.17.

put it upon thy loyns] The wonted place of wearing girdles, King, 1.8, Ifa. 11.5. why he was to do this, is afterward thewed, verf. 11.

and put it not in water.] Or, but ; as chap. 12.2. do not wet it : do as they may creat with my people: as they may composition on the place of their land [owill cause them to be diplosified of rheirs. See I nothing thy felf to it, that may cause it to rot: thereby implying ch. 30.16, that which was also done by Nebuchadnezzar into whele that neither God, nor ought from him, had been any cause of the general contents. that neuter costs not ought from many non-occurring came on the ge-neral corruption, and configurantly of the defruction of this people, by that girdle relembled, yerf, 9, 11. Hofea 13,9-8, 14.1. Nor can 1 affent unto that learned late Writer, who conceiveth, that the Propher was forbidden to lay ic in water for the forening of it, that and fuction the house of Judan from among them.] I will active the same that the many people, as by main might, franching them out of their hand, half Peopher was forbidden to lay it in water for the foftening off it, that have possified themselves of them, and bringing them back from the property of cors, who would have the meaning to be, that though with long wearing it in the place of fweat Ezek. 44. 18. it would grow fweaty and nafty, yet he should not wash it, that it might not the

V. 2. So I got a girdle according to the word of the Lord, and put Heb. it still be; as ch. 3, 16. Sov. 16. after that I have plucked them it on my loins 1 I did as God bad me, I got me such a girdle out; not my people onely from among them, but them out of their and wore it, as men use to do. Heb. and: (as Ezek. 3, 14.) I get , or , bought ; as chap. 32. 9. word, for, command : as Jonale

V. 3. And the word of the Lord came to me the second time saying; Heb, was to me ; as ch.1.13.

and arife, go to Euchrates, and hide it there in a hole of the rock.] Whether this were actually done, or in vision only, it being so long ying of it thither, as for the fetching of it back again, v. 7. not unple abiding among them, as Gods people had formerly learned the like that journey of Ezekiel, from out of Chaldea to Jerusalem, and

go to Euphrates] Heb. Prat, or, Phrat, Gen. 2. 14. and it is made one of the limits, or boundaries of the promised land, Deu. 1.7, & 11.
24. Josh. 1.4. The journey thirher with this girdle thus enjoyned, some would have to fignifie, that destruction which should betall them for their travelling into Affyria, feeking unto, and relying on, the King of Affyria, whole country bordered upon that river, as fafe under his protection, 2 Kin. 16.7. ch. 2.18,36. Others, with whom 1 rather con-cur, that they should be removed out of their country, and carried captive unto Babylon, situate upon that river, Pfa. 137.1. See on Efay 21. 1. Ezek, 1. 1 . & 3.14.

hide it there in the hole of the rock Thus the Jewish Commenters

exponent one word nere titled, as our vertices, as our vertices, as our vertices, as our vertices required to the deleter of the deleters of the vertices of the deleters of t expound the word here used, as our version rendreth it an hole, both family fetled in the places of their former abode, (as the term of nels of the rock; uling the fame term, both lizek. 26.14. & 1fa. 57.6.

in which latter place, the Hebrew hath, the [month pebles of the brook : | them : the gesture used in adoration, put for adoration, or worship in in which latter piace, the received name, we provide prove of the growth is the genure uned in adoration, put for adoration, or worship in Whence it may be deemed, that the Paraphrast conceived, that it general. So Exod, 20, 5. Numb, 25, 2, 1 King, 19, 18, See chap, should be hid among the beach 5 to which purpole, a learned Wri
11. 10. flowlid lye hid among the beach; to which purpose, a learned Writer of ours suppose, the waste in the words profess the profess of the river is might be corrupted; but that were rather than the conjunction of the river is might be corrupted; but that were rather the conjunction is the river in which be corrupted; but that were rather the conjunction of the river is might be corrupted; but that were rather the conjunction of the word profess is collective) floatily at this grade; on the conjunction of the word profess of note, render it, in the profess during, on and not to be found at his return again. Some other late going parts of the veries, by way of appointion joyned to the words, Commencers of note, render it, in the profess during, on a sufficient profess of the rivers of the rivers of infegrated, putting themselves under the Assignment of the words of fastguard, putting themselves under the Assignment of the rivers of fastguard, putting themselves under the Assignment of the words of the rivers of the the fignification of the word probable; nor needed that firaining of the fignification of the word probable; not necessary that the rem here for their purpose; bolts of rocks, as well as brows the term here for their purpose; bolts of rocks, as well as brows and prominences, being for feeting commonly repaired unto. [aith the Lord; that they might be for a people, and for a name, and for a See [laith 1, 1, 2], and indeed where should a girdle be hid out praifs, and for a glory: but they would not bear.] The reason why he see [laith 1, 2] has provided where the should a girdle be of a dry not be some practise; but they would not bear.] The reason why he see [laith 1, 2] has provided by the form the should be provided by the should be sh

V. 5. So I went and hid it by Euphrates, as the Lord commanded me.] How this is supposed to have been done, see on verf. 4. So Heb. And; as verf. 2.

Lev. 15.25. Num.9.19. derately opposed and crossed God in his designment intended for

take from thence] Or, fetch from thence : take, for, take and bring as Genesis 27.9. So, take, for, take and heap, Prov. 25.
22. receive, for receive and give, Psalm 68. 18. So chap. 36.

14, 21.
V. 7. Then I went to Euphrates, and digged, and took the girdle from the place, where I had bid it :] Of this second journey, see as before on vers.4.

Then Heb. And; as ch. 11.5, or, 50: as v.5, because the next verse

beginneth with, Then. digged] Either having before stopped up the mouth of the hole,

where he hid it, that it might be there the fafer, or, finding it by fome other means obstructed. So Ezekiel digged in a vision, Ezek.

where I hid it] Heb. which, or, in which, I hid it there: that which, though it may feem a redundancy, as the like is found, Gen. 2. 11; and 32-23, yet the relative may have reference to the bole, or the case, and the adverb of place, to the rook, wherein that hole, or the region neer the river, where that rock was fi

and behold the girdle was rotted, it was profitable for nothing] At tuate, and persons the greate was ruled, 11 was projetone for notioning, 14n emblem both of that unprofitable condition, that this people by corrupting themfelres and their ways, had brought themfelves unto Pfall 14, 13, 16, 14, Maw. 5, 13, Rom. 5, 12, Tit, 1, 16, and of the rule and the model of the rule and the second of the rule and the second of the rule and the second of the rule and the rule a that vile and forry condition, that by their captivity in forraign remore parts, and their long continuance therein, they should for their wickedness be justly reduced and brought unto, Lam. 3.45. Ezek. 33. 10. & 37.11.

it was profitable for nothing] Or, as we say, it was good for nothing and fo is it well rendred, v. 10. Heb. it would not thrive, or, be ujeful, (fo is the word used, Ezek. 15.4.) for all ; that is, for ought. See on

chap. 12. 12. So Gen. 14.23. V. 8. Then the word of the Lord came unto me, faying,] Heb. And,&co

as ch. 1 . 12. v. 2 V. 9. Thus faith the Lord, After this manner will I marre the pride of Judah, and the great pride of Jerufatem.] I will by the Chaldeans, who shall over-run the land of Judah, surprize and fack Jerufalem, who that over-run the fand or judath, imprize and need generating over-throw the whole State, carry the people away captive, and thus there is no terry fixed that a long time in captivity far from their own country, ut-terly fixed all that pomp and power, wherein at prefect they for fixed much pride themselves. See Lev. 26. 19. Islaih 2. 11, 17, and ... 18, 13, 18.

V. 10. This evil people, which refuse to hear my words, which walk in the imagination of their hearts, and walk after other gods to ferve them, and to wol/hp them, fleat be even as this grid, which is soon for an access, 1, 1, 5, 1, 1, 1, 2, 1, 2, 1, 3, 7, 6 fall have wine to them, and to wol/hp them, fleat be even as this grid, which is soon for an access, 1, 1, 5, 1, 1, 1, 2, 1, 2, 2, 1, 3, 7, 6 fall have wine to whom, I the called why God would thus deal with them; because by your fill. I will fill all forts among you from the highest to the mobiling. The called why God would thus deal with them; because by their refusal to be led and guided by him, and abandoning themselves to the service of their own hearts desires and devithemselves to the fervice of their own hearts defires and devil light in until yee flark drunk with it. I will pear ye out to largetes, and the worthip of bafe idols, they had already made ly from the cup of my wrath, the wine of terrour, of anguith, of per-

walk in the imagination of their heart] See ch. 9.13. & 11.8. and the fame again, ch. 16, 12.8 18,12.

and walk after other gods to ferve them , and to worthin them] Heb. and that will walk after other gods, to firve them, and to bow down to

ing out of fight, or laid up in a cheft, but being put on and worn a-broad in open view, becometh thereby conspicuous, hath notice taken of it, of the coftly materials of it, and curious workmanship 4bout it; and is consequently a matter of grace and ornament to him So J Heo. And; as vert. .

by Eughrates J The Greek and Latine render is, in Eughrates; but the J Eughrates J The Greek and Latine render is, in Eughrates; but the words of the injunction confirm our vertion: and the particle is for their vicinity, neernefs, and inwardnefs of conjunction to him, and words of the injunction confirm our vertion: and the particle is for their vicinity, neernefs, and inwardnefs of conjunction to him, and words of the injunction confirm our version: and the particle is so insert of their vicinity, necrnets, and instandancis of écnjunction to him, and surfact, 30th. 1.3.5.6.6.33. where in Stechus, is, by its, bifdet is, or necro instand so, in the expectation, and instandancis and instandancis of the expectation, and instandancis, and instandancis, and instandancis, beau, a, 6, 8, 3, 3.3.8. as, 6, 1.9. chap, 3.3.9. Elsy 6.1.7. and that he himself at the expectation, and goinfein through the manager of all the control of the expectation of all nations, beau, a, 6, 8, 3, 3.8. as, 6, 1.9. chap, 3.9. Elsy 6.1.7. and the himself at mingle he manager he manager he will be sometiment of the control of the expectation of the expectatio 26.39.) to wit, their wilful disobedience, whereby they inconsi-

their good. See Pfalm 81. 8, 16. a pregnant comment upon this For] Or, Because; as chap. 13.10. & 10.21. because it carrieth on the reason rendred of the foregoing passages, unto the very last words

of the verfe. the whole house of Ifrael, and the whole house of Judah] The whole posterity of Jacob. See ch. 2.3,4. & 3.18. & 5.11.

a people] A peculiar people,Exo.19.5,6. 1 Pet.2.9,10.

a name] Name, for, renown; as Gen. 6.4. & 11.4. but] Heb, and; as ch. 11.2. v. 2.

they would not bear. That is, obey; as v. 10. Heb. they heard not : as

Ela.66.4. V. 12. Therefore thou halt speak unto them this word; Thus faith the V. 1.2. Therefore those that I peak miss normals word 3 1 miss faith the Land Good of Interd. 1 Or., Moreover, (16th. And. 4 sch. 11.1.1) do those speak this word to them; or, led them this from me: this word, for, this thing: as Dan. 1.14. See chap. 7. 8, 26. 2. 8, 26. 2. For a these words, the Lord, having done with the former type, passeth on unto another, whereby he would have the Prophet make known unto them, and fet further before their eyes, what he intended to do with

Every bottle finall be filled with wine] Another type the Prophet is now enjoyeed to tell them of : a type taken from that they much loved, liked and looked after : for they loved and looked after the flagons of wine, Hof. 3.1. and those Prophets best pleased them, that prophefited of wine and firong drink to them, Mic. 2.11. God therefore fendeth his Prophet to them with a prophecy of wine, but other wine

teneet in 18 to pict. Of the 30 to 18 to 1 deeming what manner of wine the Prophet meant, and dreaming of nothing but mirth and jollity; like those, Efa. 22.13. their fecurity and fenfuality being herein glanced at) Thou (halt fay unto them, or, Say thou then to them, &c. v. 13. The like fyntax is very frequent, Gen. 14. 14. Pro. 3.24. Ifa.30.20. chap. 8.4. & 11.11. & 12. 5. and hereafter,

V. 13. Then Shalt thou fay unto them ; Thus faith the Lord , Behold I will fill all the Inhabitants of this land, even the Kings that fit upon Davids throne, and the Priests, and the Prophets, and all the Inhabitants of Jerusalem, with drunkenness.] Since that ye are so addicted to wine lowest, with another fort of wine than that ye so much affect and detees, and the wormp of bate 1001s, they had already made by from the cup of my wrath, the white or terrour, or angumen of per-themeliers nought-worth and good for nothing, chap. 2. 5. Islain plexity and affonihment, that ye faill be at your fail with any to turn your felves, than no more know what to do, or which way to turn your felves, than trifule to bear my words? I that is, to obey them. See chap, men that are deep in drinks Of which wine, see Pfalm 60.3. \$.75. 8. & 107. 27. Efay 51. 17, 21. chap. 25. 27. & 48. 26. & 51.

Behold, I will fill] Heb. Lo I am filling : as, Lo I am bringing, Chap.

11.11. even the Kings] Heb, and (as chap, 10,25.) the Kings; either the ch. 17.10. & 19.3.

that fit on the throne of David] Heb, that fit unto Divid (that is, as fome render it, in flead of David, as his Succellors; others, of the flock of David, being his iffue. So allo chap. 21.4.) upon his throne; as cha. 17.15.8 22.2. which should not fecure them; notwithstanding that

promife of perpetuity made to it. Pfal. 89.29.
the Prieff JT hat feorned to be ranked among the promifeuous multitude; but were to fare alike with the reft, E[a.24.1.

the Prophets The falle Prophets, that preached peace and fafety flumneth com to them; and have the people in hand that all flouid be well. See Mar. 6.16, 18.

cars amongst themselves by intestine differtions, and cause them to 18, 12. ears among truncation, as men in drink are wont to do, as Efay

mine cyc fhall neep fore! Heb, fhedding tears fhed tears: the verb is
9-19, & 19-1, or, I will break them all together to pieces as earthen no where found but here, and is doubled to exprefs the grievous labottels full of wine dashed one against another; or like a considerd intenation be hould make. See ch.9-1. company of people in drink, by the violence of the enemy breaking in upon them, ch.6.11,21.

dafh them one against another] Some render it, I will featter them one from another. So the old Latine : and the word here used doth oft | verf. 20. fignific to featur; as I Sam. 13, II. Efa. 11.12. and 33.3. but as oft, to dufb, and by dashing to diffolve, diffipate, or, break to pieces, Pfa. 137.9. Efa.27.9. chap. 12.28 and it is fo applyed to patters ware, Pfal, 2.9. to carthen pitchers, Judg.7.19. to bottels, as here, fo ch.48.

ch.25.26. Lam. 3.41. Ezek. 16.26.

ch. 3.1.6. Lam. 3.44 Exck. 16.36.

eval [16]. And 3 a svcf. 13.

for failure and the fost tegether.] No regard being had of natural bondsyrelations, or affections, life, 3.4. Mic. 7.6. ch. 6.31.

I will sate pits, are finer, are here merey, but delives them.] Hebi from deliving them; a task is plant to delives them, or, that I found to meet delives them; as for possible to produce the property of the first them or are delives them; as for possible to the first them of the fir

V. 15. Hear ye, and give car, be not proud, for the Lord hath foken. Or, Hear and heaven; (to good advice when it is given you, and while it may be for your good) be not haught; So the word prowhite things to the perfy fignificit; and so it is well rendred, E(ay 3, 16, perfy fign not in 10,13, or, Regent 3 as 1 Kin. 15,13, 2 Chr. 15,16, where it is said of your contumacy, and vain self-confidence, Prov. 3,5,7, Rom. 11,20. Maacah, the Queen-mother, that Asa her son removed her from beyour contumacy, and vain felf-confidence, Prov. 3.5,7. Rom. t 1.20. abate of your haughtiness, the highness of your hearts, and the ing Regent; for so might the word there well be rendred, that is, from Routness of your fromacks, before God pull down your pride, ver. 9. for it is he that threatneth to do it. See the like admonition, 1(a. 28.

V.16 Give glory to the Lord your God] By acknowledgment of your fins, Josh.7.19. and humbling your selves under his hand, Jam.4.7,

and before your feet flumble upon the dark mountains, Either upon or the mountains over which ye finall be carryed away captive in the Heb, som pilows, or, pintepalities fluid cone down, even the crown of your glory,] or the mountains over which ye finall be carryed away captive in Heb, som pilows, or, pintepalities is come down: the wood cometh Chaldea, and other forcin parts, v. 17. Heb, mountains of milight, [from a root that fignifieth an head, and is uled in a plural form alore rouning, Prov. 7.9. Italiah 39.10 the time of darknels approaching ways, but in a fingular notion for a villow, or hards.

specialty, not without much prejudice and aanger, Pla.35.6. John 11. 17, 1, 13, 16. and the Jowith Doctors here expound in as any Verfact with the John 15 of the John 15 of the John 16 o chap. 8. 15, and 14. 19. Elay 59. 6. Amos 8. 9. 1 Thefl, 52. 14. bl. the word haven, water, singinty, shillboar, and others. The ancient and ye expell light, and he make to the shadow of death; as above, verf. Greek, and old Latine, render it, in one continued tenour, the erown

the [hadow of death] Darkness so dreadful, that the very horrour of it is enough to damp a mans spirits , and ftrike him even ftaik dead, Pfal. 23.4.ch. 2.6.

make it grofs darknefs'] Hcb. put into grofs darknefs: as, put into defolation , chap. 2. 14. See Efay 60. 2. So Joel 2. 2. Zeph,

1. 15.

V. 17. But if ye will not hear it, my fout flutt weep in feerer place:

V. 17. But if ye will not hear it, my fout flutt weep in feerer place:

V. 17. But if ye will not hear it, my fout flutt weep in feerer place:

V. 17. But if ye will not hear it, my fout flutt weep in feerer place:

V. 17. But if ye will not hear it, my fout flutt weep in feerer place:

V. 17. But if ye will not hear it, my fout flutt weep in feerer place:

V. 17. But if ye will not hear it, my fout flutt weep in feerer place

Lama, 5.1.6.

V. 19. The cities of the South flutt flutt flutt on my feering the flutt of the second in their heart of the flutt of the second in their heart of the flutt of the second in their heart of the flutt of the second in their heart of the flutt of the most flutt of the Lam of little, flutt of the most part of the Lam of little, flutt of the cities of flutt of the most frame to again the secure for flutter in heart of the most flutter flutter in the Lam of little, flutter in the flutter place in the flutter of the most part of the Lam of little, flutter in the little place in the most flutter in the Lam of little, flutter in the Most flut

Kings themselves successively; or, Kings, for, King and Princes; as and deportation will for the same befall Gods people. So I Sam.

But | Heb, And; as v. 2, 1 1.

if ye will not hear it] This hath reference to v. 15. the advice now

my fout fluid weep] I fluid weep: as, my fout refused, for, trefused to be comforted, Pfal. 77. 2. but the phrase maketh it the more affection nate; as Pfa. 42.1,2, & 63.1.

in feeret places Or, feereens. So cha. 49.10. for forrow commonly thunneth company, affecteth retiredness and privacy. See ch. 15.19.

for your pride] Verf. 16. Heb. from before your pride ; as chap. tetten, and S.10,11 the most against analys, even the Fathers and 4, 4, and 9, 7, fore-feing what the filled per and print is a chap. V. 1.4, And I will dip them one against analys, even the Fathers and 4, 4, and 9, 7, fore-feing what the issue of it will be 2, and what a the Sant regetter, fight the Low 1. I will fer them together by the fall your haughtiness is sue to have, Prov. 15, 25, and 16.18, and

run down with tears] Heb. descend with tears; as ch. 9. 16. & 14. 7. Lam. 1.2,16, & 2.18,

the Lords flock] His peculiar people, Pfal. 100. 3. See chap. 10.21.

V. 18. Say to the King, and to the Queen] By the King, the Jewith Commenters here generally understand Jehojacin, or Jeconish: and by the Queen, the Queen Nechustah his Mother, who seemeth to have fwayed much in regard of her fons minority; and was, together 14a1. 2.9 to canting hinter 5 jung 7.19. houses 2 admitted in our less than 15 and 60 it must be to be taken for the fynew admitted in our less than 15 and 60 it must be to be taken for the fynew admitted in our less than 15 and 60 it must be to taken for the fyne of a gainfl another.] Not, one from another. Heb. a man to, or signiff (as judg. 1.11.16 a.3). 11.) hid brother 2 as the 51.61.61.23.20.07, and Prophecy was published in the time of his than tegy, that did fall with another, 2 as after, all tegether. So is the particle frequently used, but three months, King. 2.4.1.2. For what a 12 the Writer hath here of persons living delicately, as Kings and Queens, Lords and Lades, are wont to do, Prov. 30.4. Mat. 11.8. and of Bridegroom and Bridesthat

concerneth.

the Queen] Or, Madame : the word properly fignifieth Lady; as Kin. 5.3. or, Miftrefs, Pla. 1 23.2. Prov. 30.23. Efa. 24.2. but it is ufed in a peculiar notion for Queen, the Kings wife, 1 Kin. 1 1.19. 2 Kin. having any power of authority in the State, as the notation of the word importeth.

Humble your felves, fit down :] So there should be a desect of the pronoun; as Elay 57. 9. but it may well joyntly be rendred without any fuch fupply. Si below: Come down from your thrones, or chairs of estate, and fit down upon the ground, or the pavement. See the before he can't drivezefs] Before he bring a night of affliction and like to Babylon, Elsa 47. 1. and to Dibon, chap. 48.18. Heb. Meye calamity upon you, Elsa 43.1. Lam. 2.1. deep , chap. 49. 30. and, made deep corrupted, for, deeply corrupted,

of your glory is fallen from your head. But the former Version seems

the crown of your glory] Or, your crown of glory, or goodline fe. So it would rather be rendred, than crown of your glory as the like is rendred, Elay 63.3. (for both the latter term, and the fyncax, is the same in either) that is, your glorious, or goodly evorum. See

bewail their foolish arrogancy, and the miseries, that by captivity by besieged, that no going in or out for sear of the enemy, Den. 28.52.

word ever fo used; and it is apparent, that Judah is in either member

V. 20. LII in your eyes, and neuron ment come from the North.]
That is, the Chaldeans by whom this was to be done, chap. 1.1.4.8. 6.

2.1. The Prophet fpeaketh it, as if he faw them coming, and they might allo, if they would, but look up, or look out, as. Efay 60. 4, grary hereunto.

trary necessition.

Subtre is the flock that was given thee, thy beautiful flock? Heb. thy

Subtre is the flock that was given thee, thy beautiful flock? Hebemeth to

Subtree is the flock that was given thee, thy beautiful flock for flock for ful view.

The flock this to the king. What is become now of that goodly flock, Cods

V. 23. people, that were committed to thy charge, and in whom thou didft

cluding both, ch.5.9,10.

(for thou half taught them to be captains, and as chief over thee.)]
Thou by seeking, and in base manner submitting thy self unto them, craving ayd from them, and inviting them, by rich presents to thee, example are true truet, and invaling truin, so that presents of the property o fpoil of thee. See 2 King. 16. 7, 3. For that which a late learned importing as much, and thereby diffinguishing them from all other ipoil of thee. See 2 King. 16.7, 8. For that which a late learned importing as much, and thereby diffinguishing them from all other Writer here hath, as if it were spoken to the king; charging him to proofs, as of a deeper dy than any other in that kind, which the ranker been the procuring exuel of all these evils, by being a leader of them unto idolatrous practices, a King. 4.9. the words, shough nermough of the control o plains ; a desective form ; for, taught them to be captains : as, from a an head; as Judg. 10.18. & 11. 8, 9, 11. or upon the head; as Gen. 49.26. Deut. 33.16. the Jewish Doctor not amis carrieth it thus on them against the self-agains, to be come the head; or, thou hast taught them to be captains, to be come the head; or, thou hast taught them to be captains, to be head over thee: for either way it may be read; but the former feems the better : thou halt by thine inconfiderate courses brought that judgement upon thy self,

37.3. ch.6.28. & 22.23.

chap, 5. 6. or, because depopulated, and left without Inhabitants to it is rendred, ch. 30. 14.) of thing iniquity; the Word will well bear el-

clipp 5.6. or, hecaufe depopulated, and left without Inhabitants to it is tended, 6.1.30.1.4) of thus tanguily 3 the word will well be are judged outs, whom I are to a six of the concurrence of the concu

speech; for to speak properly, not the shirts of the garment them-felves are discovered, but the flesh of the body for want of them; ntended.

V. 20. Lift up your eyes, and behald them that some from the North.]

that is, the Chaldeans by whom this was to be done, chap. 1.1.4.8.6.6.

The Propher (peaketh it, as if he faw them coming) and they ingiled laft, if they would, but look up, or look up, or look out, as Efay 60.4. made bare and difference. Howbeit in the latter part as fome renmiddle allo, if they would, but look up, or look out, as Efay 60.4. made bare and difference. Howbeit in the latter part as fome renmight allo, it they would, but look up, or low out, as Essy 60, 4, made bare and an excerced. However, the latter part a store and it is not unlikely, that even at the very time of the delivery of der it, the phrase may be proper enough: think beta are spinited; but specified in the prophery, they were well on-ward on their way. See on v. 18, the brase left have of that covering, which in modest persons, the look of the property of the proper that come from the North; as if the Chaldeans were called upon to to, by means of the skirts or borders of their fide garments they forwise Jerufalem: but the courfe of the context runneth directly commerly had; so that this branch should be but the same in subflance with, or at most, but an effect or consequent of the former. So the Greeksthine hinder parts are discovered, and thine heels exposed to shame-

V. 23. Can the Ethiopian change his shin? or the leopard his shots? then may ye alfo do good, that are accustomed to do evil.] God being now feemeth rather to direct his speech unto the State, speaking to it, as to awoman entrusted with povernment: to which purpose, the reading in the text exhibited both the verbs in the foregoing branch in a singular feminine short, the plural.

V. 21, that with thus fay? As Johns, John, 78, and Ezta, Ezt. 29, 10, that | flat over-much pride thy felf > See Num.27.17. 2 Sam.24.1,2,17.Prov. to país a peremptory doom upon this people, of utter dispersion, and

Job 31.1.4. speeches importing fuch a perplexity as maketh a constraint of the strong moor, is commonly used as an emblem, or tabbur is wais: Heb. a Cubellic, as Nuini, 1-11. and from hence, as all from Amos 9. 5. it appeared that the Culbits, the policity of Gulb, the fon of Chum, and brother to Mifraim, the fasher of the Expyrians, Gen. 10. 6. were a people generally noted in those times for their black hew, above any Afia, in some part of Arabia, bordering upon the red sea, any way crofs ought herein received, concerning thele black Culhites; the very name and memorial of whom is by thele mens own confession, now lost in those parts, fince that it is well known, how frequent the now loft in those parts, fince that it is well known, how frequent the transfining rations of people have been, from the places of their first abode: as also how ready the passage might be over that shoaly sea, into the upper parts of Africia, it very aslic to apprehend and whereas some to finit of the force of this place, tell us that the Kydaress were black people, and therefore had their name, forcing in to that purpose that purpose that purpose that purpose that their name, forcing in the Chaldeen statement of the statement Paraphraft, who renders Kedar there Culh ; as also that the Arabians may feem to have had their name from the like hew, as being the cothise inconfiderate courses brought that judgement upon up tool that God long since threatned to instite upon thee, in case of that God long since threatned to instite upon thee, in case of wilful and obtlinate disobedience, Deut. 28.13,44. See Lam, for Arabia, and another for the evening, and a chird for Arabia, and another for the evening, and a chird for Arabia, and another for the evening, and a chird for Arabia, and another for the evening, and a chird for Arabia, and another for the evening, and a chird for Arabia, and another for the evening, and a chird for Arabia, and another for the evening, and a chird for Arabia, and another for the evening, and a chird for Arabia and a chird for Arabia. [hall not forrows take thee as a woman in travel?] Or, will not pairs thee, as a travelling woman? Heb, a woman of with y an emblem of extream anguish and diffres, Pfal.48.6. Efa.26.17,18. and of any argument, against the received opinion from these force of any argument, against the received opinion from these force mentioned allegations; that what is faid of the former, to wit, the name 37.3, ch. 6.18. 8. 22.23.
V. 22. And it thou fay in thine hears] If such thoughts as these saids within the c; as Deut, 7.17. 8. 3.4. 8. 18.21.

whete the common left is thing some 2 | 3 c. 6.15.19. 8. 16.10.

for the greatest's of thine iniquity] The answer to their question, or in the greatest's of thine iniquity]. The answer to their question, or in the place of the greatest's of thine iniquity] in the place of the canticles, and there is for the latter concerning Arabia, as grounded or all their misery; for the greatest's, or, for the multitude, (as been not of a black colour, like a crop, or, yaves; but of a fallow, or, yallow. without colour; because a word rifing from the same root, significate a of a woman; as in that other passage of a wild als, therein parallel to fallow, or, willow-tree. See Elay 15. 7. 8. 21. 13. But the Cu-this, ch. 2, 24.

bites and the Kedarous, feem in Scripture fall diftinguished, and the The second that the second with the second that the second tha

Pardus, the female, Varia, in regard of the great variety of spots all 66. 16. Pardig, the tentile, Fairs, in region or one great variety or pairs or over the body of cither. See Pliny 1.8.c. 17, the Greek call body he properly of cither. See Pliny 1.8.c. 17, the Greek call body he properly of the Greek call body he properly of the no other, than that which we commonly call an Ounce, and fome, a Ezek. 24.13. Cat-a-mountain, because it feemeth of a middle mature, between a Lis Unut other? Spoken not by war on and a Cat; as our Caius describeth him, in an Epislet or Gesser, but of lamentation: a Lamn, 1, 16 of the bigness of a Mathiev, for head and face like a Lion, for body.

"ther stall it once the? I Heb.aff." tail, foot, and nails, liker a Cat; the word rendred spots, not elfe-where tail, foor, and nails, liker a Cat; the word rendred floats, not clie-where thou cleanife thy fell? Jay some: but as I tuppole rather, With that found, figuring the properly dark floats, that heen beaten, as we say, black and blow, Prov. 20.30. Eta. 33.

that he be beaten, as we say, black and blow, Prov. 20.30. Eta. 33. then we also JOrt, then we. This some would reftrain to the King, and, the Queen, mentioned, v. 8, but it feems to be more general, and to reach the main body of the flates and people.

Verif. The Ween, mentioned with the surface of the parallel place, chap. 4, 14.

Verif. The Ween of the flates and people.

actuliomed] Heb. taught; as ch. 9.5. & 31.18.
V. 24. Therefore will I featter them as the stubble; that passeth awa intericated between the 22. verse and this, In that was intimated their captivity; in this, their differion into divers feveral regions and countries, far remote and diffant one from another; that which should make their captivity much more grievous and uncomfortable, when they should be thus fevered one from another, Den. 4,27. & 28

44.03,9.16.
ds flubble So Pfa.83,13. Efa.40,24. Hof.13,3. Zeph.2.2.
b) the winde of the inilideralfy Heb, must the winde (that is, to be carried away with the winde, as Exck.5.2.) of the wilderalfy, or, the fluid; as Efa.63,13. See ch.4.11. The Rabbines Suppole, shat the Prophet herein had fome eye to the wilderalfy, that lytch between Jerusalem, and Babylon ; but of that there is neither any necoffity,

Transfering and Body and Transfering and Transfering and Transfering and Transfering and Transfering and Transfering and Condition that God hath assignation that the Body and Transfering and ed thee, the fad doom that he hath paffed upon thee. It is a borrow ed form of speech, taken from lands measured out by line, into several portions and parcels, according to the number of those that are copareners therein, and then divided by lot, that each one may have that part, that the lot bath assigned him. So Job 20.23. Pfal. 11.6. & 16.5,6. Mic. 2.5. This denunciation a Learned Writer restraineth to the Queen-Mother, mentioned, ver. 18. But therein he goeth alone, and feems to narrow the text too much. God fpeaketh by the Prophet to the Jewish state, as in the person of a woman, So ver. 19,21,

because thou hast sorgotten me] As chap. 2. 32. Heb. that, oranhich half forgotten me; as, which dwelt in Egypt; Exod, 12, 40, but the like inteription ch. 3,2.1, & 40.1, the relative is oftufed in a causal notion, as 1 King, 15, 13, chap. 10 Jeremiab] That is, to me; as ch

1.15.

and trufted in falfpood] Or, in a lye: either in idols, as fome; chap.2.17,18. & 10.14. or, in vain couries, that cannot fland thee in flead, but will fail thee in time of need, cha.3.23, and 7.8. & 23.

V.26. Therefore will I discover thy shirts upon thy face, that thy shame may appear.] Or, I will discover, (Heb. make bare, as Esa. 47. 2. & may appear, JOr, I mile discover, (tieb. make here , as Els. 477. 2. & 52. 10. chap-29.10. 2) by calling up thy left; upon thy face, the flame, that it may be feen; that that which natural flame and modefly feels control concerns, any lep open to fight; See on verf. 2. & 8. May, 5. where the speech is defective also, as the same here; nor unlike that, Pfalm 89, 39, 44. I will expose there to open flame and ignominy, that as thy fin hath been open and publike, so thy store of the property of the same also may be furn. See Effects 2. 88, 20. Each the same flow may be furn. fhame also may be such. See Efay 3.17. & 20.4, Ezek.16.37, and

V. 27. I have feen thine adulteries, and thy neighings, the lewdness of whoredome have been, or are upon the hils, and in the fields: I have feen, or, I fee thine abominations,

adulteries] Idolatries ; as chap. 2. 20, & 3. 1. Ezck. 16.31, & 23

24, 4.5 in though it be true, that the Prophers prayer feems to have occlosed field in the Jewish Doctor, thy rejoycing in the
whickedness, ch. 1, 1, 5, but that is clean befides the intention of the
Propher in this place: is parallel to that, chap. , 8, fave that there
is sarighing so the male winding the female, because fine should be about the saright of the multiple states of the male winding the female is created for the first of the female is because the saring states of dearth; Judath (he whole State, by reason of the prefer
the male is because the fore of the female). States is obtained in the first of the first the male; because the speech is of the Jewish State, as in the person and the gates thereof languish That is, her cities; as Exod. 20. 10.

the lewdrefs of thy whoredom, Or, thy lewd whoredom, chan

or the Reparts ms gots 1 tee, and 1,50 tee, and 1,50 tee, and the rendered departs, both here, and 6.1,5 th simplored to fignific, that notice of them, though thou thinkeft I do not; as chap 7, 11, Hol, wild, fierce, and wily creature, the male whereof the Latines call 5.3. & 7.1,2. Of the term here rendred abomination, fee on Edge

which would follow be active the word at the control and a libraries, which are many controlled and creative before. But the Hebrew word here used, a salfo claimed and cleanfed from it, after means for fo long a time to the Greek Pardalis, and the Latine Pardus, and Varia, feem to defign dered unto her, and preffed upon her, to that purpose. See cha.4.14.

Wi unto thee] Spoken not by way of denunciation: as Efa. 5.8,11.

when shall it once be?] Heb.after how long yet, or flill? To wit, wilt thou cleanfe thy felf > fay fome : but as I suppose rather , Wilt thou

Verl. 1. THE Word of the Lord that came to Jeremiah concerning the Actifianted] Hels, tanget; as ch. 9.5; & 3.1.18.

V. 24. Therefore will I feature them as the flubble, that paffeth away by the winds of the wildernif.] The title prefixed before this Sermon, or Proposed the winds of the wildernif.] Hels. And; as chapt 1.8. yee may the could be consolided to a death can be completed by could be consolided to a death can be could be consolided to a death can be could be consolided by could be consolided to a death can be could be consolided by could be consolided by the consolid Whence arifeth some diversity of opinion among Interpreters, concerning the time of it. Some supposing it to have been in the time of the fiege of Jerusalem by Nebuchadnezzar, in the reign of Zeof the nege of Jerusacem by reoutenancezzas, in the regin of zedekish, chap, 3.6. but this famine was not in the city alone, as that was, for want of bread; but over the whole country, for want of aria, yet, 4.6. Others would have it to be in the beginning of Zedekish's reign, some good space of time before that siege. I sup-Zedékiah's reign, some good space of time before that stepe. Imperofe ite have been rather in the reign of lelohistim: the gonard on young dure is, because I find chap, 36.9, that in the fifth year of school with a following that was proclaimed thorowout all Judal, which might well be, upon this occasion; and the rather may be conceived to have been because Good, in his specchive the Prophet, incimateth, that they either had already held, so were about to hold a last, to implore Gods favour and mercy, for the removal of this evil, verf. 12. as also, the Prophet seems to imply as much in his speech to God, verf. 2. Add hereunto the opinion of the Jewish Doctors, who suppose the former Prophecy contained in chap. 11. & 12. to have been delivered in Jehojakim's reign. See on chap. 11.9. and it may well be deemed from chap, 12.4, that fuch a drought then was, as is here deferibed.

The word of the Lord that came to Jeremiah] See ch. 1.2. & 7.1. This word feemeth to begin at v. 1 o. for the foregoing part of the chapter, feems to have been the Prophets speech unto God, bitterly bewailing the fad condition of the whole State, by reason of this great drought, v.2,6, and earnessly, with much affection, making suit uses God, for the removal, or mitigation, at least, of this evil, v.7,9. Sec

to Jeremiah] That is, to me; as ch. 13.1, but the noun is here for he pronoun : as I fa. 2. 1.

concerning the dearth Or, drought, Heb, concerning the words (that is, the matter; as Efflh 9.31. Pfal. 65.3, chap. 17.8.) of the refleaints: to wit, of rain, as chap. 17.8. where the fame is in the fingular number. Hence some would pick out two several droughts, at two several oer, referce tome would pick out two reversa arongmes, at two reversa times: that droughts rather, for a drought of long continuance: the plural often in Hebrew, implying an eminency, or enhancement, of the thing fpecified. So middows, Prov. 1, 41. executing fits, Efa. 2, 7 vighteougheffits, Efa. 2, 4. droughts, Efa. 5, 11. (trengths, Efa. 6, 3, 17.) Again fome would have it here denounced onely, none at all in pre-fent being. But the whole current of the context, feens to run firongly against that conceit. See the close of it, vers. 22. Howbeit, a learned Interpreter (therein I luppose going alone by himself) suppose the mention of drought or dearth at all, either present of future, to be here mentioned for the expoundeth those words of the text, concerning the words of cobibitions; that is, concerning the praythy wheredon, and thine admitted on the thirt, in the fields, Of, as feet and fupplications commenced by the Prophet, and other godily the words ly in the texts, Thine adulteries, and thy neighings, and thy lend ones, for the flaying of Gods wrath denounced against the State: who also therefore supposeth both this, and all the foregoing Sermons, to have been delivered in the reign of Josiah , 2 King, 23, 26, 27. but though it be true, that the Prophets prayer feems to have oc-

fink and fall down to the ground : for it is a defective, or comprehenfive form of speech; not unlike those, Pla. 74.7.8 89.39,44. Ela. 14.

and the cry of Jerufalem is gone up.] That is, the cry of the people and the cry of Jerufalem is gone up.] That is, the cry of the people out of all parts of the country there affembled, to feek God in his out of all parts of the country there affembled to have the present re-Sanctuary by folernn prayer and fupplication to have the prefent re-ftraint removed, and the heavens opened again to them, 1 Kin. 3.35, 36. See ch. 36.9. v.12. So I Sam. 5.12. the cry of the city went up to

V. 3. And their Nobles have fent their little ones to the waters, they came to the pits, and found no water, they returned with their veffels empty; they were ashamed and consounded, and covered their heads. Or, when their Nobles had sent their meaner ones to the waters, and they coming to the part of the part of the meant one to the waters, and the ca-ming to the pits faund an water, but returned with their empty suffet; they were aboffent, and confounded, and covered their heads. Of this Syntax, ice chap: 3.13.16. Nobics | The great men; who if they were driven to fuch fireits,

for want of water, the pooter fort much more, See Els. 5.13.

fent their little ones] Or, meaner ones. Some of those of the meaner

fort : their menial or domestick servants. See Plal, 119.141.

ort: their menial or domentax revains. See 1341, 119, 141, 16 to the maters] To those places where water was wont to be had. So Judg. 7, 6, or, for water; that is, to feek for water, where it might be found, as 1 King. 18-5. to the pits Places hewen out, or digged, for the receiving and keeping, either of Spring water derived unto them, or fuch rain water as

fell from above, Efa. 7.3. & 22.11. ch. 2.13.

found no water] As Efa. 41.17. the rain being reftrained, and the

found no water] As Ela.41.17. the rain being retirained, and the fprings also that were therewish fed, dived up, 1 kin.17.7. they returned with their vessels empty] As they carryed them out; not as Naomi, Ruth 1.21. Heb, they returned their vessels emptily, or, in vain, without effect ; as 2 Sam, 1, 21, for the word is an adverb, and fo in that of Ruth; either a defect of the instrumental note, with, which our Versions supplyes; or the verb in an active notion, as some Jewish Criticks, they brought back, or returned, their vessels empty. So 1 Sam. 23.6. cither, be came down with an Ephod in his hands; or, he

brought down an Ephod in his hands. they] This most expound of the servants sent; I rather, of their Mafters that fent them, and expected water by them, but were fruftrate

neers that tent them, and expected water by them, but were numerate of their expectation, were also also defined the properties of the were also mediated and appalled: for it is not for much flustness, and eighthough and perplexity of spirits, that is wont to surprise persons in

covered their heads] As in much grief and forrow the manner wa fuch cafes. in those times to mustle up head and face, scarce leaving any space free for fight, much after the manner of close mourners with us. See

2 Sam, 15.30, So v.4. (Heb. 18 broken, or is watted and 1909ted) as Ch. 40. 20. Jor that no rain bath been(or hath fallen) upon the land; (to wits of Judahas 1 Kin. 18.1.) the bushand-men (as chap. 31.24. for the word is larger than that of plow-men, P[al. 129.3.) are abafiled, (fo Joel 1.11.) they cover-

and a defect of the pronoun it, as chap.12.11.) because there mus no 1. for bope, or expellation, the word is frequently uled, 1. Chr.29.15, 220. for early or green, herbage, Plal.32... Ela.66.14. So greet is early a first the very brut beath, who by infinite of nature are very affectionate unto, and exceeding chary of their young, (in which kind, concerning the bland, (see Pliny, 1. 8. c. 32.) have been enforced, though calving in the fields, where herbage ultimates the same than the same thas the same than the same than the same than the same than the sa green thing, where they can find either. Thus the Prophet relateth to the Lord, the poor bruit heafts mifery suffering for mans fin and iniquity; if in behalf of the guiltless creature, at leaft, God may be moved to these mercy to wicked man. So Joel 1, 20. See onal) to fettle his abode among them for ever, 2 Chr. 33.7,8. Pfal.

Jon. 4.11.

Jon. 4

Deut. 16.5. ch. 15.7. Lam. 1.4. and the inhabitants thereof: fo call are here faid, to repair and get up to the high places, in which if any Deut. 16.5. th. 15.7 Lam. 1.4. and the inhabitants thereof. 10 ca1- are nere tast, to repar and get up to the suggestion of the lad, the led because the gates were the ordinary places of public adminishers, where, fresh and cool agy and gales of twind a read the state of the lad, the led because the gates were the ordinary places of public adminishers, where, fresh and cool agy and gales of twind a read means of keeping in, or letting out, I king. 7.1.3.0. might that way give them fonce referching, which in the lower made means of keeping in, or letting out, and is more heated with the reflexion of the fun-beams from the higher grounds; and with the reflexion of the fun-beams from the higher grounds; and with the reflexion of the fun-beams from the higher grounds; and with the reflexion of the fun-beams from the higher grounds; and with the reflexion of the fun-beam from the higher grounds; and this place on the fun-beam from the higher grounds; and this place alone therefore may fufficiently control that learned mans. ory are uses anto the granua 1 coing in totace, as mourners, 112, 38. It is place alone therefore may fufficiently control that learned mans 6, 8, 43.9. Mal. 2, 14. or looking black in the face, through grief conceit, who would have the word here used to figurifie fow places, or and famine, Lam. 4, 6. Rev. 6, 5, for faintness they hang the head, or plains, especially being compared with what himself hash on . Ann

like dragons] Whose inward drought, because it is not easily slaked, such of them as live in hot and dry desarts, where usually they most abound, are therefore continually drawing in the ayr; wherewith also alone some of them can continue long, when they have nothing else to releeve them. See Aristotle, 1, 8, c, 4, and Pliny, l. 10. c. 72, and of the word here used, see on Bla.27.1. &

their eyes did fail Or, their eyes fail, being funk in their heads, or with faintness; for famine causeth faintness, and maketh the fight fail. See 1 Sam. 1 4.29. Lam. 5.17.

because there was no grafs.] Or because there is no berbage : nothing green or moyft, to relieve or refresh them. Of the word, see on chap.

V. 7. O Lord, though our inequities tellifie against us, do it for thy names fake;] The Prophets complaint went before in prayer now followeth, wherein he entreateth God, that although for their manifold great and grievous fins they justly descreed what they endured, yet that he would for his own names fake shew mercy unto them, in removing of this heavy judgment. The onely remedy for removal of judgments, repentance and prayer: fo ver.20,22. Lam.

3.40,41.

though] Qr, albeit. Heb. if; as ch. 5.2.

though] Qr, albeit. Heb. if; as ch. 5.2.

Give in sufficient evidence against us]

Give in sufficient evidence against us, to convince and evidence, as describedly suffaining whatsoever we us, to convince and evidence, as described in the sufficient of the sufficien endure, Heb, answer; as Gen. 30. 33. So Exod. 20. 16. fee Efa. 3. 9. & do it for thy names sake] Take pity on us, and relieve us, if

ao it jor iny names jakej lake pity on us, and relieve us, it not our own fake, yet for the honour of thy mercy, and the glont for our own fake, it is 115,132. Efay 43.15.82, 48.11. do it, a defect of the pronoun, as verf.5, for fook it: fo Pfal. 39.9. or, work for thy names fake, as Ezek, 20.14. and then there needs no

Supply.

for our back-slidings are many, we have sinned against thee. Or, though our revolts are many, or great, whereby we have finned against thee. So the particle isuled, Gen. 8.21. John 17.18. Plal. 23.4. and so would it be rendred in those places parallel to this, Psal, 25. 11. For thy it be rendred in those places parallel to this, 1911, 25.11. For thy names fake, O Lord, pardon mine injuits, though it be much, or great; and, heat my though I have finned against thee, Pfal.41.4 the defect of the relative is not unusual: (o cha. 8.13. &

V. 8. 0 the hope of Ifrael, the Saviour thereof in time of trouble, why (houldst thou be as a Stranger in the land, and as a way faring man that turneth afide to tary for a night. To the Prophets earnest supplication in the words before agoing, in this verse, and the next, he subjoyneth in the words neutre-going, in this verte, and the next, he into joint a patilionate, yet thubilitie Spotllutation, that he whom alone his people had to rely upon, and who had wont to relieve and deliver them in their diffreiles, should now fail then, carrying himfelf towards then, as one that had little or nothing to do with them; no more v. a. meanic me ground a coupt; for mere was no ram no the earth, in men dittrelles, mould now stail them, carrying limitelt towards the slow-men were alband, they covered their heads. J Or, Beaufe the them, as one that had little or nothing to do them; to mere ground (that peculiarly which is wone to be tilled, Eda. r.) is they regarding them, nor feening to care what became of them, than (this it breken, or it was dead of poyled), as ch. 48, 20.) for that no [lome mere stranger, of a place, that he hath no relation to nor ly for a night, and careth not what become of it, when that is over,

there of pinnomen, Pfal. 129, 3.) are abafired, (6 Joel 1.11.) they coverthere headed, 35.4.3.

In the page of Ifrate [3 Chap. 17.13. & 6.0.7. Pfal. 21. A. For the Talthere headed, 35.4.3.

In the page of Ifrate [3 Chap. 17.13. & 6.0.7. Pfal. 21. A. For the Talthere he he did affected in the field, and for food it, because there
much is Pools of 3.1. A. in the field from in the wild watte) and fooding where invaries are gentled engine any place, (see, ske, pond, or pool,
more as food 3.1. a.) in the field from in the wild watte) and fooding wherein waters are gentled together. Gen. 1.10. Exod. 7.19. Lev. 1.;
if (to wit, that which the brought foots, her young, Job 39.4. (Heb. 36. Efgs. 3.1. I) are the pool of Ifract, in
for the property of the proper

to togge for a mignig reco. to rouge; out to much is improved to 19.11,13, and it feems to have a glance at that promife of God, whereby he had engaged himself (but that engagement was conditionally to the conditional to t

132. 14.
for a night] That is, but for a night, or, for a night onely; as, yester-

Chap.xiv.

Found clie in Scripture, and is by divers therefore diverly expension and feet in Scripture, and is by divers therefore diverly expension and feet in the ancient Greek renders it after, as if they had read window for nidham it he old Latine, a mandrer; on what ground I cannot guefs. Others, so our Verfions, aftunified, or, smæçed; flunck damb, lath one, as it this, and the Hebertw daw, whence our damb were of an affinity: trerified, or, affirighted, faith another; as the word damb is used in the Arabite Verfion, Man. 14. 39, though another; grounding it feems upon the fame place, readerth it, coming nogo, and expounds it, as one that coming in upon one that is in darger. They effective Scripture. These refrequences added to what a prefixer they ender the control of the star prefixer. and expounds it, as one that coming in upon one that is in danger, feeth one, that with some grief, or sickness, hath his heart quailed : nor doth this swarve much from that which our Version hath, and feems to me most probable,

is impossible. See Efay 40, 28, 29, & 50.1, & 59. 1, the relative is wanting, as ver. 8.

wanting, as ver.o.

Tet thou, O Lord, art in the midli of us, 1 Yet (Heb. and; as Chap. 7.26.) thou art among us: as Chap. 17.6. %.39.5. having thy Temple, the place of thy special presence and residence, as thy court or palace, with us, ver. 21. Pfal. 46.5. Zach. 2.5. and we are called by thy Name] We are accounted thy people, Deut. 26. 18. P[al. 135. 4. and the evils therefore that befall us, redound to thy dishonour, Ezek. 36.20. See Numb. 14. 13-16. Heb. thy name is called upon us: as Deut. 28, 10. Efay 63, 19. Chap.

Trave un not.] Withdraw nor thine aid fremus in this our diffres, falle Prophers promiting the people pears, that is, prospering and facty, thap 6.14, & 8.11. & 8.11. & 8.11. med to threaten; this heavy judgment being by the Prophet appre-hended, as a prefage and fore-runner of a far greater entuing evill. See chap, 6, 8

V. 10. Thus faith the Lord unto this people; Or rather, concerning this people. So is the particle used, Gen. 20. 13. Esth. 3. 2. Psal, 91.11. Efay 8.12.& 27.2. & 56.4. and here beginneth the word mentioned Ver. t. as in way of answer to the Prophets suit and complaint. See the like, chap. 42.7. In it the Lord telleth the Prophet, that fince this people are fo addicted to defection from him, and going aftray after others, either idolaters, or idols; he will not onely at the present disregard them, and not hear them, or return any gracious answer to them, notwithstanding all their fastings and external humiliations, by removal of the prefent judgement; but that he is in charge to de refolved to proceed further in judgement against them, and 3by fword, stamine and peclificnee, two 'other evils added to the propher this at present upon them, to consume and destroy them: and of probable the process the process and the process the process the process that the process the process the process the process that the process the process the process that the process the process that the process the process the process that the process that the process the process the process that the process the process the process that the process the process the process that the process the process the process that the process the process the process that the process the process the process the process the process that the process the proces forbiddeth the Prophet therefore any further to folicite him in

Thus they] This people, whom thou movest me for, ver. 8.9. and he faith this people; as those, whom God seemed now not to own as his. So ver. 11.

have loved to wander Or, love to wander : all their delight is in maye tower to managery Or, towe to manager; an their defigures in wanding, in running to and fro, this way and that way, after their cope mates and their idols, chap. 2, 23-25. and fince they love wanding so well, they shall have their fill of it, cha. 15, 457.

they have not refrained their feet] Or, they will not refrain, or, with hold, as (chap. 2.20.) or, with draw, (as Prov. 25. 17. though the word there be not the same) their feet; to wit, from running after ftrange gods, and ftrangers, chap 2.25

therefore the Lord doth not accept them] Heb. and (as chap. 13. 24.) the Lord (the noun for the pronoun ; as ver. 1.) accepteth them not : as Ho.8.1.4.0, hath no favour, or, affettion, to them, Pfal.4.3. & 85. 1. or, taketh no facour, or, affettion, to them, Pfal.4.3. & 4. for the fame word is used in all those places. See Esay 57.6.

and 65.5.

be will now remember their iniquity, and vifet their fin.] Or, he doth now remember their iniquity; he calleth it to minde: which God is how remember their iniquity; he calleth it to minde: faid to do, when by some fign he maketh it to appear, that he doth bear it in mind, though he forbear for some space of time to discover his dipleasure, 1 King 17.18. Psal. 25.7. and 109. 15. cha.44.
21. 22. and will visit their sia, that is, punish them for it: as Exod.

20. 5. cha. 11.21.

V. 11. Then faid the Lord unto me Or, Moreover, the Lord faid unto me. Heb. and ; as chap. 1.1 1. and 8.4

Pray not for this people for their good.] Heb. make not supplication in behalf of this people, ((ec on ver. 10) for good: as Neh. 5.19. & 13.31.
See the like inhibition, cha. 7.16, and 11.14.

V. 12. When they folf, I will not bear their cry;] Or, Though (as cha.12.1.) they fall, (fee cha.3.6.9.) I will not bear their cry; whereof, fee ver.2. The like reason of the same inhibition, see rendred, chap. 11. 14. and the peoples exposulation upon Gods resusall in such case to hear them, Esay 58.3.

and when they offer burnt offering and an oblation, I will not accept them. Or, and though (as before) they offer (Heb, make to aftend, Efsy 6.7.) Jacrifice, or (as cha. 13, 23) oblation, (fee Efsy 1. 11.

but 1 nill consume them by the fivered, and by the famine, and by the pessilence.] By further judgements added to what at present they endure. Three grievous evils, any one of them alone furand expedieth help from him, either doth not, or date not, or can ficient to ear out a numerous nation, 25am, 24, 12-14. but ulusly and expected nelp from many cause out may be used in any or can concurring, and oft populty threatned, chap. 19. 17,18. and The requestion of reference and the state of V.13. Then faid 1] Heb. And I faid. So chap. 13.7,8.

V. 13.11021 114 1 1 1430. Ann 1 1 1440. Ann 1 1 1440. The shall not feethe fword, neuther shall ye have famine;] See the like complaint of the Prophet to God, concerning these salies of the Prophet to God, concerning these salies and the shall yet have famine;] term to the most product of the state of the

see That is, suffer, or endure; as chap. 42. 14. Pfal. 89.48. Joh-8.51,52.

8.51.55. neither shall ye have famine Heb. famine shall not be to you; no such famine shall befall you, as these Prophets threaten you with, by the enemies wasting of your country, and the siege of your city, chap. 27.8, and 38.2.

but I will give you affared peace in this place.] Thus these wicked wretches speak as in Gods name, as if God himselse spake by them, chap.23.17,31. See chap.4.10.
allired peace] Heb. peace of truth. See Elay 39. 8. and of these

V. 14. Then the Lord faid unto me : Heb. And ; as ver. 13. which may well be here retained. Gods answer followeth to this complaine of the Prophet concerning those false Prophets, charging them with falshood and abuse of Gods name, ver. 14, and threatning destruction both to them, ver. 15. and to those that are deluded by them,

the Prophets prophefie lyes in my name,] Heb. falshood, or, a lye; as

chap. 27.10. See chap. 23.16.26. and 29.21.

I fent them not, neither have I commanded them, neither fpale unto them ;] Or, I neither fent them, nor commanded them, nor face unte them; that all may run in one tenour, as in the original it doth. I fent them not on any fuch errand, nor gave them any fuch matter in charge to deliver as from me; as chap. 1.17. See chap. 23,21,

they prophefic unto you a falle vikon and divination, and, a thing of nought, and the deceit of their heart. I Heb, a vision of fall-hood, or, a tie, (as in the former branch, and Zach, 19.2.) and a divination, and a thing of nought, and the decest of their heart ; or, and a divination nought worth, (as a cloud and smoat, for, a cloud of and a unvasion source to vote to the a science son proves, for a coincing franks, or a final set and franks, cost, a figure at a winnife for, a witnefling figure, Elay 19, 20, and, peace and winnife for, peace for thous, no vert, 30, no flowed pose, Elay 39, 80, even (as chap. 13, 13) the deceit or, deceiful device; (as Dan. 13, 13) their own (as Elay 56.11, and 57.17, chap.13.10.) heart, So chap.

V.15. Therefore thus faith the Lord concerning the Prophets, that prophelic in my name and I fent them not,] Or, When as I fent them not, as cha.6.1 4.9.8.

Tet they fay Heb. and (as ver. 9.) they are faying : this is that which the worsh of the conditions are some statement in the worsh of the proposal demonstrative including the verb substantive; as charges, some statement of the conditions of the

procured by it, or accompanying it: as chap. 2.14.

by fiverd and famine [ball thefe Prophets be confined.] They themfelves shall fuffer and perish by those evils with the first, from which they promifed immunity and fecurity to others. See the like commination, chap. 6.1 5,30. So chap. 20.6. 1 king. 22.25. See also, chap. 42.16. and 44.12.

V. 16. And the people to whom they prophelic shall be cast out in the streets of Jerusalem, because of the sword and the samine, and they shall have none to bury them, their wives, nor their fons, nor their daughters] The people deluded by them thall perith together with them, and find too late by wofull experience, what wicked imposters they were. So chap. 20 6

cast out] For, lye cast out; as I King. 1 3.24,25. was cast in the way, for, lay cast in the way. See on Esay14.12.

in the fireets of Jerusalem] In the time of the fiege; or at the furprifal of the city. See ver. 18.

because of the famine and the sword] Heb. from the face of the famine and the fword ; as chap.4.4,26.

none to bury them] So chap. 8.2.

your vives, nor your fons, nor your daughters] This is added to ag-gravate their grief and mifery. See the like, chap. 5.17. and 6.21. and

for I will pour their wickedness upon them.] That is, the punishment due to it: as Gen. 4.13. chap 2.25, of the term of pouring, see on E-12. J. J. Jini Jina (from this any Javour) as 1913. 35, 11. of the most of say 42.5, and chap.10.25, litch, and jas chap.13.216
bem, may have reference as well to themselves, as to their prefents

V. 19. Therefore falt then for this word unto them 3] Heb. And (as Daniel, that were also carried away captive into Chaldea, Ezek. Chap.xiv. V. 1.9. Therefore [past total jet ion were more ions,] and and the second of the past total were and bounded for the word; that is, Say thus, or, fresh, as that [i. 1.3] And it, 35, 6. or of the Prieths only, but thick of two loves; the past to them: as were imployed most about facilities and prover, will to them: as the past to them: as the past to the many them.

cease] Heb, as some, be filent : as if tears had a voice : Others ta

ecaje) Heb, as tome, or literia: as it can sua a voice. Offers is there, as our verifion, fureafe, for, give ours. So Lam 3, 49. for the wright daughter of any people] Of this form, fee on Efay 23. 12. & 47.1. for, or, bready: Saxhap 1.0. 12. and 3,17. this broken sink a great breath.] Or, will be broken; but he fpeaketh where it is great breath.] Or, will be broken; but he fpeaketh in the prophetical form of things future as present. See chap. 4.20. & 6.14. and 8.11.21, the instrumental particle is in either member wanting : as chap.30.14.

with a very grievous blow.] See chap, 10.19, and 30, 12. Se

Neh. 3. 19.
V. 18. If 1 go forth into the field, then behold the flain with the fword and if I enter ento the city, then behold them that are fich with famine. The Prophet to shew them what cause he had thus to lament, speak-32.5 (.Lam.4.9. Exek. 7.15.
then birbled] Heb. and, as ver. 13, and so in the next branch.
stain with the sword] Heb. stain of the sword; as Esay 22.

Lam., 49.

Tea both the Prophet and the Prieft go about into a land that they are the prophet and the Prieft go about into a land that they are the Prophet and the Prieft go about into a land that they are no earling of way as chap, 1.1, 15 ecchaps. 2.1, 16 the failing from 1 Heb, 192, (as ver. 4.) Alfo Problet, also briefly that is, as well the falle prophets at the Priefts who had both conflicted to and debold translet.] See the same, chap. 8.15, see also, chap. 13.16.

well the falle prophets at the Priefts who had both conflicted to and debold translet.] See the same, chap. 8.15, see also, chap. 13.16.

this was in part executed; though more fully under Zedekiah afterthis was in pare executed, though more fully under Zedekish after-ward accomplified. See cla 10, 20, 20 and 9.13, 24, and it is faidigful they, Go debut, to note the length of the way, and the remotenefle of the about, to most one to the carried; for those that take long journeys, cannot always go first on, but are enforced oft to feech government always go first on, but are enforced of to feech one of the seed of the seed of the seed of the seed of the government of the seed of the fairly day to the seed of the see cisute montal be used for the relative 3 an incomes. In the Big 49, 7, chap, 4, 16, 16 for the Hebrew 1, and they from soft, or, the Hebrew 1, and they from soft, or, the strength of the Hebrew 1, and they form the strength of the Hebrew 1, and the former interpretation for the refuse of Gods just judgment up-this they by 11 and strength of Hebrew 1, and the former interpretation interpretation for the refuse of Gods just judgment up-this they by 11 and strength of the strength of Hebrew 1, and clause should be used for the relative ; as oft-times it is : (fee this they fluit not understand, or take notice of Gods just padgement upon them for their wicked courfes, (as Elay 42. 3.) but perfift fill in
the fame, chap. 3.9. a. Others, they shall wander up and down the side of the state of the sta 23.16. Elay 23.8. To called, because they go to and for from place though we by our fins have deserved to be destroyed, yet unserned to place with their waters. Some read the words, they fluid go up and downstanding in a strong to the control of to prace with their wares. Some read the words, they have go up and thine own throne to be digracetuity used, and thy left to be diffpared down trading in a strange land; and some others of prime note; gcd and dishonoured therein. See Elay 63.18, and 64.10,11. Phi. they mechanise for unlike the phrase that the Apollic useth, 74.3 — 8. them, pretend to have visions and revelations from God, chap. 23. [8tion 3 as Plai. 74. 3. or, by covenant, runs on the cast branch; as them, pretend to have visions and revelations from God, chap. 23. [8tion 3 as Plai. 74. 3. or, by covenant, runs on the standing as the particle is used, Plai. 74. 3. and 106. 15. break not the covenant with the covena 2 Cor. 2, 17, that is, to ear upon the people, and make a prey of them, pretend to have visions and revelations from God, chap. 33. 25.27,30-32. Mic. 3. 5.) against the land; as the particle is used, chap. 1.19. and 15.20. to the ruine and destruction of it, Lam. 2. 14. enap.1.19. and 15.20. to the tunie and desidection of it, sain, 2.14. and they have it not: the people are not aware of it, sappethend it not, take no notice of it: or, becaule the verb is indefinite, it is not haven: their knavery is not diffeovered. But this feems a more forced interpretation than the former. Thus they that expound more forced interpretation than the former. Thus truey true target in may then idols, Zach, 10.4, not the creation than the former. Thus truey true then idols, Zach, 10.4, not the creation that the first prophets of the wicked Priells, and falle Prophets. Yet becule it may then idols, Zach, 10.4, not the creation that the first prophets of the cartha drop of rain, unless God pleafe thereby to give ir. See feem to be no matter of girle further prophets for different on the prophets of the prophets of the cartha drop of rain, unless God pleafe thereby to give ir. See feet to do the cartha drop of rain, unless God pleafe thereby to give ir. See feet to do the cartha drop of rain, unless God pleafe thereby to give ir. See feet to do the cartha drop of rain, unless God pleafe thereby to give ir. See feet to do the cartha drop of rain, unless God pleafe thereby to give ir. See feet the prophets for the cartha drop of rain, unless God pleafe thereby to give ir. See feet the prophets of the cartha drop of rain, unless God pleafe thereby to give ir. See feet the prophets of the cartha drop of rain, unless God pleafe thereby to give ir. See fustaine what they most justly deserved; a learned late Witter would have it meant of Gods true Prophets, as Ezekiel and 10.15.

une of them, as were imployed most about facrifice and prover,

Let mine eft run down with tears night and day, and let them not

alled here Pricits; and inch of them, as were taken upwith ong

terals; 1 Or, mine eyes full run down with tears night, and day, and and nanter of praise, tenned Prophers both here, and 1 Ch. 25.1

full mace reals. Let them know that howforer the falls Prophers But I fee no reason of relinquishing the fixed machine of such and day and and matter of praise, tenned to the such as their place and employment, should of all others be relieved and supplyed with all necessaries go to and fro in the land, (feeking for relief) and men know them not; that is, they are not regarded, nor notice taken of them; the famine is fo general, and fo great: the verb taken indefinitely; and rendred therefore passively; as the like, Job. 7. 3. but the fword Joyned with the famine here, confirmation in my first judgment,

V. 19. Hast thou utterly resetted Judah] The Prophet after his professed lamentation for the calamities of his people, impendent proteues americation for the carameters of his people, impendent and imminent, but which he beheld and confidered as incumbent and prefent; doch now return againe unto God, directing his per piecere; nota now return againe anno 300; onetting interest unto him, as before, yet -1-9; by way of complaint, expoftulation, cenfeffion of fin, supplication for mercy in the behalfe of his people, and profession of a constant purpose of dependence upon him, as in the person of the better fortramong them. Thus the eth as already prefent at the fiege of the city; and as if, whitherfoever he betook himself, he had nothing but sadipeclacies, and
objected much grief in his eye; without the city, of men flain by
objected of much grief in his eye; without the city, of men flain by
the enemies (word; within the city, of people perilhing for want of
food; See ver.1315.16 Chap.15.2 and 38.35.10 Deuts

\$\frac{1}{2}\$ See ver.1315.16 Chap.35.2 and 38.35.10 Deuts

\$\frac{1}{2}\$ And \$\frac{1}{2}\$

bath thy Soul loathed Zion?] Or, Doth thy foul (that is, doft thou?

well the falle Prophets at the Priefts, who had both 'conspired together in deluding the people, and in opposing Gods true Prophets,
(chap. 5, 31, and 1.6.6.2) that lbe led captive more remote land, and the state of the stat

We acknowledge] Heb. We know; as Pfal, 51. 3. Efay 59. 11. 50

for we have finned against thee.] As it is rendred also, Pfal. 41. 4. or, We acknowledge, that we have finned against thee : as the particle

V. 21. Do not abbor us for thy Names fake;] Though for our fins we confess it) we deserve that thou shouldest. See on ver. 7. abhor us] Or, it; to wit, Sion, ver, 19, because speech of the Temple followeth; howsover, a defect of the pronoun; as Elay 37.

plain, Pfal. 89. 39. Howbeit, God never breaketh covenant with those that continue loyall, and are carefull to keep covenant with

hin, I King, 8.23. Pfal. 103.17.18.

V. 21. Are there among the vanishes of the Genisles that can cause V. 22. Are there among the vanishes? Theighter are any of the hearing? or can the heavens give showers? Neither are any of the hearing? or can the heavens give showers? then idols, Zach. 10.2. nor the creature above of it felf, able to af-

9 % a

that can caufe to rain] Heb, that make to rain : no, that is Gods be- | the captivity.] To that heavy doom past upon this people, verf. t, the

can the heavens give homeis? Without thy provision, or petmiffion? God must hear the heavens, ere the heavens can the earth, Hof. 2. 21. Heb. finall, or, will, they give flowers? but the word is in a parential notion; as the like, chap. 13.23. Of the word howers, fee

Are not thou he, O Lord our God? TEither, Art not thou, O Lord, our God? the promptn for the verb substantive; as Pfal, 4.4.4 thou alone art our God, who in all our necessities we are to repair unround who who have that maketh to tain? Supplyed from one of the former branches; that can't give it, and supplyed from one of the former branches; that can't give it, and supply our want of it when thou pleafell, i Kin. 17.1. & 18.1.

picated, I kin. (7,1. & 10,1).

therefore we will mail upon the? Heb. and; as verf. 10, 16; we will
feek to no other but to thee for it; in this our prefent wint and difrefs, Zach. 10, it and wait patiently untill thou be pleafed to afford

firely, 24th, 10, 11 and wan partners; until the state of being all at the command, Plal. 119.91. & 148.5,6,8 or, thou doll, or, while life, (as verl.7.) all these things: thou restrainest rain, and givest it, when and how thou sees good, Plas. 65.9,10. & 147. 8. See Zach, 11.12. And this whole pallage evidently evinceth, that this Prophecy was delivered in the time of a great drought.

CHAP. XV.

Vest, 1. This faid the Lind was one; Though Mofel and Sanion! Bood before me, Ve my mind could not be towards the projete. I The dependence of this Chapter upon the Ginner (or the write up both one continued discourie) frainchet thus: The Prophic had coin plained to God of the grievous judgement of drought their preferr, and moved him in his people brail, for the removal of it, chap. 14, 29. God hereupon ielleth the Prophet; that he was 6 fairfront granting what he requested for them, that he was refored for i fleif leaving him, to leave them, to experiment on their into distinct the by other additionals, to it, v. 13, and forhild the Prophet their force to may him any further for thirty, the Chapter distinct the prophet their force to may him any further for thirty, by the distinct of the distinct of the chapter of the nheles reuingilt to his wonted courte of full ting Golf existently so them, engineing bin, that he would not yet mettly can them to them, engineing bin, that he would not yet mettly can them to the his his health of the first the Lot he better returned this answer; companying a clocky threffer depild of his first i, that this answer; companying a clocky threffer depild of his first i, that this first companying the same and so the same three them are the same and the same and the same time the preducts he had off layered this his people, had off layered this his people. The same transfer of the best of them they deficiely, that you were not better things predefined the best of them, yet they should hid the control with or that his plant on them, and by was in a vain before the other they depote to follering any fifther in their, behalf. See the like? Texk, i.e., i.e., Such was the should be should be should be so that the same and the same crooked courfes, after all means used to reclaim and reduce them from the fame, that no interceffion of any shall avail; to find favour, or obtainmercy, arthe hand of God, for them. See 1 Sam. 2.25. & 3. 14, E[a, 2.1, 2, 13.

Then Heb. And; as ch. 14, 13, 18.

Though 1 Heb. II as ch. 14.1.
Moses of whom, see Exo. 32.11, 14. Num. 14.10, 20.
and Samuel 1 Or. or (as chap. 14.22.) Samuel. Of whom, see 1 Sam.

1.7.9. Hobd before me] A form of speech, having sometime a notion of ministery and attendance, L King. 10. 8. and 17. 1. Dan. 7. 10. here importing the gesture used commonly in prayer, Gen. 18, 22

yet A defect of the conjunction ; as Ela 44.1 F.

my muid] fleb, my faul, as ch. 6.8.
could not be] fleb, is not, or, were not, or, will not be; as chap

ta this people. As use owning them now. See this a to "offer should be the should be s lift not to fee, or cannot brook the view of line fome obscure nock or bole, where it may lye our of fight, Plain 31:22. "6" (a King, 9.7., 3 King, 23, 27. The Prophet is faid to do, what by him God declareth and depounceth to be done? fee chap. 1.10. and

6. 11. V. 2. And it fhall come to past, if they fly unto thee, Whether (ball rec to forth i then fight thou sell how. Thus faith the Lord, Such as are for leth, into steath; and fight has are for the freed to the frond; and fath. I am when with repenting] Or, of repenting; as Efa. 1.74. Law are for the frames to the families, and find to are for the experting to the execution of such doors; and decay to the families and the families and the families. go forth? then hast then fell them; Thus faith the Lord, Such as are for death to death; and fuch as are for the fword to the fword; and fuch as are

that can confit to rain | Heb. that make to tale: no, that is Gods be-1 the captures, 1. 4 of that neary doorn past upon time propers we call ar percogative, Detit 28,12, Pf2.74.7.8. ch.5.24. Anns 4.7. Mat. Lord here fulloymets, what the fillus and effect of its rhould be when they thould be thus call out of Gods gractous fight, and spote out of they thould be thus call out of Gods gractous fight, and spote out of the property his protecting presence as Gen. 4, 16, to with that they should be exposed to those formerly denomined evil , formers one kind of them, fome to another, accordingly as God had deligned them theretties chap 1 (4.12) [cerulini) 37, 18 ("Erick 14) 39; and therefore, (3) the Rabbines 2 (the bydegrees: the front more given one tent the pefficience, 5 34m; 24/37 cm; the families than the coord, 1 am, 4.9; chirryivi ji han uny olt-them; seeing an evil of more legib; and expeding to all kind of callaniny. Lory 26, 39. Deur. 38, length; and expeding to all kind of callaniny. Lory 26, 39. Deur. 38,

if they fay] Or, when they first fay; as ch. 5. 19. where the bartless ethe faine

whether fall we go forth ?] Or, simply go ; as Gen. 4.16. & 10.11. Kin (28. Zach 6 8.

for the fivord to the frond] The frond ; because a principal and most general weapon of offence, put for all other of chackind as Gene. 27.40. and death by the fword, for a violent death from the force of an enemy; by what means foever effected; as Efay

V. 3. And I will appoint over them four kinds, faith the Lord; the froord to flay, and the dogs to tear , and the fowls of the beaven, and the beatly of the carth, to devour and deftroy:] I will appoint or, fet a ver them; at Lev. 26, 16, a horrowed speech from Officers fer over people, or persons, and appointed how to handle them; and deal

with them, Exad, L. 1.

four kinds] Of penaldes: Heb. four families. ... d. H. Maddel degs to tear] Heb. to divine, or, dwig, ch. 491.00. uled of a corpflor carcals, ch. 22.19.

fowls of the heaven] Hebi fund, tollectively 2 and heaven, for 1,000 h.

chiais.

bealts to debur; to delirely Heb. bealt; ass from, collectively here
for wild hearts, fuch as are wone both to a flayl and worry living perlons, even unto death, and to pecy alloupon the dead. So Deat: 28; 26. Efa. 18.6. fec 1 Kin. 14.11. & 21.23,24. 2 Kin. 9.35,3%. ch. ral

5 Lev's 6 2; Ezek t 4.15 earth] Heb. I will give them for k removing. So chap. 24. 9. & 29. 18 & 34. 17. Ezek. 23. 46. See Deut. 28. 25. for thofe that ren. der it; Mandring; es from Gen. 4. 14. chap; 14. 10. militake the 16. "The former threating concerned those that were designed to disklit; this, those that were to go into captivity, versa." that they should be dispersed into several Rogious and countries one from an other. See chap. 9.16. & 13.14. verf. 7. Deut. 28.64. Ezek. 5.12. &

because of Manaffeir the fon of Hezekiah King of Judah, for that which be did in Jerufalem] That is, fay fome, fuch fins as his were ; to wir, idolatry and mitteler; a King, 21.3, 7, 76. See chap: 2.28, 34. fo it fliould be like that, 2 Pet: 2, 13, Jude 11. or rather, as others, the first hardest did himself commit, and the people partaked with him, and initated him in, 2 kin, 21.9, 11. and which abeir he repented of, 2 Chr. 33. 13. 13. yet the people were never truly humbled for, chap. 44. 10. nor fineerely reclaimed from them, ch. 3. 10. fee & King. 23. 26, 27. & 24.3,4. See the like of Jeroboum, 1 King.

the [on of Hezykiah] But one altogether unlike his father, and that reversed what ltad been by him well done, I King.

V. 5. For who shill have plry upon thee; O ferufaten? or, who shall be-moun thee? or who shall go aside to say how that dost?] So Ela. 7. 19. Nah. 3.7. intimating, that the should be 4cft in a forlorn condition, & 13, 13/ Matth 3, 2. Matth 1, 25. Dak 18, 11. but yet wore fpe. Nah, 7 intimating, that the thould be left in a forlorn conditions. But of our that by prayer, as an interceffor a stream of referred test, and confortlefs, deferred by all, and falling epileseling and confortlefs, after a test women to afford even to more fitningers. in mifery. See Lam. 1.2.

For] Or, Bat ; as forme and fo is the particle uledych, 14.18,13:or rt , as Job 5.7. Bla. 49.25.

have pity on thee] Show any favour or mercy to thee, See & Chron. bemain the] Condole with thee, and feek to comfort thee, though

hey cannot otherwise help or releeve thee : as Job z:11. So Nah. grafide to ask how thou doff ? Somuch as turn in, as they pals by, to

enquirehow it fareth with these Hebs to niheof thy peace; as 1. Sam. 25, 3; 14, 2 Sam. 8 to. For they militake the form, who underfand it praying forther peace, Pfal. 122.6. V. 6. Thou half forfaher me, faith the Lord, } See the fame plea a. gainft them, th. 1.16. & 2.1 1,10,72.

thou art gott backspard. | See ch. 7.24. 'therefore will I stretch out mine hand ugainst thee, and defirey thee]

Chap.xy.

constitutions, as from time to this have been just upon the for thy dreft inter they are meant of Nebuchadherzait, is in a manner gend with the configuration of the state of the

6,7. Pfal. 78, 36, 38, 56, 64. ch. 4.28.
V.7. And I will fan them wint a fan ia the gates of the land;] Or V.7. And a two-pun toom with a pans on gates of the stand; j Origina (as Ela 30.29) the gates of the teach; that sig of the wide with this gate are little start or tently; see this gate of the tentle with the following the form of the following the follo the cities and toult of Judea ; and fo there may feem an allusion to the cities and book of Judea "and fo there may feen in allufion" to the place where inter file to far or winnow their glama; rowin; in the door fiftially of their garners, or barris. This char take two the lar-ders (solverin they have the Chaldee, and the Jewish Lockets, good effor ethem) concleded the chaldee, and the Jewish Lockets, give which they were to be driven and disperfeel, to whe's limo the cities, the chalded they were to be driven and disperfeel, to whe's limo the cities, which they were to be priven and disperses, to wit, and the cirtes, regions, coaffs, and quarters, of the wide world; as verf. 4. fee Lev. regions, koatts, and quarters, of the wiste world; as verf. A. feb Lev. 466, 33, 'chap', 9, 'co' R. 10, 18, how/ober; 'they from hosbe wide 466, 33, 'chap', 9, 'co' R. 10, 18, how/ober; 'they from hosbe wide her, whis would live the faming hose flower of; 'vo be a cleaning widly 'and 'putping fan 'by which God had slayer to ober them and their wide/dendes, but in valiny, the one; 'from 'the ather, and their wide/dendes, but in valiny, the one; 'from 'the ather, all the control of t ning as should carry all away before it : see chap, 4:11 fuch as that,

"I will beverve them of children, I will deliroy my people: " Accord-"n'ill bettein them of children,' I will deftrop my results "1" According to this reading, the pronoun is wanting to be impelled from the first of the pronoun is wanting to be impelled from the first, as chap. 13: 15; but the exts without temps well betterfully fraid between the control of the cells, the first of the cells, the first of the cells, the first of the cells, and deftrop this people. Here we then the cells, the first of the word is of a far larger extent. So the cells of the first of the model, the first of the cells of wafte and deftroy my people ; or, wafte them until they be deftroyed:

had they return not from their ways. Or, because they return not from their ways. I can their wicked couries, but peifff on thinately in from their ways. I can their wicked to wanting, which some therefore otherwick flapply; tendring the cere, yet (as thiny, st.). Bay return not from their ways, and the words foregiving in the time part; it mays for the thing the way, and the words foregiving in the time part; it mays for the part; it has a state of the part 11.7. Rell they return not from their wassi | Or, because they return no nad octation them by Pharac-Peceno at the death of Johah, when hamp of them in likelyhood were deftroyed, and the land atterward, pullinged, "at Kings 23," 23, "or of the evils that they furtained By Netheliadanezzara, under Jahojakim and Jehojakim, 2 Kings 24. by avenuenannezzar, under Jehopaum and Jehojacin, 2 Kings at \$2.16 bur neither do we read of any fuch dispersion, a sic here intrabed; effected; either bythe Egyptian, or by the Chaldean under Jehojakin; and sor that deportation under Jehojacin, it is supposed to have been later than the date of this proplice;. See chap. 14.5.

"V: 8: Theh widows are encreased to me, above the fand of the seas." "V.8: Their wildows are consequent one, above the fand of the feat,"
Helchwin hinty, or Hilbri in number (as Plal-40, 5.11, 8.694, 11.11),
Hishands being elider flain, or otherwise deflevere, chap, 18.21.)
Hista the fand of the feat, proverbid form of speech, in an hypotholia than the fand of the feat, proverbid form of speech, in an hypotholia than the first flain of the feat, proverbid form of speech, in an hypotholia than the forest reaching prear multitude of ought, not easie; if at all, to be numberd. So or excellive expection, memating a ministerior numerous excellent was a more to an more, we migrage 1 Data, 4.15. from the refered by the property of the more of the minister words, as the former, verf. 7, are conceived in the time past; but if for reidred; it must of necessity be understood after the Prophets usual renarea, w must or necessity be understood assets. The Frophers in the renarea is a finished for Ty it up to marging time, y. Chron. 20.5, 8. as do tome or the jewith nume own conjecture; the word perceively the famile is tilled for a Writer's nor feel therefore, why the words may not be rendered matcher. Dan. 4.13, 23, and to the famile effect with day very flight and receive the fitting, as well as the very flight and jet extains, Cant. 5. 2. Mol. 2. 15. I (uppose therefore that the text height benefor, or, walle; 1 will deflow there I to here, their widows (hall may well thus be rendred, 1 will canf to fall upon her (that is, upon the control of t

upon them] Heb, to, or junto them ; as Obad, 5; that is, either upon them, as Efa. 3. 26. 82 26.9. dr. against them y as chap. 3.25. Howe-beit, it has be no other than a redundant elegancy, as that in the foresting branch. foregoing branch.

against the mother of the young men Heb young-man, or, a young-man; and here the Interpreters are divided, and go divers feveral ways:
Some render it; againft the mothers of the young men, "taking both mosome render is gettin the monters of the special cashing to the modern the and some men collectively, and they thus septional is; the women that he deprived of their hubbinds, and the young inten of their mothers to their mothers and the mothers to their mothers to their mothers, or the special from the word minter, some form terms that he mothers and the special from the word minter, some form terms that he mothers and many. family, or; people. So the Chaldee, and Some Jewith Commenters treading in his fteps ; others, againft the mother; and, the young men; treading in this steps; ounces, agains the mother; and, the same man; that is, against both parents and children; 2 Chr. 36:17. chp.6:11. 8:13.14.8:14.16. Others; against the mother of the young men; as our version rendered it, that is, against Jecusalem that hath heretoour vernon renureth it, that is, against Jennalem that hath hereto-fore bred many choice young men, Elay 51:18. Others, a sporter of young min; one that shall food and make havock of them, drawing habitate the man fellium of the state of possements; one that fluid popl and make havock of them, drawing in hither the word following, but by a trajection overharh. Others Iafily, actuall the matter, (that is, againd freudalem, the Metropolis, 67, Methor; is, 28 Edys (67; 1 alluded to 624, -43.6.) a goam, and, as the word originally instructed, ch. 49.194. 62, 63.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 49.4. 4 chadnez zar here termed, becaule he teems to have been in the flower of hisyouth, and at the heighth of his flrength, when he came againft ferulaten. See chap. 4.7. and this last I concur with, because the words of the text do most freely yield it, and the points or paules also the concurrence of the text of the text

or gowith it. a foot day] One that finall affault it; not as a thief by night in the dark, ch. 49.9. 1 Theff. 5.2. Rev. 3.3. & 16. 15. but as an high-way man that robbeth openly at noon-day, chap. 6.4. Zepls.

I have caused him to fall upon it fuddaints, and terroutes upon the city.]These words are likewise very diversly rendred. I shall omit some versions, because they cannot be fitted to the terms of the text; the main difficulty and difference in the rest; is about the word rendred main difficulty and difference in the cents about the Wolf sentence of the Cents as from Unally Equilibrium the English of the Cents as ter maketh fomewhat an uncouth infertion, as the former feemed to do an over-harfli trajection. Some would have the word city to be absolutely, rendring the words, as for the city, there shall be terrain; that is, the city shall abound with, or be full of terrors; as it is all opmat is, the city inal abound with, or befull or terrors; as it had by-preffing, that is, it abounded with, or is full of oppreffion, chap. 6.5. But because those also feem somewhat forced, others therefore seek some other signification for the word rendred city: and here the Jewish Criticks suggest us, two divers senses of the word; the former from those places, where the word in the plural form at least, hard tron those places, where the wore in the puttal roth at lears, hard the notion of an enemy, T sam. 28.16. [Pal. 13.0.0. Dan. 4.19] and the freder the texts. I will tause to fall upon her fuddainit, an enemy and terrours, as, the shoyler is fallen upon thy fruits, chap. 48.3. and terrour and trembling is fallen upon me, Pfal. 55. 5. the latter , because the word cometh of a root that fignifieth to raffe, or, rouse, Chap 6.
22. & 25. 32. would have it rather to fignifie, a tumult; and this fome Interpreters of the best note with us follow; instead of enemy, rendring it tumilis and terrours. To these two, a Learned late Annotator addeth a third , he conceiveth the word here used to be a notator aquetta a tima, ne conceivent time word nere time to be a Chaldee term; by change of a letter; framed from an Hebrew word that fignifieth pain, or; tormell, Ela. 21, 3, & 13, 8, and of fuch enterchange of letters be given from inflances; in this very word ; for an Augel, or, Meffenger ; Dan. 4. 13. from the Hebrew to fall upon her pain, or, tormene, and terrors. And these three last seem leaft of any to force the text ; all that can be objected againft them will bready, or, walle; I will defree there: (6 here, their widows [hill] have been deed, I will easile to full upon her (that is, upon feed) and the like, Pfal. 10.4.5, & 114.3. I will adden the mother city) fuddath a watcher and treater is in the land. Fed, and the like, Pfal. 10.4.5, & 114.3. I will adden the executed to me! That: fay form, from the Lord; tame; and the land of the fed to me! That: fay form, from the Lord; tame; and are for the miss of, or, from, the Lord, Pfal. 3.8. for the parallel is in the plaintenance of the land of the land of the fers to be only an elegant redundancy and finencis of speech, the like whereume, See Gen, 12.1. Compared with Act, 7.3. Exod. 18.2.7. Chart, 4.6. Eff. 23.5. I chart. As the land of the like whereume, See Gen, 12.1. Compared with Act, 7.3. Exod. 18.2.7. Chart, 4.6. Eff. 23.5. I chart. As the land of the like whereumen, See Gen, 12.1. Compared with Act, 7.3. Exod. 18.2.7. Chart, 4.6. Eff. 23.5. I chart. As the land of the like whereumen, See Gen, 12.1. Compared with Act, 7.3. Exod. 18.2.7. Chart. As the land of the like whereumen, See Gen, 12.1. Compared with Act, 7.3. Exod. 18.2.7. Chart. As the land of the like whereumen, See Gen, 12.1. Compared with Act, 7.3. Exod. 18.2.7. Chart. As the land of the land of

There bought spon them, against the mother of the sourcimen, a spaire year, for many, s. Lev.26, 18, 143:8. 1 Sam.2.5, 104:19 Felal-19 con, for many, s. Lev.26, 18, 143:8. 1 Sam.2.5, 104:19 Felal-19 con, for many, s. Lev.26, 18, 143:8. 1 Sam.2.5, 104:19 Felal-19 con, for many, s. Lev.26, 18, 143:8. 1 Sam.2.5, 104:19 Felal-19 con, for many selections of the selection of the sele

23.4. & 51.18,20.

given up the ghoff] Or, gaipeth : Heb. puffeth out her foul , as Job

ber fun it gone down, while it was yet day] Or , the fun is fet with ber while it is yet day; before the day is at an end, or the time of ment of God evening yet come. Amidit the heighth of her prosperity, and imaginary fecture; the is fuddainly tallen. So, the Sun final go down with them at noon-day, when they leaft dream of, or look for any Sun-fet, any fall, Amos 8.9. See also Esay 13.10. and

[he hath been ashamed and confounded] Or , she is abashed and con-

which many perished in the siege of the city, shall be exposed to the it is not here intended, enemies fword : and this last feems the most likely. See chap. 14.12 verf. t.

V. 10. B'e is me my mother, that thou ball born me, a man of Strife, and a man of contention, to the whole earth:] The latter part of this chapter is spent in a communication or conference between God and the Prophet; not unlike to that, chap. 11. 20. 12.9. It beginneth with the Prophets complaint, (not wholly free from fome tang and 14, 18.

that thou half born me | Or, that ever they didft bear me, chap. 20 17, 18.

man of firife and a man of contention to the whole earth] Or , land, tather; as chap. 3. I. verl. 14. not, a man of firste, that is, a contentious person, a man given to strife and contention; one that striwith and contendeth with every one: as E(ay 41.11. Job 31.35, but one whom the people do all generally oppole, whom the whole land ftriveth and contendeth with. So Judg. 12.2. the lot, as of Christ himself, when he was here upon earth, Psalm 2.1,2. Luke 2.34. Act. 4. 27. 10 of his Munisters and mellengers, Luke st. 17. Acts

I have neither lent on ulury; nor have men lent to me on ulury, yet every one doth curse me] Or, I have not lent to them, or, to any of them, nor have they lent to me; for the word is more general, extending it felf unto any creditor or debtor, on any terms what ever. See Deu. 151. M. 34.10,11. I Sam. 32.2. 2 King. 4.1. Efa. 34.2. and fo the Jewish Doctor here expounded hit: for usury among themselves was forbidden the Jews, Deut. 23.19. there hath been no such pecuniary contracts or dealings in money-matters between me and any of them, as are wont to breed difference and controversie between man and

& 14. 24.

with thy remnant] Heb. if thy remnant, or, residue, be not to, or, for, good: by his remnant, or, residue, understanding not his issue; for it Efa.3.10. for they may justly be deemed to stray far from the inment, lay they, as, my mealin, ven, 13. But the truth is, there are peareth not any mention of remannia at all in the text. There was, it feemeth, fome variety in Copies here anciently: the cettib, as they earm it, can nothing be well made of, the Keri, which the Critick Mafters hath fübflituted in the room of its gooth evidently another

Chap.xv. those the had, and unable to breed any more, See 1 Sam. 2. 5. Esay from a word that fignifieth to loofe, Dan. 5. 16. and, as some also Job 37.3, and they apply it to that of Nebusardams loofing Jee-my from his bands, chap.40.14. as a promife of God to proture ib-berty for him, from fuch refiraint and bands, as by his people his might endure. Which exposition, as it suitests well with the complement of Gods promise, so it removesh the ground of those former

verily I will cause the enemy to entreat thee well, in the time of evil. and in the time affiction.] Heb. if I do not cause, &c. as before; the word well, is not in the text : yet may not amis be supplyed from the foregoing branch; but is not necessarily required. In the words God may feem to meet with and prevent a doubt, that might arise in the founded; as ch. 2.6 f. 6. C. 3.2.5. C. 8. 1. 3. 1 to from the rest from the relation of the relation of the tribute of the relation of the rel miet, faith the Lord 1 and 15,000 and benjamin, the wolvines was successful the circle. Now this the centre, you think the will be matched children, so the circle of the Flowic Commencies, chi. 11,11, curc him from that care, by slining him, that he will for matched children, so the circle of the Flowic Commencies, children, the circle of the commencies, the circle of the circl are Ribbh to death, in ight of the Chaldean ryant, ch. 52.10,27, as he had formerly found at the hand of his own people for those draw fome other, to those that were flain with Gedaliah, 2 King. 25. 25. it too far, that beyond Jeremies own person, extend it to any other, tome contex, to use that (a from that fell not in the first encoun-ter; others, fue, of them, as eleaped the famine and pessilence, by (as formerly promised, 1 Kin. 8,50.) Fial. 106.46. Dan. 18,39,79.

caufe the enemy to entreat thee] That is, faith one of the Rabbines understanding it of the Jews, I will make those of thine own peo-ple, who are now thy bitter enemies, to come and leek unto thee in the time of their dittres; as also they did, ch.2.1.2. for if should not be much unlike that, Rev. 3,9. But the most rather understand it of the Chaldeans. To which putpose another of them; I will cause the enemy to propound the question to thee, and put thee tethy taint of discontent and distemper thence arising) of the general choice, whether to go along with him, or to stay in the land with harth ufage and croft carriage that he had mer with, for woother Ceetaliah, chap. 40, 4, 07, as it may well be rendred, I will interest cause, than for the free and faithful difcharge of his duty in the for the with the entarry, has used to a used. Els. 9, 12. e. 12, 18, and 20. I will fo deal in thy behalf with the enemy, than he shall entrear the work of his similitery. See the like, thap. 17. 17, 18, and 20. I will fo deal in thy behalf with the enemy, than he shall entrear the I will so deal in thy benair with the enterpy man be more intentioned kindly, he shall use thee no otherwise than well, chap, 39,11,12. If shall adjoyn my conjecture concerning the place, and so leave it; they make all (as to me seemeth) a needless trajection in the text, they make all (as to me feemesh) a nicedelis trajection in the text, where the words byte in order thus, I will interecte for their in the time of will, end in time of affaction the enemy, or, with the textmy. I conceive that there is a detect of the prepotition from, not unufusl. See Exed. 15.19.8 to 19.11. Bitsy 3.3.1.8.23.8.4 e.0.11. Text it therefore, of affaction from with the enemy, or, fimply, from the text and the text of the text of the same with that here expected a referring the enemy, not to interesting, as the object of it, but to of filling, as the efficient of it, with which it flandeth also joyned in the text: all that can be objected against this is, that the varietle here used. is commonly orefixed to the name. this is, that the particle here used, is commonly prefixed to the party with whom interceffion is made, Gen. 23.8. ch.7.16. & 27.18. & 36. 25. Job 21.15, another mostly, to the party in whose behalf; as Gen. 23.8. Esa. 53.12, and I shall leave it therefore to the decision of the learned.

V. 12. Shall iron break the Northern iron and the fleel?] There are divers expositions given of these words: to passe by those that mistaking a letter in the text, and so misled by another in shape very like ang a ietter in the text, and is miled by another in hape very like it, do of necessity floware very risk from the genuine fende of it, and fearer give any good or fit field at all. Some of those that retain her right, inpugle the verb here used, so come from a root, that hath a notion of esplatrate, or friendly it. Prov. 13, 10. & 23.24, and they, with the old Lattine, render the word, Shalf iron be confidents, man.

yet every one of them comfeth me.] Heb. is curfing me; a defect of the difference, as ver. 1, or of the particle foregoing in the fame notion, as it was there used, as Es, 10.0. and so it may also here laid. There is no hope that this obtlinate people, and the Chaldean, be rendred, that every one of them should be curfing me; as daily thouse the product on a second, that every one of them should be curfing me; as daily thouse the brought to an accord, that every one of them should be curfing me; as daily thouse the brought to an accord, that every one of them should be curfing me; as daily the rendred, that every one of them should be curfing me; as daily the rendred, that every one of them should be curfing me; as defect of the product of he might no more be troubled with it, nor trouble himfelf with foli-citing of God, to no purpofe, about it, that business being now as past cure and care. But neither doth this sense seem to fit well with is not likely that he had any, thap, 16, 2. but the remainder of his the place; nor is any fuch form, as that here, found any where life, as some; or the end and close of it, as others. See Psal. 37.37. springing from that root. The mesh, therefore, both Jewish, and ours. take the word here, as our Version doth, and as it is frequently taken tendment of the ext. who would have by bir remains, here meet nite the words enter 14. April 12. 3, 16. & 11.16. a remainder of Gods people, which God would have referved for hut they diverse ways apply it: Some, to Gods counfels, and purpohimels, in that general defluction, Eig. 7, 3. & 10. 2, 31. by rem. (Es; and they read the words thus, Can one break yron, the Northern units further approx, and they read the words thus, Can one break yron, the Northern units further approx, and they read the words thus, Can one break yron the Northern units further approx, and they read the words thus, Can one break yron the Northern units further approx, and they read the words thus, Can one break yron the Northern units further approx, and they read the words thus, Can one break yron the Northern units further approx and the first approx approx and the first approx and the first approx approx and the first approx and the first approx app into a fact we would make a consideration to the continuing and the field a stiff a were faid, Cas fairn so be traden? the verb being taken potentially, as chap, 13, 33, and indefinitely, as chap, 13, 43, that is, fay fome, faill any power be able to cross my proceedings, or to hinder the execution of my word and purpole, being of greater frength by far than tion, even the throught and toughted Matters that librituated in the room of its goeth evidency annated to greater stronger by the time stronger and compared ways neither of them afford the term that fightlish a rummart; and of it, than filed it left? chap, 23, 29. Of so therse, thall any where neither yieldeth it, small reason seems to admic it, no necessary the subject of the subject

eth, expound them, some of the Chaldeans, said to come from the North, chap, 1. 14. & 4. 6. This people, feem they never fo firong in their own conceit, chap, 11. 13. shall never be able to match those Northern forces, that I shall send in upon them, vers. 8. Otimes Northern forces, that I that I tend in upon them, verl. S. Others, of the Prophet himfelf, as if he had faid, Though this people that thus oppofe thee, be in regard either of their inward oblinacy, or outward might, as hard and tough as iron, or the like metal. Efay 48, 4. chap. 6.28, yet shall they be no more able to crush thee, or prevail against thee, than ordinary iron is able to break such tough iron stuff that the Northern parts yeeld, or than the firmest and strongest steel. See chap. 1. 18, 19. vers, 20. See also, Ezek.

Northern iron] Heb. iron from the North, that is, fuch as is brought were anciently most famous for iron-works, and their skill in tempering thereof, and from whom both with the Greeks, and Latines, the Paphlagones, and their country northward from Judea. See Strabo, 1. 12. Mela.l.1.c.20, Endoxus in Steven the Byzantine, and Virgil

of husbandy, 1.1.
and flee! That is, faith the Jewish Doctor, tron and fleet, mixt together: and some other suppose an allusion to those words, chap. 1.
18. a pillur of iron, and a will of fleet; implying the Prophet to be as both, which though they might feem able to prevail against him, in regard of the one, yet should be furcto fail in, when they come to the other : but the words I conceive would rather be read by way of disjunction: Northern iron, or, fleel ; as the like, ch. 10.20, & 14.22. Of the word, fleel, fee ch. 1.1 8.

V. 13. Thy fulfilance, and thy treasures, will I give to the spoyl without price: [] God in these words either continueth his speech concerning

without price] Not regarding loss, or gain, but execution of my juflice only, Pfa.4 4.13. Efa.52.3.

and that for all thy fins, even in all thy borders.] That is, as the land, from the one end of it to the other, Chap. 2. 28. 8. 3. 2. 8 it; as Efay 65. 1. the other, as if he frould thereby fignifie, that 11. 13. Heb. and in (that is, for; as chap. 18. 18.) all thy firs, and (as chap, 14, 14.) in all hy borders: where because the particle is the the undoubted word of God: as Eccl, 7.29, but these constructions fame in both members, as learned Interprete would project and pure tread, and for all time ends; that is, evul projects and pure tread, and for all time ends; that is, evul projects and pure Exck, 3.1. poles : but neither is the word fo used in Scripture ; and the former interpretation is confirmed by chap, 17.3. where the felf-fame thing is repeated.

a land, that their planty not; for three is a counter reason nete, as occurred to the plant, and also, chap, 2, 20, arting from the neer affinity of thape of two He grateful and pleafant; not unlike that profession of the Pfalmit, brew letters, dalet and rife; and from the like enterchange of letters, is that variety of Version in the same argument, he was seen, 2 Sam, 22.11, and, he did fy, Pf2.18. 10, the latter reading (which that the people would repent thereupon: and fo the words followthe Chaldee followeth) feems to receive some strength from cha. 17. 4. Howsoever, there is a defect of the relative in the latter limb (supplyed it felf, chap. 17.4. by a copulative, chap. 14.18.) of the pronoun in the former, which may as well be supplyed, it, as thee, with reference to the wealth or fubltance, mentioned, verfe. 13. it shall all to be that which another of them fuggesteth, agreeable to the words be carryed away into a strange country, into an unknown land; as Efay 8. 4, & 15. 7. & 39. 6. For as for that learned Scholiaft, who ven him by God, (whereof, fee chap. 1. 1,5.) whereby he had been to reconcile those two places that feem parallel, would have the to reconcile those two paces that neem paramets, women more the patricia of person some more, to the cameric to page over the explaints, and that he, to tyrannize, or rule imperiously over thee; as they complain, which encouraged him cheartily to fee upon the work of his minihe, to tyrannize, or tule impetioufly over thee; as they complain, which encouraged him chearfully to fee upon the work of his mini-Elay 16.13. Plal. 139.13. and as the word, faith he, is ufed. Job flerry, howfoever it proved afterward, v.9. See Ezek3.3.Rev.10.10. 13. 13. let what will pals to me, or, pals over me, that is, betide me, as to joy, or, for joy and gladness of heart, for, great and hearty joy, fimply; himself there rendreth it : it seems too much forced, and the place as Zach 8.19. Efa.30.29. numer there renderent it it teems too much torcea, and the pace as Astio. 1.6, 1213.0.19.

V. 17. I far not in the allembly of the morkers, nor rejoyced:] Thus thing neerer home to the genuine sense of the place, who rendered it, I will bring thine exemits from a land that how knowell not, or, that so the profession of the place is a land that the profession of the pro 16. Twie oring that exeming from a most time stoom quarter and, or, that proveds that the total quarter than the provent and that the state of the first provided in the price (specific it) by a fane performs, then as conduct and an oncked at Gods mellages and medded, or, thorew a land that these knowell not, or, which then naces. Of which for were not a few among this people; and that

for a fire is kindled in mine anger, which [hall burn upon you.] A defect of the relative, as in the former branch, and chap. 14.8. fee chap. 17. 4. fee alfo , Deut. 32. 22. Efay 42. 25. chap. 4. 4. and

17. 27.
V. 15. O Lord] The Prophet returneth here to the profecution of his former complaint, v. 1 o.

thou knowess] Thou knowest me and mine integrity, Pfal. 139, 1 23. or, thou knowest how it fareth with me, their malice and mine innocency; and that I complain not without cause, ch. 11.18. see

ch.12.3.
remember me Think upon me for good, Nch.5,19, & 13.14,22,31. Pfal, 106.4. Efa. 38.2, fee chap. 18,20,

and visit me] In mercy ; as Ruth 1.6. Pfal. 106.4. and revenge me of my persecuters | See of this chap. 11.20. See chap. 17, 18. & 18. 21. See also, Psal. 119, 64. 2 Tim.

take me not away in thy long-suffering:] Or, as some, according to thy long-suffering, take me not away: sorbear to deal harship with me; as chap. 17, 17, or suffer me not to be taken away by the malicibus practices of my perfidious enemies: So is the particle taken, Pfalm
119.91,154. As others, After thy long forbearance take me not away; to wir, among the rest in the common calamity that shall befal th's people, whon thy forbearance shall have an end, 2 Chr. 36. 1/6. chap. 44. 22. fo is the particle used, Esay 38.17. Others, take me uot away in, or, by, or, through thy long fuffering. Heb. the length (that is, Northern from 1 recomprome recomplications because the recomplication of the continuous managements and the continuous managements are from the continue; that yes Porthward, out of which regions the the dilation, of edely of them enter: not unlike that, Excd. 34:7. ftrongest and toughest iron came to them: for the Chalybes, who Num. 14.18, lave that the word is there in an adjective notion, there, as seldome, if ever essential substantive. Suffer me not to be taken, and perish by mine enemies malicious and mischievous profeel had its name, were a people of Pontus, neighbouring upon the jects, while out of thy long-fuffering, and flowness to wrath, thou forbearest to right me on them. See on Efa. 48. 9. So is the verb used, Ezek. 33.4,6. and so the particle, Neh. 13.27. ch. 5.2. Somewhat to this purpole, the Chaldee, and Greek, feem to fuggeft, as if a speeding of justice, without longer delay, were defired ; as Pla.29.

know] That is, take notice; and make it appear that thou fo dost:

Haining of (as Plalm \$9, 50.) reproach, Plalm 69. 7. See chap. 20. 8. and it concerneth thee to right those that suffer for thee, Plal. 44.

V. 16. Thy words were found, and I did eat them; and thy word was price:] God in these words either continued his speech concerning note me the speech evipting of my heart:] Or, when thy words the Chaldean forces, and their invasion of the land according to mere found, I did eat them; as Prov. 2, 16. Hall thou found his those, who of them expound the foregoing words, vers, 12, or as the 109? eat of it what sufficient there; and Exch., i.e. at what thou those, who of them expound the foregoing words, verf. 12. or as the my? cat of it what sufficib thee; and Erek. 3. 1. ear what them most, who conceive them to concern the Propher, turneth his speech sindess: and there seems here a defect of the pronoun, were found by from him to his people, fore-telling what should become of all their me; as Esay 29. 6. that is, When as thy messages came at first to Řev. 1 0.9.

found] Some put an emphasis upon this term, and that two diverse and that for all thy fins, even in all thy borders. That is, as the wayes; the one, as if the Propher should intimate, that he had not most, for thy fins that have been committed thorowout the whole fought this employment, but had, unlooked after, been called unto

thy word was unto me the joy and the rejoyting of my heart; for I am called by thy Name, O Lord God of holts.] Heb. thy word was unto me, to, or, for, joy, and to, or, for, gladness of my heart; that thy name was at the first much taken with the messages that I was sent with, hoping ing should come in as a reason to induce God to regard him, as being one that had been willing and ready to undertake that office, which he professed to have special care of, Psal. 105.15. But neither of these seem to reach the intent of the Prophet. Which seems rather as they run in the original, to wit, that that word or commission gicalled to bear Gods name, to be called his Propher, (of which

knoweft not, which way they should come to thee, being foremote efpecially among the great ones, Ef2,5,19, & 28,14,13. chap, 5,13, from thee.

& 20,7,8. and fo it should be the same with that, Pf31,1,1, and 26. 4, 5. Heb. [ceret, for, affembly; as P[al.111.1. Lezk.13.9. See chap. 6.11. and according to this fenfe, the next member would rather be rendred, nor revelled it; as E[a. 23. 23. 13. But this feems not to be fo congruent a profession for the Prophet to make, that he had not kept company with loofe and debauched persons, and revel-led it together with them. I render the words, I have not sate in the affembly, or, meeting, of those that make merry. So is the word frequently used. So Eccl. 3.4, there is a time to make merry; and, better is grief than mirth, Eccl. 7. 3. and, they prepare bread (that is, vicuals) to make merry with, Eccl. 10.19. and 2 Sam. 6.5. & 1 Chro.
13.8. all Ifrael made merry bifure the Lord, with all their might, with finging, and with harps : yea the word is in this very prophecy twice

Precilely forendred, chap 30.19. & 31. 4. The Prophets meaning mild and gentle manner, to flake off and abandon these distrutsful then is plainly this; that howfoever he did at first chearfully enter- and discontented thoughts; and to go on constantly in the faithful ain that employment that God had called him unto; and a place diffcharge of his duty; and partly again further confirming him of that dignity to be fo neer unto God, and be ranked among those therein, by renewed promifes of affired protection and fafeguard. that were reckoned his Prophets, seemed much to affect him, yet he that were reckoned his Prophets, teemed mulen to ancert mins yet ne had found listle joy of it, when the came to the execution of it; for that he metwish nothing hut matter of golder, and had been there-fore far from joyning himself with linch that mer together to make the foreign of the continuous properties. The continuous properties are also for most prompt reflictation, and confirmation upon merry, as triends, acquaintance, and neighbours oft do, to partake with them in their mirth; but had tather abandoned himfelf to a & 4.1,2. & 26.6,7. & 31.36. & 33.26. & 35.19. Zach.1.3. But the

nor rejoyced] Heb. and rejoyced, that is, to rejoyce; to partake with them in their mirth; as, Balack arose and warred (that is, to war) against Ifrael, Judg. 24.9. otherwife, the negative must from the former member be fupplyed : as Pfal 9.18.

this feems rather to imply a voluntary and affected privacy; because of thine hand, that is, as some, because I am at hand with thee, and yield constant obedience unto thee, in the faithful discharge of my yield contain operation in regard whereof, they relate to have limiterial employment; in regard whereof, they relate to have large feet with me. So, hand, flould be for miniflery: as Mal, and thou fluid before me! Or, that thou may fifted, and thou fluid before me! Or, that thou may fift fluid before me; as my fervant and attendant in the room and place of a gaid of thine injunction, and those mellinges which thou fendeft by me, full of menaces, and dreadful denunciations of calamities as Efa. 63.13. and 64.2. Howbeit, the whole passage may well thus and defituation to beful my people. So Exek. 3. 14. 1 went be rendred; If thou will return, (as ch.4.1.) and will be reclaimed by with bitternels heated in my spirit, but the hand of the Lord was strong ame, (Heb. and I shall have reclaimed thee) before me shalt thou shand, So

for thou hast silled me with indignation.] Either with indignation from this people, who for thy messages, are generally incenfed against me, vers. 10. or with indignation at this people, for their fed againt me, Ver. 10, of With Imagainton actin people; for under oblinacy tending to their defruction, chap. 9, 1, 2, or with Imagainton action, which from the I denounce against them, being sent asily upon errands of wrath and indignation to them. See Chap. 23, 33, the particle is wanting, as chap. 9, 18, this last seems the

V. 18, Why is my pain perpetual, and my wound incurable, which refu-feth to be healed?] Why should I continue perpetually in this sad and disconsolate condition, without hope or expectation of any change and alteration thereof for the better: a speech proceeding from humane frailty, as conceiving no great likelyhood of the before promi fed amendment of it, v. 1 1.

is my pain perpetual] Or, flould my pain continue (as Dan. 1.
27.) for ever; as Annos. 1.1. and there is a defect of the particle; as Fal. 3.1. on, flould my pain be a pain of perseutive; or, eternity; that is, a perpetual, on everlating pain: as, painform of perpetuity, or the presental or, everlating addition; Vialin

my wound incurable] Heb. my fireak (that is, wound, or fore, caused by fome flroak; as chap. 10.19.) grievous, or deadly: fo chap. 30

which refuseth to be cured] A metaphor taken from such wounds, or The state of the s from the fore-going branch, read the words, Why resuscible to be en-red? whether way we read it, it is not much material; only the word, incurable, would be altered, if it be rendred the former way. See Pfal.77.2. ch.8.18.

wilt thou be altogether unto me as a liar, and as waters that fail?] Job 6. 15, 20. Why shouldest thou fail me, and not make thy word ftrongest of Gods Saints and Servants been at some times surprised 26.2.

this his diffeour fe and diffract with God, much want of that courage and confidence that ought to have been in him, and bewrayed a great (for this feems to depend upon the last claufe of the foregoing verf.) deal of humane frailty; yet the Lord was pleafed to floop fo low, as I will arm thee with fuch power, as they shall not be able to prevail

verf. 20,21.

their fincere return to him by unfeigned repentance; as chap.3.1. methylem in their minh, but had rather abandoned himfelt to al & 4.1. & 1.6. 6.7, 8.31.16. & 33.6. & 3.5.19. Zach.1.3. But the writering and foliarry could of life, in private continually beausoning into trather of freeney; ye devirely, some a cloud final with himself, in regard of the depth of the proper in the state of the proper in the proper in the state of the proper in the proper in the state of the proper in the proper in the state of the proper in the pro will reduce thee, that is, free thee from those evils whereof thou complainest, and retain thee in my fervice. Others, by way of admonition; if thou be careful to convert this people from their wicked wayes; that which is the office of a true Prophet of God to labour n, chap, 23, 22, taking the word in an active notion; which yet it mest memore ne supplyes: as raisy 100.

I fate alone bleafup of hithe hand / Alone, or, folitary; withdrawing my felf from company, as perions full of grief and heavines are wonte ob, Pfal. 10.1.7, Lam, 3.1.7, Lam, 3.1.8. for rather, then at month ob, Pfal. 10.1.7, Lam, 3.1.8. for rather, then at frome, being deferted and forfaken of all; as Pfalm 80, 81.8. But lems, and apply thy left cheatfully and conflauntly to the work of the month of the properties of the supply of the properties of the ministery, I will continue and confirm thee in thy prophetical fun-

> then will I bring thee again] Or, then (Heb. and; as v.1.) will I reflore thee : as Pfal. 23.3.

> run, and so lye, the words in the text : and I suppose this to be the genuine fenfe of the place.

and if thou take forth the pretious from the vile, thou shalt be as my mouth:] Or, if thou wilt sever (Heb. make togo forth) the pretious from the vile. This some expound of doctrine onely, if thou be careful to teach nothing but the pure truth of God , 1 Pet. 2. 2. without mixture of other base and vile stud; such as the salse Prophets are wont to mingle it withal, ch. 23.26,28. Others rather, of persons: that which the latter term doth necessarily carry it unto, being used of persons only: If thou shalt draw out the precious from the vile, by converting those that are vile, that is, wicked ones, from their wickedness, and making pretious ones of them, which Gods Ministers are ministerially faid to do, Dan. 12.3. ch. 23.22. Mal. 4.6. Luk. 1.16. or, which feems the genuine fense of the text, and is by the most and best approved) If in thy teaching thou put a difference between the godly and the wicked, by confirming and comforting the one, and by thatply reproving, convincing, and menacing the other. See ch. 20.27, contrary to the practife of the falle Prophets described, Ezek. 13.19, 22. & 22.26.

thou [halt be as my mouth] Or, as fome, according to my mouth : thou halt be fuch an one as I would have thee, and have commanded thee to be : as, according to his heart, 1 Sam. 13.13. thou fealt do all my pleafure, I fiaish 44.28. or, thou shalt thereby shew thy self to be my mouth, to speak from me, chap. 23, 22, or what thou dost speak, shall be as if I my self had spoken it, 2 Cor.5.20. &

than a flip link ought: and according to our Verfing, the recrease as the link of the control of they to thee; and (107, 901; as chap. 13, 17, 1000 point not tritum to them. Which foun therefore conceive, as fooken by way of prediction, or promife. They shall come and feek to thee; but thou shall have no need to feek to them; fulfilled, by they, when they repaired to him for advice upon the murther of Gedalish, chap. 42, 2. which might be added that before, chap, 21. 2. But the most conceive them spoken rather by way of admonition, or injunction; (for the future is frequently used for the imperative ; as chap 3.7. & 5. Or, Why (repeated from the former; as Job 3.23.) (houlded thou be 10.) Some more narrowly, with reference to those scotlers, mention-O₃ Why (repeated from the former) as you 5.23.5 phasinely now be 12.5, 2 some more nationally, white their time times to meet comes, mentional angether (being be; as Gen. 3.48.8) mone on a detectified (the), ed., as they (propose, verf. 17.2 but of that there comes in the company of the c with them, to footh them up in their fins, with vain hopes of better good unto me, but give me up to undergo such diffress and difficulties without end or case ? Such fits of diffidence have the best and I give thee in charge concerning them, cha. 1, 17. & 23. 30, 31. &

to return a gratious answer unto him : partly admonishing him in a | against thee, See ch. 1.18. & 6.27. V. 12.

and they from point against three joint three joint three joint three joint through they may with, or, against three joint through they may with, or, against three joint joint joint three joint like joint three joint three

I will protect thee infliciently against all their night and malice. See Chap.1.8, 19,8 20,12, So Act.18,10.

1 will deliver thee out of the Hand of the terrible.] Hand, for, power; as 16a.38.6. to redeem, for, to refene; as Pfal. 107.2. of the terrible, or, wielent ones, Ifa. 25.6. fuch as thou mightest most lear. See Chap. 26. 23, 24.

CHAP. XVI.

Verl. 1. THE word of the Lord came also unto me , saying ;] Or, whether this Chapter be one continued discourse with that chap, 15. or this introduction to it be the title of a new revelation at some o enfitting thould be fo bad, ver. 2,4.or to mourn with any for the dead : for better dye than live, as the times should be, ver. 5, 7. or to make merry with them; for it should be no time for mirth, ver. 8, 9. enformeth him; and willeth him to enform the people of the ground of fuch evils as were to befall them, ver. 10, 13, yet annexeth a gra-cious promife of future restitution after these dreadfull judgements executed upon them, ver. 14, 18. whereunto the Prophet Subjoyneth an humble profession, as in the person of Gods people, of the acan numble proteinon, as in the perion of Gods people, of the ac-linowledgement of Gods gracious and powerfull proteinon, and their expectation of the Gentiles coming in to them, ver. 19. all thut up with an expectation of Gods prefert indignation against his peo-ple, for their idolatry, 5 for which, he would make them, by penal-

pie, not their notaty; not which, he would make them, by penal-ties inflicted upon their to know & acknowledge his might, v. 17.2. v. V. v. Thou [Init not take these wife, neither shall have sons nor daughters in this place.] Or, Do not take thee a wife, nor have sons, or (Hib.and; as Exod. 21.15 Ezck. 14.20.) daughters. The future for the imperative; as chap15.19. Exod. 20.1317. So vers.; intimating that for great & grievous should the calamitties of that place into of the place in the form of the place in the place of (Heb, and; as Exod. 21.15. Ezek, 14.20.) daughters. The future for rumes no, that were and choosen would be one an inexy purcen a might them, and means of much aggravating his girle that had them. So Hol. 9.1 3;14 Mat. 4a.19 Luk. 3;1-9.1 Corf. 1:6. in this place I That is, in Anathoth, faith the Jewith Dodor; but he feems rather to mean Jerufalem, where this Prophecy was deli-

vered unto him : fee ver.3. V. 3. For thus faith the Lord, concerning the fons, and concerning the claughters that are born in this place, and concerning their mothers that bare them, and concerning their fathers that begat them in this land;] All like to be involved in the same calamities one with another; that which should make the condition of each one of them the more

girevous, chap. 13, 14, & 14, 16, 26 bine groundle fly refizaineth unto the men of Anathoth, who regether with their whole iffle were
fo, fay they, to be rooted out, that there should be no temainder of them, chap. 11.23. But here they meet with a difficulty that they find eruth is, that neither that former denunciation reached unto all the Inhabitants of Anathoth, but to those of them only that maliciously opposed the Prophet, as it is there expresly mentioned: nor is this opposed the Propnet, as it is interexpirity memorial. In a fix this place Anathorh a poor Town in compation, Efay 10. 30. but Jerufalem intended; as allo, yer, 9, and as appeareth by the adjection in the next member; the whole land, to wit, of Judah, whereof that

the head city, chap. 1, 8. so chap. 7.7.

V. 4. They shall sty of grievous datals:] Heb. death of discases, or, grievances; as a Chron. 21. 18. by the plague, or the pefilience,

and they shall be consumed by the fixord, and by famine,] Some by the one, and fome by the other, Chap. 14-15. and 15.2.

and their careaffes hall be meat for the forels of the heaven, and for

and they field fight against thee 3 but they shall not prevail against thee] I believed therefore I stack 2. Cor. 4.13.) inferring and making way, to

yet they that not prevait with thee; to take try life away from thee, see chap. 1.19. & 20.11.12. To that he might well [ay, as they do plants]. Help help that they go in, not go wers. 1. into the plants of mountaing. Concerning the genuine notion of this term, there for an unith thee to fave thee, and to editor thee, faith the Lord.] are divers opinions, and the fawith Cities themselves are at fome for lam with the total control of this term, there were the control of the total control of the co variance. Some of them say it signifieth mourning, and this way most of them seem to go: though some of them would have it sigthe c Chap.1.8,19.8 to 1.1. So Ačt.1.8.10.

Example 2.1. And 1 will definer three out of the hand of the wicked 3 and 1.1. And 1 will definer three out of the hand of the trivible.] Hand, for, power 1 will definer three out of the Hand of the trivible. The solution of the trivible, or, solution of the condens, for, to refere; as CF fall.107.3. of the terrible, or, 18.13.8.6. (such as thou mightest most learn Sec. Chap.16.

Amos, 6.7. where it is rendered bangeus, and must of necessity import matter of mirth: And for would a later learned Amount have the condens of the solution of the condens of the solution of the condens of the word, not worth the relating. But this Interpretation of the word, not worth the relating. But this Interpretation of the word, not worth the relating. But this Interpretation of the word, not worth the relating. But this Interpretation of the word, not worth the relating. But this Interpretation of the word, not worth the relating. But this Interpretation of the word, not worth the claim, and will be a later learned Amount of the word of the word, not worth the relating. But this Interpretation of the word, not worth the relating. But this Interpretation of the word, not worth the claim, as well the one, as the other, is credited bangeus, and must of necessity in the word of the word, not worth the claim, as well the one, as the other, is credited by the place of the word, not worth the claim of the word, not worth the claim of the word, not worth the content of the word t here to import, understanding it of banquets made for merriment; the rather, because such are mentioned, ver. 8. But the maine current of the context, evidently crosseth this conceit. Howbeir, by collation of those two places together, it plainly appears, that the word of necessity signifieth something at least common as well Vetl. 1. This word of the Lord came any one one; jaying; Jos., which was to be passe togetimes, it planning appears, that the word of the Lord came unto me; as found of which the word of the Lord came unto me; as found to mirth, as to mourning. To which purpose, one of the Jewish Lord was not me: as chap. 1. 11, 2. Whence it may be questioned. J. Doots telleth us, that it significant in the Archive tongue, a found was not me: as chap. 1. 1, 2. Whence it may be questioned. grief ; for fuch out-cryes are common to either : fee chap. 48.33. but whether this chipper to be the title of a new revelation at fome of this introduction to it be the title of a new revelation at fome of this introduction to it be the two it be, the Lord in it for there of no proof is brought. Another of their therefore, faith, it biddet the Prophet to contract matriage, or breed iffue, the times higher the Prophet to contract matriage, or breed iffue, the times the contract of the prophet to contract matriage, or breed iffue, the times of the dead of the prophet to contract matriage, or the mount with any for the dead of the prophet to contract matriage, or the mount with any for the dead of the prophet to contract matriage. in the Chaldee Paraphraft, Num. 25.1. Now fealls, or banquets, we know, are usual as well at burials, as bridals. and this feemeth to be backed by that which followeth, ver. 7. for as for that which to mesca Dy that which to howerin, ver. 7, tor as for that which fome learned late Writers here fuggeft, that the word should fignific fuch a person, as by the Latines is termed designator, one that did give directions for the marshalling and ordering of matters burials; it feemes a groundless conjecture, nor could the house of montaing be for fully termed the house of such an one. I suppose the words may well be rendred, the banquet-boufe, as the old Latine bath it; or for fuller explication, the funeral banquet, or, banqueting boufe.

nor go to lament or bemoan them.] To lament for the deceased, or nor go to tanget or perman treem.] At tangent or to the deceased of to condole with the furvivers; as chap.15.5. By the forbearn-toes, as Exchicl, chap.24.24, the Prophet was to fore-fliew them, how if should be with them amidst those calamities that should shortly furprize them.

have taken away] Or, I will take away. Heb. gather up; as Pfal. 85.3.chap.10.17.

even loving hindness and mercies] Or, my loving hindne's, and my tender mercies. See Elay 63.7. a defect of the pronoun, as chap.

4.19. V. 6. Both the great, and the finall, shall eye in this land; they shall not be barried; suither men lament for shem;] Or, when great or finall, cand, for, or, a server.), shall dee into land, they shall not be barried, not shall any lowns le them; as chap: 1.4: 15. Not eneed we, as found, to first shall not shall have shall not shall have shall not shall have shall not shall not shall have shall not shall no

nor cut themselves, nor make themselves hald for them; Courses in such cases which practiced among the Heathen, whom the Jewish also did herein of timinate, though so bidden so to do, Lev. 19.28.

1. A. T. Neither fault men tear themselves for them, in mouning to comfort them for the dead. A According to this Version, the meaning should be the famewith that better, of cutting thinglever, te. and so seem of the Jewish Doctors, also take it: but the work Deut.14.1. chap.1.4.1. (ec chap.1.5.1. No folenn Jamentation finall be made word here ever elfe-where found fo ufed. Seme other of them they field not be laimented] No folemn lamentation shall be made for them, Job 27.15. Plal. 78.64. (hap. 22.18. and 25.33. cither because they shall be deemed lappier that are going, and taken they shall be deemed lappier that are going, and taken they shall be forestering than those that survive, chap. 8.3. and 2.10. Rev. 14.13. or because every one shall be forestering with the shall so the state in the shall be forestering with the shall personal state. It is the shall shall be forestering that they shall personal state in the shall be forestering the shall be forestering the shall be forestering that they shall shall be s kindred,or otherwife dear unto them, taken from them by deceale; somerage one was a car unto them, tasken tom turn by decease; to the end, that repairing to them, and cating and driking with them, they might endeavour to cruffort them, and help to put away their grife; alluded unto, Deut 26, 14, and this expolition, as the words following confirm; fo the use of the word elswhere the beaffs of the earth.] chap.7. 33 and 34.20.

V. s. For thus faith the Lord;] Or, Therefore; as chap. 9. 20. doth further also help to clear; for so is the word will consider a steep of the chapter and Lam. 4.4, the power children as for the particle feems to be here an illative, (as Pfal. 116, 20. to deal thy bread to the htmays: and Lom. 4.4. the young children and

Chap.xvi. bread, and there is none to deal it to them: to which purpole the text with eaft you out of this land, J Chap. 19-18 that may well be tendied, Neither shall they deal them bread, in mourning, which took had long before threatned, Deut. 4.26, 27, & 28, 8.3 it had.

may well be tendied. Notifier first they deat these torsas, in monants, which is the confert any for the deat thread, being put for any provision. I death and the state of the death of the state of the death of the state of the death of the state of th

the Propher's inhibited upon the death of his wife, 10 eart the bradd in diversely or they ever faw, or had been in before. See chap 1.4. 7.8, of mean, and in the before the seed of a provident parake in with others that came to write them; by which teem it is taken in our anciented. English verifion here rendered. This felle both the ancient Greek, and old Lattine, experfs. Whence also some parake in with others that came to write them; by which teem it is taken to be a single parake in with others that came and the seed of the properties of the parake in the seed of the see rather, for that the pronoun in the latter place is fingular, not them, also some, both Jews, and others, here follow, rendreth it, Te Ball but him, that is, faith the Rabbine, for any of them, though rendred, ferve fuch people, as ferve other gods: but that is more than is

P[al. 106.45, and with some of the godly also did at the same time, chap. 15.11. Dan. 1.9. but this is spoken of the main body of the obflinate wicked : Howbeit, there want not Writers of great note, (at the received resump to retained) and (nowlower) or that) in this: Of finch casifiators cuty reinded to persons in grief and heaviness, see Prov. 31.63.7. The meaning is, that all fuch neighbourly and of includy offices on futhor cashon sometry used, thould in those calaminous times be wholly neglected, as others also more requisite, for
the reasons before recited. See on wer, 4.

V. 8. Thus shall not also go into the house of sealing, to fit with them

very seen and the cash of the cas

dreadfull comminations, yet for the support and comfort of the faithfull, is a gracious promite of a ftrange and remarkable reflitution Subjoyned, to be exhibited to fuch a remnant as God should please to referve, after the execution of the judgements here denounced

Therefore] Or, Notwithstanding rather: as this particle is necessa-rily, both here, and else-where, to be rendred. See Isa. 51.21.

behold the dayer come Heb. coming 3 as chap. 7. 22, and 9. 24, that it fluid no more be fluid, The Lord liveth, that brought me the childen of file and use of the land of Egypt:

V. 15. But the Lord liveth that brought up the children of lifact out

V. 15. But the Lord tween that wrongen up the children of Jiracious of the North, and from all the lands whither he had driven them.]

Thereby inclusating, that the captivity in Babylon flouid be giveous and tedious, and their deliverance out of it, by the Miniftery of Cyrus, fo frange and great, that it should seem, in some fort, to abolish with them the memorial of the deliverance out of Egypt. See the like, Efay 43.18. But much more should it so be

that it [hall no more be faid] Hcb. and it [hall no more be faid; as chap.

the Lord liveth] Or, as the Lord liveth; the usual form of an oath. So chap. 38.1 6. the Lord liveth, or, as the Lord liveth that made re thefe fouls.

out of the North] From Babylon , and out of Chalden, chap. 6.

13. and 49.12.chap.31.8. and 32.37.

ver should deliver them; intending only to aggravate their milera-ble condition during the time of their captivity, not to give any assis-

rance of delivery out of it.
V. 16. Behold, I will fend for many fifters, and they hall fift them; we not kept my f.xw. [See chapp.2., & 7.2.4.5.5].

V. 12. And you have done worse than your Fathers.] So chap 7.2.6.

these words, the Lord seems to return to what he had menaced, con-V. 12. And you have come and primary our results. It is considered to the state of the bendly a perfect person of the treatment of this coil hearts.] Cerning the deltroying of them in their land year the earrying of them away our of it, yer, 13. flewing further by what meanes that they may not hearly our not. Or, that ye may not hearly numb.

We would effect either, to wish, by furth forces, as he would find in to make havock of them , that they should be wholly at their

but him, that is, laith the Rabbine, for any of them, thought tended, by the first price flow people is a trace collectively in the plant. Howfoever, if the word bread, by the first process that is a some than in a taken collectively in the plant. How him to the properties a single flow in the texts.

The first price flow post process are the first process and the first price flower properties. The first price flower properties are the first price flower properties. The first price flower properties from the first price flower properties. The first price flower properties from the first price flower properties from the first process from the first price flower properties. to be flipplyed, deel becad, or food, as in the ince, see, a. 13,3 where expensively the seed of the flipplyed, deel becad, or food, becad or look, or claps, 5,7 &8,11,32, D with neggive power? the third by Modes was your families; as our English well supplyed it and they cane out to the characted, that they should find one thin those places into which draws Gen. 14,3 that is, not draw water: as it is angle implyed there. God in watch should drive and disperted them, Deut. 3, 6, 5, which Cod in watch should drive and disperted them, Deut. 3, 6, 5, which father, or his mother: the word them, put diffributively for any of them; and so might well be expressed, both in the some branch (if the received reading be retained) and (howfoever for that) in

to eat and to drink.] Or, Neither do thou go (25 ver. 2.5.) into (the particle supplyed, as chap, 1 4, 18.) or, unto (as chap, 34.3.) the house of feating (as Eccl. 7.2, 4.) to fit there with them to cat and to drink to make merry with them, Exod. 32.6. Heb. And thou shall not go; as to make merry with them, Exod. 37-0. Heb, And twen plat not go; as ver. 13. Before he was forbidden to repair with them, to their mournful and funeral banqueting s,now is he charged not to keep company with them, at their merry meetings, or bridal banquetings; for at fuch times featlings were ordinarily uled, Gen. 29. 21. 27. by his abflinence, and refulal to joyn therein with them; intimating what fhould shortly and suddealy befall them, to wit, that they should be utterly deprived of all occasions and matter of such mirth and jolli-

ty, ver. 9. V. 9. For thus faith the Lord of hofts, the God of Ifrael ;] As chap.

Bebold twill caufe to ceafe out of this place in your eyes, and in your days, the voice of mirth, and the voice of gladuefs, the voice of the bridegroom, and the voice of the bride.] I will quell and quash all your mirth, by fending fuch evils upon you, as you finall have little joy of with them, in regard of the fairnal deliverance & liberty from the ought. See the lite, Efsy s 1-7, 8. Ezek, 26, 13, Lev, 18, 23, 3, and ferviated of fin and Saran, by Chrift purchfed for them, See cha. 3, 1-6, 8-2, 7, 8, where of the Meditas his times the fame is faid. the very fame, Chap. 7.34.8 25.10.

this place The City of Jerufalem; as ver. 2,3.

in your eyes, and in your dayes] Or, in your (ught; While ye, who think it will never come, chap. 5, 12, 13, or, it will be long before it come, Ezek. 12, 27, shall your selves survive to see it: as Psal. 79.10.

chap. 20. 4. Ezck. 13.28. V, 1.0. And it fold come to pals, when thou flattlibew this people all these words, and they flowed as well so you like your, it find to me to pals (Heb. fover: 15, for there is oft no necessary notion of any ascent in the island to, as chap. 1.6.8 36.3:1) if (as Job 10.15, chap. 18.3) they shall say 2.6.8 39.5.

Wherefore bath the Lord pronounced all this great evill against us? and what it our iniquity? or what is our fin, that we have committed against the Lord our God?] Thus pertinacious and presumptuous are wicked driven them thilber; as chap, 23.3,8. [ce stall 1.11,12. and 27,12. men, in endeavouring to fmother, and either deny, or excuse, their meh, in endeavouring to innotine; sing curied ustry, of examing uses in the state of the state o with, or inflicted upon them. See the like demand, chap. 5.19. &22.8. as if the Propher spake not affirmatively, but conditionally, if God eor what | Heb. and what ; as ver. 2.

V. II. Then thou fhalt fay unto them]Or, Then ; (Heb. And ; as chap. 15.19.) fay thou unto them ; as ver.8.

3319.) jay muu uututum 348-eet... 3 Recauje von feluots bave forfakea me, and walked after other gods, N. 1.6. nebold, rwill fend for many filters, and they field fifth them 5 and lawe ferved them, and worlhiped them, and have forfaken me, and and after will I fend for many hutter, and they field baset them from the work of the National Research, and the field to be for the week. I like the work to fell many hutters, and they field to be for the week. I like the control work of the week. I like the second we were the second work of the second work of the second work of the week. I like the second work of the secon

See chap. 9. 1 2. & 11. 8. & 13. 10.

we: a change of the person; as Isaiah 1.29. chap. 2,6,7.& 17.1. See upon them, that should se environ them, as fishermen do sishes, chap. 7.27 & 8,9 & 11.10. Zach. 7.11.12.

mercy, either to flay or to fave, and withatt moust to pursue sun training to the the thought dicher flee into, or lych hid in any loade? That is, abundantly: as Efay 40.2. & 61.7. chap.17.18. [Rev. 18.6. no as forme of Jewith Doctors, first for their forefathers

I will fend for many fishers] Or, as some render it, to many fishers fins, and then for their own, Efay 65.7.

because they have desiled my land] See Chap. 3.1,2.Pfal. 106 38. and so there should be a detect of the word meljage: 1 min jend a mel-fage to them: as Gen.27, 47. So Chap. 33, 38. or, 1 min jend a mel-fifter, as chap. 40. 2. and he took Jecem; where the same particles with the carcaffes of their detelland, which I coun-ited. Heb. bolded I am jending; as chap. 3, 0. 28, 23, 10. And howfo-ted where the controlled in the same particles of the carcaffes of the controlled in the same inheritance, chap. 2, 7, with the carcaffes (the carcaffes is the carcaffes in the carcaffes is the carcaffes in the carcaffes and fo there should be a defect of the word message : I will fend a mel-

to be over nice, who suppose in this term, an eye to be had unto their receiving their superstitions and idolatries, as an inheritance from

Incir receiving their inpertusions and advantages as materials of their anceforeschap4.4.17. Pet.1.18.

| frz| Heb.a ty.co; fullhood.Efay 44.10.chap.10.14.
| vanity] Such as are their idols themfelves, and endow those with
that follow them.Efay 41.29.Ch.2.5. and 10.33.8.15.

and things wherein there is no profit] Heb, and in them there is no that profitelb: and in them, for, wherein: as, and they, for, who, profit, or is good for ought, Efay 44. 10. Howbeit, fome render it, and there is note among them (that is, among their falle gods) that wofiteth; that can do any good, or availeth ought, Chap. 1 0. 5. Nor

this version improbable. V. 20. Should a man make gods to himfelfe, and the are no Gods? I Some suppose these words to be spoken by God in indignation, that his people who had fo great, and so long experience of his power and deity, should not yet discover the vanity of idols made with mens hands, which the Heathen themselves should some of them see and acknowledge. See Efay 42.17--19.and 44:29-31: chap. 10.1. And this feemeth very probable, for the inference that feems here-upon grounded, ver. 21. Howbeit, the most Interpreters goe upon grounded, ver. 21. Howbeit, the most Interpreters goe which is the most interpreters goe with the most interpreters goe another way; conceiving them to be meant of the convert mystace, neither it their iniquity hid from mine eye.] Heb, cancealed Heathens confection, further acknowledging with some decessary from before mine eye; from lying open to my view; as Amos 9.3; Jon. 15. Both they themselves and all their wicked courses lye open to mine eye, 100 \$4.11,21.7. Prov. \$1.28. \$1.33.1. Pslat. 19.1.6. \$1.33.1. \$1.2.1. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1.31. \$1 mange for numger, to worthip, riay 2. 20,015, mange time 3 of an elegant redundancy; as Blay 31.8.) yet they are no Gods. Others, can, or should a man make him gods; which are no gods? and they, for which; as man make him gods; whith are no gods? and they, for, which as the pronoun demonstrative for the vector bles.] first, that is, before I restore the remainder of them, and their iniquity doseive them into grace and favour again, ver, 15, for I conceive those even them into grace and favour again, ver, 15, for I conceive those leven them into grace and favour again, ver, 15, for I conceive those leven them into grace and favour again, ver, 15, for I conceive those is the work of the man they will be a subject to the subject in the work of name hands: I fall 11.15.

Kin, 24, 14, 26 to termed here in regard of that second under Zedekihbs x kin, 15, 11, there being nothing in the text to lead thereune Nor do I conceive with shoe. than God ? or that he should attempt fo to do ? Uaish 44.16,17. chap, 2, 11, Gal, 4, 8, But an Interpreter of prime note rejecting all these, as but cold notions, thus rendreth and expoundeth the text; Can any man (or, men, the word colle-tively taken) make them Gods, when as they themselves are no Gods,

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instinct, andenticement, as by a solemn messenger or mellage sent

unto them, came them to come in upon this people. See Elay 5,16. [Ezek,16.10. and of vile and unclean creatures, which they facilities 7,15,19. chap-1.15. [Who should hereby be meant, Interpreters and hinters] Who should hereby be meant, Interpreters—castle of their disls, Peux, 5,00, wherewith they caused God so above differ. Some fay, the Egyptians and the Chaldeans; the Egyptians his own inheritance, Pfal. 10.6.40.) and with their abonimation; that termed fifters, because they fed much upon fish, and lived much is, the idols themselves, unto whom they facrificed them, so remed, which is the idols themselves, unto whom they facrificed them, so remed, and the behavior of the control of termed fifters, because they ted much upon hib, and lived much list, the idols themselves, unto whom they sacrificed them, so termed, by fishing, Num, 11.5. Elay 19.8. and they by Pharao-Necho much liberary in the state of the property of the state of See Ezek. 19.4, 8,9. But this Prophecy teemeth of a later date, than that action of Necho, nor do we read of any great havock that he liverance in times of crouble and differs, Pfa.1 81, 15, and 46.1 that action of Necho, nor do we read of any great havock that he liverance in times of crouble and differs, Pfa.1 81, 15, and 46.1 the Chapt. 17.1 the Coalify finds come must have from the tend of the earth] A proper of the trends of the Chapt. 17.1 the Coalify finds come must have from the tend of the earth] A proper of the coming in of the Gentles to God, being convinced of the profit of the Chapt. 17.1 the Coalify finds core and majelfy namifelly differenced admirable works when having inclosed them as fifth in a net, by the frege of the city. fo the Jewish Commences, understand both of the Chaldeans; who having inclosed them as sist in a net, by the fiege of the city, the both of the Chaldeans; who having inclosed them as sist in a net, by the fiege of the city, and it is power and majety manifestly discovered in his admirable works did first sweep them away, at the furprished of it, by shaying must be proved for the deliverance and reliturion of his people; that when conducts of them; compared in that regard to fistor, that take sist which some understand of such, as upon the dissolution of the Babyton of the sistence of the control of the control of the sistence of the control of the control of the sistence of the control of that camer say find in the city, or were find, and had betaken them-felves for fecurity to some fector places; and fetched them out of their unco-lurking holes to make captives of them; compared therefore to hun-ters, that follow sewls and beasts (for the word here used inclu-other, the control of the and formers, to be the pieces and remains asymptomer cyrits, extream nony uncrease for the time and the surface who should make fearch for, and gather the Joseph pools, ordering the pieces and the pieces of the pieces and the pieces of the pieces and the pieces of the another fort would have the Minuters of the Coppet to be nere mean: by fibres, the Apolles, who being formerly by trade fibremen, were made fibres of men. Mat. 4, 18, 19, Luk., 10. by builters, their fuections, that were fern abroad into all parts of the world for to each fouls for Christ, Rom. 10, 15, 18, and fome of the fee yet. to catch joins for Christ, Atom. 10.15, 18. and iome of their go yet further, the Apolles, fay they, were as filbermens, that cast in the net, and bring up abundance of sish at one draught, Luk. 5.6, 7. Joh., 1.6, 8. So did Peter, who by the net of the Gospel, caught

3000. at one draught, Acts 2.41, and 2000, if not more, at another, Ac. 4.4. the modern Ministers, as bunters, that run up & down all Elay 37.17. and 46.11. there is not that profiteth; nothing that can day long with much noise and cry, and it may be scarce get one poor Hare or Deer ere night; with much toyle and desatigation they weary out themselves, and scarce catch a soul or two, gain at least weary out themselves, and learce carch a lout or two, gain at realt very (ew, it may be, all their life long, and may therefore juffly complaine as the Prophet doth, Efay 49, 4.8, 53.1, those of the latter age shall be as harves men, to bring in Gods harves, Joh. 4, 35,38.

age main ne as marven men, to arms in twos navers, jon, 4, 35,38.

Rev. 4.14,19. But these things, I suppose, are all wide from the genuine sense of the text.

the mountains and bits! Whither they supposed the enemy could satisfact the sense.

the mountains and offs 1 withten they hippored the chemy collaborate follow them, Efay 2.2,5, Mat. 2.4.16.
the boles of the rocky 1 Where they might not eafily be difcovered.
See Efay 2.19, 21, and 7.19.

Nor do I concur with those, who render it, from the beginning, from the first to the last, their ancestors sins and their own; as Esay 65.
7. Mat. 23.34.35. the words of the text will hardly bear it.

recompence their iniquity | Render unto them the wrath and penalty

but men ? Can he that is no God, make a God ? give that to another there is not a little difficulty; for some of the Jewish Criticks would

behold I am making them for this time, or turn, to know.

Therefore] Because this people persist in their obstinacy, say some : others rather, because they are so addicted to idolatry, a fin fo palpable, and in them wholly inexcufable, verf. 18,20. Efay 2.

thim This people the Jews, v. 5, 18.

this once] Or, once for all; as Judg. 15, 3, chap. to. 18. not by divers petty or lighter evils, but by one that shall ferve for

Exod.6.2, Ifa.43.12,13. Sec Ezek.6.10,14. & 7. 17. chap.23.20. & 30, 24.

CHAP. XVII.

V.1. THE fin of Judah iswritten with a pen of iron, and with the point of a diamond, it is graven upon the table of their heart, and upon the horns of their altars:]. Whether the four first verses of this Chapter (which in the Greek Version are wanting) depend upon the Chapter foregoing, as I conceive them to do; or the whole chapter so do, as some suppose: or whether it be an entire Sermon of it felf, as some would have it; or contain the fum of fome feveral Sermons, as fome others are of opinion, with whom I concur, are matters neither very certain, nor much material. Certain it is, that in these four first verses, the former denunciation of wrath and judgment delivered, chap. 16.13, 16, 21. is again renewed, verf. 3, 4. and the ground of it, towit, their idelatry, there pointed to, verf. 18, 20. here prefied and aggravated by their extream pertinacy therein, the notoriousness of it, and their inward and entire affection unto it. The first whereof is in the former part of the verse laid down, and illustrate by a resemblance taken from fome characters, cut or carved with iron or fleel, context actition folice transtates, oncor clavels with 100 of teets, or other from good, in musble from, or the like fard matter, fo deep, that they cannot easily, if at all, he done out again; thereby intuition in like manner, this evil of idolatry was fo deeply rivered into their fouls, and had made fo deep an imprefilion in their minds and memories, that it was not possible to get or 122e it with minds and memories, that it was not possible to get or 122e it. out thence, to work it out of their hearts, or to make then leave drawn upon like hablets, or qual an pectal manner affect, either unitding & remembring it. The fame perrinacy in cvil as them, fee fee Room in their tips of relats. See on the like with the percentage of the like of the percentage of the percenta 13. 23. For I cannot concur with those, who would have the words rendred, The fin of Judah shall be written with a pen of iron, and an adamantine claw; that is, say they, the guilt and penalty of it fland for ever firm and fresh, as upon record, there, Deut. 32.34, shall be so fet on with them, that they shall not be able in hast to for- | Ela.65.6. But of this before.

verfe, and by what followeth, verf. 2,3.

grave with: 25 Job 19. 24. Of the word rendred pen, fignifying first term, there is by most Writers deemed an allusion to be unto the a pen to write with, Pfal, 45, 2. then a tool to grave with, see on bloud of beats offered in sacrifices, which was usually sprinkled up-

chap. 8. 8.
and with the point of a diamond] The former word here used, fignifical but it is used also for the nail of man or woman, Deut, 21, 12. Dan. 4.33. and because the claws of fowls, birds of prey especially, are strong and sharp: Hence by resemblance, such iron tools also, as Artificers that work in hard matter, fuch as Masons or Smiths engrave with, are fo termed, as by fome places by the Jewish Scholiast here, and by others elfe-where, out of the Talmudifts Writings produced, may appear. So that by the word here, rendred point, there feemeth no other to be intended, than what was rendred a pen before; at leaft, that they were both names, if not of one and the fame tool, of two tools not unlike the one to the other; the one, resembling the pro of a foul, the one, to claim office; such may feen also, a way feen al

Chap.xvii. but men? Can he that is no God, make a God? give that to another there is not a little difficulty; for some of the jewish Gericks would which he had not himself? the words may well bear it; but! leave have it to fignific any hard matter in general: and live, to fignific to the judgment of others.

V = 1 Therefore he hold I will for this one; coule them to know! Heb.

V = 1 Therefore he hold I will for this one; coule them to know! Heb. joyning floor and it together, Deut. 32.13. and that it fignifieth not an adamant alone, (the point whereof, I suppose, was never in common use thus to grave with) but any hard rocky, or flinty stone, appeareth by the common use of it in the Chaldee, Deut. 8.15. Job 28. 8, 9.

10. [Fal. 1 14. 8], and it is frange; if this term ignite a diamond; the range of this range of the Ephod 3 for another word is decreated to go for a diamond there. Each of the range word is deemed to go for a diamond there, Exod. 28.18. 1 will not would be secured up to the accumumation thereby a secured to the possible make tife of that Talmudical tale, (which yet fome of the Jewish Scholiafts on Efa.5.c. follow) to wir, that this Schamir should fignise a worm, that Mofes made ties of, to cut those precious shores with and Solomon, to cut out the stores for the Temple, being taught the It is a make them to know my hand and my might.] The heaviness for my hand, and what I am able to do, (Pfalm 90.11.) by the fight for and fend of their deradful judgments now demoned, but not be filled it is fightiful a very hard flone, of the filled from its own. leeved, when the same shall be inflicted upon them, vers. 18. for lasting, and the sure and long beeping of things therein cut and enthey feem to go out of the way here, both that understand the place, graved, is evident by those two places, where in this notion it is found of Gods power to be manifested in the deliverance and restitution used, 12ck, 3.9. & Zach, 7. 12. in the former place, whereof it is of the Jewish people, vers. 15. and those also, that expound it of said, shamir, harder than the rock. But what use is there ordinarily, Gods might and majefly to be made known unto the convert Gen- fave among favage people, where iron tools are wanting, of flints tiles together with the Jews, Isaiah 66, 19, as if the them here or some to carve with in hard matter? Some therefore of the Jewish mentioned, were not the same with the them in the fore-going Writers would have the words read, with a pen of iron, and with a claw in an hard flone; fuch as marble, or the like: and thereby to be branch, and they fluid know that my name is the Lord.] Or, that Jehovah is my had my fluid know that my name is the Lord.] Or, that Jehovah is my had my fluid know that my name. Stallah 43: S. another unanner of God than any heartz; for their hearts, fay they are elliable 43: M. no that can make my word god. Ezed. 3-6. and faid to be a ship hard flore, Each 13-8. It is But be caude. this feemeth an overhard construction, I adhere rather to that learned Writer, who by the clam, or iron tool of the hard flone, or longtaffing flone, understandeth a tool not made of such a stone, but wherewith in fuch flones, not foft, but hard marble, or rocky flones. hings are wont to be cut and engraven; the rather, for that I find a furnace of iron, not for a furnace made of iron, but for a furnace, wherein iron is melted and wrought, Deut. 4.20. See on ch.

it is graven upon the table of their heart.] Heb. engraven, or, being engraved. The word here used, answereth precisely to the Latine exarata: for it affects as that also doth, from a root that fignifies to plow; whence the plow-flare, that enters and cuts the ground, r Sam. 13. 21. and a term for notion parallel to it, and in one radical letter onely differing, is found, Exod. 32, 16, and as that onely there, (where it is used of Gods Law engraven on the two Tables of Rone) lo this, in that notion alone here : Of the phrase of the table of the heart, and ought be written and engraven there, fee 2 Cor. 3.3. Their fin, a transgreftion of Gods Law, I John 3.4. is engraven and stamped upon their hearts, and that in such manner, as was before said, where the Law of God was fome time, Rom. 2. 15. and ought fill to be written, Ezek. 31. 33. Some think there is an allufion to those superstitious tablets, which idolatrous people used to wear next their hearts, with the name, mark, or number, of that god, whom they were most addicted to, engraven thereon; or to the common practice of fuch persons as used to carry about them, the effigies, or names of those, whom they did in special manner affect, the Learned judge. Some other suppose, that the meaning should be, that the guilt of their sin stuck so fast to their conscience, that all they could do, would not be able to raze it out, but that it would

get it.

and upon the horns of your alturs.] In the fourner words was intifin] Their idolatry, by way of eminency, for the hainoufnets of it mated their pertinations dipolition, in regard of their fin it in this
here, to termed, (fee Exo. 3.3.1.) anappears both by the close of this clause, the nonconfounters of it, as it he had faid, You will ask me, peradventure, how I can come to know, or tell what is in your writen That is, cut, or engraven: to to the recurew word poons monly ufed, not onely for to write in a book, Deut. 29, 20, chap. 33. nough, verf. 10. But I need not have recourie to any usen spream nouly ufed, not onely for to write in a book, Deut. 29, 20, chap. 33. nough, verf. 10. But I need not have recourie to any usen spream nouly ufed nor not ward couries and practices do openly publish and proclaim it: a sit is entlamped upon the tables of your hearts, and proclaim it: a sit is entlamped upon the tables of your hearts, and proclaim it: a sit is entlamped upon the tables of your hearts, and proclaim it: a sit is entlamped upon the tables of your hearts, and proclaim it: a sit is entlamped upon the tables of your hearts, and proclaim it: a sit is entlamped upon the tables of your hearts, and proclaim it: a sit is entlamped upon the tables of your hearts, and proclaim it: a sit is entlamped upon the tables of your hearts, and proclaim it: a sit is entlamped upon the tables of your hearts, and proclaim it: a sit is entlamped upon the tables of your hearts, and proclaim it: a sit is entlamped upon the tables of your hearts, and proclaim it: a sit is entlamped upon the tables of your hearts, and proclaim it: a sit is entlamped upon the tables of your hearts, and you have a sit in the proclaim it: a sit is entlamped upon the tables of your hearts, and you have a sit in the proclaim it: a sit is entlamped upon the tables of your hearts, and you have a sit in the proclaim it: a sit is entlamped upon the tables of your hearts. on the horns of the altar, a rite enjoyned by God, and imitated by idolaters in the fervice of their falle gods: For Gods altar was fourporperly the claw of a fowl; for from a bird, or fowl, it hath its name : Iquare, and at each of the four corners of it, was fixed a rifing of brafs, to some heighth, in the fashion of an horn, to keep from falling over fuch things as were laid to be burnt upon the altar, Exo. 27. 1, 2. Ezck. 43. 15, 16. Now upon these, for expiation, was the bloud of the facrifice part of it put, Exod, 29, 12. Levit, 4.7. & 16.18. The like rite whereunto being used by these idolaters, was an open profession of their idolatrous services, and is here produced as a pregnant proof and evidence against them. Now this being the meaning of the text, the word of engraving, must be taken here in a double notion, as if it were faid, engraven upon the tables of your bearts, (for the terms are collective) and painted (for of bloud that

no fimilitude, a voice only heard ye : as alfo to that of the Apostle, 1 prey; that is, give up to be preyed upon, or made a prey, Chap. those, their abominable practices, they should be goared, as with horns, unto their utter destruction. See 1 King, 22.11. But the former feems the more probable, and is admitted by the most. Howfoemericems the more probable, and is admixed by the most, room/oe-ver it be taken; there is in the text, the particle miles for upon, as fig. 9, 4, ch. 1, 5, 8, and a paffage from perion to perion, from the third to the fecond; as Efay 1, 2, 9, chap. 16, 13.

V. 2. While their children remember their altars and their groves, by the greene trees upon the high hits.] According to this version, which the old Latine holdeth forth, the meaning should be, that which the Oil Latine noise in 10th, it is meaning mount by that the children took after their parents, treading in their idelations fleps, while they kept in, or called to mind their courfes of that kind, and the places wherein they fufully exercised the fame. See chapt. 18. Bur the Chaldee Paraphraft, whom both the Jewish Combine 10th 17.18. Bur the Chaldee Paraphraft, whom both the Jewish Combine 10th 17.18. menters, and fonce of ours, follow, render the words; At they re-member their children, (theh, areading to the semimbring, or, runn-bratte of their children) to remember they their altars and their groves; that is, as men are wont to mind their children, the dayly proof; that is, as men are wom to mind their children, the dayly grower; that is, as men are wom to mind their children, the dayly remembrance of whom, being mod dear and precious to them; we there were the most not mind and the plant of the proof of the plant of the proof of the plant of t making memorials of their children, by burning them in the to their successor substactan years, necasite the land in them refled, as leads a econding to that, Leva. 9. Elsy 66.3, as also that of those mend do on the Subbath See Enda.3, 1.0, (where the word here indeed in the substaction of the sub making memorials of their children, by burning them in fire to their close to them.

35, 2.3. I Sam., 1.4. for they needlefly wring the texts, that by a well therefore be rendred, thou pink tested from (as the like; Elay 3.2.) and traigetion would refer, bride the green treet, as the particle most commonly significity, render the green tree; because not commonly significity, render the properties of the significant control of the significant co 35.22. I Sam. 1.24. for they needlesly wring the text, that by a

wit, the exposing of their unmanted and review of periods to deportation and ferviude, yet. 4.

persons to deportation and ferviude, yet. 4.

O my monatain in the field 1 The City of ferusalem, and Sion more 39 with this enemies is so a land that the deposition of the first in mine anger, which still the fereign of the fereign of the first in mine anger, which still the former branch, see Chap. 15.14.a want of the relative is there in the former branch, especially, Gods hoty hill, Plat. 68. 13, 82. 133. 3; necaute the City Rood, though in the midd for a plain, Plat. 13-71.2, yet upon a rifing all of it, and that upper part of it, upon an eminent hill; with ma-ny rich and pleafam fields round about: it; for the Rabbine feems here to fit be fides the cultion, who would have the name of a mounnere to nt ochdes the cultion, who would have the mante of a normalization be given here to the Jewith people; because on the monataint of the first point of the monator of the summer they to have hit the nation the nead, who render the words, of the mountains, thou people of Judah and Jerufalem, that dwelleft on and amidd the mountains, and trutfell much to the ftrength of them, and a midd the mountains, and trutfell much to the ftrength of them, as if thou were therefore impregnable, Cha. 1. 1. thou that be no more fafe, than as if thou were feated in the open feld, exposed to prey 5,6. and a bleffing to all that constantly depend upon him. more fafe, than as if thou were feated in the open flethexpofed to pery and floyol; or come down into the field, or thou that be bought down into the field; for thine enemies thall pul thee down, lay thee low, and make thee level with the plain, Luk, 19, 44, as alfo those no left: aittle the mark, who by a trajection would render the words; thy wealth in the fields will I give for a pry. None of their (after the first, which the words may well bear) but teem to force the text too much. Those I conceive to come necreft to the genuine fenfe of the beater than the words in the manufact. the place, who thus read it ; My mountains, with the fields, thy wealth and all thy treasures, will I expose to Spoil. Heb. My mountain, and field; and an intrequirets win LEMPIGE to JUNIL 1990. The Configuration of the United Confidence of Lemping Configuration of Lem ptetd, or plain, as Exce. 6. 3, 2010 the perot. 30 is the particle renied, Chap. 1.1.9. Deut. 6.7. Pfal. 3.5.16. 1 5 am. 1. 24. Hof. 5.6. bly weath, that leveth abroad in the field; and all by reafures, (the copulative fuppleed from Chap. 15.13.) whether abroad in the field; as chan. 4.1.8. or laid up in thy force-houses and treasuries, chap. 15. as chan. 41. 8. or laid up in thy flore-houses and treasuries, chap. 15.

1.3. Elay 39. 6. will 1 expose to prey. Heb, give 10, or, for, fifth, 2 Chron. 3. 8, as from would say, of meet flesh, without bone

and thy high places for fin, in all thy borders.] The former member is diverfly read and expounded. Some understand it of their high places to be given up to the spoyl with the reft, for the sin therein committed. See Ezek. 6.6. Others, the high-places erected for sin; for finfull and idolatrous practices, Chap. 7. 31. Others, thy high places are fin; as the calf is called their fin, Deut. 9.21. the particle places are fin 3 as the call is called thrir fin Deut. 9.21. the particle redundant; 3 plot 18.8. See Eliya 6.4. & 40.0 Note. 40. Others, and so some of the Jewish Criticles, by a trajection, thy high places for fin 3, that is, for the fin of bine high places: as, after and builds, for, and build afterward, Prov. 24.2.7. and, a place there of spatimers (sor, a place of spatimer three, breek, 39.11, and, praising to flow as are stylifful in almostation to maintain, Amos 5, 16, and this in effect doth come home to the first (see that the one maked the high blaces the common shinker me. fave that the one maketh the high places the common subject matter of direction with the rest; the other maketh them the subject place of their fin : the last clause may have reference, either unto their wealth and treasure, that they should in all places be stript of, chap. 4. 20. or unto their high places, that the whole land was fil-led with in all parts of it, and the fins therein committed, chap. 3. 2.

led with in all parts of it, and ne his frieren communications, 5.2. & 16.18, See the same with this, Chap. 1, 5.13.

V. A. And thou, even thy self, shall discontinue from thy britiage, that I gave thee J. Heb. And show, and in thee, shall intermit, or discontinue. Which some expound; And how, even (as Chap. 7, 5.13.) neir practiles, when the evils that they unter for them, main that which the words next following do evidently evince: and a learn fole to them, growt 3 Set apart for, and abused unto idolatrous services, Judg of Scholiast therefore supposes, that there should be here a supply of the word band, because he findeth it subjoyned there to the very grows 3 cx a pair to 5, me sound to 6, me sound to here used, rendring the text, thou shalt be compelled to omit, or, with-hold thine hand from thy possession; but he might have observed, that well therefore be rendred, thou fhalt ceafe from (as the like; Efay 2

upon the high int. I true that it places on the come of high places, chaps. Job. & 3.2.

V. 1.3. O my mountain in the field. I will give thy fullflance, and all only; that is, during the time of thine ablence from thine own thy readings to the floyl; and thy high places for fin, in all thy borders. I land, and of thy tervitude in a ftrange country. See Lev. 26.34.35. The fruit and effect of these their isolatrous courses followeth, to O the divers reading here, see on Chap. 15.14. Where the other than the first of the country of the diverse reading here; which it we admit the works must be rendred, and I wit, the exposing of their substance and wealth to direption, and their is in the text; which if we admit, the words must be rendred, and 1 will cause, or, when (as Chap. 34. 1. Zach. 12.2. I shall cause thee to

as here in the latter.

Since in the inter-for ever.] That is, for a long time; as Exod. 21, 6, Deut. 15, 17. Sam. 1, 22, & 27, 12. Pfal. 89. 1. Efay 34.10.

Curfed be the man, that trusteth in man, and maketh stesh his arm, and whose heart departeth from the Lord A corruption that this people were ever over-prone to, feeking unto, and relying upon, forraign aids from time to time with a neglect of God, and refusall to rest upon him. See 2 Chron. 16.7. and 28.16,20. Elay 30.1,2. & 31, 1,2. & 36.6.

Chap. 35.5,7. Ezek. 29.6,7,16. Curfed be the man, Or, is the man: as the like, ver. 7.

truffeth in man] Relyeth upon him, as his abfolute support and

firm stay, Pfal. 146.3,4.
in man] Heb. in Adam; a man of earth, or dirt, or clay, or dust; o the name importeth, Gen. 2. 7. & 3. 19. Pfal, 103. 14. Sec on

makeib flesh his arm] flesh, for, man; a feeble, frail and cor-ruptible creature, exposed to casualty, and subject to moreality, Plal. 103. 15, 16, and 144, 4, and 146, 4, Elay 2.22, and 51. 3. So Plal. 78.39. Elay 40.6,7. arm, for, might and frength; as 1 Sam. or finew, without through or firmness, (for in the bone and finew, lufed of pulling down walls and buildings onely, as the word to range not in the $\beta(\beta)$, doth the firength and firmness of the body confift, with us. Others lastly, render it deflitute; as those, Heb. 1.3-2. Pial.24.7. Job 40.1 8.) an infirm and feeble thing, unable to bear up it felf, and much less able to fustain or bear up ought elfe; and flesh for, a man that is nothing but flesh; as Gen. 6.3. and in the places before pointed to, Pfa. 78, 19. Efa. 40.6. and fuch and no better is the mightieft man without Gods support, even as a meer fl. fby arm, without any nerve or bone at all in it; and a meer folly and madness for any man to rely on such a piece of infirm and feeble stuff , Esay

whose heart departeth from God] Though he make their still outwardly of continuance with him. See Esa. 29.13. & 48.2. & 58.2.ch.

12.2. Ezck. 14.4. & 33.30,32.
V. 3. For he shall be like the heath in the defert] Heb. And; as Psal 1. 3. How uncertain the great Masters in Ifrael are, and how far to feek in their own language, concerning the names as well of birds, and beafts, as of trees and plants, mentioned in Scripture, hath in part been already shewed, for the former, on Efa. 13. 21, 22. & 34. 14, 15. for the latter, on Ifa. 41.19. and we shall here make further to appear. The Hebrew Arar here, or Aroar, as it is found written, chap. 48. 6. fome of them affirm to be the same with dardar, Gen. 3.18. Hof. 10.8. which fome render a thiftle, fome a bramble, fome a briar. See the parallel place, Heb. 6.8. which feems to carry it to the last. Others say, it is a kind of thisse, that is pricky without, but eatable within. And the like is said of the term that the Chaldee Paraphrast gives it; so it might be our artichole. Another telleth us, that it is in some barbarous tongues called joncier, so it should be a bulius, according to the Latine juneus. Another, that it is that which the Arabians call bahal, by which name are the Juniper-berries said to be termed: yea, some tell us, that the juniper buth it selfregistat to be termed; yea, tome tell us, that the jumper bill it left is in the Arabian rongue called by the very name here used. Which it is marvel then how it escaped that Jewith Doctor that gave this Interpretation of it, by the name of the berry, rather than of the bulb. Others of them lay, it is a plant that in fortaign language; is termed myrice; and fo the old Latine rendreth it, Now under this appellation, are two forts of plants comprehended, both with the forces, and with the Latines; the one called the tamarisk, that logically plants, and growth usually neer the brinks of brooks and rivers; the other called allo crite, and with us heathy, a flutal bower and frame of fathers. I have been called allo crite, and with us heathy, a flutal bower and frame of fathers, a land of fathe than the former, that affecteth dry grounds and wafte places; which from it therefore we usually term heaths, whether heath grow on them, or no. Now of this latter fort our English version, (wherein many other Interpreters concur with it understandeth the word here used to be meant; as also some say, that the word used by the Chaldee, doth fignifie the same. But of this plant or shrub, and the several sorts of it, see Dioscorides, 1,1,0,117. Basil in his fix days work, Sermon 5. Pliny, 1. 13. c. 21. & 1. 16. c. 26. & 1. 24. c. 9. in which two latter places he telleth us, that this fort of plant is reckoned among those that were counted unlucky, or unhappy, and damned ones; fuch as might not be admitted into any religious rite, and that were therefore to termed, because they bare neither fruit nor feed , nor were wont at all to be planted or fet; of which fort this being one, was deemed good for nothing, fave to make befomes, or brooms, such as are with us known commonly by the name of beath-brooms; that which fuiteth paffing well with the use of the word in this place. Howwhich inner paning self-with in the deep contraction to the deep plans; which Baill well difficult to confound those woo plans; which Baill well difficult the applying that co the former for, that is peculiar to the latter; because the common fort of people in his time used to give the name of the former to the latter. Which error allo, it seem, the Italian and form others also following him, are which Bafil well diltinguisheth, applying that to the former fort, that | feet wholly be fide the intent of the Prophet; which is to flow find in peculiar to the latter; is examined the common force of people, in his as stuffed to give the name of the former to the latter. Which error rate flow, if the period of the period planted, and do note it unit, and severy a unit in Fundamental and well principles and to fave. See the like bleftedness promited and affured unity a term that fignificantly might myric; that kind of it (as the text faith) lot (the Pfal., 2.1, & 4.0.4, & 1.5.1, & 146.5, Prov. 16.10. Jia. 26, that growth in few wildraft; thought in the figure of the provided of the that goweth in the whaternity. However, in the last pace, a nontree of them directly coffing this options, year, and himself too elsewhere, tellethus, it is a great tree, that groweth in the wilderness, and made to the word is a verbal, derived from the foregoing webs but what tree he slith not, relating onely whate flower other lay of it, and his, for, whose, a subject of the most made and trifle, or. Thus these generals, as we say, like harp and harrow, yet all taking considerate, for person runtled on, or considerd in. So Plai. 40.4. and it for some persons the subject of the subje in of another mind; for they conceive it not to delign any special for tor kind of plant; but an attribute onely of fonde plant, tree, or fhrub in general: and with these I concur, for two causes; first, because in the opposite branch, verf. 7. there is no mention of any particular plant, but a tree only, at large : and fecondly, because I find it ufed, as an attribute, not of a plant, but of a perfon, Pfal. 1 02.17. where some expound the word solitary, as there, verf. 7. from a word that significth, barren, childless, without issue, Gen. 15.2. Lev. 20.20,

Others, low, or lowly, or dejetted; from a root that fignifieth to throw,

despoiled, left naked, made bare : as Job 1.21. from a verb that fignifieth to firip, to make naked, or, bare, Ifa. 32.11. Habb. 3.9. and accordingly some render it, a bare, or, naked tree; without any furniture of truit or leaf. See Ifaiah 1.30. a defect of the subject; as, wile, for, wile grapes, flainh 5.4. a fading, for, a fiding plant, flainh 28.4. intempered, for, intempered morter, Exek 13. 11. and the word being of a doubled form, may well be deemed to fignific most bare: which I conceive to be the genuine fense of the

in the defert] As, in the wildernefs, Ifa. 48.6. but there is here an elegant conforancy, between the term intimating the condition of the tree, and that defigning the place of its abode : as if it were faid, an exceeding bare wee in an extream barren foil.

and shall not see when good cometh, Or, that seeth not; that is, enjoyeth it not, partaketh not of it, hath not any share in it; (as the joyeth it not, partasketh not of it, hash not any thate in it; (as the word is ufed,) obe 2.5; Pla, 4,1.4. chapa, 2,3..) when any rain from heaven, or other benefit or blefting falleth upon, or befalleth other places, 1fa.5,6. Amos 4.7. for that learned late Writer feems here have flaved, who doth thus paraphrafe these words; it shall not bring forth any fruit fit for food, when the time of fo doing shall with

but fhall inhabit the parched places in the wildernefs] Or, but (Heb. and; as chap. 15.19.) is fituate (as Josh. 22.19.) in some parched, or, extream dry place, (Heb. parched places, for some parched place: as, sepulebres, for, any one sepulebre, Gen. 23.6, cities, for, one of the cities, Judg. 12.7. spreams, for, some one stream, Psal. 1.3. and a defect of Jude. 1: 7, premay 10, 1000 cone premay run. 1; 3; anta access to the lubject; as in the foregoing branch: or a place of particles of frs, or, drynfifes, for, a most day, or, particle place: as, a place of drought, for, a dryplace, [las. 2, 8, 8] as, a land of drought, or, and place [las. 2, 8, 8] as, a land of drought, for, an extrem dry land, listali 35.1, and, a land of droughts, for, an extrem dry land, Plain 105, 441.) is the midderns f: where the places are most droughten are the places are most droughten and the place of the places are most droughten and the place of the places are most droughten and the place of the places are most droughten and the place of the places are most droughten and the place of the places are most droughten and the place of the places are most droughten and the place of the places are most droughten and the place of the places are most droughten and the places are most drought frequent, chap. 2. 6. & 51. 43. in such a land or soyl, as can afford it no moisture : and confequently, that cannot thrive, receiving nei-

19, 13, in falt land,] Or, a falt ground. Heb. a land, or, ground, of falt-ins falt land,] Or, a falt ground. Heb. a land, or, ground, of falt-nufs: as, a land of faltnefs, Job 39.6. Pfal. 107.34. Such as are alro-gether barren and unfruitful. Deur. 29. 23. to which purpose allo vere places fometime fored with falt, on purpole to make them fuch.

and not inhabited] Or, which is not inhabited; the copulative for the relative: as chap. 14. 18. Heb. inhabiteth, for, is inhabited: the neuter in a passive notion; as Isa. 13.20. where is no inhabitant to manure or drefs it, Gen. 2. 5, 13. Ifa. 5. 6. Luk. 13. 8. or where for the barrenness of the foil, no man dwelleth, chap. 2.6, 15. 1 am not ignorant, that some Writers of great note, understand both this sinilitude and the next, as intending, not external prosperity and fuccefs, but spiritual graces, and the exercise of them : the latter, as that also, Psal. 1. 3. of regeneration by instition into Christ; produ-Gion of good works, and perfeverance in well-doing: that which the mer accordingly of the want of all thefe; he shall not partake in the grace of regeneration, nor be manured and dreffed by Gods Word in his Church; nor bear any fruit of good works: but these things seem wholly beside the intent of the Prophet; which is to show such

(s), 4.

V. 3. For he shall be as a tree planted by the waters, and that sweather out there is a street of the shall be waters, and that sweather out the roots by the river; 3 See the like description of the godly mans prospecus thriving and shouthing condition, Palm 1.3, and the like resemblance, Job 8.16, 17. Exck. 19. 10, and

For he [hall be] As Pfal. 1.3, ver. 6.

as a tree Sec 1[a.65.22.
planted by the waters Or, planted (as Pfalm. 1.3. and 92.13.) by already is fell on the water or a borrow ree, such as the Ennuch is taken, to fet it in fome rich and well watered Goyl, Ifa. 5-13s. Each. compared unon, Ifa. 5-2.5 is the the body in fell on the water for the body is the fell on the water for the body is the fell on the water for the body is the fell on the water for the body is the fell on the water for the body is the fell on the water for the body is the fell on the water for the body is the fell on the water for the body is the fell on the water for the body is the fell on the water for the body is the fell of the water for the body is the fell of the water for the body is the fell of the water for the body is the fell of the water for the water for the fell of the water for the water for the fell of the water for the wa

and that Spreadeth out her roots by the river \ Where it may or, pull down, chap, 51.58, and fo it might here be, a low firm by but free from and confiantly drink mater; as the Prophet speaketh; that seems not to fair fo well with the root, whence it should come, Ezek, 31.4, See Job 8.17, and 19.19, Ezek, 31.4, 5.7 Heb. Chap xvij.

and [hal not fee when heat cometh] Or, and doth not fee; that is, feel, fufrun round about its roots, Ezck. 3 1.4. to fee, tor, to fuffer; as ch. 5.12.

& 42.14. & 44.17.
but her leaf [hall be green] Or,but (Heb.and; as v. 6.) its leaf (Heb. bit; as, his roots before) is (that is, continuent; as V.o. Jiis leaf (rieb. his; as, his roots before) is (that is, continuent; as Dan, 1.21.) green; neither falling, nor fading, Pfal. 1.3. but retaining its werdure, norwithstanding any scorching hear of the sun. So Job 8.17. he is green

and [hall not be careful in the year of drought;] Or, Nor taketh thought and that not ve careful in int year of around; 1,5,500 tageto tought; or, needed to take thought; as Mark 6.25, to think what may become of it (a figurative speech like that, Jonah 1.4, the ship thought to be drown'd, see ch.15.18.) in the year of drought. Hels, of restraint; as ch. 14.1. when the showers are restrained, cha.3.3. and no rain comet from above, 1 Kin. 17.1.

neither shall cease from yielding fruit.] Or, nor ceaseth from yielding sruit, Heb. making sruit; as Gen. 1. 12. Esa. 37. 31. In the fore-going branch was an allufion to those trees that have their leaves continu ally green, such as are the palm, the olive, the myrtle, the laurel: Whereof see Theophrast, l. 1. c. 15. Pliny, l. 16. c. 20, 21. So Psal. 1.3. & 37.35. & 52.8. & 92.12 in this latter, to those that have fruit on them all the year long; fuch as are the orange, the lemon, the pine: Whereof fee Theophraft in his flory of plants, 1. 4, c, 4, and in his eaufes, 1, 1, c, 1, Pliny, 1, 1, 2, c, 3, 1, 16; c, 2, 4. So Pfal, 1, 3, & 92, 14.

their confidence in man, verf. 6. Others, to those whom such persons rely upon, and are prone to deceive, sure to fail, those that rely on them, Prov. 25.19. the former feems the right : whereof fee more on the next verfe-

heart] For foul, or, mind ; as most frequently, chap.4.4. & 5. 24

verf. 5.

deceitful] The word here used is a very pregnant term; and is di word is used of ways, Elay 40.5, Luk 3.5, that have many windings and turnings in them, and are hard therefore to find: and so is it with mans heart; full of windings and turnings, and nooks and corners, and wiles and flights, Efay 29, 15, 16, intending one thing, when it pretendeth another, and inwardly purposing the clean contrary unto that which by the tongue and outward carriage it pretendeth and promifeth, Pfalm 41.6. and 55. 13,14,20,21, in regard whereof some render the word here unsearchable; (as the old Latine doth the next word; and one of our ancienter Editions, this) Latine doth the next word; and one or our ancienter nations, this, J raige torces enough to their defence, or by means thereof, otherwise, and the ancient Greek, drep, according to that Pfalm 64, 5, 6, Elay fill well enough for themselves. See Elay 81, 17, 8, 30, 6, and 29, 15. See Prov'36, 24, 5, 6. The Chaldee giveth is, hard, and this the Prophet ferms here to meet with, telling them, that this one of our Edictions flubbors: for which 1 see no ground, save that their wealth so gotten, wherein they put so much confidence, Pfalm one of our Edictions flubbors: pravity and perverines hath subbernels commonly joyned with 49.6, and 52.7, Prov.18.11, Eccl. 7, 13. shall not avail them, nor it. The first and second seem the best, because having some, be able to protect and secure them, Efay 18.17, 18. for they shall

above all things] Heb. From all, that is, above ought. No creature To fly or wily, as is mans heart: No creature in wicked subtilty and distinction of the state of the

32. 23.
and desperately wicked This word also (for it is but one in the text) is diverfly rendred; fome render it, desperate; fome, deadly. Others points both capethr efference is one emact, a capetate; ionic, each, Schutz poyning both capethr efference bent muo, and fet upon death mif-chief; wholly given deceitfully to deftroy, and to do michief; \$2 sm.1.0.9,10. Plalm 64.5. whereof fee a pregnant proof in the demeasure of this people toward this our Prophet, chap+11.18,19 \$1.6. as 18 in form other towards Gelalink, chap+04.4.16.8. 41,1,2. Of the word, fee on Ef2.17.11. ch.15.18. & 30,12,1 5,and hereafter, v. 16, in which place, as also in this, some, instead of anulh, by a miftake of the vowel-points read enosh, and render it a man: whereof more on the next clause. But here the words run desperate, or, deadly, it is; the pronoun for the verb substantive : as Eccl , 1, 5, ch,

Y fa. 19. 15. Who fees us? or, Who bnoweth as ? that is, who can feesor tridge cryeth.

Rendeth out (as Plalm 80.11. Ezek.17.7. & 31.5.) his roots; as Job | know, what we do? So close and unsearchable is mans heart, so full of thifts and fetches, that no man can know what is in it but himfelf, 1 Cor. 2.11. yea, fo full of guile, that a man cannot fully know himand total not for more near content to systems used not a freezing to for chiling to the first of the first o eth him? and this divers Expoliters apply unro Christ, and his human nature: but the ground of this mistake we pointed to before, and shall again meet with the like, v. 16.

V. 10. I the Lord fearch the heart, I try the reins, even to give every man according to his ways, and according to his doings.] Because he had poken before of with-drawing the heart from God, verf. 5. and they, it may be, would pretend, as Efay 48. 2. what the godly do fincerely profess, Psal. 44. 17,18. that their heart was not turned away from God, and would not flick herein to bear down Gods Prophets to their faces, when they charged them with it, and reproved them for it, chap.2.23,35. God therefore here telleth them, that though they its chap 2, 23, 35. God thetelore let electric many target moght with might delude men, and blind or bleer their eyes, by raifing many fuch mifts of goodly pretences before them, that they could hardly, if at all, be able to discover what lay hid in their hearts; having so many flights and shifts to conceal and colour it withal; yet they could not beguile God, who had an eye, that was able to pierce and pry into every nook and corner of their fouls, and thorow all those py moverey move must conterf or their tours, and move and those cloudy mifts, and colourable percences, deferythe inwarded motions, and fecreteft intentions of their hearts, and accordingly deal with them, as they juffly deferved, 1 Sam. 16.7. I Chron. 28.9. a Chron. 6, 30. Plalm 7. 9, and 94. 9) II, Prov. 17, II, chap. 11, ch. 30, and 30. 11, Ads. 1.4. And 11.5. Effect. 11, Rev. 1.2.1.10. fearthing, and trying, or exploring: and so both the Greek and La-tine render it, which may two ways be expressed; either, I the Lord V.2./... Tricheart of man is deceifful above all things, and desperately intercepting the specific of the spec where the state of tentions, devices, affections, dispositions, and desires of the foul, Pfa. 16.7. & 26.2. & 51. 6. & 139. 23. chap. 12.2. and in the places before pointed to.

to give to every man according to his ways, and according to the fruit of his doings] Weighing as well the inward disposition and affection of the heart, as the outward act and work of the hand, 1 Kin. 15.14. 2 Kin. 14.3. 2 Chr. 15. 17. & 25.2. Pfa. 7. 8, 10, & 18.23, 28. ch. 3.10. Prov.

ch, 21.14. & 32.19. Mic.7.13.

V. 11 . As the partridge fitteth on egges, and hatcheth them not ; fo he that getteth riches, and not by right, shall leave them in the midli of his days; and at his end shall be a fool.] This people, as they relied much upon forcain forces, an arm of flesh; which the Prophet mee with, verf. 5. fo they trufted not a little to their wealth and treafure, and that much of it gotten by wicked courses, either fraud or oppresfion, whereby they made account that they should be able to hire forraign forces enough for their defence, or by means thereof, otherwife, fhift well enough for themselves. See Elay 28.15. & 30.6. and this the Prophet seems here to meet with, telling them, that this not and account account the best, because maying some, be able to proved and fecure them, Efay 28, 17, 18. for they shall ground in the root and stock of the term; and the notion and whe of the first of they tracked from them some food. The criber.

Prov. 13.c. Luk. 12.10 and shall as length prove food. The criber. finding themselves to have laboured for the wind, Psal. 39.6. Eccl. 5.
13,16. and this he illustraceth, by the similitude of a fowl, that sittech upon strange eggs, which being hatched, leave her; or having laid eggs, hath them broken by one means or other, so that she never cometh to hatch them,

As] Both the notes of fimilitude, as, and fo, are here wanting ; as alfo, Prov. 26. 7, 9, 14, 21, and 27, 17, 21. fave that there the latter is supplyed by the copulative, but is wholly wanting, Proverbe

the partridge,] Heb. kore; and fo is this fowl also called , 1 Sam. 26. 20. the word importeth a caller, or, a cryer, Elay 40. 3. which name might feem to be given her, from her manner, as some write, of calling her young after her, when having deluded the Fowler, by her flights, the hath drawn her felf away from the place of her neft. See Elian, l. 3. c. 16. But one of the Jewish Masters, in his Annotations on this place, telleth us, that this fore is that which the French (for in those parts he lived) call a euckow: and that indeed is a more clamorous fowl than any other fo commonly and ordinarily is: but the handing of this gere of the months it? Heb. who have the the verb is taken gree better to the partidge, than to the cut-pm, which few, I lipregulally a depose it? Heb. who have the the verb is taken gree better to the partidge, than to the cut-pm, which few, I lipregulate the properties of the properties of the partidge of the parti potentially : as chap.2.23. fo Job 22.13. how doth God know? for, Pole, in that matter follow : the ancient Greek respecting the notahow can God from ? and, who feelb them, for, feeth us? Pfal. 64.5. & tion of the word, rendreth it, as if they had read it doubled, the par-

Some read it we fare, which our Verification tolloweth supposing the form contracted to be put for the entire; as chap, a.s. 14, and the words, from three, to be supplyed from verif. 5, the entire of fortunal health and prefervation, from being incleded with the corruptions of the entire; but the contracted to be put for the entire; as chap, a.s. 14, and the words, from three, to be supplyed from verif. 5, the entire of fortunal, help and for the entire of the relative; as 14. Some, smaller, the supplyed from the fortunal fortunal fortunal fortunal fortunal fortunal for the fortunal fortunal fortunal fortunal fortunal fortunal for the fortunal fortunal

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that rife against me, Lam. 3.62. and, which cometh in form neer to this, that contend me, for, castend with me, Pfal, 3, 1. chap, 18,19.O-thers lattly syefuray; my caffigations: whereof more anon-for the former three will in effect come to one; but the first of them is most recei-

field be written in the earth] Such as fo do, shall not be written in heaven; as Luk, 16. 20. where the book of life evernal is under fafe cuffody kept, Rev. 13. 8. & 20.12, 15. but here on earth; as Matth. 6. 19. where their hopes and happiness wholly confisher, Pfal. 17. 14 grounded upon fuch fickle and uncertain things like themselves, verf 11. Prov. 23. 5. Mat. 6. 19,21. 1 Tim. 6.17, or, as fome of the Rabbines, they fail be written in the estith; that is, they shall be laid in bines, they first be written in the error; that is, they shall be laid in the dust. Plaint 7.5. the like bruit beafts, be laid in the gaves, and there go to dust, Plaint 40.1.2.1 E.c.l. 3.20. or lastly, it may well be a proverbial speech, first be written on the careth; they shall continuance: as Job 19.24 on which therefore men use to engrave their names, and memorials, to the trainfinited to pollerity; but as facth things, as being of little regard, are written, or drawn upon the formund, or or is the doff; (exclus they not hardlessed) but carries with days (carries they not hardlessed), and carries to different drawn and hardlessed from being a Pallor before the 3 neither what latered they not have the people and fails Prophets that the complained much of a but carries which dyness different drawn and hardlessed from the carries when the complained much of a but carries which dyness different drawn and the prophets, that he complained much of a but carries which dyness different drawn and the prophets, that he complained much of a but carries when the prophets are the prophets, that he complained much of a but carries when the prophets are the prophets, that he complained much of a but carries when the prophets are the prophets, that he complained much of a but carries when the prophets are the prophe is but earth with drynels difloves, and certifi to disloved talleth into yi it mage, or dermon ann vextuon, our intelligible that different to the different part of the differe none out : In write in acoust a provisional torus, with the reference is to write ought in the wide, or, is running matter, with the Greeks and Latines: and this laft feemeth moft likely; they finall be of no continuance, fee verf. 11. Howbeit, a learned late Writers following the fast of the readings before mentioned, and conceiving the word here. rendred, depart, to rife from another root, that fignifies, to chaftife, or, to instruct, whereof see on chap. 6. 8. and the word therefore to imto injuriet, whereof the on chap, e. o. and the word therefore to import caffigation, and influtfion; as he deemeth one not unlike it to do, Job 39.35. thus renders the words. Let my caffigations, or, reproofs, to which it is the control of the c be written in the earth; that is, Let my Sermons, and reproofs, where-by I have laboriously, from time to time, endeavoured to reclaim this by I have favoriously, from time to time, endeavoured to reclaim this revolted people, be entred here on earth in thy prefence, to remain, as upon record, in fome book or monument, for my justification, and as upon record, in Jone book or monument for my putilization, and their conviction. See the like, Deura 3.1.9,21. 1, 30.5 pt. 21, 31.4. & \$1. \$3.56. Ela3.0.8. But herein, for ought 1 find, he gooth alone, fow lure, if any/ollowing him 1 nor feems this notion of the word to help place here: befile that the word, in Joh, referred unto, is very que-

flionable, whether it be a noun, or a verb.

because they have forsalen the Lord, the sountain of living maters by times, either certain, or uncertain, with intervals and intermifit: lat, ton, to play the hardet no more, or, to ease from playing the hardet ons, and that fometime very long ones, it king. 17.1. chap. 3. 3. and Ezzek. 16.4.1. and some other therefore render the word; I hallened not ons, and that tometime very rung times, thing, 1/1, claps, 3, 3, and lezeet, 16-81, and tometime truncipor remove, the times from the drained or dayed time, from their gas Pallor; that it is no ordinary Price force I was to be 1441, verf. 8, or pend water, that may foom be drained or dayed time, from their gas Pallor; that is, a ordinary Price force I was to be 1441, verf. 8, or pend water, that may foom be drained or dayed times from the pallor, that may be 1441, verf. 8, or pend water, that may foom be drained or dayed times from the pallor, the pall but fall again, and fail, when most need is of them, in heat of sum-& 84.11. See ch.2.13.

V. 14. Heal me, O Lord, and I shall be heated; fave me, and I shall be Rion, amidft those manifold difficulties, dangers and distresses, that he was exposed unto, and affaulted with, for the faithful discharge of his duty in the work of his ministery, verf. 14, 17, 18. which he had not taken up of hunfelf, but had entred upon at his command, v. 16. Ela. 54.1. the children of the defolate are many in comparison of the chilcomplaining of his peoples contempt of it, and fcoffing at it, verf. 15. and requiring to be righted on them for their wicked demeanare to-

wards him, verf. 18. had me; by freeing me from that affliction and grief of heart and Priefly chap. 1.6. But this feems somewhat forced, and hath found mind, that I continually fulfain at the hands of this malitious peo-therefore few favourites. Howbeit, from it an hint may be taken of ple, See chap 15.16, which place illustrateth this: and fave me, that which with fome others, I conceive to be the genuine fense of the pie. See chap, 15.16, which place illustrateth this: and faur mt; that swhich with fome others, Iconocive to be the genuine tenie of the operation of the control of the co 15, cannot aniwer their expectation; but thou Lord art able to afford years, ch. 1, 6 yes he neither tought by ingut to a 2004, 3 yours undertaked the type cannot rithey are fure to do well, whom thou undertaked to the cure of; to be fale, whom thou undertaked the charge of, feed it on them. But I toppose in rather to be specken by him of his extrition of the cure of; to be fale, whom thou undertaked the charge of, feed it on them. But I suppose in rather to be specken by him of his extrition of the cure of; to be fale, whom the undertaked the charge of the cure of; to be fall the cure of the cu

and they that depart from thee] The words, from thee, are not in the quence; but an harth confluction. Those that expound it of fig.

upon. ven. 3. thou art ne, whom 1 praise incenantly to the table that thou art pleased to altond unto me, a scribing them to they alone, P[al., 90.3, & 65.1, or, praise, for the ground and procuring cause of praise; thou alone are the that dost minister occasions of cause of praise: mon aione are ne that down innuter occasion of praise and thanksgiving to me, by thy mercies, for which I deeped upon thee alone, and no other, Ex. 1, 2, 1, 1, 1, 2, 2, 2, 4, 4, 3, & 10, 1, 1 lowheit, it may well be rendred, which some of the Jewith Commenters also suggest, in the future : thou shale be my praise; thou shalt give me abundant cause and matter of praising thee for thy mercy, when thou shalt have delivered me out of their hands, Pla. 18, title, v. 1.2.

& 32.7. & 37.1,2. Elay 25.1. & 38.19,20. V. 15. Behold they fay unto me, Il here is the Word of the Lord ? let it en 13. norman mey pep manome, over en mer men qui ne toma i nett men mon 3 lebt, mey ne fopqui, i tis their common fipects to me in way of derifion, chap.10.7, to ask, where is the word of the Lord? 20, mhree is the promife of his comm? 2 lebt.3, 4, 6, where is the deficilities of this comm? 2 lebt.3, 4, 6, where is the deficilities that you have fo long threatned us with 1, as from God 2 why doth it not come ? we would fain fee it once, Efa. 5.19. Amos 5.18.

5.13. the Prophet therefore appealethunto God, who could bear witness for him, that as he had not preffed him to be discharged. of this fo troublefome and thanklefs an employment, fince that it flood not with his duty to God fo to do; fo he had not fought or defired to be put at first thereupon; as well knowing, and then forefeeing, when God at first called him thereunto, how troublesom an eming, when Gon at init cauca unit increming, now compression an em-ployment it was like in all probability to prove, as allo that he was a-ble to reflife for him; with what faithfulners and 'integrity he had carried himfelf in the difcharge of his duty therein.

I have not hill need of one goes in sauty treeton.

I have not hill need from being a Paffor J The word indeed here infed, fignified commonly to haiten, or run head-long; as John 19,13,
Prov. 19,2, & 21, 8, & 28, 10, & 29, 19, and hence divers Interpretown, 19.3. oc. 21.3. oc. 23.1.9. and nence overs interpreter render it. Inbilled not to be a l'alloy i that is, a Propher; for he was, as Prieft, a Pallor before, chapt. 1.1, but this is directly contrary to the terms of the text, which are expretly, not, to be a Raffor, but, from being a Pallor: which is reather as much as not to be a Pallor: as, from being a Kinz, for to be no more a King, 1 Sam. 15. 22. from being a Priefl, for, to be no longer a Priefl, Hol. 4. 6. from being an barflor: a defect of the verb substantive; as I Sam. 15.22 before allegbut fall again, and fast, when most need is of them; in heat of turn, and fisch are all humans helps and flays, creature comforts and ged; and fisch are all humans helps and flays, creature comforts and ged; and fisch a final flow a triple, for hosting a triple, flay help help and fisch a flowth in fisch being a triple, flay help help and fisch a flowth in fisch herefore, as tunneth inceffantly, and never faileth, for the fupport, for freshing, and albriding a competent finghly of all needing years of an other to be 24 Pote, when the some than when he was a Prieth before. Others therefore again and those that be his, and continue faithful to him, Pla1, 36, 8, 9, 9, another way to work; and be cause the results is of turner all those that be his, and continue faithful to him, Pla1, 36, 8, 9, 9, another way to work; and be cause the results is of turner and devituation onely but in way of comparilon, as Gen. 19.9. we will do evil unto thee from them, or, in comparifaved: The Propher here again renewed his fuit unto God for fou of them: the Latines, pre-illis; that is, we will do wrife must be wriften and confinant on prefervation and prote-than to them: and so also, A name (that is, a good name, a good name). than to them: and so also, A name (that is, a good name, a good note, a good repute, a good report) is good (pre) above, or, in company parison of a zood (that is, a sweet, or precious) oil, or symment; that is, the ene is better than the other; and the like, Prov. 22. 1. 28 also dren of the married; that is, the one are in number more than the other; hence therefore they thus render the text; I prefled not more than a Paffor; I pressed not upon this prophetical office more than was meeter for a Pastor, that is, a teacher, to do, such as I was already, being a

Chap.xvii. hittelb on (eggs, and husbeth them not] Or, as some, gatherith (egg) they relied upon as a forreffs impregnable, chap-7.4. Zeph.3.1.1. So tegether, but (tleb. and 3, as verf. 6-5) hattheth them not 2 gatherith in-thousal these words to rather a speech of the people, than of the Prognitive; as, 80 where, the word fingings in 5, as a start a place; the second which to me seemeth very improbate unling in the text. which with the partridge is faid to be frequent. See Aristorle, 1.5.c. female uferh nor to fit on her eggs where the layeth them, but to rether together; (of which before) others, fitteth on eggs, which fhe hath not brought forth: and the former verb, indeed, fignifies, to fit upon, or, to broud; either eggs to hatch them, as the Chaldee wieth it, Joh natural kind of inflind differning it, run away from this their nurfe, and go after her. So Ambrofe, in his fix days work, 1.6.c. 3, and Jerome, referring us to Ariffotle, Pliny, and others; in whom yet I own, until they be hatched, which then leave her, and keep with those of their own kind. So the Rabbines, some of them, and some made good, will very well fuit, both with the terms, and drift of the text; And some such thing certainly, either as this, or the first, to me seems undoubtedly here to be intimated: For as for the enclose, of our Sansthuary. But the souncer is the plainer, and seemeth the whom some Jewish Doctors, would have to be this Kore, she is so righter. whom some Jewish Dedors would nave to be unappeared for the middle property of the property of

be that getteth riches, and not by right Heb. making, or, he that maketh (as fearthing, verf. 10.) riches, (as, to make wealth, for, to get in Deut, 8, 18.) and, or, and that, (as verf. 4, 10. for there is no cause of that parallel place, Esa. 6, 1. a throng high and listed my; 15, DULL 0. 10.2 and, or, and that 16 or the 17 or the 18 or the 1

rendred, Ezek. 2.2.29.

(Ball leave them) Either having them taken from bim, Efay 8.4. &

in the midft of his days | Coming to fome untimely end , and no

23. & 102.24.
at his end [hak be a fool.] Heb. 4t, or, in (wanting as ch. 5.7. & 11 23.) his last (as Num. 23.10. ch. 12.4.) he shill be a nabat, or, a fool, 1 Sam. 25.25, 26. he shall appear to to be, Pfal. 49.13. Luk. 12.20. See

V. 12. A glorious high Throne from the beginning is the place of our Santhuary. In these words themselves, there is no great difficulty: but about the connexion or coherence of this passage with the rest of the context, there is among Interpreters much difference. A learned beir, some take it as spoken in way of supplication and prayer, ren-late Writer deemeth, that this is here noted, as the fourth vain confidence, that this people were wont to truft unto : the first whereof 40.14. and fo in the latter part of the next branch, Let them be write was their strength, verf. 3. the second, their forcein forces, ver. 5, the 160 ; as Plat. 69, 28. but that which our Version yieldeth, seems herethird, their humane policy, ver. 9, the fourth here, the Temple, which in the better.

mudifs. Writing, feemeth fometime to be taken; and, gathereth mothing that flouid fo make or hold it out; nor any other that therethen them together, to fit on, and to hatch, but hatcheth them not; her in accordeth with him. Howsever, some think that the Prophete eggs either proving windy and addle, as oft it falleth out, with those whose own words they make them, might have some privy nip at effectially that have been produced without the company of the male, that their vain presumption. Among the Jewish Doctors, some conceive it to have reference to what was before faid, concerning truft in there by means of the creation of the partial greported, that the concarth, as Pfal, 2.0, 7. But there is too far a diffance between own marche male; that which is of the partial greported, that the the one with the other. Others of them would bave it referred to Gods fight and exploration of the heart and reins, verf. 10, which might move them from place to place, where the male may not find them, because being a very luftful bird, he will be diffurbing, and break-appear, as well by his looking down from his palace in heaven. If appear, as well by his looking down from his palace in heaven. If a prear is a prear is a prear is a prear in the palace in heaven. If a prear is a prear in the palace in heaven. If a prear is a pr because being a very unittin bits, in viru or ununuing, in order appears as very into one ordinate and in particular in grant energy at the ingo of them, that he may have the company of the dam: Of which, 11.4, & 23.1.5, 41.5, & 21.3.5, 66. as by his first, on his throne, to fee Arifonde, 1.9.c. & R Pliny, 1.10.c. 3.3. but the word here renwis, his Ark, in his Temple fituate here upon earth, Pal. 80, 1. and
deed battheth, is, in the Hebers, briggeth furth, utild commonly of that in the very midd of all the earth, Pal. 74, 11. for the earth, fay
brith, and that not in woman-kind onely, but in the female of other retainers, chap. 1.4.5. Job 39-1.3. and they confess it therefore thus in the middle of the earth, and Jerusalem in the middle of Juda, taken, as they would have it, to be a tatabreflical, or a far-fetched and the Temple in the middle of Terusalem. and the Ark in the mid and the Temple in the middle of Jerufalem, and the Ark in the midmetaphorical kind of freech. The most therefore render it, some, gat- dle of the Temple : but not to stand upon examination of the exastness of these vain niceties; this coherence seemeth to be no less far-ferched than the former. Others of them would have it depend upor, to broad; either eggs to hatch them, as the Chaldee wieth it, Job on the last branch of the foregoing verse, he shall in his laster and be, 39. 14. and the Talmudists very frequently; or young ones already or he found a fool, being cast out of that glorious high Throne, the place hatched; as Efay 34.15. for of the proper fignification of the latter, of the Santhuary: from which, by means of fuch injurious carriages, there can be no question; and that the copulative coming between he shall come to be secluded. But this seems yet more forced, than surer can be no question; and that computative Coming between he milat come to be recurded. But this teem yet more forced, that them, is frequently put of the relative, appeared by Efgs 3-6. 8-6; client of those before mentioned. Others of them refer it to that 4.8-44,7-14. clap. 4.1-6. 8-14,1-8. compared with, chap. 1.7-4, in which followsch, as if it were faid, 0 thou whole glorium high throng, all which places, and many more it is found found. Now those that the place of so resultant is plotworkship they followship the perfect and this feeting goth way, found expound it of the male partidges fitting on the 'most probable of any that I find by any produced. Onely forme of young, which not be, but the fermale brought forth: and to this pure. our held & founded I interpretex; grading it which appreciate the produced of ther don't this (were it granted to be 10) any way well list with the Vertion yields 14,00 add, that this is by the Yophter prefixed before diried the text, or that whereunto it is here applyed 1 for a for the list entiring for perched directly unto God, partly, to five the fingular marculine form here ufeed, fee on chap 2: 13,34. Others therefore [avour of God unro bis people, who had felted the plate of his precipicing this, 84, 960, that the partridge having fol the row all treddenees, as in his palace, among them 2 and thus pointing to young, getterth fone other partidges eggs, and fitteth upon them, him, whom thus dwelling among them, they ought to have trutted which when they are hatched, heating their own dans noe, and by a unro. Plat. 83, 83, 93 and partly; allo; to tax the ingratitude and natural kind of inflint differning it, run away from this their nurfe, folly of them, who notwithflanding that hereby he had manifelded and go after her. So Ambords, in his fix day; work; 1.6.c.3; and them his forwardness or protection and facquard, which were not a find it not. Others, that the spec here mentioned, is a bird that be too afford; that which is simitanced in the report of the special content o eth, taking throne, and fanthuary, for one and the fame. See chap. 3. 17. & 14. 21. Others diffinguish them, and make heaven the one, other obscure Writers, say of the partridge; which if it can be Pfalm 11. 4. Esay 66. 1. the Temple the other, Egod, 15.17. 2 Chr. 20, 8, and they render the words, with a note of smilitude prefixed; As the glorious and high throne (to wit, in heaven) is the place

out the latter is the rather here to be refused; nor need the other to

out any regard or right or wroning, as it a write mote mate terms alown word, may: an expensive number of the clerk would thus be rendered, A with thindleves, that they will be rich, by what means foever it be, flowing mirrors, (for there is a log) high (or left) from the legislating, it is a log, not a pripely (for for all 6) is the word uled, Exck. 18.5, in regard of Gods prefence and relidence in it, 1 King. 8, 13, 13, 27.7, 1921. 1) that is, by unjuilt and inputious courier, "more flight," as it is 8.9.3. For thirdollar and relidence in the Rabbines, and the religious control in the Rabbines, and the religious courses, and the Rabbines, and the religious courses, and the Rabbines, and the Rabbines, and the religious courses are religious control in the Rabbines, and the religious courses are religious control in the Rabbines, and the religious courses are religious control in the Rabbines, and the religious courses are religious control in the religious courses, and the religious courses are religious control in the religious courses. 10.13.14. Eccl. 5.14. verf. 5. Mar. 6.19. or being taken away from made before the execution of the world. But a late learned Writer them, Plaim 49. 10, 12, 17. & 52. 5, 7. Ecclef. 5. 15, 16. Lake conceiveth, that this claufe may be readed a late learned Writer than 5. 10. 10. who to that purpose abusing that place, Exed, 15.17. and this, reckon made betwee the treatest of the may be readed, an heighth, or celfitude, far above the thief; that is, far in heighth and loftines, surparfing any earthly or worldly heighth and dignity; and such use, indeed, of In the marging in a many 1 common control that time, which in course of nature the particle, in comparisons, is frequent: as Gen. 3.1. chap 1.7.9, See he might have attained unto, See Job 15, 31, 33, & 22.16. Pla1.55. verf. 16. and of the heighth of Gods house, fee on Edy. 2.2. But this I leave to the judgment of others. Only I suppose it hard to find, where the word, fift, is, in Hebrew, found for chief; that Esa. 41, 27, is questi-

V. 13. O Lord, the hope of Ifrael,] Or, expellation : Sec ch. 14.3. at that offside the plan be afformed Or, confounded; as it is reduced, Pfal. 9.7. verf. 8. or, abs/fed; as word for word it foundeth: fee on chap. 8. 9. as in way of prediction, or denunciation, relling what the end of fuch will be; as v. 11, So Pfal. 73. x. 7, Ifa. 1. 8. How flinking of thofe, whom he was fent unto 1 yether had not been earners (1921), 3, 5, 5 and to rune manner on 1 specin, baay 2, 1, 7. Yet fome with God in folloging and prefing him, to diffichange him of the been weary following thee : and the old Latine, I have not been troubled following thee my Shepherd : the one leaveth out fomewhat that is in the text; the other putteth in that which is not in the text: the words of the text will by no means admit either.

I have not] Or, as some render it, As for me, I have not urged, or, pressed; the nominative put absolutely; as I Chi. 28. 2. I, (that is, As for me) it was in my heart; and, I, (or, as for me) this shall be my covenant with them, Efay 59.21. as opposed to their mockery, ver. 15. which yet had not fo far prevailed with him, as to move God for a discharge of his prophetical ministery, though it went much to the

heart with him.

after thee] That is, as some render it, walking after thee; or, following thee limply: either in obedience to thee, or to do thee fervice: as 1 Sam, 11.17. 1 king. 2.25. yet a defect of some verb, as

neither have I defired the wofull day,] Or, neither did I defire the & 40.14.

dolefull, or, (as some) the deadly day. See of the word chap. 15.18. as bring up I do not now prefs thee to be rid of mine office : howfoever I folicite thee for right against those that thus wrong me : fo I did not at fi. ? defire, much less feek or fue for the employment, offer my felf to it, or put my fel'e upon it; but excused my selse rather, as not so fonce understand by deadily, or, deleful, day, the denunciation of fonce understand by deadily, or, deleful, day, the denunciation of fonce understand by deadily, or, deleful, day, the denunciation of force force vils, as the was enjoyed by God to denounce of a new Sermon diverted from that foregoing; to which the rather he but this ferms foncewhat to of ar fetched. More probable is that of prefetch Gods particular charge, for the publishing of it, in regard of the alternation of the control of the publishing of it. fone others, who by the deligit day, understand the execution of of the place where he was enjoyed to publish it, and of the perions those judgements which from God he had denounced; for they supthofe judgements which from God he had denounced; for they fup-pole, that he alludel muon the carriage of lonas, who at find flod of the way, that he might not go on Gods errand to denounce de-of the way, that he might not go on Gods errand to denounce de-fluction significantly fluxed; and yet was afterward vexels because de-fluxed in significant denounced was not put in execution, John 3, and Judgement denounced was not put in execution, John 3, and Judgement denounced was not put in execution, John 3, and Judgement denounced was not put in execution, John 3, and Judgement denounced was not put in execution, John 3, and Judgement denounced was not put in execution, John 3, and Judgement denounced was not put in execution, John 3, and Judgement denounced was not put in execution, John 3, and Judgement denounced was not put in execution, John 3, and Judgement denounced was not put in execution, John 3, and Judgement denounced was not put in execution, John 3, and Judgement denounced was not put in execution, John 3, and Judgement denounced was not put in execution, John 3, and Judgement denounced was not put in execution, John 3, and Judgement denounced was not put in execution, John 3, and Judgement denounced was not put in execution, John 3, and Judgement denounced was not put in execution, John 3, and Judgement denounced was not put in execution, John 3, and Judgement denounced was not put in execution, John 3, and Judgement denounced was not put in execution, John 3, and Judgement denounced was not put in execution, John 3, and Judgement denounced was not put in execution, John 3, and Judgement denounced was not put in execution, John 3, and Judgement denounced was not put in execution, John 3, and Judgement denounced was not put in execution, John 3, and Judgement denounced was not put in execution, John 3, and Judgement denounced was not put in the pu render it, the day of man. So the ancient Greek and old Latine, chap. 34.2. Which fome expound one way, and fome another. Some, of fome

cafe, 2 Cor. 1. 1 2.

Jonas had done, Jon. 4. 1, that which God was able to teffific for him, fro. whom he had a funday times carnelly solicited for the revoking of that heavy doom, chap. 10.2.4,15. & 47.9,19,20. See chap. 18.19.

But this seems narrower than the Prophets intent; nor to be the gepeople of the land, as well as the King and his followers, had ordinuine fense of the foregoing branch.

V. 17. Be not a terrour unto me ; thou art my hope in the day of evil. Having appealed to God as a witness of his integrity and upright-ness, ver. 16. he now sucth to him, and soliciteth him, to be his patron and protector, whom he had made choice of, to repair unto him in times of diffrefe

Re not a terrour unto me ;] Hcb. for a terror ; as chap. 48.39. or, as fome of the Rabbines render it, unto contrition, or, deftruttion : and fo the word is ufed, Pfal. 89 40. Prov. to. 14,29. & 13.3. Howfoever

A very troublelome, and difficult work, through the malice and ob- feed to their might and malice, for want of roller and fupport. See flinacy of those, whom he was fent unto 1 yet he had not been earnest Chap. 15.15, and for the manner of speech, Edg 63.17. Yet some flow from the text,

thou art my hope in the day of evil Or, be thou my hope, or, refuge, (as the word is well rendred, P[a1, 46.1. & 104.18.) or, adjoyning it to the former, be not, thou my refuge, (or, who art my refuge) for a terrour, unto me: hope, or, refuge, for the party hoped in, or the place repaired unto, for relief, succour and fafety, Esay 4.6. See Pfal, 31.1,3.& 142.5.and 143.9.

in the day of evil That is, of afflittion, Chap. 16.19. So Pfal. 49. 5. 14 the day of cost 1 that is, of a furting, chapted 4,000 find, 49.5.

V. 18. Let them be confounded that perfect me e.; but let me not be confounded: let them be diffunged; Or, Let my perfections be abuffed; but (Heb, and; osver, 6. and fo in the t not me be affrighted, or, broken to pieces. So Pfal. 25. 2, 3. & 35. 4.

bring upon them the day of evil] As, the time of evil, Eccl. 9.12. of affliction, mifery,or deftruction. So ver. 17.

and destroy them with double destruction.] Heb. break them with a and algrey them with adapte algranism, I recovered from more double breach; or, destruction upon destruction; as Chap. 4.20. or, with full, abundant, atter, destruction, so is double commonly taken in Scripture, chap. 16. 18. Rev. 18. fit for ir, Chap. 1. 6. as forecasting what opposition and affilition of the fit of the

in the gate of the children of the people, whereby the Kings of Judab Such things as wouldly men fecke after, in undertaking offices, ho. come in, and by the which they go out, I has the utilall manner of nour or gaine: others, of mens centures of him, which he regar. Prophets was to publish their Prophecies in the gates, either of nour or gime: others, of mens censures of him, which he regar. Prophets was to publish their Prophetes in the gates, either of ded not with the Apolle, 1 Cort, 4.3 but of this mislake, see on the Temple, or othe city; because the gates entered concourse of property of the temple, or othe city; because the gates of the temple, or othe city; because the gates of the temple, or othe city; because the gate of the temple, or othe city; because the gate of the temple, or othe city; because the gate of the property of the was not commonly there, is apparent. See control to the property of the support in th marketthere kept, was thither: but neither doth it appear that the gate cale, a. Co. f. 1.2.

that which came out of my lips was right before the? Heb, the outthat which came out of my lips was right before the? Heb, the out
going, or, the thing gone out of my lips (as Num. 30. 13, Deur. 23) of more frequency than any other. Many take the word rather for

24.) hath been depleted by the fire-grade of the called Bath-rabbim. Nor gaine is

3, 6, Lam. 2.19, furth as both the called at the gaine free defigued, called the gase of the thildren of the per
solution. 3, 6. Lam. 1.19. In that hath been well known to thee, and tuch the gate here deligned, called the gate of the children of the peo-therefore as thou art able to at testle1: or, as four render it, which ple; because either the most of them were out and in that way; or cometh home to our English, according to the rightness of his face; because it was usually more frequenced than 90 other; for, that is, function and upright, fuch as 1 needed next to fear the lay, the term is no other than what agreed must any other; for, ing of it open to thy fight; but it may as well be rended to the city, that people ordinarily went in and out by: the children of fame effect without any fuch supply, or circumstoution, was lafare by the people ordinarily went in and out by: the children of an effect without any fuch supply, or circumstoution, was lafare to be the children of the buffinger of the publisher of the substance of the buffinger thouses and there to be the children of the buffinger the ordinary throughout t face, or, before thee : as, to walk before God, is to walk fincerely and use to say, the children of the Physitians, for, the Physitians themselves : fact, or before the: as to walk before God, is to walk interetly and, the to lay, the chidares of the Impitants, tor, the Impitants, to make before God, is to walk interetly and the chidares of the Achsians; for, the Achsians themselves: but thy routh, and that with a fineere heart; thou who fearcheft the Chap. 7.7. So, the chidares of the Achsians; for, the Achsians themselves. See but thy routh, and that with a fineere heart; thou who fearcheft the Chap. 7.7. So, the chidares of the property for, they ropels, fumply, and heart, and tried the reins, yeer, o. knowed it, So also, 1.7. to fome, generally, whether young or old, parents or chidares, Excl. 3.11. What the like purpose, fome render it, may before ity face; that it, & 3.3.2.1.17.3, 3.0. & 3.7.18. the particular designation of it is from came from thy face, or, from thee; as Pfal. 7.3. It my judgement procame from thy face, on, from thee; as Pial.17.3. it in pragrames pro-ceed, or, come for by from thy fact, or, from before there; but there is leve-gate; whereon, Nch.3.4.6. & 8.3.46. Zhao, that there; that is not here; and this feems to be of large extent: by which places it appeared, that it was fituate on the Eath-fide of Some allo reflexing in, to his former profellors, as they takes; that the city, and that the first in open dupon, which has been defined by the companion of the eath-fide of o ruine of that State, of to have what he had denounced, to be ac- which lay between the Temple and the Palace, by which cordingly accomplished, for fear of being deemed a falle Propher, the king and his Courtiers therefore did usually palle to and

nary passage, ver.2

the Kings of Judah] Either successively in their severall times and reigns; or, as the Rabbine here, the kings children that were to reign after him, 2 king. 3. 27. or the Princes rather and Rulers that frequented the Kings court; as Chap. 19, 3.

& 20.5.

and in all the gates of Jerufalem.] In that first, of most eminency, or most made use of, neer the courr; because those of the courr
were therein principally concerned: then in the rest of the gates 10 the word a little, train 39 40. Frov. 10. 143. 29 (20. 13.) 107000000 wicked men deal rigoroufly with me, yet on not thou in this me wicked men deal rigoroufly with me, yet on not thou in this me found about the city, that all might take notice of it, the paret the city, being the places where two for civil fails of feveral kind 29, or do not cause or fusion meto live in sea and terrour, exponents of the propletified to refort, Ruth 4.1, 2, 2 Sam. 19. 8. Chap. 38.7. round about the city, that all might take notice of it, the gates of the city, being the places whereunto for civil affairs of feveral kinds,

Chap.xvij. V. 3.6. Hear ye the word of fire Land, ye knows on more and the state of the control of the state of the stat to the tenour of the commandment runners, exon. 10.3 10.30c PNch.

13.16,18, then all Modby; that is, the Inhabitants, who were wont

ignericance to the condition, 4,5 ver. 14, theb, 4ddf, a schap 16,

15.16,18 in all parts or epair unto Jerusaliem, as a principall marker, and

from all parts or epair unto Jerusaliem, as a principal marker, and

the head city, both for Judicaure, and for Gods folemn fervice, Pfal.

where the conditional, but to the words. it shall be, where the fo the tenour of the commandment runneth, Exod. 20,8,10, See Neh.

122.4.5. See ver. 25, 26. V. 21. Thus faith the Lord] As ver. 5.

V. 1. THE JAHO IN LEWIS 18 YET. THE JOINT FOR THE JOINT JUNES, THE PER JOINT JUNES, THE JOINT JUNES AT 1. SIMPLYING HE IMPORTANCE AND WILLIAMS. JOINT JUNES AND THE JUNES 47. Sec Exod. 31. 14, 15. Num. 15.32,35. for that of the learned Scholiaft, who renders it, Take heed in your fouls, or, in your hearts that is, take diligent heed ; feemeth over-harth, and fuiteth not fo well with those places pointed to, where himself renders it, Take heed to

of reflexed 1.0.8, 11.) or (Heb. and 1.3. chap. 16.1.7) bring its (Ade-1.1.7) bring its (Ade-1.1.7) bring its (Ade-1.1.7) bring its (Ade-1.1.7) bring the distribution of the participle: as chap. 16.1.1.1) or any (Chap. 16.1.2) bring its (Ade-1.1.2) bring its (Ademake to go out, as Exck. 12.7.) from your houfes any (as ver. 24.) and be both trequenced, from all parts of the Kingdom, as formerly burden on the Subbath day; as ver. 21. not out by the gates of the city only, but out of your houfes within the city. Where it may be demanded why he faith, bring out of your houfes, rather than bing the sunty out houfes; to which form and wer, that by carring out a bing that your houfes; to which form and mives, that by carring out a bind, and from the fall from her, a king, 13.21.2 Chr.1.13. & 15.2. & 18.9. and from the callengant of the collection when the collection when the plain, and from the mountains, and from the South J. And, on the plain, and from the mountains, and from the south on the collection when the collec proper, Omers women may et 10 mm, occame me gates or me enty to the state of the may be me on the Sabbanh day thus, Neh. 13, 15, and they could not there as it the places enfuing were not within the land of Judah and Bernmin, and the territory about Jerufatem, but in other Regions elfore bring in only to to be the lowed in their honders; but that feems jumin, and the territory about Jerufatem, but in other Regions elfore bring in one of the many about Jerufatem. no fatisfactory answer ; for neither doth it appear that that provision of shutting the gates, was constantly continued, in such corrupt times especially as these were : and notwithstanding it, they might as well bringwares or other burden from other places whim the cite them, whereunto they appearanced and need to the them that the condition of them, fome of them them the condition of them, fome of them them are conditing to the divers condition of them, fome of better answer is, that the one by analogy, and just consequence, each fort being found in each of those parts: nor is therefore this petter aniwer is, that the one by analogy, and just confequence, escal for neing found in each of those parts; not a therefore this comprehended both. See the like, ver. e.g. and see four a swing difficultion (the like whereumo, fee Chay 3, 44, and 33, etc.) while the man healed at the pool of lethefds, to carry his bed 13,0 to be reftrained (as fome do it) to judain only, as if home, joh, 2, 11. which the Jews fo much cavilled at, ir no way the rainfraged that Tribe alone, John, 15, and not common to the reft; here infringed the Law of the Sabbath, or croffed this inhibition; but refpects the land of Benjamin as well as that of judain. See for what should the man do with his bed there then, when as there chap. 33.13. tor was thouse the man do with his bed there then, when at there was no need or use either of his bed there, or of his stay there to keep it? it was fitter and better for him to get home with it, and to the Temple thence, to praise God there with Ezckiah for his recovery, E(ay 38. 22. than flay idling at the pool among other crip-ples with his couch: nor need we with some to say, that being done by Christs command who was God, it was no fin nor violation of the by Christs command winowa coul, it was not minor robation or via Sabbath, though the Law were otherwise; ranking it with Abrahams facrificing of Ifaze in refolution and purpoles, Gen. 22, and the Hebrews [fooling of the Egyprians, Exod. 1.2, and 1.3.5, 36, for to fay nothing of them; little did the man at that united dream of Christ delry; nor was that which the man then did any other, than what any man lying abroad on his couch, being fuddenly fo cured, whether by miracle, or by fome special providence, might lawfully, without breach of that commandment concerning the Sab-

work, as in the Law is forbidden to be done on that day. Heb, all work : all, for, any; as Lev. 3. 17. So E and . 20.10.

as I commanded your fathers Exod. 20.8 and 23.12. and 31.14,15. Lev. 19. 4. and 23.3. Deut, 5.12, 15, Exod. 20. 12, 20. and you also in them, Exod. 31.13, 16, 17. the observation of the Sabbath, presed here, as much neglected; and put for all religious duties and offices, Efay 16.2.

but hardned their necks that they might not hear, nor receive instruction.] See chap. 7.26. and 16.12. Zach. 7.11, 12. and of the last clause, chap. 2.30. and 5.3 and 7.28.

V. 24. And it [Intll come to pa[s.]] Or, Tet; the copulative for the

discretive : as chap. 14. 9, 15. it shall come to pass. Heb. it shall be, as expresly distinguished. chap. 5.19. Their pollution of my day shall not be punished in you, if you keep free from it your felves, or, reform it in your felves, Ezék,18.14,17.

if ye diligently hearken unto me, faith the Lord] Heb hearkning hearhen ; as Exod. 15.26, and 19.5.

V.10. Hear ye the word of the Lind, ye Kings of Judah, and all Ju- Or, to being in : as before, ver. 21. neither bring in, nor bear out

promise made upon that condition, beginneth after the condition it felfe there interferted, here profecuted. See the like promife, Chap.22,4.

Chap.13.4.

King and Princes J See ver. 19.

fitting upon the Throne of Dav.d. J As cltap.13.13.

riding in therais, and on bop(r. J Riding out and in, in royal flate and pomp. 2 King. 10.15.16.1513.45.4.

they and their Pinters the mad J Thalay, and the inhabitant of Jee.

the

rufalem] For the gates of the city were common to either ver. 20. the latter is omitted, where the Palace gates are intended, chap. 22. 4. Heb. man of Judah, for, men ; as Elay 5.3.

and over no burden on the Subbath day, nor bring it in by the gates of Joseph Lands (in the Hebrew) or, any burden (6 trather, than burdens, 25 time; a substitution of the Hebrew) or, any burden (6 trather, than burdens, 25 time; a substitution of burdens of burdens in much properly of 10 to 1.17. Elsy 3.3., but the Substitution, (Heb. the day of ref. Exod 2.0.3, 11.) or (Heb. 2014) (in the day for f. Exod 2.0.3, 11.) or (Heb. 2014) (in the day for f. Exod 2.0.3, 11.) or (Heb. 2014) (in the day for f. Exod 2.0.3, 11.) or (Heb. 2014) (in the day for f. Exod 2.0.3, 11.) or (Heb. 2014) (in the day for f. Exod 2.0.3, 11.) or (Heb. 2014) (in the day for f. Exod 2.0.3, 11.) or (Heb. 2014) (in the day for f. Exod 2.0.3, 11.) or (Heb. 2014) (in the day f. Exod 2.0.3, 11.) or (Heb. 2014) (in the day f. Exod 2.0.3, 11.) or (Heb. 2.0.3, 11.) or (He and this city shall remain for over.] Heb. shall fit ; as Lev. 14.8 chap.

[acrifices, and meat-off-rings, and intenses, be bringing facrifices of praise unto the boufe of the Lord.] The city and Temple shall both stand, and be both sequenced, from all parts of the Kingdom, as formerly

where abroad; but it referreth to the latter, diffinguishing the places in the former branch mentioned, and therein laid out according to their limits, and the tribes or principall parts of

from the plain Or, as it is rendied, Chap. 34.44. the valley, and chap. 33.13 the valle, and so would be here, for another word the Herews have for the plain, Chap. 21.13. where the vile and it are diffinguished, and the term plain better agreeth to the last, Heb. the low land, or, ground, a defect of the subject; as dry; for dry land, E(ay 443. Jon. 1 . 9,13. & 2.11 opposed there to the sca; as this here to the mountain, for fo is the word here fingular, though used collectively.

from the South] Or, the upland; the word indeed here found, is used commonly for the South, in bounding of places especially, as Josh. 15.1, 2, 4. in regard whereof that lear-ned Writer, who restrainesh the word here unto Judah, would have it to be here so taken, affirming from that place of Joshual, the land belonging to that Tribe, to be there divided into Southerly land, mountain, and vale, but there is no fuch division found there, the South is mentioned onely as in all entire divisions of lands, and of the other Tribes also there, Joh. 17. 9, 10. & 18. bath, have done.

neither do g any work, but hallow ye the Sabbath;] Or, nor do (to lands, and of the other Telbes atto enter, 1901, 1973) we carry it on in one tenour with the former) asy work; to wit, any fach 13, 48, 21, 9. In or was the Southern part out han the Eaflern, We-carry it on in one tenour with the former) asy work; to wit, any fach 13, 48, 19. In one was the Southern part out han the Eaflern, We-carry it of the former and the southern part of the word that do this fift proftern, or Northern part of the same, but the word that doth first proper ly fight feath, where opposed to, or diffinguithed from, East, Week, or North, hatch a diverse notion, where it is opposed to, or diffinguithed from mantain and tow-land, or, valet as here and in that place of Johns afterward, and fignifies a middle foot of land, better that place of Johns afterward, and fignifies a middle foot of land, between mountain and vale ; fuch as we use to term heaths, and plains, and downs; as we when, fay, New-market beath, Salif-bury plain, and Ba-24,36. So chap.1,3.15, in general: and of this precept in particu-lar [Ezek.2,0.1]. because and men piaces in the recovery nave this name given them; because they are dryer commonly than the vale, as the Southern parts are ordinarily, being nearer to the Sun, and more exposed to its parching heat. See Achiahs request to her father Caleb, Josh. 15. 19. Judg. 1.15. See also Zach. 7.7, where this and the low-ground, are

burnt-offerings, and facrifices, and meat-offerings, and incenfe.] Of

to bring no brieder thosour the gates of the city on the Sabbath day :] 6,8.60, praife, for a facrifice of praife, or thankful acknowledgement. This

This is mentioned apare, because it should be most frequent, while hand, (or, hands, collectively taken; for he maketh use of both, in

cliap 33.1 t.
V. 27. But if ye will not hearten unto me, to hallow the Sabbath-day, and not to bear burdens, even entring in at the gates of Jerusalem on the Sabbath-day] Heb, And, as verf. 23. See for the next words, verf. 27,24. the latter, fome read, as you enter, or, while you pass thorow, the gates of Ferusalem, as the copulative is used, I King 11.25. to the Limpole may rather be rendred joynely with the former, thus, brought of this use of that particle : onely one of them tellethus, as faithful the Sabbath-day, both by not braining any burthera, or, (Heb.) that that he do it is from the little than the of its from the little than the office of the little than the other little than and, as ver. 21.) going, or, paffing, in and our, f(as Efay 23.1. & 24.
10.) therewise gates of Jerusalem, for by needless passing to and fro, as well without burden, as with burden, might they violate the Sabbath, Exod. 16.29.

Sabbath, Exod. 16.29.
then will I findle a first in the gates thereof; and it shall devour the palaces of Fousalam, and shall not be quenched. Or, Then, (Heb. and as chap, 16.11,) I will kindle a fire, (as chap, 21.14, & 43.12, & 50. 2.) in the gates thereof, (in those gates thus abused. See Neh. 1. 3. & 2. 13.) which (as chap. 9.22.) shall devour, (as Elay 9.18.) the pat-Lacer of Jerulatem; (the lofty and flately buildings of it, as chap.49.
27. See it fulfilled, 2 King. 25.9. chap. 52.13.) and shall not be quenched, until it have consumed both the one and the other, as did those Chaldean forces, 2 Chr. 36.19. Pfal. 74.7.8.

CHAP, XVIII.

Verf. t. THE word came to Jeremiah from the Lord, faying ; Heb. mon in this Chapter contained, confisteth of two principall parts, a prophecy, and a complaint. In the prophecy is contained; 1. A demonstration by a type, what God is able to do either with the Jewish people, or any other, ver. 1, 6. 1. A declaration of Gods meaning and intent, as well in his menaces, as in his promises, ver. 7,10. 3. An exhoration to repentance and amendment of life, ver.
11. 4. A relation of their oblinacy, notwithstanding mercy offered them, ver. 12. 5. A redargution of their extream folly therein, ver. 13,14. 6. A denunciation of destruction to befall them for the fame, ver. 15,17. The complaint followeth to the end of the

Chapter.
V. 2. Arise See chap. 1.17.8 13.4,6. and go down] Or, go; fimply: as allo, Chap. 22. I. See Esay 38. go down from the Temple, say some, beneath which, the potters work-house was, Mar. 27.10. but neither doth it appear by the one text, that Jeremy was then in the temple, when God spake this to Nation, or Church, or State; and either remake or frame them atext, that Jeremy was then in the temple, when to an ispace this to state of the word and in a control of the word and in the temple, or neer unto a fine temple, or neer unto it: and of the use of the word de
23,24, or make others fuch in their room. See Num. 14, 15, Mar. fcending, fce on the place of Efay pointed to. to the Potters house, This with the fields belonging to it, feem to

have been fituate without the gates, on the South fide of the city.

See chap. 19. 2. & 31.40.

and there will I cause there to hear my words.] There I will turther acquaint thee with my mind, and the message that I mean to send by thee, upon that which there thou shalt fee. So, to make, or, caufe, to bear, for, to tell, chap. 4.15.

V. 3. Then I went down to the Potters house ;]Or, So, (Heb. And; as 2 King. 9. 4. Efay 37.5. according as was commanded) I went. See

and behold he wrought a work on the wheels] Or, he was working (Heb. making) some work upon the frames, or, feat; as the Chaldes giveth it: and ours render the same word, sloots, Exod. 1. 16. The word is of a dual form; as that of a mill; whereof fee on Efay 47. 2. and by the notation of it may feem to have confifted of two flones as the duall, though irregular of Eben, which fignifies a flone, and fo the Greek rendreth it upon the flones. Howbeit, most Interpreters render it a wheel, or, as outs, wheele: and howfoever one of the dred; Let me head concerning a nation — fuddent— to defire it; Rabbines telleth us it was but one wheel, on which the Potter uled that it shall in an instant, without any long delay be destroyed. to worke; yet another of them informeth us, that in the Eastern ed; as with Ninevellhedid, Jon. 3. 4. and to this I much enparts the frame that they wrought on, confifted of two wheels, a bigger and a leffe; that uppermost, this lower, or within that:

againß a nation, and concerning a Ningdowe] Or, concerning any and would have it by change of a letter to come of the word or lates, (as Chap, 17, 2.1, or (as Chap, 15, 3, 7), concerning any Ning-phan, that fignifies a wheele. But I suppose the word to dome; for the particle is the fame in either methor, and ought come neither from bloon, a slower, or lower wheelers, and the particle is the particle with the particle of the specifies of the silver. So chap, 16, 3, and in the parallel, to be, or to have, a peculiar root of it felfs, or its own; as the word yer, 9. for heaven, and that for loins, Chap. 13. 1. whose originals are now

V. 4. And the veffel which he made of clay was marred in the hand V. 4. As a the very training manage (a say was marrier in the sound of an about 10 to 00, 30 c. uniq.1.1.). which the was making, (a see vs. 3) milk-(haps, 37, and 42.8. Sover, 3) carried, as clay in the patter hand. But here cometh in a doubt which none of the point formmeners feem to take notice of. The which none of the point formmeners feem to take notice of. The which we render of clay, is constantly in our Hebrew Biblesta tlay; if that sation, concern in whom 16 (supplied, a sthe like, ver. 3.) that which is also exhibited in the margent of our last version, (how- foake foall return from its evil, t also will repent concerning the evil that that which is an ocknown in the margent of our last versions, now-page, past returns from its earl, I allo with spent concerning the cost mat forcer most Interpreters take no notice at all of it) with the fame I thought to do not oi. Thus repentance in man produced repertance particle prefixed to it, that is afterward uled, yet, o, where neither with God. When people or perfors repent of the evil of fin, for of the sende or reading any doubt is or can be made. So that ac-which God hath denounced a doom of penalty against them, God

Chap.xviii. This is mentioned spart, occause a mount of mention of such See giving it the fashion) is implyed. Howbert, both he also with the class 3.1.1.

giving it the fashion) is implyed. Howbert, both he also with the class 3.1.1. rett, jatth, that the particle lives area in part our mem, vis min, acing, ing the matter. Whence it may be conjectured; that they read it not with eaph,, the ulual note of fimilitude; but with beth: and yet I no where find beth fouled, fave Exod. 38.8. where it is faid that the Laver of brass was made of, or, with the womens mirrors, or looking-brasses, rather than glasses. Where yet no good parallel is that such use of it is frequent in the Ishmaelitish tongue. So that whether caph, were here, by some flip, written for beth, the letters being very like the one to the other ; and beth, be the right, as most feem to have taken it, may just'y require further confideration, which I leave therefore to the learned

in the hand of the potter.] That is, in his hand; (as also some render it) whom he had before named, ver. 3. the noun for the pronoun : as Efay 33.2. & 35.8. chap. 10. 3,4. and fo in the close of this verfe : and hand, for, hands, taken collectively ; as also afterward.

So he made it again another veffel, as it feemed good to the potter to make it] Or, so be made of it again another vessel, such as he thought good to make.

So] Heb. and ; as ver. 3.

he made it again] Or, of it, as F.xod, 3 2.4. Judg. 1 7.4. Heb. he returned and made : as, returned and digged, for, digged again, Gen. 26.18.

See Elay 6.13.
as it seemed good to the potter] Heb, as was right in the eyes of the Potter: as Chap. 27. 5. the Potter, for, bim, or, bimfelfe: as

V. 5. Then came the word of the Lord unto me, faying; Heb. And: as Chap. 17.27. the reft, as ver. 1.

V. 6. O house of tirael, cannot I do with you, as this Potter? faith the Lord.] The Lord in these words sheweth the reason why he had enjoyned Jeremy to meet him at the Potters work-house; to wir, there by a pregnant demonstration to shew him how he was able without further adoe to deal with this people; he was able to deftroy them, and might well fo do without further warning; and it was his meer mercy, if he gave them any warning, having fo ill deferved of him, before he fo did: and that as he had framed them, and made them a People, a Nation, a Church, a State formerly, Efay 43.1. & 44.2. & 64.8. fo he could again mar them, especially fince that they had first so corrupted and marred themselves by their fins, Deut. 32.5,6. Efay 1. 4. unmake them either people, or .9. Rom. 11. 11,17. and they had no just cause to complain, if Its 3.9. Non-11-11-17, and two man no part cause to companies in me thould fo do, play 45.9. Rom 9.20.

O houfe of Ifrack, I the people of the Jews; as chap. 2.26.

at this is the rotter and To wi, with his clay, yer. 4.

as the clay is in the totters hand, so are ye to my hand, O bouse of If-

rael. I have as much power over you, as the potter over the clay, that he works upon; and as much both might and right also to dispose of you at my pleasure, as he to deal as seemeth good to him with

has own work. Elay 19.15, 16. and 49.5.

V. 7. At what instant that peak against a nation, and concerning a Kingdome, to pluck up, and to pull down, and to destroyit;] Whenfoever I shall by my Prophets threaten destruction to any people of State; that which in mercy he usually doth before he come to deftroy, Amos 3.7. & 4. 12. and for that very end also that he may not destroy, Chap. 6.8. & 36. 3. Ezek. 3.18.

At what instant I shall speak | Or, Let me speak suddenty; as Job. 34. 20. Psal. 6. 10. or there may be a trajection in the text, as there is apparently in the next verie, and then the words may be thus ren-

to plack up, and pull down, and to destroy it] The copulative may here also be well rendred, as before by the disjunctive, that I intend, or am about fo to do. See chap. 1.10. a defect of the pronoun, it : as

of the tells of reading, any usua, so it is not made. So made the conding to this reading, the mening might feet to be, while the conding to this reading, the mening might feet to be, while the people of wasyet (49); (see then it was initialized, Gen. 40, 10.) that is, mostly feeling to the condition of the con

Chap xviij. flayeth the execution of a fentence that formerly he had denounced, think fill with themfelves: And it is as if in a manner they had find a Gen. 6, 6, 7, 1 Sam. 15, 11, 18, which as it was denounced becaute It is too pumple to open knows, or to deal and firite further with of mans fin, 6 is it reveried, when man ceafed ho to do; the end us; (whence Gods relolation, cen., 6; 2) there is no possible properties and complete the minister of reclaiming or relating us; (fee the like desperae return, chap, might not be infilled. See on verif. 7. So that, 3 as It School 12, 23, 8413, 37, 9 we are fully and firmly fixed upon it; and reloived to men well fay, Repentance in man is a change of the mindor will; take those courses that we are pitched upon, and to live as we repentance with God, is the willing of a change, his mind and lifture life Very. See chap, 13, 10, and 16, 20, and 44, 16, and pumple abiding fill the fame, chap, 20, 16. There is in the text hence is appeareth, that the words rendered device, and imaginatives of the words as yet of feet in the text behavior. flayeth the execution of a fentence that formerly he had denounced, a trajection of the words; as verf. 7. for in the text they thus lye; and let that nation return from its coil, concerning which I Spake. See the like, chap. 11, 16, and an elegant antanaclasis between evil and evil; fin meant by the one, and penalty by the other. So Jon. 3.10.

If Heb. And; as ch. 16, 10. Amos 3.4. Yet may the copulative be retained, reading the text as before, verf. 7. Let me speak concern--And let that nation turning a nation -

that nation | Or, bingdom, v.7.

against whom Joyconseening whom ; as v.7. Heb. whom against it : an usual redundancy in Hebrew ; as Pfal. r. 4.

I have pronounced] Or, I so Spake; as v.7. return] A necessary companion of true repentance, Act. 3.19.& 26. 20. whereby therefore repentance is frequently described , 112.55.7.

ch. 26.3. & 36.7. Jon. 3.10. I will repent] Or, I will also repent. Heb. and I will repent : and, for alfo ; chap. 14.5. or the copulative may fland , it we read the former branch, as was before hinted ; Let that nation return, will repent.

I purpofed] Or , thought, or, had devifed , chap. 11. 19.

verl. 11. V. 9. And at what instant I (half speak concerning a nation, and concerning a Kingdom, to build and to plant it] Or, Let me Speak in like manner (the copulative for the redditive note of fimilitude: as lia. 10.16. & 53.7.) concerning a nation, or concerning a kingdom, suddealy to build or to plant it : acquainting them by my Prophets what I intend to do for them, and what good is coming to them. See v.7. &

fight, (Heb.in mine eyes; that is, offenfive and displeasing to me; as point item in mine eye; that is, often two and dipleating to me; as Sam. 11,3-7) in no learly integrating to my voice, is sch. 16,12, & 17,23,) I fhall then (Hch. and; as chap 4,12, & 8,9,) repent concerning the good wherevirth I faid I would do them good. See before, vert. 8. As Odds menaces are denounced with a condition, if not expressed, yet fecretly implyed and intended, of repentance; so are his promises of the like nature propounded unto persons and people, though in abfolute terms of t-times conceived, yet with the like refervation, not to take place, but upon their continuance and perfeverance in well-doing, unto whom the same are made, So Deut, 28,1,10, 1 Sam, 2,30, & I (.I.3.

V. 11. Now therefore, go to, speak to the men of Judah, and to the in-habitants of ferufalem, faying, thus faith the Lord;] From the former declaration of Gods intentions and courfes, concerning both his righteous menaces and gratious promifes in general ! The Lord now proceedeth and descendeth to an application thereof in particular unto the Jewish people, and the message that his Prophet was now enjoyned to deliver to them from him.

Now therefore] Heb. And now, as ch. 1 5.6.

go to, ffeak] Heb. ffeak now; for the latter particle is commonly allo fo rendred, but it hath withal a notion; fometime of entreating, as Isa.36.11. fometime of inciting, as Isa.36.8. See there, and so here; and again in the close of the verse.

men] Heb. man, as ch. 11.22.

Behold, I frame evil against you, and devife a device against you:] Heb, I am framing (as the potter frameth a vessel; so the word properly fignifies : used also, Gen. 2.7. And the very same word is used commonly for a potter, as v.3,4.) against you, and am devising a device
(to wit, of evil, as before) against you. So chap. 48.2. & 49.30, it is a work, Exod.35.33. 2 Chr.2.13.

it, by fincere repentance, and ferious reformation and amendment of your lives : by these means alone yet may ye escape , v.7,8. 2 King, 17, 13. chap, 3.11, & 7.3. & 25.5. & 35.15. Ezck. 18.21.&

devices, and we will do every one the imagination of his evil heart.] And was easte and free, Matth. 11. 29. to run after idoly, who required aconco, man ne torre accert one to the paration of the total careful, and was came and the transition of the total careful car

cannot befal him who is perfection it felf, Num. 23.19. 1 Sam. 13.29. ther that the people did return to Gods admonition delivered to tion , are much at one the fame : and man here for every one : as verf. 12.

his evil heart] Or, his own evil heart; as Ifa. 53. 6. evil is inferred; not as if they themselves would so speak, unless it were in way of derifion, as you account it, or use to call it : for they would never themselves acknowledge their hearts to be such : but thereby intimating what indeed they were ; what soever conceit themselves had of them, Prov. 16.2.
V. 13. Therefore thus faith the Lord Upon this their desperate ob-

ftinacy, and refusal of Gods gratious offers; after some amplification on of their strange carriage and extrea n tolly therein, v.1 3,14. God proceedeth to the passing of a peremptory sentence upon them, versi

Ash ye among the Heathen, who hath heard fuch a thing?] See the like contestation, chap.2.10.

the Virgin of Israel Or, the Virgin Israel. See Isaiah 1.7,8. Israel termed a Virgin; as other States. See Esa, 23, 12, & 47, 1. though fome suppose a further emphasis here; as if it were faid , She that should have kept her self a pure Virgin for God, who had espoused her to himfelf, Ezek. 16.8. 2 Cor. 11.2.

hath done a very horrible thing.] Or, committed a very vile thing. See ch. 5.30. So ch. 23.14. See allo ch. 24.2. what this vile thing is, see

verf. 15.

V. 14. will a man leave the from of Lebanon, which cometh from the rock of the field?] Oc, Shall the fnow of Lebanon be left coming down row, of the picture 1 Ur., Shad the flow of Leonon or left conting down from the rock in the fields? For the verb is indefinite; and may well therefore be rendred by the paffive: as chap. 10. 3, 4, or, as fome again render it, Shad water like the flow (that is, as cold as the fnow) chap. 1.10.

1.10. If the ceil in my felir, that it obey not my voice, then will 1

1.11. [A.1] If the ceil in my felir, that it obey not my voice, then will 1

1.11. [A.2] If the ceil in my felir, that it obey not my voice, then will 1

1.12. [A.3] If the ceil in my felir, that it obey not my voice, then will 1

1.12. [A.3] If the meaning of the words citted of their ways that the characteristic my reaction of kingdom, whereof verify, I do that which is ceil in my reach (Ala) in the characteristic my reaction of kingdom, whereof verify, I do that which is ceil in my reaction of kingdom, whereof verify, I do that which is ceil in my reaction of kingdom, whereof verify, I do that which is ceil in my reaction of kingdom, whereof verify, I do that which is ceil in my reaction of kingdom, whereof verify, I do that which is ceil in my reaction. the field with a fpring, whose water issueth from some rock; having the head of it sed with the snow of mount Lebanon, where it hath its first rife, being at time of year distolved, will pass by it, and go on looking for some other elsewhere; or no wise man having such a fpring at hand in his field, will, when he hath use and need thereof, refule it, and go to feek water in some pond or pool, puddle much lefs, elsewhere. For as for the Chaldee, Greek and Latine Versions, who render it to this effect; will, or, can, the water fail from the rock in the field? or, as the Greek by mistake of a point, the teats from the rech, or, the fnow from Libanus ? But this the text will not well hear, the verb of leaving, or for labing, being hardly found fo used, as they take it. Howbeit, to remove that difficulty, a learned late Writer thus rendreth the text ; Doth the fnow of Lebanon from the rock leave, or, for fake, my field? that is, doth the snow that is perpetually on the mountains and rocks of Lebanon, ever leave running down, as it melceth, into my fields ? as God thereby intimating the care that he had of making a constant provision of water for the land of his people lying below that mount. Which though it feem not fo well to he here, no more than what concerning the next branch he suggesteth, yet may for fense feem to come home to the former; implying, that God, whom his people left to look after idols and ftrangers, was as a well-spring of water that never faileth, but runneth continually, either gushing out of some rock, or descending from mount Lebaplaces neer about it; whom yet this people left, to feek relief and refreshment where it was not to be found. So it paralleleth well with chap.2.13. & 17.13. And this way the most go, both Jews and others; but rending the words the former way. Howbert, some late Writers of special note render the words far otherwise, thus; with return ye now every one from his evil ways, and make your ways and

11. Elay 56.9. Lam. 4.9. Hol. 10.4.) for a rock, and for the foow of
your doints good. Take notice of the evil that will otherwise befal
Lebanon; that is, for the fnowy Lebanon? whereof, see Elay 2.13. and you, and take the course above-mentioned, for the preventing of this is from them exhibited in the margent of our Bibles. So the meaning should be; Will any traveller be so foolish or mad, as to

leave the plain, where he hash a fair, even, free, and cleer way be-fore him, without let or impediment, and instead thereof take his way over craggy and rocky hills thorow buthes and briers, and thickets covered over with Inow, no less dangerous man amount of the covered over with Inow, no less dangerous man amount of the covered over with Inow, no less dangerous man amount of the Covered over with Inow, no less dangerous man amount of the Covered over with Inow, no less dangerous man amount of the Covered over with Inow, no less dangerous man amount of the Covered over with Inow, no less dangerous man amount of the Covered over with Inow, no less dangerous man amount of the Covered over with Inow, no less dangerous man amount of the Covered over with Inow, no less dangerous man amount of the Covered over with Inow, no less dangerous man amount of the Covered over with Inow, no less dangerous man amount of the Covered over with Inow, no less dangerous man amount of the Covered over with Inow, no less dangerous man amount of the Covered over with Inow, no less dangerous man amount of the Covered over with Inow, no less dangerous man amount of the Covered over with Inow, no less dangerous man amount of the Covered over with Inow, no less dangerous man amount of the Covered over with Inow, no less dangerous man amount of the Covered over with Inow, no less dangerous man amount of the Covered over with Inow, no less dangerous man amount of the Covered over with Inow, no less dangerous man amount of the Covered over with Inow, no less dangerous man amount of the Covered over with Inow, no less dangerous man amount of the Covered over with Inow, no less dangerous man amount of the Covered over with Inow, no less dangerous man amount of the Covered over with Inow, no less dangerous man amount of the Covered over with Inow, no less dangerous man amount of the Covered over with Inow, no less dangerous man amount of the Covered over with Inow, no less dangerous man amount of the Covered over with Inow, no less dangerous man amount of the Covered over with Inow, no less dangerous man amount of the Covered over with Inow, no less dangerous man amount of the Covered over with Inow, no less dangerous man amount of the Covere

out meet anivereth the Latine prox; and tray to express the vince out say purises any t that the monethy of the proximal traveller leave the plain before the rook, or, rather than the rock; and before, or, rather than the fuore 1 chanon? when as they would have the meaning to be, that no wife man, or in his wits, will choose the rocky and fnowy way before the plain; or will not leave that, to be take himfelf to this. So their vertion and their intention do directly crofs the one the other. The Italian Version rendreth it; Should 17. 13. Inorry Lebinon beloft for a flow of the fill? implying as great an inequality between God the rock and strength of all ages, Deur. 32. the word here used to fignific a stone; the same incongruity is here alfo that was in the former.

or shall the cold flowing waters that come from another place be forfafen?] About this latter branch there is no less difficulty and diverfity among Interpreters, than about the former. The text is, word for word, or (supplyed , as chap. 11. 19.) Hall firange, cool, flowing, men, though they have not firth a firing of water as was before-faid, yet if they have fresh conduit water with them at home, derived and and partly, by their bad lives and evil example, Mal. 2. 8.) by leabrought to them by pipes, charactly, or other means of conveyance for ving (a defect or the verb, as the Jewish Critick officwes; like that, that purpose contrived, from lone place more remore, belong as it [148,32,32] the faction of public (as Vial. 77,12, a wood in this notificod), and floweth cleer, refute to make use of it, and content on no where lets could. He he pairs of erroring y as forms; that is themselves with it, rather than trouble themselves with run- tending to life eternal: or, of antiquity, as the most; which God anning abroad to feek for other elsewhere; and that in some pond ciently in his Law by Moses prescribed them; and that Moses himor flanding pool, which neither runs fresh, nor is fo cool, being felt, Joffana, David, and other the faithful walked in before them, ch. conflantly exposed to the hear of the fun? for such supply the op- 6.16. Den. 4.1. & 6.1. & 28.9.) to mally (as Prov. 2.13.) or supply mally. posite attributes require: that which in effect for the application ing (as.Lev.18.4.) paths, or, in (as Exo.13.18.) paths (the common comes home to the same with the former. See Prov. 5. 15. And word for such paths ges) of a may not cast up; or, where there is no may me; just lieu witer fair? expondent is one waters or require-tes and Nilus which though rings in forrain parts, yet watered the ly and faithful walk in faid to be. Prov. 15, 135, 156, 156 each land of his people, a sit four his them with water both that I forget no my people, in that I furith them with water both that I forget no my people, in that I furith them with water both fringing up in their own land from mount the with water both (that this was the thing they aymed at, but that this muft needs, and so thof of Emphares and Nila from the hat their life in regions more would undoubtedly prove the filter and effect of See Eff. 3.8. (to See Eff. 3.8. c).

way out of the common road by themselves; thus tendring the storms, Shall the ranging waters, by left of thrange red and mater to no the start of th

ging procured : but the ready fense is here needlesly rejected, for one | 27. 8 without due analogy further fetch'd,

that come from another place | Heb. Strange For the meaning where of, some of the Jewish Writers refer us to 2 King. 19. 24. where the on one of the form wed to; where none appeared, not were even before known to be, that catamity; as one 40.21. 10 make meturin my lacked way from Which they prefet to confirm that for nutrely delivered concerning the them, and turn my back toward them, not enduring to hear or meaning of that word from the fame place, and Efg. 37.35. But a. behold them, when being in diffields, they fhall feek unto me ther of them go the way before mentioned, understanding it of wa.

The formal from remote place, as before it or as for their carging deal with me, 2 Chron, 29.6. chap. 2.7. and 32.33. Ezek. application of it unto God, as being in fome fort remote from 8, 16. Etay 1.6. would have the word lagnice materials waters, the choice, of bods melapse, or that would elievie it from another term that he great in the same in instance of them: which therefore also fo leave i for a family like a substitution of the same in the shandance of them: which therefore also fo leave i for the substitution of the same in the same

may feem to hint some such matter, did 1 find the particle min here slignifie as here it is rendred. Howbeit, the old Latine retaining the tound, to be any where used in the notion of for, or, instead of: it ordinary use of the word, renders the text, can such waters be guiled.

of indeed answereth the Latine pro; and they so express it. Which out, or, plucked up? but the insolency of the phrase is such, as infor-

V. 15. Breaufe my people hath forgotten me ;] Or, That (as ch.2.5.) on people bath forguten me : as making application of what was before ipoken, verf. 14. to the practice of his people : they have fo forfaken ne, that they have even forgotten me too : for one may forfake a peron, whom yet he doth not, not can forget. See chap. 2.13,32. and

they have burnt incense to vanity; \ Performed religious worthin which I leave to the judgment of others, adhering rather to the for-

and they have caused them to flumble in their wayes from the ancient atles, to walk in paths in a way not call up. Or, while (as the copulative suled, I Kin, 11.25.) they (that is, their falle Prophets , fay fome ; waters be forfagen; or, fail ? which the most thus expound; Will their idols, say others) cause them to slumble in their wayet, (as the cotthat learned man before alleaged, taking the term in a notion of fail- call up : where there is no causey; no way fitted and accommodated ing , fall fuch waters fail? expoundeth it of the waters of Euphra- for paffage, the contrary whereunto is the way of God, that the god-

as timoto. I popurares and Notis, that take such the mix population when the control properties and the control for the the do them, and charged as a crime upon them, chap., 14. and 7.4. neo. 1.6 per lower man intellegation, (as cha.4.7.)

And to them, and charged as a crime upon them, chap., 18.8, or, a flourifum, (fuch a delotation as may make any one aftenified nor dont this therefore feem fo well to fair with the drift of the cobehold it, fee the next banch) an higher of preparities; this and place. Those other Workies above mentioned, ob here also good a defolation are joyned utually together, a Chr.19.8. chap.19.8 and way out of the common road by themselves; thus rendring the statement of the common road by themselves; thus rendring the statement of the common road by themselves; thus rendring the statement of the common road by themselves; thus rendring the statement of the statement of

the former branch it was : though not in that notion or tife as they Or, That (as before) I (bould featter them; that is, cause them to flee the former branch it was: though not in that notion or tile as they Or, That (as below?) I flouid faither them; that is, owned the text adder that they would give it; as in the former branch was evidently possible) to make any cfape, (as with armies routed by forme fierce flowed.

cald The fame word with that, Prov. 2, 5.25°, though flome of the or dish before the wind, Pfalu 18. 43, eb. 4, 11, & 1.6, 2, 11, & 2.6.4. [Bet. http://doi.or.ic./doi.or.ic/doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or./doi.or.

I will (here them the back and not the face , in the day of their calamity.] Or, that (2s before) I should show them the back (Heb. the neck, or back-part of the neck, See on Esay 66. 3. Exod. 23.27.

observing, that this is not the ordinary signification of the word; but teach the Law aright; nor can the Sages, being men of understandthat by change of a letter of like found, tam for teth, it cometh to ing, fail of giving good advice; and the word that our Prophets do

Chap, xvilj. joh.7.48,49 but this jeremy in his preasuing diffenceth trom them al.; and to furprise or defroy them, ch. 20.16. So fould it be with them, and must need therefore be in the wong; and we have no cause when the troops of the Chaldena, and their complices, the last the contract what he faith: So fared, twith Micah, r. King, 2.1, price and fack their dwellings, 2 Kins, 2.4. Price and 13, 24. See charge 4, and 6, 12, 31, and 16. 8. This is price and fack their dwellings, 2 Kins, 24. Despite the price and 13, 24. Despite the price and 13, 24. Despite the price and 14, 25. Despite the price of the price and 14, 25. Despite the price a Ezek. 7. 26. 10 perills, for, to fail, as Pfal. 142. 4. chap. 49. 7. Amos fowl with. So Pfalm 35. 7, 8. & 64. 5. & 141.9. & 142. 3. chap.

come, let us finite him with the tongue ;] Let us enform, and by in-11. or, as ources remuce a, are no joine some in the tongue; are us cause his mouth to be flopped, that he may preach no more on this fathion, Tit, 1.11, or, as others, for the tongue; for his preaching in this manner, as the particle is used, Gen. 18.18. See chap. 26.11. and

and let not us give heed unto any of his words. Ter they are not Gods, but his own. So ch. 5.12,13. & 43. 2. Heb.all his words : all for any ; as lob 1.11. & 8.12.

V. 19. Give heed to me, O Lord:] Though they heed not my words, that I deliver to them from thee; yet do thou vouchfafe to heed my words, wherewith I complain to thee of

and hearben to the voice of them that contend with me.] Or rather, hear the voice of them that contend with mc (Heb. of my contenders; as and require their debts by, which they continue undefaced, until Pfal. 35. 1. Efay 49. 25.) hear their words to take notice of them, and to punish them for them; as Efa. 37. 4,17. not hearken to them, to do then either blot them out, or crofs the book. See Pfal. 51.1. Efay grant their desires, Pfal. 1 40.8. for the particle is here redundant and vacant, as oft else-where, Gen. 29.13. 1 Sam. 10.4. Job 8.8. Esay 37. but le 22. ch.40.2.

V. 20. Shall evil be recompensed for good?] Or, Should; as ch. 16.20 Should men be so wicked and so maliciously minded, as to plot evil. & 83.15 against, and seek to mischief those, that desire and endeavour nothing but, or more than, their good? The common complaint and thine ang lot of Gods Prophets and people, 1 Sam. 24. 17. Pfalm 35. 12. and may well be supplyed; as that, or the like, verf. 8.

109. 5.
for they have digged a pit for my foul,] Or, that (as before veri, 15.)
they should dig a pit for my foul? that they should feek to destroy me, and to take my life away from me, who have by all means that I could endeavoured to do them good: my foul, for, me; or, my life; as Pfalm, 35, 7, and 56, 6. and there is in the words a speech borrowed from the practice of those that dig pits, or pit-falls, to take wild beafts, or to catch birds in. So Pfalm 9.15. & 35.7. & 94. 13. Prov. 16. 27. and 26. 27. Eccl. 10. 8. Ezek. 19. 4, 8. So verf.

remember that I flood before thee to Sheak good for them , and to tur. away thy wrath from them.] He appeals to God himself, as able to te-lidolatry in general, so more specially for the same in that place com-Rifie, how he had from time to time laboured with him, to pacifie his mitted. wrath incenfed against them, and to obtain favour and mercy for them. So chap. 15. 15. & 17. 16. Heb, remember my flunding before thee. See chap, 15.1.
to Speak good for them] See ch. 1 4.11.

famine; that which did befal this people, Lam. 1.11,12. See Pfalm

perfons themselves, or the Parents; as the former of the children: or brought by Jeremy from the potter, but to have been demanded let that befal them, that they intend against me, vers. 20,23, chap. of, and received from, those Ancients or Elders of the people or the

and let their wives be bereaved of their children, and be widows, and was a time were a metatree of pure tenture, and to winners and at their men by not adocts.] Or, but (as chap. 4.4.9.) their wines may be left childless, and windows, their bushands (as chap. 4.4.9.) being along now by death. Heb., file of death, as, film of the front, and, of hunger, chap. 1.4.8. Lam. 4.9. [lain by one means or other enough to make their wines window. Howbert, by death becoffened the Rabbines not amifs understand some one particular kind of it, the pelli nones no amus summers an ome one partenuar must on n, two perus technical such as the familie, as then, 1.6. where it is expertly diffinguistics from the both affirming, that no finet fare must that is found from closely, or that familie, and the firmer, it has like whereance, fee allo Rev. 6.8. So it connects any thing neer it, fave higher, which the Greek Verfon here may be readined, their hubbands being taken among with perfoliances; an anket that of S, and that the veclet in Sparia and that y, for termed, is a maket that of S, and that the veclet in Sparia and that y, for termed, is were multitudes of them no doubt in the fiege of the city, ch. 1 4.12

some sum of the state in this distribution of the state in the state of the state in the state i a thing more agreeable to the course of nature. So 2 King. 8. 12, for the same reason so termed, to wir, in regard of the bubbling, or

To manimoully deliver, can be no other than Gods Word, Mal. 2.7. when military persons break in upon them, to plunder all with them-To manimounty deriver, an or no once that Good Word, and them als and to furprife or deftroy them, ch. 20.16. So flould it be with them. Toh.7.48,49, but this Jeremy in his preacting different from them als and to furprife or deftroy them, ch. 20.16. So flould it be with them.

V, 23. Yet Lord thou knowest all their counsel against me to say me.] forming, incende the higher powers against him, chap, 20.10. & 16. Tet (Heb., And, but (o also, hap, 14.9.11. and in mush have real to go, as others transfer u, let us faite him in the tongue; let us ference to ver 10. chough I have fought their good, yet thou knowst they feek my life) or yea (as Efay 44.15. & 59. 15. for it feems to be here rather in an affirmative, than in a diferetive notion) thou Lord. (fo the words lye in the text; as Pfal. 55.23.) knowell all their con-Initiations, or d-vices, (ver.118. 5.ce Elay 7.5, & 14.4, 3.4.5.) against me to Jay me. Heb, for death: to destroy, and make me away, by one means or other; as if he had said, this is no bare suspicious, or groundles surmite of mine own, concerning their mischievous plots. and projects against me, but that which the Lord himself is privy to, and knoweth to be true. Sec ch. 11.18,19.

forgive not their iniquity, neither blot out their fin from thy fight ;] ice the like imprecations, Neh. 4.4,5. Plal. 59.5. & 109.14,15. a form of speech borrowed from those that keep debt-books, to demand they be paid, or they please to discharge the debters of them, and

but let them be over-thrown before thee;] Heb, and (as Efa.29.13.) let them be made to flumble; as verf. 15. See chap. 6.15. & 8.12. be-fore thee; when thou purfueft them with thy wrath. See Pfal.35.6.

deal thus with them in the time of thine anger.] Heb. in the time of thine anger do to them; as Pfal. 83.9, the particle thus, is wanting, and

CHAP, XIX.

Verf. 1. THus faith the Lord,] As ch. 17.5,21. or, Thus faid the Lord; to wit, fometime to me, as chap. 17.19. The prefent pro phecy containeth a threatning of destruction to the Jewish State, and a confounding of all those courses, whereby they should endeavour to avert or avoid it, resembled by the breaking of an earthen vessel in Topher, enjoyned by God, and essected by the Propher, as for their

Go and get a potters earthen bottel] Heb. Going, or, Go, and thou fhalt buy, or get (as chap. 13, 1.) a bottel of the framer of earthen fluff; an earthen bottel of the potters framing, such an one as is easily broaver. see (nap. 15.1.

to Bealgood for them] See ch. 14.11.

to the new of them? See ch. 14.11.

to turn over the weath] As Pfal. 106.23.

V. 2.1, therefore deliver up their children to the famine;] Of these uno us another fynaxs of the place, rendring the text, Go and grt, or the like imprecations, fee ch. 11.15.0. & 15.15.8. 17.18. Heb. Give ter as earther bottlet: a deefect, fay they, of the principle of the like in the principle of the like in the principle of the like, a Sant. 23.4. Dodd Bethildren, for, Dodd of, or from Bethildren, and which held bethild be seedle. I sant. 15.5. Pfall between the like, a Sant. 23.4. Dodd Bethildren, for, Dodd of, or from Bethildren, and the like is much more probable, when they which the last the like. lchem: and this is much more probable, than that which the old La-tine Translatorexhibiteth, who having jumbled together the two 199, 100, on their bloud by the face of the forest:] Heb. pour branches of the verfe, rendreth the words, Go and take as eartner, and pour branches of the reports, and of the Priefly; and would continue up to the hands of the front. See the like defect, Each; 35, 5, but tell from the Elders of the people, and of the Priefly; and would continue to the branches of the priefly; and would continue to the people of the peo

a bottel | Heb. bahbuh : a word no where found in Scripture , but here, and I King. 14.3. and it is faid by the Jewith Commenter here, to fignific a veffel with a big belly, but narrow mouth or neck : fo called from the bubling found that it maketh, when it is dipped in the water, or liquor, either poured forth, or drunk out of it; and he ad-deth withal, that the fame is both in the Greek, and other Langua-ges, termed bocal; wherein howfoever a learned Writer control him, not of that making ! Yet herein, for the former , he bewrayeth his Re 11.6.

Re 11.6.

Re their young men be flain by the friend in battel.] The ufual lot of ancient Greek Authors mentioneth it, adding warns, the field is whence the Greek Alexandria much ufed, and made fometime curioufly, with images fact armst. and ald men for advice; and the special upon it, of glafs. And Nicephorus also in his Excliptified 1509, I. own ignorance; for Athenxus in his Supper-Sophisters, 1. 11. out of 2 Chr. 36.17. ch. 11.22. Heb. smitten of the fivord: to smite, for, to guggling found that it made, either in taking in of liquor, or in the flay; as Num. 25.14.ch, 21.6. & 40.14,15. the form of speech, as be- voiding of it again: whereof Alexander the Greek questionist, (or, as fome will have it, Trallian) rendreth a reason in his problems, lib. V. 22. Let a cry be heard from their houfes, when thou shall bring a quelth 9.4 and for the latter exception, that the post, or wifel, in those troop fuddenly upon them. Such an out-cry as people are wone to make, places now commonly to called, was of another fashion than is there

described: whereunto might be added, that such a narrow-necked! veiled is not fo fit to put or carry honey in; of which use of this hat-but, fee I King, 14.3, the answer is not difficult; that the same name may comprehend vessels of divers forts, and differing in fashion, though at first appropriated unto some one kind of them; as alfo that names borrowed from forcein Languages may, in time, much alter from that notion and use of them, which in their native at first they had: for fo we use the term a vial, for some small glass onely of fuch a fashion as hath here been mentioned; albeit the word phiala. from whence we have it, did both with the Greeks and Latines, from whom we received it, fignific a drinking cup; as by the frequent use whem we received it, ignine a driving a got; as by the trequent in the of Authors, in edited: Languages, appears. See Rev. 15, 7, with a and burnt intenfe to other gods, whom nither they, now their failurs, 14.10. And also again the Hebrew fipid, from which their pintal have having not the kings of Judob; [Or, while they have intenfe, (6 is not amife deemed to have defeended, did with the Jews fignific, the copulative is thed, 1 Kin, 11.15.) or, in that they have bount inis not amis decined to have defecteded, and with the Jews figurate, the coputative is used, I wind 1.2.) or, in that they nave think in-neither a rial, as with us, or a deinylog cup, as with them; but a different for butter, Judg. 5. 13. Or a bond to hold water, Judg. 6. 37. But for butter, Judg. 5. 15. or a bond to hold water, Judg. 6. 37. But how foever it were for the shape or fashion of it, that an earlien vel-ledge or proof of for their good, as from time to time, they had of him, howfoever it were for the flape or fathion of it; that an earthen vel-fel it was, appeareth by the word following, whereof fee Efa. 45.9. Nor can I concur with that learned Commenter here, who to comply with the various Latine Version, would have it to have been one of those pots, wherein by way of ballatting (as the Ancient both Greeks and Romans, and some States also at this day, so the Jews alfo, and those Ancients from whom Jeremy had it) in their places of judicature, when they fat on the bench, used to give and gather up their Votes. But of the fandy ground of that conceit, fee

and take of the ancients of the people, and of the ancients of the special notice of what thereupon thou sayst. See somewhat the like, Efav 8.2.

ley neer to Jerufalem : whereof fee on Efay 30.33. and chap.

7.31.

nhich is by the entry of the Eafl-gate;] What gate this was, or why fo called, is not so certain, Some affirm it to have been the dung, gate, mentioned, Neh. 2.13. & 3.12. & 12.31. So the Chaldee, and after him, those of the Rabbines, upon this place, one of whom tellerh us that this Gate had feven several names; and that it is here called 18,169.57. necessite it 1000cc 12310431 (1000cc 12310431 (1000cc 1231043) Others render it, the Pot-flerd gate; as the word is used, Job 2. 8.or, the Earthen-veffel-gate; as verf. 1. so the old Latine rendreth it; and it is fo called, fay fome, in part concurring with the former; because which some therefore would have to be so named, not from the sound together with the filth of the city, and the Temple, the broken portion in makes in filling or emptying, but from the term of emptying only. therds of earthen veffels used in the Temple, or in other places thereabout, used to be there cast out : or, say others, with more probabili- made to the vicinity of found in some term; from which yet the word ty, because the potters-fields, whence they had the clay that they never had its original. So Mic. 1.10,14. wrought with, and their work-houses wherein they wrought it, being and I will cause them to fall by the fivord. not far diftant from thence, the ways thereabout could not want flore of that, in the drying and making of it up much of course necessarily miscarrying. See chap. 18.1.3. I suppose therefore, that it is not likely to have been either the dang-gate, which stood farther out of the way; nor yet the East-gate, it from the San it be forermed; but the South-gate rather, declining somewhat from the East-side of the city, fo called, because the Sun lay most upon it, in regard whereof it was the more ufeful to the Potters, for the drying and hardning of their ware. And again, by it was the way to the valley of Hinnom, which lay Southward from Jerusalem, Josh. 15.8. See Efay

thofe ancients, v. ..

there In that place, where such horrible abominations are com

I shall tell thee.] When thou comest thither ; as chap. 18.2. where-deliver them

with those Ancients going solemnly that way out of the city, and ta-king from the Potter such a vessel to carry along with him. So chap.

Rings That is, King and Queen-Mother, say some, ch. 13.18.01,

Thus saith the tord of Hosts; Even so will threat this people, and as others. King and his Counces or Princes and Rulers. See ch. 17.20. this city, as one breekels a potters will a stratament by made whole a continuous section.

of Judah and Jerufalem,

the which wholoever heareth his ears shall tingle.] So hideous, ther who foever, not feeth it, but he areth of it, he areth onely the bare re-port of it, shall have his ears stricken with horrour and associationent of it, So 1 Sam, 3, 11. 2 King, 21, 12. he shall not easily get his ears

of it, 50 134m3,111 aunger 11 aunger 11 aunger 12 de fit gagin, job 15,31.

V. a. Becaufe they have for false me! Chap, 16,11.

V. a. Becaufe they have for false me! Chap, 16,11.

and elfranged this place! Or, basee flrangely abufed; as the word fecross to be taken, Deur, 32,47. So abufed this city contrary to what thould have been practifed in it, and fo polluted and protaned it, that l can no longer own it. See Efa. 1.4, 11, 12. Pfal. 58.3. Eph. 4.18. Col.

whom for these vanities they leave. See Deut. 32.17. Judg. 5.8. cha. 1.16. & 44.3.

and have filled this place with the bland of inaccents.] Both the city of Jerusalem by oppression and murcher, 1 Kin.21.16, & 24.4. See ch.7.6. & 22.3, and this place in particular where we now are, by faciliting of poor infants to their abominable idols, Pfal. 106.3738. See v.5. but the former principally here intended, as also, chap, 2, 34. for of the latter apart afterward, ver.5.

V.5. They have built also the high places of Baal to burn their fons with fire for burnt-offerings unto Baal, which I commanded not , nor spake it, 2 reply: Some of the littles of the representations of the state can be able to the littles of cities for some of both the letters of cities for x, for of both theel the arther cans is taten my mid-1] below the littles of which may well be arther cans is taten my mid-1] below the littles of the littles of the staten cans is taten my mid-1] below the little are staten can will be arther cans in the my mid-1] below the little are staten can be arther can be arth lach, were two terms very generally and promifenously used of their east notice of what the cupper thoughts, see conservate the mes, and see the conservation very generally amp personnelly such as the conservation very generally amplied that the conservation very generally amplied that the conservation very generally generally amplied that the conservation very generally generally

thall no more be called Tophet, nor the valley of the fon of Hinnom, but the valley of flanghter. | See ch. 7.32.

V. 7. And I will make word the counfel of Judah and Jerufalem in this place.] In this place, is in Jerufalem especially, as before, veri.4. though some would have it spoken by the pointing to the Kings Palace, fituate not far from thence, on the South-fide of the city: but that this Gate had feveral names; and that it is nere cated jace, make not so that the new commences one cary, our the Sum 2.115, from a word that fignification 8.03, judg. 8.13, 8.14, that may be deemed formwhat over-curious. The plain meaning is, 18.16b.9-7 hecanfe it looked Eaftward toward the fun-rifing, whence | I will furth are all your plots and projects, (as than, 18.23.) whereby then bottel is : for unto the name thereof in this word he alludeth. it makes in filling or emptying, but from the term of emptying only, here ufed : but that is not necessary ; for in Scripture allusion is of

and I will cause them to fall by the sword before their enemies, To fall, for, to be foiled, or, to be flain, or, to fall down, being flain : as I Sam.4. 10, & 31.1. ch.20.4. lizek, 6.4.

and by the hands of them that feet their lives ;] Heb. their fouls ; as ch.4.30. & 18,10. So v.9.

and their carcaffes will I give to be meat for the fowls of heaven, and the bealls of the field.] See ch.7.33. & 16.4.

V. 8. And I will make this city defolate, and an hiffing : every one that paffeth thereby fhall be allow shed and his s, because of all the plagues thereof.] Heb. flioles thereof; as Deut, 28.59. & 29.22. See the fame before, ch. 18.16.

nom, which may youturnate from permanent, join, 15.8. Sec 1319 [one; cn. 10-16.

4.7, real free the words that I flull tell thee; Heb. and thou flut it free daughters, and they flull ext every one the flell of his friend, in prelime (as verti... thou flutt eet, on thou flutt of the first aduphters, and they flut at every one the flell of his friend, in prelime (as verti... thou flutt eet, on thou flutt of the first and flutters). lives [hall straiten them.] Before threatned, Lev. 26.29, Deut. 28.23. and in the fiege of the city accomplished, Lam. 4.10.

every one the ft fh of his friend] Or, neighbour ; they shall feed one upon another, (as ch. 46.16.) without regard had to any bonds of vi-

v. s. ona [ast,] Or, Then [ast, as chap, 18, 18, 18]. Heb, than [lint lay] and fool also yerf. 11.

He observed the state of the start, of the state of the start of the star V. 10. Then (halt thou break the bottel;] Or, Then (Heb. And,

in the fight of them that go with thee.] See ver. 1. Heb. to the eyes of them: as ch. 28.1,5511.

V. 11. And shalt say unto them;] Or, And say unto them; as

Thus faith the Lord of Holls, the God of Ifrael] He that is able to do gain.] Before, he compared this people and State to moift and fofe Thus fairs the Lard of Holls, the God of Itaael] He that is able to do [gains 1]. Before, he compared this people and State tem online hardover he menaceth, and will do its jult cauble being given him, clay, which though its military in the framing, yet may with no even to those, that call him their God, and profes to be his Ifrael, [class its chap 7.11.

[Ga.48.1. Seb.49.7.11.

[Ga.48.1. Seb.49.7.

[G Chap. xx. chap. 16.6. made whole] Heb.cured. 25 chap 15.18 Deut. 28.27,35.

and they field bury them in Tophet lift there be no place elle to hury.] Or rather, they foil bury in Tophet (for them is not in the text) for want of 700m to bury elsewhere. See chap. 7.32.

V. 12. This will I do unto this place, faith the Leva, and to me translaturary interved, this place; this citysver. 11.

Where ye had wont to flaughter and even made their city art Topher. 1 will fill the whole city with the and facrifice your children, ver. 5. I will fill the whole city with the and facrifice your children, ver. 5. I will fill the whole city with the and facrifice your children, ver. 5. I will fill that it before with innocent blood, recreated for flaughtered ones, 3.2.3.9.6 that it fills be all like and the control of the as another Ariel. See there. Heb. and (or even, as chap. 1 5.13.) to give (for

nied atto as weil as the iterests, with annotance or dean copper, sying 10 milking for the definition of the complete for the complete for the definition of the complete for the definition of the complete for them, bereafter mentioned) firall be as Tophet; and the words may very

thems, hereaster mentioned) just we as 1 upwes, and the themselves, well bear it; Kings, as before, yere 3, because of all the bousses upon whose voids they have burnt intense must be boll of beaven, and have powed out drive, offerings unto other gods of xather with all the honselves (to is the particle frequently used Ezr. 1, 5, & 2, 2. because of all the worker upon whose vosts they have burnt intensy, must & 4.9.1. The bold of because, and have poured out drive-affecting into other good [20]. The bold of because, and have poured out drive-affecting into other good [20]. The states with all the housest less intensy that the particle requested of the housest less intensy. The control of the control of the particle requested the bolds of the control of the particle requested them to leve them, and having them more configuration of the level of levels them to level them, and having them more configuration of the levels the levels the levels of the levels the levels the levels of the levels the l

Zepn.1.5. V.1.4. Then came Jeremiah from Tophet, whither the Lord had fent him to prophete, and he flood in the Court of the Lords house, and faid to all the people; Heb. And; as ver.10. Having dispatched his errand by God enjoyned him at Topher, he returneth to the Temple, from whence in like-lyhood he took those Ancients along with him, ver. 1, and there in the Court, whereunto the people had access as well as the Priefts,2 Chr. 23. he delivered in their hearing the fum of that which at Tophet he had before denounced.

V. 15. Thus faith the Lord of hoffs, the God of Ifrael ;] See the fame

preemyers. Bebold, I will bring upon this city, and upon all her Towns, all the evit that I have pronounced again it is 11. Heb. Bebold I am bringing (as ver. 3.) unto (or spon) as Cha. 4.3. & 11.71.) this city, and upon her cities, (the interiour cities, and lefter Towns belonging to Jerusalem as the mother-city. See chap. 15.8. & 34.1.) all the evil that I have spoken against it, or

concerning it; as chap, 18, 7,9.

because they have hardened their necks, Their extreme obstinacy the

main cause of their ruine. See chap. 7.26. and 17.23.

that they might not hear my words. That is, yield obedience thereun to, Deut, 6,3.& 28.1.Pfal, 81.11.Zach.7.12.

CHAP. XX.

Verf. 1. Non Passur, &c.] This Chapter hath a manifest dependence upon the former, containing a relation of the evil ulage of Teremy by one of the principall Priefts, for his plain and faithfull delithose that herein follow them, go the former way, and the words of the
very of Gods message before mentioned, yet, 1,6, together with a
text seem for o carry it, (for that is the most generall notion of the par-

remy,&c. This fyntax is very common, Chap. 2.7, 10. & 5.7. & 6.9, 10.

the fon of Immer | Not that this Immer was Pashurs immediate parent

who; as chap. 15.19. & 17.7. unleffe we read it by way of parenthefis; (now he was principal ruler in the house of the Lord) for also is not in the whereof were then in their course attending the Temple-levise: or as mentioned Interpreters further add, that on the Benjamin-hade of the men support, the person of the properties of the function of the security of the properties of the propertie

as one breaketh a patters veffel] O., as a potters veffel is broken; as the Temple, Act. 4.1. See chap. 2.2. the thing, being uncertain, I first leave to the confideration of the learned. I concur with the first; for has 166. hey that would have this Pathur to be High-Prieft, are easily answered; fince, that befides that he was one of the 24. courfes, whereas the High-Prieft was of none (that which proveth Zachary also not to have been High Prieft, as the ancients most of them imagined, Luk. 1.5.) in the um to only encountered to the the Lard, and to the Inhabitants continued lift of the High-Priefts, from Aaron to paft his time, we find

Tophic, yer. 13. not tunise the same (or coes, as chap. 15. 13.) to give two as nother drift. See there, lebths and (or coes, as chap. 15. 13.) to give two as nother drift. See there, lebths and (or coes, as chap. 15. 13.) to wire, in likely hood with 15 million to make; as chap. 5. 13. Dan. 1. 1. 1. 1) bits city, (in a the creat of the leaf of the living of first living of fi learned Annotator, who would have it to import no more then that he apprehended him, or laid hands on him; because it is said, Ezek.33. 21. & 40.1. the city is fmitten, for the city is taken : for even there also is

> joyned with it: as with the like; I Kin. 2.2.7.2. King. 1.7.4. And for the Jewith Doctors, some of them also so take it: but others of them us that it was a wooden engine, that they used to fasten men with in the prison; and some of these, that it was an engine made of two boards, wherein they were held saft by the neck; such as our pillory. Whereunto alfo some add, that it had three holes in it, one for the neck, and two for the hands, Others, that it was such an one wherein they held men faft by the legs, which in forreign languages, fay they, is called cippus: from whence the Chaldee swerveth very little; (though some give the trom whence the Chalace intervent very many; a thought fome give the word ufed by him another notation) and fo flould it be the fame with our flocks, fuch as Job speaks of, Job 1 3.27. (but there is another word there) and fuch as Paul and Silas were laid in, Act. 16.24. Some of tho Greek versions render it in general, an engine of torsure. Among this variety to deliver mine opinion; I suppose it rather to signific the prifon-house, then any engine for surer custody, or torture therein used; to which purpole, fee further on chap. 29.26.

that were in the high-gate of Benjamin, which was by the house of the Lord.]

Or, that was ; if the word be caken for a prifon: which from hence also it may feem to be; because it is faid to have been situate in the high-gate, or upper-gar of Binjamin, where it is more probable that a professor, then fuch an engine for any find five without it, But about this upper gar of Binjamin, and then fuch an engine for any find five without it. But about this upper gar of Binjamin, there is again form quellion, whether it were one of the gares of the Templesor one of the gates of the city. The Rabbines, and hole that herein follow them, go the former way, and the works of the very of Gods meltage before-mentioned, ver. 1,6 together with a text feem for occury it (for their is the most generall notion of the passa grievous complaint made to God by the Propher; wherein a fiftange inch fore including the passage of the tree from fore the gods of the from the gods of the tree from fore the gods of the from the gods of the friends prophetic the from the gods of the from the gods of the friends of the gods of was brung response that the transfer of the tr Josh. 15.63.compared with Judg. 1. 21, but for the other concerning the Temple, though a learned late Writer of ours hath endeavoured by a tine page training 1 and the state of the factor of the fa 49.27. & Deu. 33.1 2.by the Chaldee Paraphraft, & some Talmudifts frivoloufly forced that way : which Talundifts also cut us out the Tem-

V. 7. O Lord, thou half deceived me, and I was deceived :] The enfuing

v. 7. O Lora, mon nate accerves me, and 1 was accerved; 1 the ending part of this Chapter is wholly from in a difficurte of the Prophets own concerning himself; supposed by some to have been used by him, while

he was under restraint in the prison, as the 57. Psalm, to have been composed by David when he was in the cave: and that of Jonas, Chap. poled by David when he was in the cave; and trust of Jonas, Chap.

2. while he was in the whales belly. But of this there is no ecreating, But whether then, or afterward, which to me feems more likely; it is of an abrupt frame, having much of man in it, confifting of a medly of

or an adrupt traine, naving mutto of main in a continuing or analysis paffins and exprefilions of diverfenature, fome pious, couragious, confident and comfortable, fome favouring of difcontent and diftemper, whereby it may appear to have proceeded from an eager combatt and

whereby it may appear to have proceeded from an eager combare and conflict between two contrary principles within him, and attering therefore crewhiles (as it fared in the fight between Amelek and Ifrael, Exod. 17.11.) as the one or other for the prefent either prevailed, or

was foiled : the like see before, Chap. 11.20, & 15.15, 18. and 17. 14,

18.8.18,19,23. Hebeginneth with a complaint, wherein he complaineth

not unto God onely, but even of God himfelf, and his dealing with him.

fied by a justifiable Version, as the margent there sheweth; so may Je-

Greek and Latine, O Lord, thou hall deceived me, and I was deceived

this prophetical employment, when I was of my felf nothing forward,

lourable infinuations to entice and feduce fimple and filly creatures,

felves amils in the Tomple. Thus they. But others, whom our Verifion fol- wery fide; and it may well be deemed by the frequent use of it, to have loweth suppose this gate to be one of the gates of the city. How beit, aming been a provential form of speech, used of persons in extreme difficit, so Jowethalppore ting gar to too one of the gares in usual announces, join the feel also I find found divergity. For forme would have it to be a gate in the which difficulties and dangers, that they are their wise end, nor within the city. So a learned Interpreter, affi.ming it to be a gate in the knowing which way to escape or to this tor themselves. See Pfal3.1.13. within the city, that divided Judahe part of the city from Benjamins Chap 6.5.8.49.5.8.46.20.1am.1.21.

over of it, called therefore the oate of Economia 3, because by it they paid the divided thy name 3 that is, calleth thee 3 as call part of it, called therefore the gate of Binjamin; because by it they pas-sed out of Judah, into Benjamins quarter. But others, and so the most his name, that is, call him, Ifa. 8.3. of this way, conceive it to have been a gate fituate in the outer wall ; fo called, because it looked toward the lot and land of that Tribe: (as the of the reason here followeth) and will make it good upon thee, Called, becaule it noted rown in the man latin or the items (1 story 1) and items (1 sto fide; and this the rather they are induced to admit, because they find essential that have any special relation to thee, or interest in thee, Pfal. 31, 31, where the gate of nonjamin, to used and taken, for one of the gates of the or as fome render it, I will expose the to terrour, thee and thy friends. I will city, as twice in this prophecy, Chap. 37.11. & 31.7. and Zach. 14.10. furround and environ both thee and them with frights and fears; accorbut no where any of the Temple gates foreinted: all the difficulty ding to which version, the particle here used should be vacant and rethat no where any or the temple garden country in the same of the present of the fact of t the house of the Lord; and this version is herein well justifiable; for for a terrour into thee; as they call the city into free for they fet on fire the cithe particle here used doth oft import, not the comprehension of the 13, Josh. 1.8. But the former feems the more familiar, and the better,

So alfo Joth, 24. 25, 26. Jothua is faid to have made a covenant between

of, under as only that flood in, or by the Santluary of the Lord; that is, neer thou flialt be deprived of all hope of relief or fuecour from them; and to Seehem, where that only flood, Gen. 35.4. not in the Sanctuary, but neer this, to enhance thy grief, and augment thy terrour, fliall be done in thy 3 Scotter, and the man exporter, yet. 3. The ment absolute many year ment into tentance the green and suprement when the ment plant is all on mercy verification. The plant between the ment of the plant is all on mercy verification of the plant of the p Tom tog there in naporate 3 that tage is the fact of the control of the fact o

V. 3. And it came to pass on the morrow, that l'ashur brought forth Te-V.3. And it came to p.11 on the morrow, that, alpun wording your 15certain out of the placet; The lad it formula with only 1 Ox,32 of 10 was were, to diffore, either for captivity, or for flatter at his pleature, who
(4se thap 2, 9.) on the morrow, when Palpin brough I recentible out of the thail alio accordingly flay forme, and inflave others of them, Chap. 2, p.
pylips, that I retermible alian to him. Of the lymax, fec on ver. 1 Of 9, 82, 96, band for powers, Schap. 7, 6.11 o. 8, 49, 15, So alio the word prifon, on ver. 2

and [hall [liv] And (ot or; as Chap. 18.7. Heb. [mite; as Chap. 18.21] V. 5. Moreover I will deliver all the strength of this city, and all the lafome publick hearing, as they did the Apostles, whom they had over night clapt up in prilon, Act. 4. 3, 7. but to let him go again, whether bour thereof, and all the precious things thereof, and all the trealises of the admonished to to do by some other more considerate then himself, or Kings of Judah will I give into the hand of their enemies, which shall shoil

wing immediated and the propher, no more danted him, or damped [heneth] So the word is used, Isa. 33.6. but here rather wealth; so calhis spirits, than Zedekiah's like presumptuous demeanour did Micaiah; led, because by industry and exercise of strength ordinarily arrained.

metting there, that Micaiah did to Zedekiah there, t. King, 22.57, confirming what he tels him concerning himlelf, by a new name, and that fuch the first of the first of their labours, an one, as not man, but God thould give him; (fee fomewhat of the like kind in Paul to Ananias, AA, 23, 34, 4) and withall reneweth again his former denunciations againft the whole land and the city, yer, 4,5.

The Lord bath ant called by name Paffur, but bilger millabbil, [Together think the change of mens conditions are their names often in a second to the king by the conditions of the King himlelf-and of his Paincer with the change of mens conditions are their names often in a second to the king of the kings] Both of the King himlelf-and of his Paincer with the change of mens conditions are their names often in a second to the king himlelf-and of his Paincer.

and names are imposed oft to intimate as much : So was Abrams name

changed to Authorniya and to Sanday, Scient, 14, 5 and Boy of piece, Scient, 24, 5 and 24, communication, the floud be commonly for called or flyled; but there-by intimating & affuring, that fuch floud be the condition and flate of 52,17. but the word here used is of another notion, and may well be

V. 6. And thou Paffour, and all that dwell in thine house thall go into cantivity, and thou first come to Babylon, and there first thou die, and first be buried there, thou and all thy friends, to whom thou hall prophefyed lies.] Thou and thy family shall partake in the miseries and calamities, hownification of his native name Palhar, or Palhehar, was, is uncertain: nor foever thou wilt not now endure to hear of them, that shall befall this is it greatly material. Some make it a compound, confitting of two terms, place and people in either kind, both in the fiege and furprifal of the ciplace and people in capital solution and the state of the solution and the special relation to thee.

it forteth well with the name now given him; as if it were faid, he that gard of that peculiar interest that Gods people by his assignment had in that land, was in those times counted a favour, Gen. 50.5,25. Josh. every fide, shall hereafter become Airgor-mill, ship, one befor with recrours 24,32, and the contrary threatned as a penalty, 1fa,22, 16,18, chap, on every fide himself. But these far-fetch and forced notations are of 22, 10,

on every fide himfelt. But thefe far-it teht and toreed notations are of little weight, and of lefe need or tich nere. What foever it were that the ment with them that nave open to the treath of the figure of the

V. 4. For thus faith the Lord, He that giveth thee this name, (where-

the fortice net east during import, we have supported in the vicinity of it thereints.

So Nun; 3, 37, they pitched in (that is,by or neer to) mount thus See there;

So Nun; 3, 37, they pitched in (that is,by or neer to) mount thus See there;

So Nun; 3, 37, they pitched in (that is,by or neer to) mount thus See there;

So Nun; 3, 37, they pitched in (that is,by or neer to) mount thus See there;

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So Nun; 3, 37, they pitched in (that is,by or neer to) mount thus See there;

So Nun; 3, 37, they pitched in (that is,by or neer to) mount thus See there;

So Nun; 3, 37, they pitched in (that is,by or neer to) mount thus See there;

So Nun; 3, 37, they pitched in (that is,by or neer to) mount thus See there in the see that the see support, it may be, trufting, thou now carrieft thy self so presumptuously, God and the people, in Sethem, (ctting up a flone for a monument there-

deliver the whole country and people of it into Nebuchadnezzar's poon the morrow Pashur brought forth Jeremiah] Not to bring him to

imagning this reflraint and differectual usage of him in publick would the standard late themand that themand the standard in the standard late of the stand

Lam. 1.10.

the treassures of the Kings] Both of the King himself, and of his Princes,
2 Chron. 36. 18. See chap. 17. 20. & 19. 3. or gathered together, and stored up by many Kings successively, 2 king. 20. 17. Isa. 39.6. where this changed to thinhom; Sarais to Sarah, Gen. 17,5,15, Jacobs to Ifrael, Gen.

32.1.8. Fofephs by Pharaoh to Zaphnath-Paaneah, Gen. 1,45, and hence

will I give into the hand of their enemies The Chaldeans, chap, 37,10,

that party, as that he might well deferve such a name, and might justly rendred, shall prey on them, or shall make prey of them; as a Chron. 14.14.
To be styled. See hereof on Elay 7. & 14. & 9.6. & 62. 4, chap. 23. 6. & 33, and 25. 13.

and carry them to Eabylon] 2 King.25.13,16,2 Chron. 36.18.

that (gaines to differ, Lev. 13, 5, 7. And another that imports paltacle, the second of the land of the behavior of the land o

hood; as the article in the particle included here carrieth it : fo Chap, | fruit of the execution his office by God imposed on hisn, ver. 8, V.8. For fince I fate, I cried out, I cryed violence and [poil; becauf 5, 32, & 23, 14, and fo chap, 13, 25, as more particularly pointing to the the word of the Lord was made a report unto me and a derifton daily. In these words the Prophet relateth the cause why he was thus derided present message from God, by his lying Prophecy, and presumptuous contradiction of it, opposed: otherwise without the article, with the particle alone, it might well be rendred as some here do, in, or with fullbood; that is, fully, as Chap. 3, 10. & 29.9. but that is not closely the state of the control of the contro

by his people.

For Or, Because; as Chap. 3, 21, 25, Or, For Because; for the particle is of tusted in a double notion; as Exod. 18, 16. Deut. 31.30.

fince I fate] So moft render the particle here : as alfo, Ch. 31.10. fince I fpake of him, and fo the meaning thould be, ever fince I began to

out and complain of them; but this feems fomewhat forced : rather, as before, Because when I fpeat, (that is, fo oft as I speak) I cry out. So the

text tuns most freely.

1 cryed violence and spoil Or, 1 cry, or, proclaim violence and spoil: this clause some knit to the former branch, some refer to what followers: and by violence and spoil here, some under stand the violence and wrong, which himselfe was therefore enforced to complain of, because he was so reprochfully entertained for it ; but of that before, Others undernot unto God onely, but even of God hindelt, and as occasing was made in the like fits of infirmity whereunts (fee in Jonas, Jon. 4, 1, 5, 9ca in Jones hindelf, Exod, 5, 23, 3). Num, 1.1, 1, 15, 9ct as Jonas his, Mofes hindelf, Exod, 5, 23, 3). Num, 1.1, 1, 15, 9ct as Jonas his, Hand is of the wicked injurious contres of his people, which in his produces him to be supported by the control of the wicked injurious contres of his people, which in his produces him to be supported by the control of the wicked injurious contres of his people, which in his produces him to be supported by the control of the people with the people with the produce of the people with the which in his Sermons he was frequently foretelling. See on ver. 5. and this unpleasing matter was that indeed that made the Project so odious among them: to which sense of the words I the rather incline; because the term of proclaiming (Chap. 3.12, Dan. 3.4.) seems to carry it har way

remies complaint have the hardness of it, in part, help by a favourable reddition of it in some milder terms, which the words may well admit. Por instead of that which our Version exhibiteth, following the old And others, with some little allay, Thou hast entited me, and I was enti-eed: the text may well be rendred, O Lord, thou perswadest me, and I because the word of the Lord was made a reproch unto me, and a derifion daily] The words thus rendred feem to render a reason why he was conwas perswaded; to wit, by thee. Thou didit perswade me to undertake frained thus to cry out of violence and spoil; because so oft as he prophefied, he found continually fuch contumelious and reprochful enbut aveile rather thereunto, and defired to be exculed from being engaged therein, chap. 1.6. Howfoever by thine injunction and enpnened, he found continually nice continued on this manner with good coherence to the former; For when, or, For as oft as 1 speak crying out, (in way of admonition and reproof) and preclaim violence and floid, engaged increms, chap. 1.6. However by time injunction and the couragement, upon thy prefling it upon me, chap. 1.7,3,1 was perfua-ded and induced willingly to condefcend thereumo, chap. 1.7.16. but I find it now far more troublefome than at firft I did or could expect. True out, (in way of admonition and reprior) and pressum outlier, and point ready to fall upon them for their wickedness and oblinacy furely, (fo is the particle of used, See Elay 60.9. & 63.16.) the word of the Lord become to a reprochanto me, (see Chap. 6.10.) or, For betails, when, or, it is, that the word here found, is ordinarily used for by smooth and co-To oft as I Speak crying out, I proclaime violence and spoil, therefore (for this cause, because I preach in this manner; as the particle is used Plat. (thence in Hebrew also denominated, because prone to give heed to, and 116. 10. See Chap. 9.20. & 16. 5. as alfo, Gen. 22.12. where the patti-cle is also repeated in a twofold distinct notion, as here) doth the word bebe taken with fair shews, and flattering language, Prov. 14.15, and 21. 11.Hof. 7.11.Ron. 1.61.8.) and confequently by fuch running carriage to deceive and beguite. So is it taken, lixed. 22.16. 1 King. 22.19, 22. Job come a reprochunto me, and a derifion all day long; incellantly; as before v.7, not as foure, because what I speak is not presently executed; as if that 31.9. Prov. 16.29, and 20.19. and fo hereafter, ver. 10, but the word in his first notion fignificth more largely, to perfivade in generall and simwere the ground of the Prophets complaint, and the occasion of his present dillemper and grievance, though that were one maine cause, ply, and by persuasion (as it is opposed to a violent impulsion) to induce and allure unto the doing of ought good or evill, without any specare and atture unto the doing of ought good of evinsymmum any iperial connotation of fraid of guile. So is tuffed, Prov. 25.15, and is attributed to God himself by Nosh, Gen. 9.27, in allufion to Japhets the sum of them for prefit in a made many of them for prefit in prophets, imagining his words were but wind; and that what he fails to make; and by God himself tufed of himself, Hof. 2.14. Those that that made many of them fo prefumptuous and infolent in opposing the was the continuall iffue of his teaching, as he had before hinted, ver. 7. render it, as our Version doth, seek divers wayes to salve it; some suppoling, that Jeremy should complain that God had deceived him, when nothing but continual reproch and mockage; that which therefore he told him, that he had fet him over nations and hingdoms, to pull down made him weary of his employment, yer. 9.

V.9 Then I faid, I will not make mention of him; nor speak any more in V.9 Then I fails I will has make mention of him; nor Book any more in reign nations and kingdomes, the enemies of Gods people, to whom he was willing enough to go with furth unellages, that he found it after the found it and the found it after the found it after the found it and the found it and the found it after the found it after the found it and the found it after the found it and the found it and the found it and the found it as the f

a falfe Prophet, chap. 17. 15. Jonalis cafe, Jon. 4. 1, 2. But of this fee on chap. 15. 15. Others falfly, which would do well, if the fequel would well But his word was But his word was in mine heart, as a burning fire shut up in my bones, and admir is, Indishon half deciried meijf he decired; for 1 have delive.

I was weary with forbeat ingand I could not thay 1 Or, bat (Heb. And 3 as each or things) have then half every men one of the country of the coun rea noting our wast toon materpoynea me; must ne coparante me; deded fomerime feems put for the conditional; as chapa, 18. Amos 3.4, fine flow in jumbours; which twest weary with bolding, as dust able to and we fpeck formetime in the fame manner; The Prophet is millakers, and keep in 30; as fome render the laft clause, and I laboured to full aim it, but The military of a law and many that the faith. But the context of the could faith the latter of the latter either to contain, 25.1 King, 8.37, Chap., 1.2.050 faith.

15.6.the latter either to contain, 25.1 King, 8.37, Chap., 1.2.050 faithing. Verion before delivered as most fully, in mine opinion, expecting the prophet mind and intent here. thow art fireager then Land haft prevailed ; Or, thow wast too fireng for in the text; which should therefore have had a different letter : though me, and presented with merlipplyed as before Helshos will finest term to the text young mount increase me, and of profitse 2, and high better the me; as Pfal, 8.17. they rece from from me; well rendred there, they idented the word of charge; but neither is in the text; and the copulation. were too frong for me; fave that there the particle is expressed, which tive for the relative is frequent; as chap. 14.18. & 17.6. The meaning serve ton prong or me; a new constructive to particle is expressed, when there is imprecised, as included in the verbrible likelyntas, fee, [1.6.5]; is, I was for inwardly principle and to commented, which did a white frive to flow and by the perfections and encouragements prevail with me, in forbear, as if I had had a glowing fire enclosed within me, in my bowels and put me upon it, when I had no mind or inclination of my felf there- and my bones, fo that I was not able to contain my felf, but mult of neceffity fall to my former employmer t again. See the like, chap. 6. 11. Pfal.

Conty salto my some composure regularization and configuration of the daylong of mass, fear on every fit. There wit, of this people of the daylong of the da was, or this people 3 (TEC, 100 m m₂ as chap, 6.10 moregon me. In uncert-works are transcribed in the people of the complaints of other Gods to this own prefers occasion and condition, the external mineral ferrances, lot 1.4. Pfalls.2.7. Lam, 3.1.4. But here the Propher complained to God of this continual and general deriftion; as an effect and left, in force of those other places above produced, on ver. 3 there is no

enough known, and it is word for word, Terrour round about, or Fear on e- redundancy; as Pfal, 1.4. thou haft prophefyed by, or with a lie, or a falf-

16. In like manner here the Prophet telleth this proud & godless Prieft,

that God, instead of Pashur, had named him Magor-missabib; thereby to

affure him, that fo dreadfull should his state and condition ere long be,

that in regard thereof he should justly hear that name, and have it on

good ground commonly given him by others. What the notation or fig-

whereof Nilus hath its name Shicher, chap. 2.18. And others, of a word

is now Paffichar, one that by his fternnesse makes men pale for fear on

Complexity

recared discussive he recently the meaning is plain enough having reference to whether Propher had berofe faid, of thoughts fing within him

fing and we will take our reverage on him.] It may be by clofing and

of relinquishing his employment, and rendring the reason of fuch his glozing with him, we may draw something from him; whereby having fides there was much danger towards him, and matter confequently of Act. 15.5. fales there was much adapter towards min, and matter connectment you are the fall of the f

relate, what they intended to charge him with,

sy or tung, wherevo, it is reported, is union, 3,3,2.8, 14,3,6,37, and the [Hemisth Criticis observation of its both trivolous and groundled, to the chapter of the distribution of the control with the whole is a joyned to the word juff, it thould fignifie a fuller to the control of the cont as Gen. 37.2. for those two verbs fignifying, the one to produce, and the other to bring, do alter nothing at all in the nature of the word; a flanother to pring for a the continuing a sin in continuous of the word; a limitproduced, as brought; and brought, as produced; they follow the greatly especially the greatly especially of the the contenting this better on significant the state of Contenting this better on significant the state of the complained of to his father concerning them, (if it were, fully: for thence our English word skill. See of the use of the word on as I conceive it to have been, their opprobrious language, and had terms. Easy 5,13 shey take a very unwife course by opposing God in his Progression and fightful nels feldome speaking otherwise D or it is westerned by the state of the word on the progression of the word of the word of the progression of the word of the progression of the word of the wore lation and [pightulinels leatome i peasing ornerwine] of it it were not must every compliant param every a proposition.] It is matter of peechs, but evil and featadous carriage, at foune would have propertially 500 cdaps 3, 40, 4 defect of the pronour. as Chap, 17,30,1 or, it, whereby they brought in/amy and thuse upon themselves; (for foatlo as foune, referring these words to the first member, they first the great and the state of the control of the proposition of the state of the control of the proposition of the state of the stat is whereby they brought in famy and hame upon themselves, (for Goldo is, the word former used, heater in fam; is a brain of flander breeding, and hame upon themselves, (for Goldo is, the word former used, heater in fam; is a brain of flander breeding, and had lessely to the purpose for the founding or grounding of the diffinition concerning the full function of the former in the first in the plant in the former in the

that affaints of many of many of may be caused as a second of the second Paffur, how he hash fee others on work to raile and bring in false reports

and charges against me. Bur I rather encline to take the words here, as

Or, because (as (chap.14.5,6.) be bath delivered the soul of the poor fetals. I find them in the Pfalm, from whence they are taken,

Report, fay they, and we will report it :] These some make the words of Pashur, which those many before mentioned should hear him speak; and they therefore infert, how he should fay, Report ye to us, &c. Others, of him and his complices, or, his instruments, those of his house, ver. 6. others, indefinitely, of those many, before spoken of; which seemeth most both sale and probable; and with our version well agreeth: for I cannot accord with that learned Interpreter, who (going herein, I fuppofe, alone) would have it to be a description of the falle Prophets, thus rendring the text, of those that say, Tell us what we shall tell: that demand of the people what they will have rold or raught them, and defined many the people what they will have rold or raught them, and defined many the people what they will have rold or raught them, and defined mough his faither he report of his birth. Wherein is repre-actordingly tell them, what they helficus to get found the woods fear activities the report of the people of those, who defines to get found mouse a ferrior the best who in regard thereof therefore have need of an intelligence of the people when the people of the people of the people of the people when the people of the people when the people of the people of the people when the people of the people of the people when the people of the peop cuse the Prophet unto the King and State, set others on work to watch him, and if they can catch hold of ought that flippeth from him, and thorow the crolle occurrents of this prefent wicked world. See the like that by mifrelating and mifconstruing, may make any way against him, weakness in Job, Job 3.3.16. a tang hereof we had before, chap. 15. 10. that by materiating and maconissing, may executingly make use of it ogainst Howbeit, some, to take away the strangeness of this sudden change, sup-him and this suits well with the words ensuing. See Chap. 18.18, See him: and this futs well with the words enfuing. See Chap. 18.18. See also the like practices against our Saviour Christ, when he taught here upon earth, Mat. 22, 16, 17. Mar. 12. 13, 14 Luk, 11.53,54. & 20.21.

they intended me no evil, but were definous of my welfare; yet did gene- who out of impariency and impotency of spirit, while he was yet in they fly with each of the continue of the cont Chap 9, 4, 6, 8 12, 6, and the like lying in wair, with the form of halting the same with the former, hereupted, Pal 3, 1, 1, 8, 8, 1, 6, 5ee also Chap 1, 2, 6. That learned to the temperature of the same with the former. Hereupted before mentioned, double histories or page 100 chap 1, 2, 6 man child a horn unto the man child a horn unto the nece unterfacely controlled, do thishere every controlled to the expected before memorial and the expected before memorial controlled to the expected before memorial controlled to the expected before memorial controlled to the expected before the funder ; as our version exhibiteth it.

Chap, xxi.

persons maliciously and mischievously disposed against him, which see-For I beard Or, I had heard, (Gen. 12.1. God had faid) or, I had med threwdly to have (laggered him, ver.9,10. the Prophet in the next heard of: a report had come to mine ears of it: for it is not likely that pallage here beginneth to recover himself, and to frengthen his faith these contrivers of milehief would openly in the Prophets own hearing against all oppositions, by affurance of Gods constant presence with him, and powerfull protection of him, according to his promife, Chap. 1. the defaming. Or shiftmation or detraction or shadors as it is not amiss 19.8. 15.10.21. But, or Hawbert or, Notwithlanding; 11b. 2. as Charrendred, Num. 14.36. Plal 31.13. Prov. 10.18. for the word feems pro35.14. the Lord is with me, as Pfal. 46.7. Rom. 8, 31. as mighty tribble perly to fignificato wir, a falle report tending to the differedit of the par- one of infinite might; and able to terrific the most terrible among ty or thing, whereof it is reported, Numb. 13.32. & 14.36,37. and the them, that thus plot tegether, and fet themselves against me, thinking

therefore my perfecutors shall stumble They that thus pursue me, shall themselves be ouerthrown, Chap. 18.23. Pfal. 27.2.

and they failt not presuited. They must prevail against God, ere they prevail against me. See Chap. 1.19.

they shall be greatly assumed. Or, abesshed, Chap. 17.18. Psal.

their everlasting confusion shall never be forgotten.] Heb. ignoming of

by reason of the manrique that this constraints of the parties from a Schap-10.10. of spirit, expressed in an encirement of himselfe to sing praises to God & 18.1. But some Interpreters of note retain the Hebrew term here, ta- for his goodness showed toward him, in delivering him out of the hand 8215.1.But ionic interpreters of more attention to the first heard of Pathur and his complices, and reacting him to his liberty again. See the defamation of many Mago-millobits; that is, of many fuch as this Fa-the like, Pla1.4.2.5,11.8.43,5 or it may be deemed, as fome take it, to

> is the poor simply; as, to my foul, for, to me, Pfal, 3. 2. or, the life of the poor : the poor man being in danger of losing his life; as Pfal, 30. 3. & 116.8. and his meaning is, my poor foul, my poor felf, Plal 34.6. out of the hand (that is, the power; as chap. 15.21. Plal. 89.48.) of evil-doers. So Pfal. 30, 5, and 109, 31.

V. 14. Carfed be the day wherein I was born A ftrange alteration and fudden downfal from fuch a strength of confidence before professed, yer, 12. and height of joy in the very next foregoing wordsmanifested, to fuch a low dejection of mind, and fuch an uncouth diftemper of fpirit, as inconfiderately to curfe the day of his nativity, and the persons themfant affiftance and support from above, to carry them on inoffensively fent, but that in these ensuing verses is contained a relation onely of what had flipt from him, during the time of his reftraint and diffres ; and All my familiars waithed for my hatting [] Hels. cvry man of my peace:
all my familiars waithed for my hatting [] Hels. cvry man of my peace:
they render the text with a countxin on the knand of coil doers the foal of
good affection one, carrying the dunfelves outwardly rowards me, as if | the pear 'y by he faid, Ourfield be the day wherein I may burn, &c. that is,

V. 15. Curfed be the man who brought tidings to my father, faying, A are wont to rejoyce for them,

V. 1.6. And let that man be at the enter, where the source that any the source that the source Autos 4.11.) which God destroyed without recovery, or without revocation of the doom paffed upon them, Zeph. 2.9, which concerning Zoar

was reversed, Gen. 19.21.22.

and let him hear the cry in the morning, and the shouting at noon-tide: live in continual terrour and trouble, Job 15.21;

V. 17. Because he slew me not from the womb:] Or, why was I not slain from the womb? that is, fo foon as I came out of it, to foon as I was born, Job 3.10.8 10.18,19. Hof.9.11. for in the womb, which a late learned Annotator fuggetteth, will not do well he:e. Heb. he did not cause me to die ; that is, God, fay fome, which the Italian Version putteth in the text : he that brought my father news of my birth; as the most: but the verb feems indefinite, and is best rendred by the passive : as ch. 18.14.

or that my mother might have been my grave, and her womb to be always great with me | Heb, and : but here in a disjunctive notion ; as v. 4. or was not (the negative supplyed from the sormer branch: as Pfal. 9.18.) my mother made my grave, and her womb ever great? being never delivered of that the went with. Heb, her womb going great of perpetuity, or, an ever-latting going great; that the had never been delivered of me; that I had never come to light; like those, Pfal. 68.8. Eccl. 6.3.

V. 18 . Wherefore came I forth out of the womb to fee labour and forrow,] So Job 3, 10, 10 fee, that is, to fustain and suffer : as ch. 5, 12. & 14.13. Lam. 3. 1. labour and forrow; or vexation and grief; that which man is

born to, Job 5.6,7.

that my days (hould be confumed with shame?] That my whole life should be thus spent, and my self wasted away, through the ignominious and contumelious usage of mine adversaries, v.7,8.

V.I. THe word that came unto Jeremiah from the Lord,] As chap. 18. 1 casion of a motion made by King Zedekiah to the Prophet, to enquire of God, or address himself unto him, in behalf of the King, and the State, in regard of the Chaldean forces that were fet down before the city, v. 1, 2. and the answer is directed, I . To the whole state of the city,v. 4,7.2 . To the people, v. 8, 10.3. To the King and Rulers, ver. 11, 12. all closed up with a denunciation of utter destruction and devastation, notwithstanding their imaginary ftrength, v. 13,14.

when King Zedehiah fent unto him, afkur the fon of Melchiah, and Zephanish the fon of Manfeish the Prieft, faying ;] Thus Zedekiah, though an evil King, and one that would not take any wholesome and safe advice from Gods Prophet, 2 Chr. 3 6.12. ch. 38.15. yet in times of diffres, is glad to fend here unto him, as at other times also afterward, ch. 37.3. & \$ 14, but not as Ezekiah to Efay, out of an heart touched with fincere forrow and remorfe for his fins, 2 Kin. 19.1. Efa. 33. 2. but as Pharao to

Jorton and remote or in mm, 2 mm, 32 mm, 32, 1, 213, 32, 2 mm, 32 mind to Moles, for the removal of judgments, if it might be, Exod, 4, 2.8. Palmor the fan of Metchiah] One of the fame name with the former, that to abufed the Propher, cha. 20. 1, but of another house and courle; of he, that Palmur, was of the family of Lumer, which was the fixteenth rank, 1 Chr. 24.14. whereas this Pathur was of the family of Melchias, which was the first rank, 1 Chr. 24.9. and a man, in likelyhood, of a better and milder disposition than that other.

Zephaniah the fon of Maafeiah] Of his race, which made up the twentieth courfe, I Chr. 24.18. Of the fame party, fee further, chap. 29. 25. 29. & 37.3.

V. 2. Enquire, I pray thee, of the Lord for us ;] Or, Entreat God for us feck to him in our behalf : for fo the word is commonly ufed, Deut. 4.29. Ela.55.6. Ezek, 36.37, where it would much better be rendred, required, three, See ch. 15.2. or requested, or fought anto, then enquired of; which fuiteth not well there.

where commonly termed (blankaduczan, Dan.I.1. and by the Greeks)
where commonly termed (blankaduczan, Dan.I.1. and by the Greeks)
and Latines, Nabuchodonofor; and he was now fet down with his forces
to the chaldednar) [finil five: thall escape. before Jerusalem, v.5. the cause and ground of his invading the land, and befieging the city, fee 2 Kin. 24.17, 20. & 25.1, 2. 2 Chr. 36.10, 13.

if (o be that the Lord will deal with us, according to his wondrous works) Or, it may be the Lord will deal with us, &c. for that is the proper and most it, fay fome, Plat. 119, 162, or in regard of the archievment and poll fliusual notion of the term here used as Zeph. 2.3. this they speak as hoon of it, as others rather; his life seeming to be as it were new acquiring that God might be induced, especially upon Jecemies entreaty, to red, and gotten again to him, and himself reposses that, which pung unat vom migin un maucea, eipecianis pund piecianis e micraty, to una gorten againtonini, and migin the service was with these favour units often, and work fome frange deliverance for them, as few favour in a manner unterly lob before 1 as 2, 62-18, 19, 14, 17, 18, be had done formerly for Ezekish, upon the prayer of Efgy, 2 Chr. 3, 2, for lawful prey is deemed good purchase, Efa. 49, 24, Seeth uffor this 20, 21, for the deliverance they feem to have a more fipecial even of the service of th 20.1.25, 50 Pfal.44.1. but in vain do wicked wrecches hope for relief faith the Lord; 1 Or, t have fet my face upon this city (and so Pfal.34.16, and faccour from him, whom they regard not to serve, by whom they refuse to be ruled, ch.2.27,28.

that he may go up from us That Nebuchadrezzar who now befiegeth and not for good. So ch. 39.16. & 44.11,27. Amos 9.4. us, may be compelled to break by his fiege. a not for depart from us; at [Bull the given into the band of the King of Biblion] hand, for power; 36 Senatcherib was formerime inforced to do, Els. 37. 36.37. 50 mg, that is, vect. 7. rile; raife his fiege : or rather fimply, depart, go away; as ch. 37.5. So ch.4.7,13. 1 Kin.15.19.

V.3. Then faid Jeremiah unto them Heb. And Jeremiah faid; as ch. 20.9.

expect protection, as being a parr, yea, the principal part of his Ifrael, fee

V. 1.6. And let that man be at the cities, which the Lord overthrew and | B hold, I will turn back the weapont of war, that are it your hand, whereing you, that (will turn the waspans that ye fight with, trom your ensuring you read (will turn the waspans that ye fight with, trom your ensuring, upon, or againtly our felves, by fetting you together by the cast amongh your felves. See chap, 13, 14, or, I will turn them back, and caule them to recoil, without doing of any damage at all unto them. See and tet um hear me cry it me mining, and me university in moments. I move the cry in the mining of any damage at all unto them. See The hearing of enemies breaking in, and the outsets of people flar pricting the fact to recolly without doing of any damage at all unto them. See The hearing of enemies breaking in, and the outsets of people and the pricting the second of the people and the people and the people and the people are the people and the people and the people are the people and the people are the people and the people are the people bout ; as bringing, ch. 19. 15. and wherewith ye are fighting with him, and them, as ch.37.10. and wall, for, walls, as Ezek.38.11.

usen, as cn. 37, 10, and watt, tor, watt, as t.2cc. 33, 11.
and I will affemble them in the midtle of this city.] Or, 1 will bling them
(who are yet without the walls) into this city. So is the word wfed, Exod.
9, 19, that is not brought into the honfe: and Deut. 22.1, thou halt bring it into the midfl of thine house; that is, simply, home to thine house; where we have together, both the notion of the verb, and the form also here

V. 5. And I my felf will fight against you, with an out-Stretched, and with a frong arm, in anger, and in fury, and in great wrath.] So far will I be nrong arm, manger, and m sury, and m great wath. 1 50 in will be from defending you or this city, as in former times I have done, Efa. 37.

35. & 38.6. Heb, sight with you, for, against you; as before, v. 4. an outstretched hand; a term borrowed from the manner of stretching out the hand furnished with fome oftensive weapon to strike the enemy in fight, Joh. 8.18,19.26. So Ela. 9. 12,21. of the arm, fee the like , Exod. 6. 6. Pfal. 136. 12. and this carriage of God towards them, complained of, am. 2.3,4.

V. 6. And I will smite the Inhabitants of thiscipy, both man and beast] Or, I will flay (as chap. 18.21.) thefe that abide in it: for the word fignifieth as well to abide, as to dwell, Judg. 5.16. ch. 39.14. and would so be here rendred, as it is verf. 9. Heb. and the man , and the beast ; and, for, both ; as chap. 17. 26.

OUN 128 CHAP. XXI.

OUN 128 CHAP. XXI.

The word that came unto Jeremiah from the Lord.] As chap. 18., 1. Judah, and his (rowns, and the people, and lich are tells in this city from This Chapter contained in an answer returned from God, upon 00. chadreggar King of Babylon, and from the famine, into the hand of Nebh-chadreggar King of Babylon, and into the hand of their enemics, and into the hand of those that feel their life;] See ch. 15.2. & 34.20,21.

nand of those that feet them the; 1 see (11.1), 2.6, 34.2-32.1.

and his fervants [So Chap. 22. 2. 8, 3.6.31.

and finth as are left 1 Or, even fitth; 3s Chap. 19.12. hand, for, power 3

and foul, for, life; 3s ch. 20, 13. & 38.16.

and he shall (mite them with the edge of the fword :] He, that is, the King of Babylon, [hall smite, that is, flay the n; as v. 6. yet not Zedekiah himfelf, chap. 34.4. but his fons, his principal and chief officers, and other of the Priefts and people, ch. 33.6. & 52.7.9. with the edge of the fword.

Heb, month; as Deut. 13.15. Luk. 11.24.

he shall not stare them, nor have pity, for have mercy.] Of the cruel car-

riage of the Chaldeans toward this people, fee 2 Chr. 36. 17. Efa. 47.6. ch.6.23. Lam.5.12,13.

V.8. And unto this people thou (halt fay ;] Or, And fay to this people ; or, Say alfo to this people; as v.3.

Thus faith the Lord, Behold, I will fet before you the way of life, and the

my of death.] Or, I fet before you. Heb. I am giving before you : giving, as, twining, verf 4, and, to give, for, to fet; as Deut. 30. 19. where fee the like. I thew you how ye may escape; by yeelding your selves unto Nebuchadrezzar, ch. 38.17. and how ye will bring destruction upon your

felves, if ye fland it out against him, chap. 27.3. V.9. He that abideth in this cityshall die by the freord, and by the famine, v.y., ne that adjactor in this city juin accey one from a may one framing, and by the efficience: 1 Secv. 6. ch. 38. 1. the disjunctive would do better here (as alfo, ch. 2. 4.17, and verie 13, than the copulative; because the participle prefixed is fingular, though collective: for four were to perilib by one of the three, and some by another, not each one by all

but he that goeth out, and fall th to the Chaldeans, that b fiege yon, shall or requested, or jought unto, then computed of i which intered now west times.

(For Robuthadregger, Ring of Bulylon, maketh were againft in J. Nebuchadregger, Ring of Bulylon, maketh were againft in J. Nebuchadregger, Ring of Bulylon, maketh were againft in J. Nebuchadregger, Ring of Bulylon, and the respective of the region of the reg

and his life fault be unto him for a prey.] A proverbial form of speech, importing as much, as he shall save, or gain his life; his life shall be to him, as some booty gotten in fight, in regard of the joy he may have of

fort the better with either member of the distribution ensuing) for evil

and be fhall barn it with fire] He shall cause it to be burnt. So chap 3 8. 23. & 39.8. V. 11. And touching the house of the King of Judah, fay ;] Or, And unto

Thus flat by the zeedablas 1.70, Thus fair as to 1.32.

The bladle of the Kings to the text precifely hash it. To chose of the Kings V. 4. Thus fairb the Lord God of Ifrael; I That God, strom whom ye Court, that are in place of Indicature, or in offices thereunto belonging. fay] Supplyed; as Efa,8.19.

the words enfuing, v. 12. as Plal. 96.12,13. & 98.8.9. V. 12. O house of David | Ye or the Court that was Davids sometime,

& that come many of you from his flock: fee, Ela. 7.2, 13.6.2.2.1 of finch things as concurred Jehoahaz, v. 10, 12. Jehojakin, v. 18, and him of Jeconiah, v. 24, all of them foregoing the reign of Zedekish, Howhere all his people, 2 Sam. 8.15. 1 Chr. 18.14. So chap. 23.3. Heb. Judge in also willingly concur with h m, and to do for the like, chap. 19.1.) doth the morning indement. Either do a timely, not spending the morning in thence inter, that Jeremy should together at the same time, when he deeating and drinking , when ye should be about matter of judicature, Eccl. 10.16,17, for in the morning did the people use to repair for juflice to the place of judicature, Exed. 18. 13. or, do it diligently, every morning; morning after morning, as Amos 4.4. daily without failing. Sec David, Pfal, 101.8.

and deliver him that is spoiled out of the hand of the operestor Right the oppressed against those that oppress them, and make a spoil of them. See

utter and irrecoverable ruine, if it were not speedily reformed, Efa. 1.23. & 59.4,14,15. ch.5.18. & 6.6, 7. & 22.17. See the like expressions, Chap. 4.4. & 17.24.
V. 13. Bibold, I am against thee, O Inhabitant of the valley, and rock of

the pairs, jatio the Lors, which fas, who platt come down againff me? or who fast active the melicingers of Zedekish, God, by the Prophec, meeteth with these their pedimponous conceins, whereby they imagined their city to be, in regard of its fluation, and tortifications, an imprepable peec, able to withfland any the greatest forces, of orce, that could be raifed, or made search in which count them to make the concept of the late Writer above-mentioned, who fupported to the watch a search is which count them to make the late of the late Writer above-mentioned, who fupported to the watch a search is which count them come the Lord called them, the watch the watch and they the whole different to the weeken when

out, or withflanding, Pfal. 76.7. See the like, Obad. 3.4.

O lababitant] Heb. tubabite f; that is, Jerufalem, whereof as a city

he useth oft to speak, in the seminine form. So ch. 10.17. & 22.23.

of the valley For it stood in a vale, environed with mountains, Psalm

7 25.2. and they strain it too far, who would have it so termed, in regard of what God intended to do with it; to wit, to destroy and bring it down into the vale.

and rock of the plain] Or, as some, of the rock of the plain: for though it were fituate in the midft of a lower ground, yet flood it, the upper part of it especially, on a rocky rising, or hill, having much plain ground round about it, See chap.17.3. as also, Joh. 15.8.

which say I rusting over-much in this their situation: the word is here

masculine, and plural, as intending the citizens, or inhabitants of the

city, who used insolently thus to speak.

who shall come down again I us?] Who dare come to fit down before our city, or to joyn battel with us? come down : a military term, as the Jewith Criticks observe; having in it a notion, as some of them, either of fitting down in fiege, or lying in ambush: as 2 King. 6.9. the Systams are conched there; or, as others, of coming down into the plain to joyn battel there : as 1 Sam. 26. 10. he (hall descend into battel , and per fb I Sam. 26.10, the verb feems to be here in a notion of daring; as Elay 10.14. Zach.1.21.

or Heb. and; as before, verf. 9.

who fault enter into our habitations?] Or, who can enter upon our dwellings? as, who faul fland? for, who can fland? Pfal. 76. 7. See the like vaunt, ch. 49. 4. & Obad. 3.

V. 14. But I will punish you according to the fruit of your daines ;] Heb. And ; which some render here, for ; and so the copulative is used , Pfalm 60, t 1. But I should rather retain the copulative it felf, as knitting this to the former branch verf. 13. I will come to thee, and when I come, I will punish thee. I will come on vifiting, when I come, to thy fmart, Heb. I will vifit upon thee; as ch.9,25. that is, in my vititation of thee, inflict penal things upon thee; fuch as thy wicked couries do justly deferve, Pfal. 28.4. and 62.12, Prov. 1.31. chap. 17.10

and I will kindle a five in the forest thereof; and it shall devour all things round about it.] Here by the forest thereof; to wit, of Jerusalem, some understand their woods or groves, and high places thereunto belonging, wherein they had exercifed their idolatry, ch. 3.2. Others, the inferiour Towns and Cities round about it, like fo many tufts of trees in a wood or forest, ch. 19.15. Others, mount Lebanon, being one of the boundaries of the promifed Land. See Ela. 37.24. Others, the goodly and flately buildings of the city, that flood as thick as trees in a forest, and were built with timber fetcht from the forest of Lebanon. See thap 22.7.15. 23. Zach, 1 1.1. Of this fire threatned, fee ch. 17.27 kindled, fee 2 Chr. 36.19. ch.52.13. there is a change of the person; as ch. 16.12.

CHAP. XXII.

V.1. Thus faith the Lord;] It is evident enough, as we shall afterwards successively, and their retinue, See ver. 2. alio further thew on cha.27.1. that the Sermons or Prophecies V. 5. But if ye will not hear thefe words, Heb, And, ch. 21.3. if ye will

David; annexing the compellation unto this clause, though prefixed to they were delivered; for the relation made in the chapter next before going, is of somewhat done in Zedekielis reign, in the time of the siege of the city; whereas the fubje & matter of this chapter feemes to confid livered the former answer returned to Zedekiah, withal relate, what meffages he had been before time fent withal, either unto, or concerning those other Kings his predecesseurs; and that for this end, to shew tha God new threatned to do no otherwise with Zedekiah , than as he had done with those other before him. But the whole file and series of the context, and frame of this chapter, feems to carry it another way.

Go down] This, fay fome, because he was in the Temple, when God to place, without any special regard had to the fituation of either. So Judg. 5. 14 from Machir came down (for, came forth) the Scribes : and, they went down (for, went) to the top of the rock, Judg. 15. 11, 12. See on Efay 38.8. It may therefore be well rendred here, fimply, Go, as ch, 18. V. 1.3. B. bold, I am against the so I blashisant of the valley, and rock of 1. and yet, Go down to the Potters bonfe, would found better there, then biss, fails the Lord, which far, who shall come down against us? or who Go down to the Kings house, will do, with us at least, here,

withfirmal any the greatest forces, on torce, that could be raised, or made out the safe writer above mentioned who pupped to the base again fit; which to put them from, the Lord telleth them, that he will it the Court of Zedekish; and that the whole diffourfe throughout this counc hamfelf against them, as in the head of those that invade and at Chapters, in no other than a relation of materia stready past and gone, fault them, and do that which they foundly and vainly suppose not to be. The most deem it to have been all delivered at the same time in the reign of Jehojakim; but to contain matter of prediction, partly con-Behold, I am against thee Heb. no more but, I wa'd thee (for so the cerning Jehojakin himself, vers. 18, and partly conserning Jeconiah his word most commonly signifies) or, again this : a d. sective speech in son, v.24. I conceive the Chapter to contain two several prophecies, or which and commonly against you again times a discourse specifi in 1000, 15-7. I consider the stapes of content in restriction progression, with Propher nor infringuent. So ch. 33, 30, 31, 32, 85, 53, 18, 45, 15, 51.

Higher stapes well be rendred, I am coming to these as in way of an elever, to that their infolont demand: who will, or, can came at my a sair figure of personal. The former by the fibble of matter of its appearance in he had faild, will come my felt to you, againft whom there is no flanding have been delivered, while Jehonaz, or Jehoschaz, being deboled, yet furvived in captivity, v.10,11,12. and while Jehojakim alfo was yet alive, whether at home, or abroad in captivity, uncertain; but retaining fill the royal title: for it foretelleth also his death, v. 18. and, consequently, within the compass of his reign, and speak there this word] Heb, and thou speak (as ch.1.17. & 17.

and speed torse to now a tree- one to more pair speed (to the street week).

2.7.) his word there; that is, this commandation, op precept is speed week, for, ten commandations, on precepts, Deut. 10. 4. for with an injunction he beginneth, v. 3. or, this word, that is, this thing; as ch. 7.1, 23. and, no sain word, for, no wain thing, Deut. 32.47. Beak this (to wit, that here followeth) there : fo v.4.

And fay.] Heb. Thou Balt fay ; as ch. 19.3.

V. 2. Har the word of the Lord; As ch. 17.20. & 19.3. & 21.11. O King of Judah O Jehojakim. Sec on v. 1,18.

that litteff upon the Throne of David,] Succeeding him in the Kingdom of Judah. See ch. 17.25. & 21.12.

thou, and the Servants,] Thou, as the principal; and the fervants, that s, thine officers and attendants; as ch. 21.7. for they also oft-times are infrumental, and over-forward in wrong-doing, as well as their Maflers, Neh 5.15. Prov. 29.12. Zeph. 1.9

and thy people] Those that in any kind appertain to thy family, Josh, 24.15. (h.2.1.12. or fuch of the people as repair to thee for audience, and for matter of justice: but the former here rather, that enter in by these gates.] The Court or Palace-gates, v.1. that go in

and our by them : 25 c.17.19. the one here put for both : 25 c.17.23,27.

V. 3. Thus faith the Lord, Gods mellage now followeth to the King and his retinue; confishing of, first an injunction, backed with a double function, of promife, v. 4. of menace, v. 5. 2. a denunciation of destruction, with the ground of it, v. 6,9.3. a prediction of Jehoachaz his death in captivity, v. 10,12.4. A fharp reprehension of Jehojakim, for his op-pressions; wherein he swerved from his fathers righteous and religious

teps, v. 1 3, 17. together with a prediction of his ignominious end, v, 18,19 Execute ye judgment and righteoufness, and deliver ye the spoyled out of the hand of the oppressor:] The injunction concerning the due execution of

justice. See the same in effect,c. 21,12,& of the terms here used, Ela. 56.1. juttice. See the same in enect., c.1.1.3. & or the terms nere theoretics, c.1.3, o. and do no wrong, do no violence to the spranger, the fatherless, nor the widow;] Heb. and stranger opphan, and (for, or, as ch. 2.1.3,) widow, opports not, wrong not: these God especially given a charge of, both because such commonly are most exposed to wrong, and such as he hath therefore taken into his more special protection, Exo. 22, 21, 22, ch. 7.6.

neither shed innocent blond in this place.] See ch. 7.6. V. 4. For if you do this thing indeed,] If carefully, or diligently ye do this.

teb.if doing ye do (as ch. 7.5.) this word : as v. 1. So ch 26.2. & 32.17. then shall there enter in by the gates of this house, Kings sitting upon the brone of David, riding in chariots and on horfes, he and his Servants and his prople.] See the fame in effect, cha. 17.25. Heb. Sitting for David upon his

he and his fervants, and his people] Each of them, towit, those Kings

Annotations on the Book of the Prophet Ferendah.

I fivear by my felf, faith the Lord] God fiveareth by himfelf, because he as Deut.32, 1, and 32.46. hath none greater then himfelf to fwear by, Heb. 6.12. and what he thus Sweareth, binding by so solenin an oath, shall undoubtedly be sulfilled, Pfal. 110. 4. & 132. 11. Heb. 6.17.18.
that this house shall become a desolation.] Heb. shall be unto desolation, as

ch.7.32. that is threatned to the Kings Court and Palace here that is elfewhere threatned to the Temple, Gods own house, t Kin. 9.7,8. cha. 7.14. though they swerve from the text here, that refer this and that which followeth here ver. 6, unto that, V. 6. For thus faith the Lard anto the Kings house of Judab] Heb. con-

cerning, as (chi.12.14. See ver.11,18.) the house of the King of Judah: and confequently concerning the whole kingdom and State, whereof that was the royal Scat. Thou art Gilead unto me, and the head of Lebanon : yet furely I will make

thee a wilderness, and cities which are not inhabited.] Because the judgment threatned might feem to them very unlikely to be effected, trusting partly to their wealth, and partly to their strength, arising as well from the natural fituation of the place, as from their works and fortifi-cations about it; fee ch. 17.3, & 21.13. God further here telleth them, that though their land were as wealthy as Gilead, and their structures as

one; and ch. 5.8. the other: as Gilead; that is, like to it for wealth: for the land of Gilead was not only a fat and rich foil of it felf, but a region abounding with fuch precious commodities of balm and spicery, as did, by trade and traffick in those kind of merchandise, much enrich her inhabitants. See Gen. 37. 25. Numb. 3.1. of the ground of the name fee. Gen. 31. 47. unto me; that is, as some; in mine eftern and account: though I well know and grant thee for obe. Others, unto me; that is, the control of the contr though I well know and grant thee to to be. Others, hand me; that is, before myor in my fight: whereof more anno. Others, by me; (as some tender the particle, ch. 15, 8115.) through my blessing upon thee; whereby thou hast been enriched, and art grown up to this height of wealth and ftrength, Deut. 8.18, Prov. 10.22, Ezek, 16, 14, but I suppose the form here used to be onely an elegant redundancy; not unlike the

form interested to the state of the former, as spoken, not of the head of Lebanor This some joyn to the former, as spoken, not of Jerusalem, or the kings Court, but of Gilead; and of the kings Court Jerusalem, or the kings Court of Gilead; and of the kings Court onely as by Gilead relembled : and they fay that Gilead is called the head of Lebanon, neerunto which it lay ; because it was esteemed a principal part of the land thereabout : whereunto the Jewith Doctors add, that as part of the fame increment; whereams one jewin boyens add, that as the city of Gilead was the head-city of the brars, fo Jesuidaem was the lead city of the kingdom of Judah; and the kings Court; or Sion, the lead of Jesuidaem, Jonetime termed Lebanon, Zachttt, thead of this? is Exod, 9.0.3. Others again day, that Gilead is called the head of Lebanon, because at the South end of it do in nount Lebanon begin. So head head of the best for headings at the Court Levans, because at the South end of it do in nount Lebanon begin. So head head to be for the former at the South end of the south to be for the former at the South end of the south to be for the former at the South end of the south to be for the former at the South end of the south to be for the former at the South end of the south to be for the former at the South end of the south to be for the former at the South end of the south to be so non, necause at the southern of it often mount Leddinon begin. So bead floudd be used here for beginning; as Efs. 1; 0., Lum. 2: 19, but thefe things are over-forcibly firerched unto Gilead; not is the head of a mountain any where used for the first hife, but for the top of it rather, fla. 2., Arnes 9.3. I rather therefore concur with those who conceive in these words another resemblance to be used, diffinet from the former, wherein the kings house, or Sion, whereon it flood, is said to be for loftiness and stateliness, as the head, that is, the top of Lebanon; that goodly high mountain, stored with abundance of fair and tall cedars, and other the like choice timber-trees, lfa, 14.8.8.37.24.fee v.23. Nor can I affent to those who expound both this and the former ; as if it were faid, Then Jerusalem art in my light, as Gilead, as some waste place; as respecting the present estate of Gilead, by the Assyrians laid waste, 2 King. 15.29. or as the top of Lebanon: as a parcel of some wild forets, inhabited, not by men, but by wild beafts: supposing the meaning to be, either that God no more then so regarded it for the present, amos 9.7, or that God would make it like unto those two places, by laying it waste, and dispeo-pling of it: and so it should be as that, which they parallel with this, ch.

yet furely I will make thee a wilderness,] Heb. if I make thee not a wilyet jurey 1 was mayet mean wanterings, 1 teo. 1 1 mayet me not a vite length; the usual form of an oath. See 162,59, & 22,14, and the like spure and debate about this Shallum, who he should be. The most supmenaces, ch.9.10,12. Some infert the note of fimilitude both here and

a defect, both of the note of fimilitude, as before; and of the relative be fthouthar; for one of Josiah his sons was Jehoachaz, and there is no afford, and the statement of the stateme former feemeth the more familiar.

V. 7. And I will prepare destroyers against thee,] Or, For (as Ifa.9.11. I have prepared (Heb. fanclified, as Ela. 13.3. chap. 6.4.) dellroyers (the Chaldeans, ch.4.7.) against thee : to come against thee and destroy thee, ch,44.18. & 6.20.

every one with his weapons | Heb. a man (for each one; as ch. 18.11.)

mediation with First, 74.5, 6. 555 Childs. 3.

and they fould cut down thy choice cedars, and cafe them into the first, the control of the regard of the choires for this region continuing not above ten first, the choice of the relates in \$1.5,7.2.4. Thy fair buildings made of dayes more than these monoths, 1 King. 13.11, partly, from another of the choire of the relates to the control of the region of the

not herein obey me : to hear for to obey; as ch. 7, 23, and words for things. the choiceft cedars, ch, 21, 14, v. 13, and he fpcaketh of them, as if they

V.8. And many nations shall pass by this city, and they shall say every man to his neighbour,] Or, And when many nations (men of divers nations) passing by this city, (or the place where it stood) shall say one to another.

Heb. a man to his friend, or familiar , as ch. 9.4. So Gen. 11.3,7. Mal. 3.16. Il herefore hath the Lord done thus unto this great City?] So Deu. 29.24. King.9.8. See Lam.4.12. V. 9. Then they [hall answer,] Or, They [hall answer ; or, It [hall be an-

fwered : for the verb is indefinite. This answer shall be returned them that make the demand, v. 8. Heb. And they shall fay, for It shall be faid : as Ezek. 36.35. See the like (yntax, Lev. 9.44. ch. 13. 12, 13.8 16.10, 11.

Because they have for Jahen the Governant of the Lord their God; and wor-

(hipped other gods, and served them.] So Deut. 28,25. 1 King. 9.9. cha. 1. 16.8 9.13,14.8 16.11. V. 10. Weep not for the dead, neither bemoan him ; but weep fore for him

that goeth away ; for he [hall return no more , nor fee his native Country.] Thele words fome take as spoken in general of the persons of those times; to wit, that there was little cause to mourn for those that should then dwe, whether by fome natural or violent death; more cause to bewail those that surviving them should go into captivity, where they should live in continual flavery, and much misery, without hope of ever seeing Mount Lebanon; yet he would reduce their whole land & head-city to a Mount Lebanon; yet he would reduce their whole land & head-city to a wild wildernefs; and make the other cities about it like a vall defact, and the most nader than one of the most nader than one for the loss of whom, grievous lamentation not without good and great tor the loss of whom, greavous samentation not without good and great ground, was generally made, 2. Chr. 3, 14, 32, Zach, 10, 11. 2. but the Propher here tellich them, that howforver in regard of their own in-terest, they had cause to bewalf the loss of so worthy and gody as gover-nour; yet in regard of him there was no such cause of mourning; for that he died with honour, was departed to peace, and taken away from the fight of fuch cvils as were to enfue, 2 King, 22, 20. Efay \$7.1, 2. the latter they conceive to be meant of Jehoachaz, whom the people fet up upon his fathers decease, but having fate little above three moneths, was by Pharao-Necholi deposed, and carried captive into Egypt, where he poyranao-recenous ucporco, anu carriera sayare mo cappy, where deed, x king, 23, 93, 43, c. R. 17, 36, 14, 4.11, Exch. 19, 4. and this way, as the most probable, the greater part of thefe go. Some onely inverse a little from the rest; expounding the whole pafage of phochalza, as more to be lamented in regard of his capivity, then of his decede: but this seemeth not so probale as the former; which some also of the Jewish Commenters approve Howbeit, a learned Chronologer, departing herein from both, supposeth Jehojakim in this latter branch intended, who was carried away captive, towards, at least, if not unto, Babylon; ner was carried away captive, towards, at teats, a not unto, papyind is new sto treturn nun of urallam again. See further on v. 11, 18. And a gain, fome of the Jewish Dodors would have Jehojakim deciphered into former branch, who dyed bythe ways, being drawn out of Jentalem, but never carried to Babylon, a Chr. 3.6.6. whereof I ce nore on v. 18. Jeconials, and as fome, alio, Zedekhali niche latere branch, be teaule both carried captive to Babylon, where they both died. 2 King. 24. 15. & 25. 7. But the current of the context , with the confent of the best Interpreters, leadeth rather the way before mentioned.

weep not] That is, not so much: as, I finke not, ch.7.22.

for the dead] As if his state were worthy lamentation, 1 Thess. 4.13. neither bewait him] Or, nor condole with others for him. See ch. 16.7. but] A detect of the adversative: as ch. 5.3.

weep fore] Or, weep ferioufly, or fadly : weep to the purpose. Heb. weepne ween, as Efa. 30, 19.

for him that is gone away Heb. that goeth for is gone ; to wit , into captivity : as v. t 1.

he shall return no more, nor fee] Heb. he (hall not return any more, and

Shall fee ; that is, he shall no more return to fee : as Josh. 24.9. cha, 10.4.&

pose him to be Jehoachaz: one of the Jewish Doctors, to confirm this opimenaces, engreques, come mercure note of minimum sour nets and processing some mercures, or other permitted alloyed in the next member; as a militeral f 3 and as cities: expericed alloyed in the next member; as a militeral f 3 and as cities: expericed alloyed in fining produced that place of the Chronicies of the Chr chaz was his second fon at least, the next to Jehojakim, who appeareth to have been the eldest, being born two years before Jehoachaz. See 2 King. 23.31.36. Others therefore acknowledging this Shallum to be 2 king 23,31,30. Cheers intercore acknowledging this standard to be fehacedrae, fuppole him to be the fame with Johanna, Johannan, of Joha (for thefe names are all onc. See chap. 40, 8.) whom they suppole to have had two several names, (as divers others in Scripture; whereof, see on Ifa. 1. 1. Uzziah) Jehoachaz and Jochanan; and as they imagine a 14. and for rather then weapons, to keep to the fimilitude of fellers or third alfo in this place, Shallum, So the fame perfon is called Shilamah, hewers with axes and hatchers, fuch astrees are wont to be felled and and J. diditials, and tennel, 2 Sam. 12.24,25. Prov. 31.1. Howbeit, they suppose him to be here called Shallum; not from his birth, but afChap.xxii. Chap, xxii,

partly, from his younger for, who bare also the same name, and deceased eith from a root, that hash a notion sometime of dilating or midening. at may be before h.m., as more worthy to bear that name then he, and to whence a word used for space, when applyed unto place, Gen. 32, 16, for furceed him in the fame. Befides, they hold him to be termed Jofiahs respit, when applyed unto time, Exod. 8,15. Sometime of breathing, or, field born, 1 Chron. 3. 13. not in regard of priority of birth, (for Jehoja- drawing breath for refreshment, tendred refresh, t Sam. 16.23. Job 32.20 fed bom, 1 Chron. 3.13, not in regard of priority of birth, (for Jeloija-Idoanius brotath for refreshment, tended refresh, 1 Sam. 16.3.3, lob \$3.0.5, which is a blast benefit sid, was the clair of the town) but in regard of his and violation to bits the old Greek and Lattine refer u, as all other Jewith Criptimary in the royal Succeffion, being through the favour of the people preferred to the crown before his clair brother, a King. 33, 30, and off pole preferred to the crown before his clair brother, a King. 33, 30, and off pole to winter ones, Amos 3.15, the copulative for the relative; at this way, the most and before one them would have the 3st hallow to be Zedekish, faid to be, both the trivid of Jofals form in regard of his birth, & again the fourth of them in regard of his refine is for of Jofals if fifte Jethosch the words, but terem windows; as if the word head have the reflective in the fourth blaze registed first their Jethopking then Jethopking, then Jethopking the force have seed [ds. 3st.]. Idea of Good Temple, a Good Temple, followeth, the fons of Joshim, Jeconiah his fon, Zedebiah his fon. So that unto fee ch. 2.21 & 5.5. & 12.8. & 16.20. Jeconiah therefore and Shallum are two several persons there; the nephew the one; the uncle the other. In the last place therefore, that learn large house before-mentioned; as was Gods house that Solomon built, ed Chronologer before mentioned, by Shallum understandeth here that and his own, 1 King. 6.1 5,16, & 7.3, the like use of the copulative see fourth from of Josuh; by the party here faid to be gone into captivity, I chapter and he the strength of the land of the land for the land of the l Jeconish, poverned the kingdom; and istencefor here fail to refine in month of content in the new your month of the hingdom of Joseph his faller, unto Jehojakims decede. Now whereas the people were possible with a strong personal notation, that Jehojakim should a probability.

The probability of the form his existence of Genderh the Prophet here. V.15, Shall thou very with a close the left the tender? Dott people were poll-nied with a trong pertwishon, shar Jenojakem inguia at relegifactum shak from his exilienten; God fended the Propher to Shallum, who ruled in likelyhood as Jehojakim had done, as to reprove to find jehojakim who are not reformed the Joshi jedicanten, you jet, it, think to eldballish thy throne and prolong him allo for his evil government, for withat to altern limit, that Jehojakim who are not reformed the Joshi jet the many limit and prolong the properties of the properties of

the confideration of other learned. (hill fee this land no more.] Or, For (fo the particle alone most common- in the verb hereused, unto a word that fignifieth a coat of mail, or a

Ifa. 5.8. & Habb. 2.9,12, is by the most deemed to concern Jehojakim; and the main current of the context carryeth it that way : for they force it too much that would divert it, either unto Shallum, or any other.

Mark 14.1 4.

- by unrighteousness, and by wrong | Heb. by not justice, or righ-

eth unto heaven for vengeance, Lev. 19.13. Deut. 24.14, 15. Jan. 5.4. he did. But thefe also feem as wide as the former. If any need were Heb, that ferveth himself of his neighbour (as ch. 25.14. Exod. 1.14. com- of swerving from the received Interpretation, I should rather choose to relieth him to serve or work for him) freely, (without hire or due consi-pelleth him to serve or work for him) freely, (without hire or due consi-deration) and giveth him not his work; that is, hire or wages for his work! self with cedar? Dost thou expect and make account to continue thy

with wide, or windy, (well-aired, or as some render it, through-aired) which was first propounded,

that name king of Ifrael, who reigned but a moneth, 2 King 15.13, and | chambers. Heb. widened, or winded 3 for the participle here used com-

the fourth place zedekiah : & they add that therfore he was called Shal- defaced the windows of Gods Temple, to adorn and beautific his own hom, because the kingdom of Judah ended and expired in him, at his building therewith; as Ezekiah fonetime pilled off the gold from the downfal feeming to give out its last breath, Lam, 4. 20. But the text in doors and pillars thereof, to make up the sum of money required of him the food of Nebuchadnezzar, and Nebuchadnezzar is called his father, Dan, la the word him, or to him; as also in the word, me, or, to me, so the Black of Nebuchadnezzar, and Nebuchadnezzar is called his father, Dan, la the word him, or to him; as also in the word, me, or, to me, as the He-5. 18,22. But this also is very improbable; for in the next place there brew hath either, there feems an elegant redundancy; the like where-

and it is ceiled with cedar] Or, and that ceiled with cedar ; to wit , the

fed; av Pfal 2.7. & 69. 27.v. 18. but as it is most commonly taken) un-um, or vermilion; and so the Chaldee and the Greek: another suspit, or to Shallum, the son of John King of Jadah, who reigneth in the room of John shallum, the son of John shall un, the son of John shall un, the son of John shall un. (2) Shakada, the fine of Johan New Joy of Addaywor regards in the soon of Jo. Junpot/switch content all to one; and to the did Latine; yet a late learn.

All bits failer; (3) Gripcking to him of force other) He that a post own of clinterpreter would have it to be indies; to located and dyeth Jon 10 in fairs; (10 wis J. Schojakin thy brother; gone in capitivity to Ballow) on fails (10 wis J. Schojakin thy brother; gone in capitivity to Ballow). The whole the distance is a width the Greeks and Latines, from Inby only pair etter has more timer. In an etails encaryours to clear. Televine to nave most straints, a swint new present and the holds did not the holds did not the straints of the most straints. So we have for the holds did not the holds did not the straints and the holds did not the straints. So with the holds did not the straints and the straints are the holds did not the straints and the straints are the straints and the straints are the st to rebel against him, 2 King, 24.1. whereupon Nebuchadnezzar again terpreters go the other way: but that which the same Writer addeth coninvaded the land, furprifed the city, took him priloner, and bound him in cerning the fenfe of the place, as if the meaning were, that lehoisking fetters to carry him unto Babylo 1, 2 Chr. 36.6. yea, in likelyhood did ac. having mangled and torn, not the windows onely of Gods Temple, but cordingly carry him thither. See Ezek, 19,9, where during his captivity fome of the cedar-ceiling of it also, wherewith to beautifie his place, and reftraint, his brother Shallum, as viceroy in the minority of his son should to conceal his sacriledge, colour it over with indice; and so ren-

finuld never fee Jerufalem again, but froutd die in the land of his ca-bridge in the land of his ca-privity. Had we any record of this Shallums viceroy-thip, I hould forme what incline to this learned many opinion. As it fandeth, I leave it to what incline to this learned many opinion. As it fandeth, I leave it to coming furnished with commission from God to execute vengcance on V. 12. But he foull die in the place whither they have led him captive, and thee for thy violent and injurious carriages? for he seemeth to allude pau et em tana anomer. J O's, re' (to tre particle aione mot common-ly fignificht, and do v.r., but utilally with an addition) he field we're, in forgander. Exed. 2, 31, 24, 33, 33, 34, 34 [peaking of one that should think the place uses which he hash been ted captive; (for these indefinites are belt rendered pathievy), Sa v.e., life 4, 7.1. Mall. 14, 31 and find it et al. and a "cale of fish credar about him. For neither can here accord with that na more; and muchlefs then this Gurr; or this Givy, 1; 1; 1

and blasmore is and muchlefs then this Gurr; or this Givy, 1; 1; 1

and blasmore is more in the stability of the st profane materials the one with the other for the making up of thy building? True it is, that the word feems to have a notion of intermingting. perfons, or other things one with another, chap, 12.5. in which place, his disambers? Properly upper-chambers; and the word is therefore ren-his disambers? Properly upper-chambers; and the word is therefore ren-dred a loft; 1 Kin. 17.19, and the Greek fitly answering it, an upper-room, eth but har filly to be here wrung from the text. Nor is it likely, that either the Prieft, or people, would fuffer the very ceiling of the Temple to be fo defaced; which in tearing or taking down, could not but be resultiefs, and by not judgment, or right; that is, without either, or con- much mangled, and made very unferviceable for any exquisite employtrary unto cither, unjuftly, wrongfully: as Prov. 16.8. Ezek. 22.29 ei- ment. As far, I suppose, also do they swerve from the true sense of the that ulclub is neighbours fervice without wayes, and givet him not for his and of long continuance: a sof Affur, Exch. 31, 3. Others, his pre-work.] The detaining, and denial much more of the workmans wages, sumption, in comparing himself with his father Josiah, a cedar of Gods and labourers hire, being forbidden, and condemned as a fin that cry-own planting : as Ezek 17.21,22. and making account to do as well as deration, some greette union to un reverg 5 times to miller on wedges from its work; jets miller and a 10 bg.411. Els. 40. 44.

V. 1. 4. That faith] Thinketh with himself: as class 1, 1, 1, 3.
Traill build me a wide lood; and large chambers 1, 3 Or, a spacious boule
(Heb., an boulf of spaces, or massures, or distinguished). Sichen and some six of miller packing out
of this place; when a God purposeth, or longito ten time the check given unto
Sichen a boulf of spaces, or massures, and minself union of distinguish, for squares and teal timen, Num. 1,3,3 x - 58 may, 12,0 . 10, 4, 4, 4, 3 latel. But in regard of what are refollowed, 1 addreg rather to that

did not thy father eat and drink, and do judgement and juffice ?] He directeth the prefent King to another manner of foundation, for the firm grounding, and fute fetling of a throne, or flate: that which Salomon allo fuggesteth, when he telleth us, That by jufire and judgement, and truth and mercie, and bencheence, the thing is supported, and the state established, Prov. 16.12. and 20. 18. and 29. 4, 14. and pointeth hin to a pattern and precedent of it in his father Josiah, one that was studious and carefull, as of the advancement and fettlement of Gods fervice, fo likewife of the doe administration and execution of justice; and through Gods blefling therefore upon him, and his government, en joyed a long time of peace and prosperity, and passed the time of his reign in tranquillity and quietnelle : the words may well be rendred ; Did not thy father eat and drink, when he administred judgement and suffice? did he not eat and drink; that is, live cheerfully and comfortably, free from carking cares, diftracting thoughts, and diftruftfull fears, Ecclef 2.14, and 3 13+ and 9.7 Mar. 11.18,19. See of Potiphar, Gen. 39.6, when he administred judgement and justice? So to do judgement and juffice is uled of David, a Sam. 18 15. 1 Chr. 18 14. See verl 3. Chap.:1.12. the conjunction copulative, for the adverb of time: as I King, 11.25. he vexed Ifrael, and reigned over Syria; that is, when, or, while, he reigned ever Syria. So the words would there be read, Eft. 2.21. In those dayes , and Mordecai fate in the Kings gate , for , when, or, while be fate there ; as it is well there rendred. See alfo,

Esai 36.9. Chap.17.4 and then it was well with him?] We need not bring this clause and then it was weet with name 1 we need not bring this caule within compalle of the demand, as our Version doth: Nor need we with some Interpreters, who cut the demand over-short, concluding it at cut and drink; (Did not thy father cut and drink!) annex it to the former branch, rendring the words, Surely he executed judgement and justice ; and then was it well with him ; it containeth an enunand justice; and then was a wear with mint; it concained an entine-ciation entire of it felt; importing a ground, or readon of what was before faid, he well might, as he did also, then live cheerfully and comfortably; though he had no fuch flately palace, as thou are comfortably 3 chough he had no fitter tracely particle as chold attended building, which is but a prefage of thy downfall, Prov. 16. 18, and 17. 19. and 18. 12. for it fared well with him, he was fue-effectual and prosperous in all his undertakings; as Pfal. 1, 3. Heb. shen was good to him. So Deut 5 33, and 19. 13, Pial. 128,2, Elai 3,

Verf. 16. He judged the cause of the poor and the needy then it was well with him.] Or, When (as vers. 1.1.) he judged the cause (Heb.

judged the judgement; as Chap. 5. 28, and 30. 13.) of the por and judged (for the verb may well be taken indefinitely, when ju-Rice was indifferently and impartially administred to all forts, even to the meanest, Deut, 16, 18 20.) then was it well: then were all things successfull, it went well with the State; for by due ad-

ministration of judgement doth a King establish a land, Prov. 19 4. and cause a State to slourish; and the clause here seems to reach

was not this to know me ? faith the Lord] H.b. that; that was indeed to flew by his deeds and carriage; by the effects and fruits of it, that his profused knowledge of God was found and fincere, when he followed those courses that he knew God delighted in, and were pleafing in his fight, chap. 9. 24. M.c. 6.8. Jam. 1.27. 1 Joh. 2.6. were picating in its righterney, 5, 4, in close, January, 1, 101, 2, the contrary hereunto, fee Chap. 9, 3, Hoff, 4, 1. Tit. 1. 6, 2 Tim. 3, 5, 1 Joh. 2, 4. The old Latine chough in effect for the matter agreeing here with this, yet fwa weth fomewhat from the words of the Text, rendring it thus, Was it not therefore because he knew me: and the Greek yet far further, rendring both this, and the foregoing branches, all in the negative; they do not thus, because they know not me. As also do they mangle the Text overmuch, that make two members of this concluding clause . rendring the words Is not that I that I charge thee with a verf 14. though thou deny it, and others may be ignorant of it, yet I know and take no-tice of it; as Chap. 7.11. and 13.27. But the course of the context will not bear this; and it offereth too much force to a familiar ex-

V. 17. But thise eyes and thine heart, are not but for thy cive-toulnessed. Heb. upon thy lurre, or, gain, Prov. 1. 19. Ezek. 33. 31. Thou, contrary to the disposition and practice of thy religious Father, art wholly addicted unto, and fet upon thy lucre and gain. tner, art wholly addrect unto, and terupon the fuel and guin, not regarding by what wrongfull and cruel practices that compalled it to fet the heart and eyet upon ought, in Scripture, is greedily to affect it, and cagerly to purfue it, Plalm 61. 10. Prov.

23. 5.
and for to shed innocent bloud,] Or, and upon shedding of innocent bloud. Heb. and upon innocent bloud to shed it: a defect of the pronoun; as Chap. 17. 21. 30 in the last member, fee

veri, 1.
and for oppression Heb. upon oppression.
and for violence to do it Or, upon doing of violence. Heb. upon
incussion, ox, contrition, to do it, as before to act and exercise is at thy pleasure : the word here used, the Jewith Criticks , fome of them, expound ince fion; from a root that fignifieth to sun; whence it is used for a course, or race, 2 Sam. 18.27 See Chap 8,6. and foir flould fignific a violent inearfin, or atlante, made upon a many person. Others of them exogend it a entrition, or break-

ing to pieces; from a word of that notion , Plal, 74, 14, anothed to violent courses exercised upon the persons of the poor, Am & 4. \$ and herein both agree , that the former word rendeed appeth n hath reference properly to mens goods, the latter rendered visione here, to their perions; effecially where they are found coupled together : as Deut, 28,33, 1 Sam, 12,3, 4. Hol.5, 11, where this latter feemeth to be made matter of greater vexation and evil ulage than the former.

V. 18. Therefore thus faith the Land concerning Jobijabim the fin of Jefiah King of Judah | Having given in the charge against Jehoiakim, he paffeth now to his down. Therefore : I ceaule thou art altogether thus wickedly bent, as verf. 17. carrying thy felf clean contrary to thy religious fathers comfes, verf. 1 16. thus faith the Lord; the Lord bath patied this heavy doom and fad fent nec upon thee : the particle commonly fignifies unto : but here rather , concerning, as verf. 11, Gen 20 2, and it is spoken in way of demunciation of a thing to come; not in way of relation of femt what formeely denounced, and already executed, as a learned Write: would have it. See oh verl 1.

Jehnjalum] The name given him by Pharaoh Nechoh, whereas before he was called Eliabim, 2 King, 23. 34. he is also called Judhim, by an abbreviation, 1 Chonicles 3, 15, as, Offica, for, Jehoshua, Numb 13, 8, a name for figuration well agreeing with the former. He was the eldeft fon of Jofiah ; howfoever the people had preferred his brether, two years younger than him to the Crown before him; whereof see before on verf 11 but Nechohat his return, reversed their choice, and settled it upon the

tight leit; Kings, 23 30,33,34.

they shall not lament for him? For all his stately structures and buildings, he shall not have so much as any solemn stuneral, or honourable sepulture : there shall no lamentation be made for h.m ; for the Verb is indefinite here; as also chap. 16.6. See the contrary

faring, the my brother, or, the Sifter ;] as they were wont to fay upon the decease, and at the burial of some near of kin of either fex ; or whom they eftermed of as fuch, 1 Kings 13. 30 Heb. and, Ab Sifter: the copularive in a disjunctive notion, as v. 3 for it is a litle too far fetcht, which some would draw from the word, fifter; as if it were faid, that neither he nor his Queen should be lamented.

they shall not lament for him, saying,] As before.

Ab Lard, or, Ab bis glory.] Oc, his magnificence See Esay 30.30. he shall not be lamented either by kindred, or by subjects: who were wont to use such expressions at the suncrals of their Kings, Sec

We event to the town experiment as the most of an Affe; dearm and Chap 34.5; V. 19. He shall be builed with the build of an Affe; dearm and easily size they and the gates of Fendaden.] with the limit of an Affe; that is, as an Affe is wone to be builed: as, with the eventhown of Sodm and Gamira, Chap, 49. 18. that is, in the limanures are very were overethrown. His corpic thall not come into the Spelchte of his Ancestors, 1 Kings 14. 2. so, not shall have any sharely enterrement, such as Kings usually have, Espand, 4. 18 is shall not have for ment, as a place of ordinary burial among the graves of the commund as a place of ordinary burial among the graves of the common people, Chap.26.23, but shall be cast out like some carrion, as the carcasse of an asset, into some remote place, where it may not , as it lieth rotting there , infest , or annoy people with its Rench. So of the King of Babylon, Efair 4 19. But in what man-ner, or in what place this doom was executed upon the corple of lehojakim is questioned. For first, to some it seemeth that he was buried; because it is faid of him, hell pr with our fathers, 2 Kings 24.6 which to reconcile, some fay, that he was buried by his peo-ple; but after taken up again by the Chaldeans, and so east forth without the citie; but it is very unlikely that the Chaldeans, having furprised the citie, would fuffer the present Kings corple being flain by them, to be buried , when as they dealt fo barbaroufly with man by mem, to be omed, when as they dear to outstandly with the corples of their former Kings, as to pull the remains of them out of their monuments, where they had long lien quiet, & lay them open to the light, ch. 8.1, 2.8 though the phase of they my with their father; be commonly uled of those, whole bodies are laid up in fome monument among their ancestors, yet the form of it felf importerh no more, than to die, as his progenitors before him did, Pfalm 49. 19 and doth not necessarily imply any communion either in fepulture, or in place of Lipulture with them; whence also to fleep with ones fathers, and to be buried with them are mentioned as two diffinerthings, 2 Chr. 15, 18, and 16, 20. That Jehojakims corps therefore was ever committed to the ground, there is none, either found proof from that phrafe, or probability of the ching it felf. But where he died and was thrown, out, is further doubted, and is more doubtfull. Some suppose that he died at Jerusalem, being there slain and that he was afterward (aff forth without the walls ; where his corpie lay bu-tied; that which the words themselves may here seem to import ; and lofeph the Jew in his Antimities, l.b. to cap. 8. accordingly, in likelyhood grounding on this place, relateth, But others rather suppose, that being carried away captive to Babylon he there died, and was after his decease used there in such ignominious manner, as is here foretold for both in the facred story it is faid of him, that Nebuchadnezzar came against him, and having taken him, bound him in fetters to catry him to Babylon, a Chr. 36 5, nor have we any more added further

of him there: in the prophecies of Ezekiel, it is further faid of the place specified, what ever it be a and will not therefore so well fuit with the Egyptian fords. Others therefore render it , on every him, that they partium in ward chained, and brought him to the King of Falylon, and to secured him, that his voyce was no more heard fide; from, or, on, all fides, as Chap. 49. 32. Others, from the ends; to wir, of the land as the word is used in the Syriack, Mar. on the mantains of Ip tel, Erek, 19, 9, as for that which they prefle to prove that he thould be flain in Jerusalem; because it is 12-42, Luke 11. 31, Howbeit, all things well weighed, I concur faid here that he thought be call forth without the gates of Jerufalem, with those, that take the word here for a proper name; the mount Abaim, a place of fpecial note in the confines of Moaby by which the liraelites passed in their journey to Canaan, from the top whereof Moses saw that land, Numb. 27, 12, & 33, 47, as the old Latine renders it : the words thould rather be read far bes n.((Neb. fram (e) and) the gates of Jerufalem: the tather men-tioned in likelihoot, because by his curious buildings there, he feemed to make full account, as to live and reign long, so at length 48. Deut 32.49. this the rather because of the other two moun when he died, to lay his bones there; whereas the Prophet from tains of note, For all thy livers are deffroyed; According to this God telleth him, that his corps thould be dragged out, (as chap. version, the meaning of the word before going should be; not 49, 20.) and sail fath farre beyond the gates of that city. So is that the should get up into those places to call in help, as yet all the word ule i without the particle here prefixed, Gen. 19. 9. Stand Interpreters generally take it; but bewaile rather there with lamentable out-cries, the forlorn condition both of her felf, and of al of iff; and with it, Amos 5, 27. I will carry you taptive farre her friends and allies; as Chap. 3, 21, & 7,29, 1 should there-fore rather render the words; Eut thy lovers are all deflroyed; so is bes nd namajous. Hereunto may be added, that the word gutes, tote rather ender the words, pat top towers are an aegroper; to is the particle useful, Chan; 2, 73, 48, 81, 41, 13, 13, th) between, thy friends, and wonted affiftants, Chap, 4, 30, are all tuined (Heb. broken; as 2 Chron, 14, 13,) before thee, by the Chaldeans already. See 2 Kings 24, 7, and all thy looking about thee there much in effect, as farre beyond all the coafts of Judea, See of the! cafting out of his corps further, Chapter 36.30.

drawn and cast forth ! The two verbs here used, are of an infinitive form: the former fometime fignitying fimply, to drag out, or, draw away, 2 Sam. 7, 13. Chap.49, 20. fometime, to drag to and fee, as dogs use to do with a carcalle, when they have sei zed on it, whence it is rendred to tear, Chap. 15. 3, the old Latine here renders it, retten : building I suppose on the use of the word, Chap. 38, 11, 12. but there also the word rather denoteth ensistents, as our version rendrethit; or, torn, or, ragged, than retten; though such also those there mentioned were; the latter word generally fignifieth to cast forth, or, castout; and if the former word be taken in its latter notion, there should be an inversion in the terms here used; for a carcaste must first be cast out ere it can be fo dragged, and torne with dogs : but it feems rather to be used here in the former notion; for d agging of a corps forth of the place, where the party dyed; as they use to do among the Romins, with the bodies of malefactors executed in the prison, or elsewhere made away, into some more remote and disgraceful place, some laystall, or the like. So the words may be rendred As an affeit builed. Is fluil be be builted; being diagged and eaff out, far boyend the gates of Jerufalem, Heb. dragging drapged; and eaffing caft out. Of which form, both defective, and yet empha-

tical, fee on Flay 59, 13.

V. 20. Goup to Lebanon and cry, and lift up thy wyte in rafhan and ery from the paffages] Whether the rest of this Chapter be one continued prophecy with the former , or another diftinct from it, feems somewhat doubtful, see on verse 2. Certain it is, that as the former part of it concerns Jehojakim, and his wicked courfes . together with the wretched end and illue thereof : fo this latter concerneth Jehojacin, or Jeconiah, his fon, who succeeded Fine in the Kingdom, 2 Kings 24. 6. 2 Chron, 36. 8. and the Jewish State shortly to suffer under him, whose destituted and difirefled condition is here prophecied, together with the cause of it their refusal to hearken unto wholesome advice in the time of their prosperity, verse : 0, -- -- 23, then Jeconiahs difg: a: eful exilement is denounced, with the cutting off of the royal dignity from any of his iffue . verfe 2 1,--- 30.

V.21. Go up to Lebanon and cry; An abrupt entrance into a new discourse not unlike unto that Open thy dores O Lebanon Zach, 11, 1, 1 he speech is directed unto Jerusalem, or the Jewish State, spoken to,as to a woman of fome flate, but in diftrelle, verfe 23. and called upon therefore to get up into some high and eminent place, whence the may be heard at diffance, calling for friends and affistance to come in to her succour and relief: but withall implying , that though the turned her felt every way , and made out-cries on every fide yet all would be in vain; for that those from whom the expected and, thould be in as bad case as

Lebanon and Eafhan Two high hills Pfal, 68, 15, from the latter whereof, the whole fat and rich foil and countrey about it had its name, Pfal. 136, 20. Thefe two, fay fome, because they looked towards Affyria, from whence they expected and against the Chaldeans. And it is true that of the Affyrians they had sometime made use against the Syrians, 2 Kings 16. 7. but that they ever fought to them for help against the Chaldeans . I no where find; and suppose therefore that the eminency of those hills, and the vicinity of them, is alone here respected, the up thy woyce? Or, cry alond. Heb. give, or, give out thy woyce;

as Prov. 2. 3. Chap. 2. 15.

from the paffages] The old Latine, to those that paffe by; not regarding the prefixed particle. The Greek, to the fea-east, or, to beyond the fea; cutting the word in pieces. Others render it, at, or, beyond the fords; to wit, those of ichor, or Nilus, towards legypt, Chap 2, 13, 26. But I find not where the word here found is used for fords, or, puffiger; though some other words springing from the same root sometime are: for fides indeed it is frequently found used, Exod. 32 15. 1 Kings 4.24. See on Elay 7.20. Befides it is not here, at, or, unto, or beyond but, frem,

fore and crying for help to any of them, is but in vain, Lam. 1.16,17 V. 2.1, I findle unto thee in thy prosperity; but then sayedst, I will not hear:] Or, When Ispake unto thee in the height of thy prosperity, (Fleb. in thy prosperities, or tranquilities: for, these plurals have their emphasis. Sec on Elay 58, 11. chap 14.1.) thou faids, I will not hear, thou retuledft to obey. See chap. 2. 31. & 6. 16, 17. a defect of the adverb of time, as verfe 16, and, to hear, for, to obey,

as Chap, 7, 23, 24, See of Ook gracious differentiations in this kind, a large and pitch y difcourte of Ellus, 1 be 33, 14, ---28, this hash been thy manner from thy years; non-into whereful my weye? It is, the shad by war of the Weye 1 be. The shad by way (as Plus, 1.9, & 30, 2.0) from thy years; no year of the shad of the shadow of the Ye have been refractory and rebellious ever fince I first moulded you into a State, Deut. 9,7. & 31. 27. Elay 49. 8. Chap. 2,24,

25. or, they final the blown away time ename before the wings say, 4, & 83, 13, Chap, 4, 11, 13, Hol. 13, 3, or, be blafted, a grafs, grain, or fruit, with fuch a wind as futivels or withers it away, [Pfn.] 13, 15, 16, 16, 104, 90, 67, a cluded to Hage, 1, 9, or all thy hopes of help from foreign forces shall prove windy and vain, altogether uneffectual and unable to produce ought for thy good, Hof. 8. 7. & 12 1 and this last way the most go : but then it should rather have been; they feed upon wind; as Hof. 12.1. (which the old Las tine yet feems to have intended, rendring it, wind shall feed them) than the wind feed upon them. I conceive it therefore to be meant that the wind feet upon inem. I conscive it therefore to be meant the feeton or third way; though both come much home to one; and the Chaldee taking after the feetond, giveth it, the wind full differ fethem, and carry them away; that which is elegantly exprefied, Hof 4.19. where it is faid, the wind hath bound them up in her wings: though I prefer rather the third; as alluding to some malignant blaft, that marreth and spoyleth all that it meeteth with, Gen. 41. 6. Ezek 19. 12. Howsoever, the phrase here denoteth both a fudden and utter destruction, as of things, so whether born away or blasted. There is an elegant antanaclasis, or variety of notions, in the same word here, twice used to a divers sense, as if of notions in the tame womance, which had to a civers steme, as it were faid, all this feeders (io ace Shepherds in Hebrew termed, as Pfal, 33.1.) or, all that feed thee, (as thy Sheperds fhould do, Ezck, 34.8.) [ball the wind feed on: not seed them; but feed an them: as, death fhall feed upon them, Vfal, 49.14, that is, devour, defended to the control of the cont stroy, and consume them, as our English here well rendreth ir. So that the word hath a notion of ruling and governing in the former place; as a Sam, 5, 2, 1 Chron, 17, 3, a notion of depathing and deliveying in the latter 5 at the like is, Ezek, 34, 10, 1 amoning against the sphereds or, feeders, and, is will make them to ce see feeding the slick; nor shall the seeders, or, shephered feed any more upon them. So it should be rendered is for it tollowed; for I will deliver my flick from their mouthes that they may not be meat for them; that is that they may not be devoured and deftroyed by them. See also chap. 23. 2. Howbeit, by Pastors, or Feeders, I conceive rather to be understood their rulers and governours, as chap. 3.15. & 10.21,& 23,1. than with the Jewish Doctor, such foreign nations as were called their lovers, verfe 20, though by them they made account that they were fed, maintained and kept in life, Efay 57. 10, Hof. 2. 5. for of them again in the next branch a fact.

and thy lovers shall go into captivity;] Those that thou and thy rulers relyed upon for succour and support, (see verse 20) shall become captives and exiles as well as thy fell; for of them also had the Chaldean King captives in Babylon, chap. 7: 2: 31, 32.

furely then shalt thou be ashamed and confounded for all thy

wichednesse.] When thou thalt find thy felfe wholly destitute of all help and relief, either from thy princes at home, or thy friends and confederates abroad, amidft all those evils which by thy wicked courses thou hast brought upon thy self, Chap. 2. 17, 19,37. & 4 18. V. 23. O Inhabitant of Lebanon, that makest thy nest in the ce-

dars] Heb. O Inhabitreffe as chap. 10 17.8 21.12 for he speaketh to

the people and State of Jerusalem, as to some stately and haughty Lady. See verse 20. said here to dwell in Lebanon, (so is the city it self termed, Za h. 11. 1.) not so much, 25 some, in regard of the vicinity of that mountain, reckoned not as a boundary onely, but as a part alfo of the promifed land , Deut . 1. 7. & 3.25. as of their present condition, living and carrying themselves as loftily and haughtily, as if they fate routling on the top of Leba-non, verfe 6. as also in regard of their buildings, confifting much, the great mens palacos especially, of choyce cedar-wood brought

from Lebanon, ver. 7. 14, 15.
how gracious shalt thou be when pangs come upon thee, the pain as of hw gracious [batt how se when pange come ships thee, the pain as of a woman in trade! J Heb., as of me bright, for this, So Plai, 48. 6. Efsy 13. 8. 64. 14. what will all thy pomp and flate, or all thy goodly buildings with their cit and gorgeous furniture availe the? what will become of it all? or what comfort that thou have of it, when then had be in the del differells; no more than the control of the cont a woman in travel full of pains and throwes, unable to find eale, or to procure delivery, (see Esay 26. 17, 18. & 37. 3.] can have any joy or comfort of any such outward ornaments or bravery, while the continueth in that condition. So Chap. 6. 24. & 13.21 Sec also the like demand, Esay 10.3. or how lovely and amiable, for all thy present gallantry, wilt thou then appear in the eyes of those, that now feem enamoured with thee, and whom thou repu-

v. 14. As I live, faith the Lord, though Contab the fon of Jehojakin King of Judah, were the fignet upon my right hand, yet would I pluck the thence. From the State in general, and the distresses thereof denounced, God by the Prophet descendeth more specially to the personned you have reprise accessing to more person of Jehojacin, or Jeconiah, foretelling, and that also solemnly, confirmed with an oath, the ruine and downfall of him and his, with the utter cestation of the royal power in regard of him, or any of his posterity.

As I live | Heb, no more bur, I live, So chap. 46. 18, Ezek, 5. 11, & 14,15, and, I live for ever, Deut, 32.40. As when men fware 11, or 14,15, and, 1 live for ever, Dent, 3,2,40. As which mean wate by the Lord one to another, they used commonly that form, The Lord liveth, Chap, 4,2, & 5, lo God, swearing by himself, ver, 5, useth the like detective form; yet not unfitly supplyed, as our version yieldeth it: as if it were faid, 41 sare at 1 live.

faith the Lord;] As verse 5, 16. for as for that learned Writer, who would have it rendred, faid the Lord; as if it were a relation only of some former denunciation, enough hath been said be-

Chap, xxii,

fore, on verse 1.4. 11.
1bough Coniah] Heb. Coniahu; as Zidhijahu, Chap. 1.3. & 21. 1. He is fometime called fehojacin, 2 King 24, 8, 2 Chr. 36, 8, and fometime, feconiah, t Chron. 3, 16,17, and in the Gospel, according to the Greek ulage, Jechning Mar, 1, 11, 12, whence in this place, the first letter of his name taken off, in a kind of scorne and contempt, to note his vilenesse and baseness, (see on verse 28,) as nicking his name, or giving him (lo we use to speak) a nickname, Coniah or, Coniahu; as names to terminated were commonly expressed. See Esay 1. 1. Howbeir, that conceit of a learned Commenter, that the initial letter of his name should be taken away, because it is one of the letters of Gods name, which he was not worthy to bear any part of, is frivolous and unfound : for neither was that initial letter in his name, or the notation of it, any letter of Gods name, being a formative onely of that verb, whereof that his name in part confifted; and not that one letter of Gods name alone, but the whole name of God, to wit. Jah, remaineth and appeareth ftill in this his name, notwithstanding, that detraction; the name ftill importing, one prepared, or established, by God: that which his fathers names, both the one and the other, do in the latter notion also import. And as little ground hath the fame Authours furmile, concerning the change both of the fathers name, and the fons; to wit, that as whereas the fathers name was at first Helijos (im. Pharaoh Nechoh contracted it, and made it Aelialim; so Nebuchadnezzar in like manner when he had furprized Jeconiah, altred his name, and by paring away the first fyllable of it, made it Coniab; which the Prophet here ufeth : for neither appeareth it, that his father ever had fuch a compound name as he supposeth nor that the King of Babylon ever thus alte red the name of Jeconiah: fomewhat over-curious and groundleffe also is that of another late Writer, who would have the initial letter of his name Coniabu, here mentioned, to be taken off, in token of the diminution of his efface; the latter fyllable bu, being added to it, in way of contempt, as if it were faid , that Coniah : for it is to it, in way of contempt, as it is were tala; nati colonal; to it is no more that coulds, than that Jifhidalo, or, that Exclude, or, that Uzetaboot, that Jeremiab, or the like; which have ulusily the flame adjection. See Efail: 1. & Chapt. 1. were the figure on my right hand, I Though he were as near than dara to me, as a Kings fealing-ring, that is most carefully carried.

ed about and kept, worn commonly, yea continually, on some finger, not of the hand indifferently and indefinitely, but more specially of his right hand; the better and the more principal hand, (the right hand; as, the right eye also, Marchew 5. 29, endure him, but would pluck him off, and cast him from me; fo offenfive is he to me, Mat, 18, 8, 9, See Cant, 8,6 Hag, 2, 13 would I pluck thee thence] A passage from person to per-

fon ; as Elay 2. 19. & 22.18, 19. Chap. 16. 12. & 21. 14.

V.15. And I will give thee into the hand of them that feel thy life,] An elegant antanaclasis again, I will pluck thee off my pps, I necessar menanenens again. I will proceed the object the own hand; caft thee out of my protection and cultody; and I will deliver the up into the band, that is, the power, as (chap. 19.7, & 0.45, 0.16 them that feels (thy life. Heb. 19. fpsil. 50 Chap. 21.7, & 24.20. Howbeit, it feemeth that albeit he were delivered up into the power of persons so affected, yet that they did not make use of that power for the taking away of his life, God in his feeret providence fo disposing it: that the line of David should in his issue, though deprived of royal dignity, be continued unto the times of the Messias our Saviour, See Chap. 52. 31,32. 2 Kings 25. 27,28. Mat. 1. 12.

and into the hand of them, whose face thou fearest.] Or, of whom thou art afraid; as it is rendred, Chap, 39, 17 where is a promife to another of the contrary. (Heb. from the face of whom

how feared) So Chap. 1. 8.17.
even into the land of Nebuchadnezzar King of Babylon, and of the
Chaldeans. Or, into the hand, I say, Heb. and, 23 Esay 59. 17. Chap. 19. 12. Sec 2 King, 24. 12.
V. 26. And I will call thee out, and thy mother that bare

thee, into another countrey where ye were not born, and there shall ye dye) Heb. I will throw thee out, (the same terms that is used of Shebna, Elay 12, 17) and thy muher that have thee, (Netha-flab the daughter of Elinathan, 2 Kings 14, 8, (of whom, see Chap, 13, 18, 10 into anuther country, (a firmage land: as, other gods, for, firange gods, vetle 9, and, other rongues, for, firange rongues, Elay 28, 11. See vertle 18,) which were me not not here; (to wit, into Chaldea; an elegant redundancy freq ent in that language, See the like, verse 27 Chap. 23.3) and there shall ye dye? as before of Jehoachaz, verse 12. See the complement here-of concerning the captivity of Jehojacin and his mother, 2 Kings

24, 15. 2 Chron. 36. 10.
V. 27. But to the land that they defire to return, thirber fhall they not return.] Heb, And (as verse 5.) unto the land which they lift up their foul (as Exod. 32. 15. Plal, 24. 4.) to return there, (as verfe 26.) thither shall they not return. See chap. 44. 14. the same threatning delivered in the same terms: and of Jehoachaz the like, verse 10, 11. a change of the person again here, as before,

verse 24, 25.
V. 28. Is this Coniab a despifed broken idol? is he a vessel in v. 20. 15 to the toman a suppress oregen tout e is the a verific in the bib in the pleafure? Wherefore are they caff out the analobis [ead, and are cast into a land, which they know not?] These words fome conceive to be spoken in the person of the Jewish people, complaining of the disgraceful utage of their King, as if he were some forry picture or image fallen in pleces, or some old foul and fifthy por or pan past use, and therefore throwne out at dores, and cast into the high-way or street, for every one that passeth by to trample upon: and exposulating con-cerning it, what the reason might be, that he and his should be so contumeliously used; or, as some of them would have it, objecting it to Jeremy, thereby to disprove the truth of his prophecy, concerning Jeconiah, that it could not be, that God thould fo meanly efteem of him, or fee fo light by him, a seither to deal fo reproachfully with him, or to permit him fo to be deals with. Others would have it to be the speech of the Propher himfelt . expressing his grief upon the consideration , and at the contemplation of this Jeconiah his ignominious condition, that no more account than fo should be made of him. But I conceive them rather to be the words of God himself, demanding what the reason was, why he should be thus used, as he had before threatned was, why he incount be trust leaf as he had before threather he should be; and implying that it was for no other cause, than for his wicked courses, wherein he followed his father Jehoja-kim, treading just in his steps, 2 Kings 24, 9. See the very

like, Chap. 2. 14. 17.

this man] Spoken in way of contempt and difgrace; as we use to say, this fellow. So Tercullus of Paul Acts : 4. 5. that which showeth this not to be the speech, either of the Prophet, who speaking in his own person, would not in likelihood use such language

of him and much leffe of the people.

Coniab) Heb. Coniaba: a shefore yet e.g. a delpide obey hebd ha is also hor yet e.g. a delpide obey hebd ha is also which when a man discovereth the vanity of it, and he now perceive by casting away is broken, Esay 2, 20, & 27 9. & 30.22, or, some old picture or image, that being either fallen in pieces of it felfe, or broken by casualty, or otherwise dashed to pieces, is now of lit-tle worth, and of as little regard.

a wellel in which is no pleasure | Heb a wellel, no delire, or, delight in it. So Chap. 48, 8, Hof. 8, 8 that is, of no use, and therefore not regarded; either because broken or cracked, or so rainted and polluted, that it is become altogether unserviceable. See the

like Pfal. 31.12. Ffay 30, 14. Chap.19 11.

wherefore are they caff out] Or, thrown out: as something, that being past use, and now good for nothing, is thrown away, or thrown out at dores Mar. 5, 13, See verle 26.

he and his feed] Here is a question moved, how it is said, he

and his feed, when as it may feem he had no illue; and is therefore entred upon record as one childeleffe ? verfe 30 To which some answer, that he had issue, before he was carried away captive; but that they died in captivity, and fo he became child- } lette. So the lewish Commentators here, But against this, some of oms object; that it he had had any iffue, mention would have been made of them where relation is of those that were carried away with him; King 24,13,14, and they therefore by his jeed, underfland the children that he might have had, had God been pleafed to bletle him with iffue. Others, by his feed, understand the whole race of Josiah, which, say they, he surviving Zedekiah, ended in him : but why the race of Jofiah should be termed the feed of Jeconiah, is not made to appear. By his feed therefore, I conceive to be meant, the feed, or iffue, which God forefaw that in captivity he thould beget and accordingly did , Mat. 1.12. faid there to be thrown out, and cast into a strange land in him, because then in his loins; and by means of his deportation, bred and born in the fame condition of captivity and exilement with him; as Lev. is faid to have been rithed in Abraham , Heb. 7.9 10, and as this people that lived in Jeremies dayes, are faid, to have gone after Ged in the wilderneffe; and to have been brought by him into the land of Canaan, Chap. 2.2.7.
and are call into a land which they know not. The word here

used is not the same with the former and howsoever in notion they come very near the one to the other; in regard whereof also the Rabbine makes this member of the fencence no other than in divers terms the fame with that before-going; yet there feemeth fome difference here in the use of them t the former relating to the place out of which they were thrown , the latter to the place , into which they were caft; with an addition of that which containeth fome agg-avation of their mifery; that it should be into a stange place, the condition whereof, and their own there, would be the more uncertain, and where no friend, or acquaintance was like to be found. So (hap. 16.13.

V.29 Cearth, earth, earth, hear the wird of the Lord To give the ftronger alliance of this dreadfull denunciation, and to caufit to make the deeper impression in the mindes of those that should hear or read this prediction; and the rat er because this felf conceited, felf-willed, and incredulous people could hardly be induced to believe that God would herein make his word good; God doth by his Propher call with much intention and eager neffe to have a folemne re ord made of it, as intimaring that it should be as undoubtedly fulfilled, as if it were already accomplified, and the accomplishment of it entred into some publick record; or that being entred upon record, it might remain there unto posterity. whereby the truth of it upon the iffue and event of it, might a terward appear : (fee Job 19,23,24, Efai 30 8, Chap. 17,13.) and the carth therefore is called upon a set take notice and bear witnesses of what concerning such an instrument to be made, he here requireth, verf 30. But what is meant here by the earth, is some doubt made. Where to omit the Jewish Doctors descants upon the repetition of it; fome, in regard of a distribution of the land of ifrael into three parts; Judah, Galilee and that beyond Jordan: Others, of the land they were to go from, and the land they were to go to, and the land in the way thither. Whereas one of them well observeth, that such three-fold repetitions are not to note any divers matter, but to make the speech concerning the felf-same thing more emphatical and vigorous : as the like, Chap.7.4. Ezek.21.27. Some by the earth, understand the Inhabitants of the world ; the men of the whole earth indefinitely : world fland in awe of him, Psal, 33. 8. others, the Inhabitants of the world fland in awe of him, Psal, 33. 8. others, the Inhabitants of the lind of Judah onely; because they were the people that made doubt of it , and whom it most neerly did concern : so it should rather be rendred land, than earth: as, all lands, or countries, (that is, people inhabitants of all lands, or out of countries) came inte Egypt unte Jefeph to bry corn, Gen. 41.59 and fo the Rabbine laft before-mentioned. Howbeit; other again, whom I rather go with, understand the earth it self to be spoken to, and called upon, as to hear, take notice, and he a winnelle of what hereafter enfueth as if he faid, Let the earth it felf fo do , if none elfe will : the like compellations and contestations of heaven and earth hereunto, fee Deut. 30, 19 and 32, 1. Efai 1, 2. Chap 2, 12, as also e aftene, Joth. 24.26,27. and our Saviours Speech of Stones , Luke

V. 30 Thus faith the Lord, Write ye this man childleffe, Here followerh that word which the earth was called upon to hear , verf. followeth that word which the earth was called upon to hear, yet, ag, not to write, but to hear, what s required to be written; for the word of hearing there, was feminine and fingular; the word of writing here, in malculine and plural; and it indeed indeal nitely here used: Write; that is, Let this be written; that it may remain upon record to opficity? See on yet, 12, Nevel, 14, 13. Se EGi 3; 10. Say ye to the rightens, that is. To the rightens bett fail it and, 5, 50 ta Arthoppus, for, 5 a Arthoppus be it fails. Const.

101.4.17.
Write pe this man childleffe! So is the word here used, taken, Gen.15.2. and so is it rendred, Lev.10.20,21. and essential Scripture, shee here, it is not found, the word in the original is decuned to signifie, a bare and saked, or a lettery and defeate one. See on Chap. 17.6, where a word from the fame root, and of the like notion is found. The ancient Greek here rendreth it a mai abdicated, or proferibed. But we need not swerve from the com-

mon acception of the word. It foundeth as if it were faid; Enter this man in the roll, or records of the royal race, a childleffe man. The question is onely, why he should be so termed. Some say, because he neither then had, nor was ever to have any issue: but remained childleffe to his dying day; as Mical 2. Sam 6.23. Howbeit, others rather understand it to be said of him, because none of his iffue vvere to fucceed him in the Kingdom, and none therefore of his potterty to be entred as upon record in the roll of the royal succession: for that he had issue, seemeth apparent, by the mention made of his feet before, vost 1.8 and hereafter again; as also by the genealogical relation, r. br. i, 3 17.8. where even of his sons are expectly named; of the first whereof, to veri a can be shared by the sons are expectly named; of the first whereof, to veri a can be shared his sons are expectly named; of the first whereof, to veri a can be shared his shared his named to share the shared his shared h the mention made of his feed before, veil. 18 and hereafter again; 1 Chr. 3, 16. Not 3 is unitedly, out was recommangent wave children in Babylon during the rune of his captivity, (the captive Jew there being not retrained 1 om the benefit of marriage, see chap. 36. I thou before, yet effectally, (chough then yet) in years, about fifty and five old) vibrathe being by Evil-merodae enda ged, he lived in a freer condition than formerly a ripying that conflart portion by the Chaldee King affigned him in the Court of Babylon, Sec 2 King, 24, 27 - 30 which he held to his dying day, The Rabbines indeed, to reconcile this Prophecie. and that relation, lay, that Jeconiah repented him of his evil courfes, when he was in captivity, and that this sentence past against him, was thereupon reversed. Which, though it be not altogether improbable, but that Jeconiah might do, as Manasse had done before him, and that God, as he restored Manasses then again to his Kingdom, 2 Chr. 33. 12-15. So he might give Jeconiah favour in the fight of Evil-Merodae, and so encline his heart to enlarge him; according to that, Pfal. 106. 46. But, because of to this their fuppoint, we have no fure ground, we find in or have re-courfe to any fuch uncertainty for the clearing of this doubt; net-ther is there any necessity at all for us for do a fince that God himlest expressly here telleth, why he would have such a record as is here mentioned to be entred conce ning Jeconiah, to witnot because he should die without iffue ; but as a man that should he fuccessclesse in his reign, and with whom the royal dignity, in a manner, should die and expire.

a man that fhall not profper in bis dayes] For he had both a very thort, and a very unproperous reign. See 2 King 24 8 -- 16 in his dayes, for in his reign: as Efai 1, 1, a defect of the relative,

for no man of his seed shall prosper, sixting on the Throne of David, and ruling any more in Judab.] None of all his children shall ever so theire, or prosper, as to rise to the royal state, and attain to the Kingly government of Judah ; for Zedekiah his Uncle succeeded him in the Kingdom for a few years, 2 King, 24, 27, nor did any of his posteritie attain to the royal estate, which expired in Zedekiah , Lam, 4, 20, See the like of Jehojakim his father, Chap, 36. 30.

CHAP. XXIII.

Verl. 1. WO to the Pastors that destroy and seatter the sheep of my pasture, saith the Lord.] This whole Sermon or Prophecie is mainly spent in menaces denounced against bad ru-lers, vers. 8, false Prophets, vers. 9, 32, and profane people, vers. 23. 40 The first part of it concerning bad rulers, confisheth of a threatning of the removal of them, verl 1.2. and a promise of the refitution of Gods people, principally to be accomplished in Christ, vers. 3 8. A learned Writer supposeth it to be a continuation of the Prophets relation of what had been before delivered by him in the reign of Jeconiah, concerning the abules and corruptions that reigned among all forts in his time; but of this his conceit, there is no great probability. See on Chap, 22.1.

Wo] As Efai 5.8, Ezek. 34.2.
Paffors] That is, Rulers; whether Civil, or Ecclefiaftical; Princes, or Prices: for both ruled, Chap. 5. 31. and 20. 1. Heb. feeders. So Chap. 3. 15. and 10. 21. and 22. 22. and 25. 34.

that dellroy! See Ezek, 22 27. and 34 3. Zach. 11.415. fcatter] By their cruel dealing and oppreffions, Ezek. 34.4..21.

Chap.50.6. the sheep of my passure? Or, my passure-sheep; as Psalm 100. 3. those whom I take special care for; and had not turned out to graze on some bare common, in the wild waste, but had procured good pasture for, Plal. 23, 1, 2. Chap. 3.7 Ezek 34. 14. V. 2. Therefore thus faith the Lord God of Ifrael,] Whose pa-

flure-fleep the people of Israel are, Ezek. 34 30,31

against the passors, that feed my people \ Or, concerning (as Chap.

12. 14. and 22. 6.) thefe Shepheards, (Heb. feeders; as verle 1.) that r le, (Heb. feed as Ezek. 34 16. Mic, 5. 4.) or, that flould feed, (as, learn, for, fhould learn , Efai 26. 9. but do nothing leffe, Chap.xiii.

not after them, nor take any course for their welfare, Ezek, 34.4,6,

8, 21. verf. 1, behold I will vifit upon you the evil of your doings, faith the Lord. pehold 1 will wills upon you the evis of your aunges, just the Lord, J Or, I will punifly not your evil doings; as Exod, 21.3d, a there is an elegant antanacialis in the various notion of the word, wifit; which in Hebrew fignities formerime to take care of, and provide for, Ruth 1.6. Job 7.17 18. fometime, to punift , Exod. 20.5. & 34.7. Rutt 1.6. Job 7.47 18. Ionictine, 10 panily . Exoc. 20.5, 83.4.7. Pfal. 39.32. I will wift yeu, faith God . for your not upliting them. I will wift you in wrath and indignation, by taking of vengeance upon you, for your not vifiting of them, by taking care of them, making provision for them, and procuring their welfare, according

making promised states to your duty, Ezek, 34,8,10.

V.3. And I will gather the remnant of my flock out of all Countries, whither I have driven them,) To the foregoing commination denounced against those bad Rulers is subjoyned, for the comfort of the faithfull, a promise of recollection, and restitution of a remnant, after such dispersions as had been made of the main body of Gods people, partly through the iniquity of those their Rulers, and partly also in way of castigation by God himself for their fins. See the like, Elay 1,9 and 4.3, and 6.13, and 10.20 22, and 11.11, 12. Ch.3.14.and 12.14.& 16.15.& 31.7.Ezek.20.40,41.& 34. 1312. Mic.2.12.Zac.10.3.See Deut.30,1.5. Of the redundancy here, see Ch,22,26.

and will bring them again to their folds;] Or, pasture; for the and will bring intem again to her joint. Or judices, the horse word is fingular; and it is used for passure. Excel. 34.14, to the places of their former abode in their own, and for a dwelling also the word fignificith, Esay 32.18, and 33.30, lo Ch. 34.6.

[and they shall be fruitfull and increase,] Or, multiply, as Gen. 8.17 Exod. 1.7. Ezck. 36, 11. vee the like promifes, Efay 44.3.4. Chap.

31.37./Zachz.4.

31.37./Zachz.4.

11.37./Zachz.4.

11.37. retative: as Chap. 17.0. Illimited in Nethermy, Zorouzoe, 3,410 Other faithfull governmonts of the Jowith people, after the captivity, that fought not themselves, but the good and welfare of Gods people, Neh. 2. 10. & 5. 14. 1. 9 Hag. 2. 3. Zach. 4. 9. & 6. 10. 1. 4. stall foin Christian Princes and rulers under the Gospel. See Ch. 3. 15. So Ezck. 34 11,12.

SOURTER, 34, 13, 12.

and they shall see no more nor be dismayed] They shall dwell in safety, and good scentity; free from sear of any adversary, So ver.6. Chap. 28. 25, 26. 26. 8: 34. 30. See the same terms, 2 Chr.

20,15,17, and 32.7.

neither shall they be lacking, saith the Lord.] None of them shall be missing, whom God will have saved and referved for a remnant. Sec Efai 27.12,13. So is the word uled , Numb.31.49. 1 Sam. 25.

oce Enta 27,12315, 100 still women a symmo 3,149, 104m; 7,15311, 2 King 10.19, Efai 34.16.

V. 5. Behold the dayer come, fairighte Lord, that I will raife to David a rightensu branch lish, Behold (fo are the Prophecies concerning Christ ulually uthered in , to flir up unto attention and cerning Linix unaisy uniferce in 1,0 in by mon-action and unconderdation. See Edia; 14.3 the dayer coming (43 vet., 7. Chap.16.14,18.3, and (3x Chap.93.5;) I will raile, or large vet., 7. Chap.16.14,18.3, and (3x Chap.93.5;) I will raile, or large vet., 4. for the term is the famely on; fettle, 4, and, 6 tablish; for I oallo the word may fignific, as Gas-Carlo, 17. in David or for David, 6 this illust on facecoal him the government of my people. I fall. on in mue to increaming in the government of my people; Plan. 131. 11. Chap. 33. 26. a tighteous branch, or bud, or firest; for the Hebrew word fignifieth no other; and that great learned man therefore, who require the to have it here rendred with the Septuagint, the Sun-rifing, and with much confidence condemneth them all that render it lo as we do after some of the Greek, the old Latine, and other later versions in several languages, of unskilfulnesse, and going against the word of God, should have had better grounds, than any that he hath produced, for fo fevere and peremptory a censure: sure it is that they go besides Seripture, if not against it, that otherwise expound it; the word it self being no where found therein used but of plants, or with reference unto them; the root also that it springeth from never applied but to plants, or to haire, that forouteth out from the body, as plants and herbage from the ground, and in metaphorical forms, with allusion to the one, or the other. Now this passage another learned late Writer expoundeth of Zorobabel : and we deny him not to be of the shepherds, or rulers before-mentioned, vers. 4. but the party here described is diflinguished from them, nor can be any other than our Lord and Saviour Jesus Christ. Yea, the Jewish Doctors themselves, both on the place, and elfewhere, acknowledge, that by the End or Eranch or Spront, here spoken of, is meant the Meffins. Though they add withall some vain devices of their own, to confirm the same to wit because, say they, the letters of the word Menathem, that fignifieth a Comforter , and is the name of the Messias, Lam. 1. 16. and need a competer, and a the mane of the medias, Lam. 1, 16. and the letters of the word if meath, here tiefd, do both make up the very lame number, to wit, 138. But this is but a fivolous lancy of theirs; nor doth the truth of God need fluch fandy fumports. This is he filled, as here, fo allo, Zach, 3, 8. because he was to fpring up , as a Bud, Branch, or Sprout , from the root of Jeffe,

Erzk, 3,2,3,8.) or that feed upon, my people; that feed upon those whom they thould feed, Erzk, 3,4,3,8,10. See one 1,2,2,3,2, yehrev feattered my field, and drives them away, and have not officed them 2,0, but (3 schap 2, 2,7) have no vified them; ye look expel them, and drive them out of their dwellings; but ye look expel them, and drive them out of their dwellings; but ye look and drive them out of their dwellings; but ye look and drive them out of their dwellings; but ye look and drive them out of their dwellings; but ye look and drive them out of their dwellings; but ye look and drive them out of their dwellings; but ye look and drive them out of their dwellings; but ye look and drive them out of their dwellings; but ye look and drive them out of their dwellings; but ye look and drive them out of their dwellings; but ye look and drive them out of their dwellings; but ye look and drive them out of their dwellings; but ye look and drive them out of their dwellings; but ye look and drive them out of their dwellings; but ye look and drive them out of their dwellings; but ye look and drive them out of their dwellings; but ye look and the drive them out of their dwellings; but ye look and the drive them out of their dwellings; but ye look and the drive them out of their dwellings; but ye look and the drive them out of their dwellings; but ye look and the drive them out of their dwellings; but ye look and the drive them out of their dwellings; but ye look and the drive them out of their dwellings; but yet look and the drive them out of their dwellings; but yet look and the drive them out of their dwellings; but yet look and the drive them out of their dwellings; but yet look and the drive them out of their dwellings; but yet look and the drive them out of their dwellings; but yet look and the drive them out of their dwellings; but yet look and the drive them out of their dwellings and the and flourishing unto all eternity Pfal. 13:.17,18.

and nounting unes at eternity 11a.1.13.17.18.

a righteens branch) As Chap. 33. 15. a branch, bud, or fprent of righteenfelt; 5 to eterned, not onely, because he is perfectly righteens in himself, that righteens one, Act. 21. 14. that hely and righteous one, Act. 3 14. the Holy of Hilles , Dan. 9.24. but alfo , because he maketh multitudes righteous; he makes all his pe ple righteous like himfelf, Pfal. 27.7. Efai 53.11. and 60.21. Rom, 5 18,19. 1 John 3.37. And it is as if the Propher had faid, Be ye not difmaid, when ye fee fo many wicked Rulers of Davids posterity for their wickedbranches, cut off & caft away, without hope of recovery, Chap. 22. to 11,18,19,24-30. Lam, 4.20. God in the room of them will raife up a bad, or branch of the same slock, that shall be herein altogether unlike unto them , shall not onely be most just and rightcous himfelf, but shall administer justice equally unto all, and make others also therein like unto himself. See the like prophecies and predictions of Christ and his Kingdom, Elai 4. 2, and 40. 11. and

45.8. Chap, 33.14.15.

and a King shall right and prosper, Jesus Christ, the King of Island,
Joh. 1.49. the true Melbifedeck, the King of righteensnelle, Heb. 78
1.3. yea, the King of kingt, 1 Tim, 6.15. Rev 19.16. he shall reign and profper; that is, reign profperor fly, or profper in his reign: unlike therein to Jeconiah and his feed, Chap. 22, 30. he shall be succesfull in all his undertakings, Pfal. 45. 4. Efai 52, 13, and 53, 10.

and shall execute judgement and justice in the earth.] Or upon the and pail execute pagement and spiricern the earth.] Of spon the earth, as Chap, 21, 22. Maf. 6, 20. he finall execute judgement throughout the whole world, Pfal, 96, 13, and 98, 9. Efai 2, 4, or in the land 3 as Hai 1, 8. Ezek 9, 9, verf, 8, among his people: as is faid of Dayid, 2 Sam, 8, 15, 1 Chr. 18, 14, a type of Christ;

is taid of Davio, 2.3m. 8, 15, 1 Cont. 18, 14, a type of Christ; therefore also called thand, Ezeks 34-23325. V.6, In his dayes Judah shall be saved.] For he shall save his people from their sins, and rescue them out of the hands of their

people from their fins, and sefeux them out of the hands of their enemies, fivitual especially, and deliver them from this wicked world, Etai 33,2×2, and 631. Mar, 1-1, Luke 1.74. Gal. 1.4, and If just life lightly. He had been confidence; that is, focurely, confidency; as judg. 18.7. Levis. 6.5. So Deus 33.1×2, 18. Ezck 34.5 5,175,18. Judah and If just livere, one and the faunce, Golden people. So Chap 33.1×6. When the faunce that is this name whereby he fluid be called. The Lord our right confidence is the bits is his man whereby he fluid be called. The Lord our right confidence is the his is his man whereby he fluid the call his "Observable College".

and this is his name whereby he shall be called. The Lord our righte-ous nelled. Heb, this is his name whereby he shall call him. Jehouah folden: he shall call him; that is, lay some, God shall call him. Others, Israel shall call him. Others again, each one shall call him: and the word is here indefinite; and is therefore, as in our version, beft rendred by the passive; he shall be called. But some question is made, whom this title is here said to be given unto; and some would have it given to Gods people, to Ifiael. So it should be rendred, Jehruah, or the Lord is our righteoufnesse: 25, the name of tenatea, feweda, or the Lora's our regionologies, are flowed in the the mey Irealdam, felowed hommaby; the Lora's, or flowed in these, Erck, 48 35, and it may not unfitly be being most least, whole rightenfield Christi's, i Cor. 1:30 being mode one with him, 1 Cor. 6. 17, and 12. 1; 13, and professions on mode one with him, 1 Cor. 6. 17, and 12. 1; 13, and professions to have their rightenfield; in and from him, in mbom all the fred of stread activates. righted, and do glory, Elai 45, 24, 25, that which by this title they fluid, and do glory, Elai 45, 24, 25, that which by this title they flould acknowledge. But others rather, and so the most and best conceive it to be the name of Jesus Christ the Messas, as Immanuel, God with us, Efai 7.14 So, Jebovah Tfidkenn ; Jehovah, or the Lord, usa with Ms. 1.11.7.14. So, Johnson Judenn; Johnson, on the Lord, our righten golffe; who, as he came to bring in curlading righten-gleft. Dan A.A. So, he is by God made unto us righten glefted 1.30.11. While by his being made by God fin Chat its 4 fin facilities at leth, 9.33.) for us, who had no fin him clf, we become the righten gleft god for him in 2007, 21.

Therefore, behalf the degree come, faith the Lord, that they will be a lord of the degree come, faith the Lord, that they will be a lord of the degree come, faith the Lord, that they

Shall no more fay, The Lord liveth, which brought up the children of Jacobs unue, pay, one manufactor water aware a war war for for the coherence of this with the former, and the laidy character of the coherence of this with the former, and the laidy character of either being duely confidered, required the particle law as renderly, which Chap. 16.1a. (where the very fame they are before recorded) is upon the like ground, another way ranked for thele terms of connexion do frequently alter their notion according to the relations, that the members, or passages of the discourse, which they come between, have one to another.

they fhall no more fay] Or, it fhall no more be faid ; as it is , Chap.

16. 14. V. 8. But the Lord liveth, that brought up, and which led the feed of the boufe of Ifrael, out of the North Countrey, and from all countries, whither I had driven them, and they shall dwell in their own land.]

whither I had driven item, and they find twell in their own Land. I See the Iame in effect, Chap 16.15;
which led! Ort, brught Heb made to tome, as Chap2.2.7.
the feed of the buyle of fireal! A remnant of them, v. 3, that should be as a feed, Elist 1, 9. and 6.13, and 6.5.9. Rom. 9.19.
I had driven them! A svect. I had do the them and had been them! As well, I had not been finded by the fire of the

John. 24. 9.) in their own land Heb, on (as Elai 24.22.) their land. So, their own heart, v.16.

V. 9. My heart within me is broken because of the Prophets] Merestion the Princes and Rulers before dealt with, ver. 1, 2, the Prophet paffeth to the Priests and Prophets, whom he taxish as the principal Authours of that general corruption that was fo rife among the people; and threatneth them therefore with fome dreadfull judgement to be inflicted upon them for the

My heart within me is broken] Heb. As for, or Concerning the Pro-An pixet within me is rooken Jenes. As Jun, or Concerning the Pro-pose, (as Edga 32. . See these), or heart in the midfl of me (as Plal. 2. 14, and 3.9.3 and 5.7.4.) is bokens: as Plalm 9.1. ? Edga 6.3.4. Thus the Prophete syncilish his extrema grief of heart, to consider how the falle Prophets (for such he here meaneth, as c. 4, 9. Juli deceive, delude, and miseda the people, to the utter ruine

9 Julia deceive, uniones and initical trip people; to the most fisce c. 14, 15, 16.

all my bases shall. With extremity of fear and trembling, to think what will be fall them, see the like 4.41 b, 3.16, the word significant properly to buser or flutter, as a Fowl doth over they young, Gen 1.2. Deut. 32.11. in which places, and he:e, it is onely found, and fo is the heart wont oft to doe, to flutter as a bird, in fainting qualms, or fudden vehement fears. See Pfalm 38, 10, Chap-

I am like a drunken man, and like a man whom wine hath overeme] not able to ftand on my legs, so astenished; or as one at his wits end, not knowing what to doe: as Psalm 107, 27, Elay 24.20

and like a man] Or, even ; as Chapter, 15, 13, and 19.

whom winehath overcome] Heb. paffed over him, as we use to say, one that is in drink, or that is drowned in drink; as overwhelmed with it : in like manner as waves and billower are faid to paffe over one, that is not on, but in the Sea, Pfalm 42. 8. Jon. 2. 3. and the Pronoun demonstrative in place of the relative, as Efay 42,

1. and 46 40 because of the words of his holiness. Oc. bis words of bolynes: his hely, or most hely words: as Psalm to 5, 42.

shat which the Jewish Commenter expoundeth of the Words of the falle Prophets, who had the name of God, and the Word of God, continually in their mouth, as if whatfoever they delivered, were no other than Gods Oracles, verse 17.31. So the Prophets ed, wete no onte train Goad Status yet. 1751, 30 the Froguest meaning thould be, that he was affected and transported with grief and dread, to hear Gods Name fo horribly abufed by them, fathering their lites upon him, and firengthning men thereby in their rebellions againft him, verfe 17. Ezekiel 13, 19,2; But the most rather under Rand it of God himfelf, his wrath hereby in cenfed, and words of dreadful menaces thence proceeding, and expressing the same by denunciation of such hideous effects of it as were florely to enfue, So Hab 3.16. Heb. from the face, or wrath of the Lord, as Plalm 34 16, or, simply, because of the Lord; as in the the next member and ver. to.

V. 10. For the land is full of adulterers. So Chap. 5.8, and 9.2.

either while the false Prophets connive at them, and preach nothing but peace to them, verse 22, 30, or because by promising of peace unto them, they encourage them to look and licentious ilving,v.17, Ezek,13.12.

for because of swearing the land mourneth] Because of oaths and er juries that are so rise in it. So the Chaldee, whom the lewish Doftors follow ; and so the ancient Greek feemeth to have had it, It is word for word, from the face, or, because, (as verse 9.) of the surfe, which they therefore fo render; because oath and eurse, swearing and curfing go commonly together ,Levit. . 1. Judges 17. 2. 1 Kings 19.2. Neh. 10.20, Ezek, 11.18. Howbeit the old Latine, and divers others of the best note, retaining the express term render the text: for because of a course that mourneds; that is, by reason of the curie of God upon our land, in such manner as soft-oweth, the land mourneth as Chapter 1s.4, and 1s.2. So, the curfe bath devoured the land, Elay 2s.6 and I suppose it to be as well the geneines, as she plainer since; or the curie for the curie will the geneines, as she plainer since; one of the curie the curie is the curie that the curie is the curie of the curie o though by reason of a curse the land mourn: as it he had said though manifest expressions of Gods displeasure be already upon us, and the land by means thereof feemeth to wear a mourning weed, as is apparent to the eye, yet it is full of abominable filthiness; and these wicked wretches still tell them, that all shall go well with them, Chap 6, 14, and 8, 11. and 14.13. There is an elegancy in the found of the words of maledillion and mourning; and between it again, and the term of filling in the former member, neither of which our English can fitly expresse: the use of the particle in this discretive notion, is very frequent, as Gen. 8.26. Joil, 17. 18. Pfalm. 23.4.

the pleasant places of the wildernesses are dried up.] This scemeth to be a knitting of things repugnant together, for what pleafantnefs can be looked for in a wild waft, or a wildernoffe ? some therefore render it, the hab tations, or, habitable places of the wilderneffe that is, of the wilder, and lefs, positions privacy of the land, called the wilderneffe of Judea, Matth. 3. 1, But the words would rather be rendred, the paffures of the wilderneff, or, of the plain; for fo the word rondred wilderneff of times figuifieth, bee Elay 63, 13, Lamentations 4. 19 and the former word here joyned with it, is rendred paftures, Plalm 65.11. & Joel 2. 2. and fo foould be rather than babitations, Chapter, 9. 9. And this is that wherein the curse besore mentioned did consist, to wir, in a grest drought that had died up their pastures; that is, saith the Jew-ish Commenters, the places where Beasts seede, see Chapter,

and their course is evil] Word for word, their race, See Chapter, 22. 17. from whence fome also render it, violence here: but Irather take it as our version rendreth it, their course (by that very word, one of the Rabbines here expounds it) is naught; onely should otherwise render the prefixed particle in a notion of reddition, as reflecting upon, or having reference unto the words before going; yet (as Chapter 14.9, 15.) their course is naught, or, evil; though Gods curse be upon the Land, and his hand thus up. on them, yet they will not learn to amend their wayes, Efay 26. on them, yet they will not tearn to amenu their wayes, his 26, 9,11. Chapter 5, 3, but run on fill in a wicked course, and result to be reclaimed, Elay 5,9,7,0,86.

and their force is not right? Heb, their might, or wall had. (as Elay

3. 25. and 63. 15 c, 40 35.) is unlike. So the old Latine, follow-ing the Greek, that rendreth it such to wit, evil and naught, as their course before ; or, as they expound the Latine, unlike to Gods prescript, not such as it should be, because the word sometimes signifieth so, or, such, Pfalm 1.4. Prov. 1. 19, the Chaldee rendresh it, ninetin), or, jueg, relain 1.4, rroy. 1. 19, the United referencement, the pfull in styler by their miskipshawing an eye, I suppose, to a speech steed of Moab to that effect, where this word stude. Edgy, 6.6. Chap, 48 30, but I conceive that our version is here in the right, and hath approbation from the Jewish Commencers, who for the expection of it, point as to that in Moles, Num, 3.7.6. the dan, hie s of Zelophead peak right, to which may be added, Prov. ty.
7. the heart of the foolish cafteth abroad (supplyed from the former branch) that which is not right. But we need not go far, to finde out the Prophets meaning here, two places of his put together will fully explain him; the one, chap. 8 6, no man speace aright, or, what was right; the other, chap. 9. 3, they bend their tongues like their bows for fallhord, but have no courage, or, are not valiant at all for truth, or right; that which is faid here; their courses are flark naught, nor is their courage or valour flewed for ought there is right, but rather employed wholly the contrary way; they run on in a violent course unto evil, and bend themselves wirh all their might thercunto , Pfalme 36, 4. Chapter,

9. 3. V. 11. For both Prophet and Prieft are profune] Heb. Prophet alfo, Prieft alfo, or even Prophet, even Prieft, are both profune, or, deal profunely; for though the Nouns are fingular, (but collectively taken : as from the Prophet to the Prieft Chap.6 13.) yet is the Verb plural, to include both; and is here aright rendred, having in it a notion of profaneness; not of hypocrifie, as is too oft given it; and as some of prime note render it here, play the hypocrites, See on Esay 9.17. and 31.6. It is as if he had said, No marvel, if the corruption be so general in the land, when the teachers, as well those that are set over them by God to instruct the people, Mal 1. 7. as those also that professe and pretend to be fent by him on messages to them, doe both by the r bad lives, and falle relations, lead them into loose courses, and confirm them therein. See ver.14.15.

yea, in my house have I found their wickedness, saith the Lord. J Heb. also, or even. (as before) in my house. My very Temple it self is not free from, but full of their abominable superstations and idolatries, and horribly profaned with their lewd and loofe practices, which they forbear not to perpetrate even there in my prefence 2 Chronicles 36.14. Chap. 7.10,11, Ezek. 7. 20. and 8.4.17. See

V. 12. Wherefore their ways shall be unto them as slippery ways in the darkuess, and they shall be driven on, and fall therein.] Heb.
Therefore their way shall be unto them as a way of shipperinesses in the
darke, or, in a mist. It shall fare with them, as with one that is darge, or, in a mijt. It mai tare with them, as with one that is confirmed to travel in the dark, or in a thick mid, where he cannot differen his way, and in some flippery way, where though he could see it, yet he should him no sure or firm sooting; and withall so put forward, and driven on by those that either puth him on; or pursue him close at his heels, that he can geither make any flay and fland fill, nor flacken his pace, nor take time with his foot to feel and try his way before him; but must of necessity, being fo put upon with all thefe difadvantages, run on head-long, until he fall and miscarry : an Emblem, to the life, of unavoydable

miscarrying See the very like, Psalm 35.6.
their was sball be unto them] An elegant redundancy: as, my deliverer unto me, Psalm 144.2. and their pathes they have made crooked to them, Elay, 19.8.

as flippery mayes] Oc, as a very flippery may. Heb. flipperineffes: the word fignifies fometime, finoothneffes, (for in the fingular it is never a national to make the second property from the impulse it is never at a national for its fuel for plateries, Dan. 11, 21, 34. And because from thinking are commonly flipper; hence it is that it contains the second from the second from the second as for one plate in the second as for one plate in the second as a second flippering second in a second may be a matter delireable, Elay 16, 7, and 40, 3, 4, and flipperinglies, for, a way of flipperinglies, the word way, supplied inperiodics, so, a way or inperiodics, (in eword way, supplied from the former timelier; as Deut, 32, 4.4 lbis wayes are judgement, that is, wayes of judgement, that is, wayes of judgement, that is, wayes of judgement, that is, and fipper way, 80 Felaim, 35 6 as also flipperiodics, for most flipper places, Pfalm 73, 18, for these plurals are in Hebrew much used to enhance and improve, See Efay 58 11, and 59.9.6 14.1.

in the darkneffe | Oc, in the dark; as Deut. 18.19, Prov. 7.9 or in a mift ; as Exod. 10. 22. See Efai 8, 22, fo that they cannot fee to chule their way, nor difeern ought that may lie to endanger them in their way , nor know which way to turn themselves , Elai 8. 22. and 59. 9. Prov. 4. 18. Chap. 13. 16. John 11.10 1 Joh. 2. 11. Some render the words, not, in a mift; but, at a mift; and these two particles, in Hebrew, are for shape much alike; but the originals exhibit that, not this; and the Jewish Commenters fo read it.

Chap.xxiii.

driven on] So Elai 8.22. Plal. 35.6.
and full] Or, untill they full; being pusht forward (Pf. 118. 13.) untill they do tall. So is the copulative used, Dan,12,12.

for I will bring evil upon them] So Chap. 6, 19. and 11. 11. and 19. 3, 15.

even the year of their vifitation, faith the Lord.] Or, in the year of their vilitation; as Chap. 46.2 1, When in wrath I come on viliting of them, verf 2. So Chap. 11-13, and 48.44, and 50.27.

V. 13. And I have feen folly in the Prophets of Samaria;] Or. as fome render it, I fam indeed (when time was) folly; fo it is rendred , Job 1. 22. and 24. 12. or, as some render it, absurdity, or, an abjurd thing. Heb. properly, infulfity, or, unfavourinesse: a metaphor taken from meats, that for want of salt, being unfa-Youry, are offensive to the palate, Job 6.6. See the like meta-phor, Ephel 4.29. compared with Col.4.6. it is applied to the falle Propliets fictions , Lam 2.14. and to their ill tempered daubings, Ezek 13, 10,11,14,15, and 22 28, in the rophets of Sama-viag those of the ten Tribes, whereof Samaria was the head citie, Efai 7, 9.

they prophesied in Baal, and caused my people Ifrael to erre.] They delivered their prophecies not in my name, but in the name of Baal; and so caused my people to go after Baal. See t King 18, 18, 21, and 22.6.7. Ijrael, those of the ten Tribes; as Chap 3.6.

V. 14. I have feen also in the Prophets of Jerusalem an horrible thing ;] Or, but (Heb. And ; as Chap. 22. 5, 27.) in the Prophets of Terulalem refee featry, or fettdity ; filtbineffe, or ftench ; most vite and abominable practices, far worfe in some kinde, than in those of Sa-

maria ce Chap, 5.30, and 29, 17, Ho 6.18, they commit ad thery | Do as Elics fons did, 1 Sam. 2, 17, 22. whence adultery became fo rite in the land, verf, to.

and walk in lies | Or, walk up and down with lies. Heb. with falshood, or a ly ; as Elai 28. 15. they utter their lies not in Baals name, but in mine, and so father their lies upon me, Chap. 14. 14. name, our in time, and to rather than the apointing with a lie; that is, at full, committing they commit adulter; and walking with a lie; that is, at full, committing they commit adulter; and walking, they walk about with lies; they make a common trade and practice of either : a form though defestive, yet very fignificant. See on Efai 59.11,13. See these two vile profices joy nea tegether in the false Prophets again, Chap.: 9.23. For those that here restrain the term of adultery to idolatry spiritual adultery, seem therein to wrong the Text-

they strengthen also the hands of evil doers, that none doth return from his wickednesse:] Heb, and they strenghten the hands of evil-doers, that they may not returns a man (that is, each one; 2 Ch. 22.7. or any one jas Chap 5.1.) from his wickednesse. They confirm them in their wickednesse and lo keep them from repentance by bearing them in hand that they shall do well enough whatfoever Gods messengers tell them, though they do continue in their sinnes. See Ezck. 13 32.

they all are become to me as Sed m , and the inhabitants thereof as Gomorrab.] By their means it is come to paste, that this citie of Jerusalem is become as another Sodom, and the inhabitants thereof as the inhabitants of Gomerrah: for fo it is to be supplied; as may, verf, 12, See Deut. 32, 32 Efai 1. 10. to me : eithe an elegant redundancy : as Chap. 12. 8. See there, and before verf. 12. or to me; that is, in mine account ; as Amos 9 7. I make no other reckoning of them, than as of those abominable cities, Ezek.

V. 15. Therefore thus faith the Lord of hifts concerning the Prophets; Or, these Prophets: for the article is here restrictive, and demonstrative; as Chap. 27.7. the Prophets before deci-

I will feed them with wormwood, and make them drink the wine of eall :] Or rather, I will feed them with poylon, and drench them with jugge of hemlock, or wolfs-bane. See of the terms here used on Chap.

for from the Prophets of Jerusalem is profanencsse gone forth into all the land.) See before, ver. 11. for hypocrifie, put in the margent, hath no place at all here.

V. 16. Thus faith the Lord of hafts . Hearken not into the words of the Prophets that prophefie unto you :] So Chap. 27.9,14,16,17.

they make you vain: 1 Oc, beguile you. Heb, they are making you vain; it is their practice to delude you, while they feed you with vanities, and make you truft in vain things that will fail you in the end, and so make you vain, as all such are, that follow after, and tely upon ought that is vain. So 2 King, 17, 15, Pfal. 62. 10

they freak a vision of their own heart, and not out of the mouth of the Lad. They went the devices of their own heads and hearts, not ought that comes from God, Chap, 14 14.

a vision | Alluding to the title given to Gods mellages, Efai t. 1.

So Chap. 14 14.
of their own hearts As, their own land, verl 8.

out of the mouth] O ., from the mouth of the Lord; as 2 Chr.35. 22. and 36, 12.

Verl. 17. They fay fill to them that despise me, The Lord bath faid, Te shall have peace, and they say unto every one that walketh after the imagination of his own beart, No evil shall come upon you] See Chap. 6.14 and 8. 11. verf. 14. Ezek. 3 10,2 :. Zach. 10.2.

they fay fill. Or, aging fill or In faying, faying, as, in faying fay, Exod 21,5, fee Chap.3, 1.

that despiseme] Or, provoke, or repreach me. See on Esai 1.8. that walkelb after the imagination of his own heart.] See Chap. 7. 24. and 16. I2. and 18. I2. his own heart; as his own way, Efai 53. 6.

No evil shall come upon you. See Chap. 14, 13, directly contrary to what God had threatned, Deut, 29.19,: 6.

V. 18. For who hath flood in the counsel of the Lord , and hath perceived and heard his word? Who hath masked his word, and heard it?] The speech either of the Prophet himself, as the most, concerning these counterfeit Prophets, demanding which of them God had acquainted with any such secret purpose of his, as they pretended to have received from him, as if they came like Angels dropt down from beaven , and fent by God to reveal his will and pleasure to his people. See vers. 22. or, as some other , of the falle Prophets, moving the question, how Jeremy, or any other beside themselves, should come to know any such thing from God, as they delivered in his name; as if they were the onely men that were acquainted with Gods privy counsels, and none could know them, but from them : and so heartening the people against the them, but from them and ioneatening the polyne against the menaces of Gods Prophers. excluding, its King, 22, 24. And the Text thus taken, it would be read with a fupply, For mby, Iga of the Anofle, Rom 11, 34. were taken from them to but they are much midsken; for they are taken from Ela, 0, 15, 14, and are of a far other notion than this pallage is they speak of Gods taking counsel from others, this of understanding Gods counsel from

who] Who but we, or besides us; which some also thrust into the

Text. So Efai 40 16. and 44 7.

bath flood: Waiting or attending upon God as fervants do upon their mafters great personages especially, ministers & officers upon Kings and Princes, 1 King 10.8. Prov. 22. 29 and 25, on God, the Angels do in heaven, 1 King 22.19, Elai 6.2, Dan.7.10, Mat. 18:10, his ministers and messengers here upon carth, expecting his pleafure, 1 King. 17.1. Habb. 2.1

in the counjel of the Lord Heb, fecret Plal, 25, 4, Prov. 3.32, and 11, 13, and 20, 19, and 25, 9, but fometime it is used for counsel, as Prov. 15, 22, Amos 3.7. because counsel o't requireth secrecie: and fometime again for an affembly in general. Chap 6.11, though properly and primarily of such as meet to consult about ought, Gen. 49 6. and it feemeth to allude unto the manner of fuch minifters, or officers, who attending on Kings when they fit in councel, do by means thereof, many times, come to the notice of fuch things, as are

wont to be concealed from others. So Tob 15.8.

and bath perceived] Heb. and shall see; or, that he might see, (as Chap. 10. 4, and 22.10.) to wit, in some vision; as Esai 2. 1 and 6 I

and heard | Or, (as Chap 22 3,18.) hear; as Pfal-85 8. marked] Or, attended, or, hearlined; as 2 Chr. 23. 10. Efai 21.7

Chap. 8. 6.
V. 19. Pehold, a whirl-wind of the Lord is gone forth in fury,] Rehold, mark what I fay, and affure your felves of it , (as Efai 10. 30.) whatfoever thefe falle Prophets preach to you, as from God, of peace and fafety, there is a grievous rempeft in coming, that will fall heavily on the heads of those whom they promise peace to, verf. 14. and ye will finde to your grief. when it will be too late , that what is now told you, was true, verl. : o. fee the fame

Chap 30.23,14.

a whirl-wind Or, a florm, or, tempest, as it is rendred, Pf.83.15. Amos 1. 14. Jon. 1. 4. for the allusion is not to wind alone; but to a form of rain, or hail, that lighteth on mens heads; at in the words enfuing, of the Lord | That is , from the Lord; a florm , or, tempeft, coming

from him, fent by him; as Jon. 1.4. fo, an evil friest of Gid, 1 Sam. 16.15, 16. for, an evilfie if from God: as it is there expounded v. 14, or, a tempell of the Lord, for, a mighty tempell: as, muntains of God, for, great mountains, Plal, 36. 6, and, the trees of the Lord, for, great, and tall trees, Plal. 104.16. So, affeep of God, that may be taken either way 1 Sam .: 6,12. The former way goeth the Chaldee, which the Jewish Commentators concur with,

is gone forth in fury] Or, with fury, or, in wrath: a defect of the particle : as Efai 52.8, an | 56.11. and fo the Jewith Doctors after the Chaldee; or, wrath is gone forth; as Num. 16 46, as an explication of the former.

even a gricoves whirl-wind] Oc , even (Heb, and ; as verf. 9.) a even agricults while the grievally paining; from a root that fignifies, to be in pain, Joh 15 20. Efai 53 c. or, as some lighting or, falling because the word is after here so rendred, Others, continuing 5 no the word feemeth to fignific, Lam. 4. 6. Hofea 11. 6. fee

it [ball fall grice ofly apm the beat of the wicked.] Or , that fhall full grewinds; the relative topplied; as Chap, 22. 6 30. the word here used transfeed form time, to be in pain, Chap, 5. 3. Exck, 30, 16. fometime to light, or, fall up in 5 or, as tome, to flay & abide, a Sam 3 29 let them full or, self spinishe head of Jeab ; and Hol, 11.6. the and that! light, or, abiae upon their ettler cour Vection hath joyned both together, and it may well be deemed a complexive form of freech , (of which kinde fee on lefai 38, 17, 21) as if it were faid, it feall with pain light and roll (as Damafeus feall be its reft , Zach, 9 1.4 upon the head (whereby it appears that some such kinde of flo.m., or respect is alluded unto, as is wont to light upon mens heads, as Vialim 11. 6.) of the wicked either the falle Prophets themfelves, veil 15, 35. or those that are confirmed in their wicked consies by them, veil 14, or both, Ezek 14,9,10, See Chap. ta. 5, 16. V. 10. The arger of the Lord thall not return, untill be have execu-

ted and till e have performed the thoughts of his heart.] So Chap. 30:14. Web, dine, and ellat lifted. This form of Gods wighth will not be laid till what he hath purposed be fully accomplished. See Itiai cc. 11. 1 Sam 2.12

in the latter dayes ye shall consider it perfestly.] Or, hereafter, Heb. in pofferity of days, (as Num. : 4 5.) confider of it with unde flanding, or confidention that the verb in this form is applyable to either fignification, Itlai 1.3, and 51.15. Chap, 2, 10 and 9.16, a defect of the particle; as veil, to. When thele dayer are once over, after a while, ye will fully understand and seriously consider, what ye will not believe at prefent. See the like, Ez. k 2,5, and 6.10. For there is little realouto effer this with the lewish Master, to the dayes of Mestias, when saith he, the wicked shall at once be defroyed; though of thase times this form be found oft used, Efai 2.2. Chap. 43 47. and 49. 39. Joel 2.18. Mic. 4. 1. Not is there any necessity of carrying on this clause, by knitting the words of the next veste to it; as if it were field, That when the evils now denounced over-to k them, then they thould come to know that thefe false Prophets were never lent on any such message from God as they pretended : true indeed; but feems not the fenfe of the Prophet in this place.

V. 2. I have not fent these Prophets, jet they can: I have not spo-ken to them, jet they pospecied.] They do on their own heads all they do, verf. 16. they have neither mission nor message from me So Chap 14.14. and :7. 5. and 28.8,9. yet, Heb, and; or, and yet

fo Chap. 14. 9515.

V. 22. Int if they had flood in my counfel, and had caufed my people t bear my words, then they fould have turned them from their evil way, and from the evil of their dings | Or, For (as rendring this as a reason, to prove, that they came with no mellage from him. Heb. And; as Chap, 14.15. and 16.15.) if they had flood in my counfel (as they picten led, and professed to have done, verf. 18, if they had been admitted into fo near attendance upon me, as to be made acquainted with my counsels and purposes) they would then (as Gen. 28.21,22. but misplaced there, as here, and Chap.4.1,2. and 15. 19) have declared my words to my people. (Heb. made to hear, as Chap. 4.5.15,16. they would have told them nothing, but what I have spoken, verf. 28. acquainted them with my will) and would have torned them from their coil way, and from the evil of their doings: they would have endeavoured to withdraw and reclaim them from their wicked courses, as other my faithfull Prophets and Mes fengers do, Chap. 25.3 ---- 5 and not have confirmed & firength-ened them, as now they do in them, verf 17. So rather, then as fome others following the old Latine, which our Version concurreth with, if they had faithfully declared Gods Word to his people, the people then had been converted; for that is not alwayes the lot of Gods true Pro, hets, and faithfull Ministers, Efai 49, 4, and 53, 1, was not of Christ himself, when he was here upon earth Mat, 11,20 John 12.37,38.

V. 23. Am I a God at hand, faith the Lord, and not a God afar off? Some of the ancient Greeks read these words, not by way of interrogation, but by way of enunciation, I am a God at hand, and not a God afar off ; I am alike near you every where , Pfal. 139.1-- -- 12, Prov. 15.3. the fense is good, but not proper to this place : for the interrogative, though oft suppressed, as Hol 4 14, Mal 1,8, is in the Heb ew here expressed : the meaning is. Am I not a God here upon earth, that feems farther f om me, Job 12.19 ---- 14.Pf.103.12. and 138.6. and 139 15. as well as in heaven, that feemeth nearer to me, as being the place of my special residence, Pfal 33. 13, 14 and 115.2 do you think, because my palace is in heaven, Pf. 11, 14 that I take no notice of what is done upon earth ? Pfal. 113. 5,6 fee Fz. k 8,12.

V. 24. Can ary man bide himfelf in feeret places, that I shall no fee h m? faith the Lord. Heb. Shall a man be bid in bidn ffes, or hiding places? the indicative potentially, as Chap. 13-23, and 15.
22. and the paffive reciprocally; as Chap. 4.4. and 36. 19. and man, for, any man ; as Chap. 5 1, and hidneffes, or fee ecies, for, hiding, or Gener flates; as Pfalm 10.8 and 64.4, and feeret, or biding flates, for any feeret, or hiding place; as, cur fegulebres, for, any of our fepulebres, Gen 23.6.

that I flatt not fee him] H b, and I fhall not fee him : the copulative

for the finitive ; as Pfalm 119.73. Chap. 14. 19. verf. 18. or mbere I fhall not fee him : the copulative for the relative; as Gen. 6, 13. and they shall ferve, for, where they shall ferve them, or rather, serve themjelves of them. See on Chap. 25.14. See Plal, 139.7-12. Amos

D) I not fill heaven and earth? Saith the Lord. Not by my powerfull and efficacious providence onely, 2 Chr. 16.9. Plal. 33.12. and 139. 6. P.ov. 15. 3. Zach. 4. 10. but with mine effential prefence, Pial. 139.3,5,7-10. Aml not every where present ? do the heavens fo contine, or enclose me, that I am not present on earth, as well as in heaven? 1 King. 8.27. Is not the earth my foot-stool, as well as heaven my throne? Efai 66.1. Act 7.49.

V. 25. 1 have heard what the Prophets fay , that prophetic lies in my name, Jaying, I have dreamed, have dreamed.] Or, I hear what thefe Prophets (as verf. 15.) in &c. whatfocver thefe wicked and wretched counterteits and impostors imagine of me, as if I kept aloof, were pent up in heaven and had no place of prefence, or reand the pentury in teason and man no prace of protincing refidence here upon earth, nor took notice of ought that were fpoken and done here; yet I hear their lying, and fee their doings. So, I fee, Chap. 7, 11, and 13, 27, verf. 14, and, I know, Efai 37, 18,

lies in my name] Heb, a ly, or fulfhood; as verl. 14, fo verf, 16, fee verf. 17.

I have dreamed] Or I have a prophetie, or mellage from God, revealed to me by dream, one of the wayes, whereby God, in ancient times, imparted his minde to his mellengers the Prophets,

V. 16. Him long fhall this be in the heart of the Prophets that prephefic hes? yea, they are Prophets of the deceit of their own heart Or . How long? an abrupt, but very passionate form : like that, Of Arow long? an adjuly, out very particular long, O Lord? wile thin forget me for ever? Plal. 13. L. as also that, Chap. 13.27, after how long yet? as if he had said, How long will it be ere they leave this course? are they resolved to make a perpetual practice of it? So I read the next words; Is it in the heart of thefe Prophets to be ever prophelying of lies, and prophelying the decit of their own heart? Is it in the heart (that is, is it their defire and delight? as, the Law of Grad it in his heart; that is, he defireth and delighteth in it, Pfal. 40. 8. and : 13. 1. or are they desperately bent upon it? as, the day of vengeance it in my heart; that is, I am fully refolved upon it, Efai 63.4.) of these rophers (as verf. 15. 25.) to be ever (a detect of the verb substantive: as, give Jerusalem a praise, for, make her to be matter of praife, Efai 62. 7. and Rom, 8, 29. he predestinated conformable, for, to be conformable; and he hath chosen rich in faith, and heirs, for, to be rub in faith, and to be heirs, Jam. 25. that, for ever, is supplied, as implied in the former how long? expressed. Pfal 13.1.) prophefying lies, Heb. Prophets, or prophefies of a ly, or fulfhood; as verf. 25, Chap. 14. 14.) and prophecying (as before) the deceit of their own heart; as Chapt, 14, 14, man properlying (as beiner) the deceit of their own heart; as Chapt, 14, their own fancies and devices, wherewith they deceive and delude people, verf, 16. Thus rather, in my minde, then as fome great ones; Shudd there be a dream (to wit, a divine one fent from God) in the heart of these Prophers that Prophefie fulfhoods? that prophefie the deceit of their own heart? Or, yea, they prophefie the deceit of their own heart. But own nears: Ot, yea, they propage true executy there were nears, but a leave this to the judgement of others. Some continue these words with those enfuing; is it in the heart of these Prophets that prophets in Sec. Do they those, I say, to cause my people to forget my name, Sec. So, to have in the heart, and, to think, I should be all one:

As I Chris 3s. and this fementh not impediable, Novil to said of the V.27. Which think to caufe my people to forget my name, by their deams, while they tell every one to his neighbour, at their fathers have forget my name for Real.] Or, that devile (as the word is very fierquently used, Psal, 21.11. and 140 2,4. Chap. 11.19. Amos 6.5.) how to make my people forget my name (forget me and their duty to me and all regard to my Prophets that come in my name, and with meflages from me) by their dreams (their vain dotages, and lying devices, which they term dreams, verf. 25. as indeed they are no better, verf. 27.28.) which they tell one to another (to Chap. 22.8, the false Prophets to the people; as one from another, the false Prophets from the people, verf. 30, as men use to do their dreams, Judg 7.13) as their fathers (either their anceffors, or those false Prophets of Samaria, verf. 13. whom herein they imitate) forgat my name (as before, fo Chap.2.32.) by raal; by joyning themselves to him, and ferving him, instead of me, the true God, and their God , Chap. 2. 5,13. Judge 2. 11. So that those counterfeit Prophets, though they would not be counted Baals Prophets, as those Samaritans; but would be deemed the Prophets of the true God, yet carried men away from God, as well as those Prophets of Baal did, Thus those that pretend revelations from God, may prove no leffe dangerous in making men forgetfull of God, negleAfull of Gods Word,& regard effe of their duty unto God; from whom yet either being deluded themfelves, or on purpole to delude others they would be deemed to focak, than those that professe to deliver oracles from idols.

V. 28. The Prophet that kath a dream let him tell a dream, A learned Scholiaft, by dream, here underftands a divine dream : but the word of God in the opposite member, doth evidently thew, that those dreams of theirs are here intended wherewith these imposters cheated and deluded Gods people, ver f. 25, 27. The words may vety well be rendred , The Prephet that hath a dream (Heb. with member allo, in that language very rife) let him tell it as a dream; which are usually full of vanity Ecclef 5.7. as were these dreamfuch defects of it, and mare frequent. See the former Chapter 17.21, and 12. 17, the latter, Pfalm 11.1, and 141.2. Efay 13,8,

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and he that hath my word let him speak my word faithfully.] H.b. let him with whom my word ut, as Chapter 27, 18, feede my word truth, that is, either in truth, truly, faithfully: as Judges 9,15,16, 19. without addition of ought to it, or mixture of ought with it, Chap. 1, 7, 2 Cor. 2, 17. I Pet. 2, 2, and 4, 10, 11, 2 defect of the particle in, as Efay 33,7, and 34, 2, or as a runh: fuch as indeed it is, Pfal. 119. 14:, 151, 160. John 17.17. a defect of the note of fimilitude, as before.

mustude, as necrore.
what is the Chaffe to the Wheat? faith the Lord.] According to this Version the meaning should be; what is the chaffe in comparing in there between Chaffe and Wheat? Or, what comparing in these between Chaffe and Wheat? Or what use or worth is the one of, in regard of the other? But the February or which the Greeks and Latine alfo very frequently imitate) here used, what to the Chaffe with the wheat? Seems to have another notion; and that not so much as a learned late Writer, What similitude is there between the one and the other? but, what should the one doe with the other? or what hath the one to doe with the other ? as the like, 2 Samuel 16. 10. hatto the one to due with you? Hoth, 14, 9 what have I to doe with idels? and what have I to doe with thee? John 2, 4, to what end fhould lies and fancies that are no better than chaff, light fluft, and useless for mans food, be mingled with my Word, the Bread of Life, and the onely wholesome food of mens fouls, I ohn 6 27.

I Tim. 6.3. Tit. 21, the form is not unlike to that of the Apostles, 2 Cor. 6.14,15,16. and it feemeth to have been a Proverbial kind of speech.

V. 29 Is not my Word like as a fire? faith the Lord.] Heb. fo as the fire: Gods Word is not like these mens vain and idle dreams, void of life and spirit; but such as hath a powerful and efficacious work upon mens fouls, to confirm and comfort fome, and to affright and disturb others, to mollific mens hearts, and to eat out their corruptions : in regard thereof like unto are that warmeth, and heareth, and enflameth, melteth mettall, and burneth out droffe, and burneth up chaffe and stubble, and other like light combustible matter, Chapter 5, 14, and 20, 9. Luke 24. 32. 1 Corinthians, 3, 12, 13. 2 Corinthians 2, 16. Hebrews a. Is.

and like an hammer that breaketh the rock in pieces] Or (as ver. 18.) is it not (supplyed from the former branch) as an hammer, (as, Chapter 50, 23.) that (supplied, as Chapter 22.6, 30.) will breake a rocke to pieces; or. or. will it not (the negative fupplyed from the to mer, as Pfalm 9, 18) breake a rocke to Prieces as an hammer? Is it not able to breake the foutest and frongest heart, Chapter 5. 3. Zeph. 7.12.) and to beat and bear down any opposition that is, or can be made against it ? 2 Cro-

nicles 10.4.
V. 30. Therefore behold, I am against the Prophets, faith the Lord, that stall my word every one from his neighbour.] Or, Rehold, the Prophets (as week as I am coming against (Chap. 21, 15.) thefe Prophets (as verse 15.) that fleal, or filch, my words (for the word is here plural) one from another, as Genefis 31.49. So verfe 27, one to another: Many frange Expositions are given of these words which I forbear to relate, confining my felf to those alone, that seem to carry some thew of probability with them: the Jewith Doctours, whom some of ours also follow, understand of such of them, as did make use of those Prophecies, which they heard from Gods messengers, but turned them another way, and applied them to other purposes: they instance in Hananiah, (who say they) hearing Jeremiah say, I will breake the bow of Elan, Chapter, 49. 57. made use thereof, and applied to Babylon, what he had said of Elam; faying, I will breake the youke of the King of Rabel Chapter 28, 2. and the better to back this abusive application, should add, if God would thus break the might of the Elamites, then of the Chaldees also under whom they served, Esay 12, 6. Others, going also much the same way, expound it of the terms borrowed from Gods Prophers; which were for ife with them, Thus faith the Lord, and the Lord hath faid it, verfe 17, 31, Others, that by their wiles and delutions, they withdraw the people from giving any credit to Gods mellages, brought to them by his Prophets, and to fole away the authority of Gods Word, and peoples affections thereunto, as Abfolomby his fauning flutteries did the hearts of Davids subjects from him and his government, 2 Samuel, 15, 6. Others, of their conspiring together to back one another, in their false Prophesies, which yet they pretended to be Gods words, and fuch melliges as they had ecceived from him; those that propound and after this fence, rej of those former Expositions that have reference to Gals Prophers, whom they should either imitate or undetermine, because it is said, each one from his friend, fellow, or familiar; in which manner the Holy Ghoft would not foeak of the true Prophets, as if any fach relation and communion were between them and these counterfeits : but not to insift on that which might be hereunto returned, that a man and his neighbour,

whom a dream is with : an elegant red and ancy, as in the next | brother, friend, fellow, or familiar, is in the Holy language no more than one and another : and one from another, here may well be no other, than the falle Prophets from the people; as me to another, the falle Prophets to the people their followers, v erfe 27 against this Exposition may well be objected, that my words here,. answerable to what went before, where they are opposed to the dreams, dotages, devices and deceits of the counterfeit Prophets, v. 28 29, cannot fo fiely be understood of them, or applyed unto them, as by this interpretation they are. Others therefore understand them of concealing from Gods people such necessary truths, as they ought to have delivered unto them, and have acquainted them withall : to which purpose they are charged not to have endeavoured, as they should have done, to reclaim people from their wicked courses, v. 22, that which the Scribes seem charged with, Luk, 11.72. and the Apostle purgeth himself of Acts 20.27. But 1 conceive rather the meaing to be, that by their cunning fetches and flatteries, they filched out of peoples hearts those words or messages of God, which by his Prophets had been delivered unto them, and they had sometime seemd to heed and regard, year to put in execution as our Saviour faith, that the Devil comes and fleateth the feed of the word out of the hearts of fome, with whom it hath been fown Matt, 13,19. Luke 8, 12, that which comes fomewhat near to that before, of infringing of the credit and authority of Gods Word. An instance whereof we may see in that revolt, in likely hood by the delusions of these sale Prophets protured, from that which by Jeremies Sermons they had been formerly

before, ver 30.

that use their tonguer] The word here used is by divers diversly taken, and that among the Jewish Criticks themselves. Some of them expound it, as the word in its native, proper, and most usual from giveth it, that ufe it, or make ufe of it. But this others of them deeming too flender, would have it rendred, that teach, or learn, or enure, (for the word of teaching, or learning, is oft fo taken, See or learned their tongue to tell lies; the word is singular, thought or learned their tongue is still lite: the word is fingulas, though collectively taken both here and there) for the world of keing, fay they, is used of teathing or learning: a nad we use indeed the term of learning formetine promission global possibility as well as or being taught: but whether the word of taking (which we use also of learning, firstly) and property for termes) be ever useful in Helicew for teaching, I much doubt: though Dalting, or that which is caught, lath thence a denomination in all of portugal. because taken and received by the Sch.lar. Some of them keeping to the same root and notion, but with some restriction, render it, that sweeten their tongue. for, say they, the word of dollrine thence derived, fignifies properly, a sweet, pleasant, plausible, or delightful delirine, Prov. 4.2. and 16 21. So it should fignifie that which the Greeks call, an acceptable fperch, or a fpeech worthy of acceptante, Luke 4. 19. 1 Tim. 1, 15. and 2. 3. but in a more general sense seemeth Dodrine so termed; because as it is given out, or delivered by the teacher: Prov 4 1. and 9. 9, so it is taken and re-ceived from him by the learner: and the same exception that was taken to the former interpretation, is of force against this also, taken to the former interpretation, is of to Ce against tints also, Others therefore render it, but if i, or of main their targut: Etching the word from another root that 16 fignifies, by transposition of the radical. Letters; that floate nothing but fmooth, vicating, and plansible things, such as the people defi ed and delighted to heare, Edy 30-10. See Chapter 6. 14 and 8. 11, verfer 17. So is that word used. Plain 7, 9, they fmonth their tangue, or make smooth work with their tongue. And Provent 28. 23. one that smoother his tongue or, that smoother his tongue or, that fmoother, that is, flatters with his tongue, thence David also of the distembler, the words of his mouth were (moother than butter, Pfalm 55. 21. and Solomon of the frumpet, the roof of her mouth is smoother than Oyle, Proverbs 5.3. and, a smooth tongue, for, a flattering tongue Proverbs 26.28 and ann, a mount singue, sor, a pattering tongue, riveres 20.20, and monthselfe of tongue, Proverts 6. 24, and tips of moothnelfe, Pfalm 12, 23, for, a flattering tongue, and flattering lips. And to this I encline, both because it suiteth so sity with the smooth carriage of these counterfeits; and because such transposition of letters is not unfrequent in Scriptures: lakath, for chalak; as Ecclefiastes 9. 4. bachar, which signifierh. to choose; for, chabar, which hath a notion of conjuntition, or affectation, as the Maflorines there observe. So chedel, Elay 38, 11, for cheled, the word, Pfalm 49, 1, taphel, Pfalm 18, 26, for patal, 2 Samuel; 22, 27, 16 be perverfe : alwah, Hosea 10 9. for awlah, Pfalm 43. 1. iniquity. Zewwaah, Elay 29 18 and Zeawah, Deuteronomy 18.25.4 com-Zewwata, Gay 29, 18 and Zeawat, Detectionomy 3.53,3.40m minin, or a tremoul, finish, and Islands, Excellent 21, 7.4 geament: eches, and ecfeb, Levit, 4, 23, 37, a fleen, ecfe, Glasp, 10, 8. and ecfets, Chap4, 20, 3. and ecfets, 20, 3. and 20, 3. a and more of the like ftamp : thefe the rather I recite, that this here may appear the less uncouth as to some peradventure it may. For as for those that expound it of taking their tonguesto themselv's and using them at their pleasure, like tho'e that fay, our lips are our own Plal. 12.4. whereas Gods prophets give up their tongues to be

moved and guided wholly by him; and Lis Spirit, 2 Pet, 1, 20. 21. as allo thefe that by their tongues, underfland not their own tongues, but the tor gues of the true Prophets, whose words and treth here upon a new matter. terms they initiated; fee on verle 30, they feem to warp too much

and fay He faith. That is the Land faith; as before, Saith the Ind, 11ch, Said ; and to there, Said fithe Lord, or , That which the Ima hathfard: 101 that is the proper notion of the term; fo ufed, Chap. 1 8, 15, 19, verfe 29, 30, that father their lying flatteries

teron me vede 17. V. 32. Beheld I am against the Prophets] Oc, I am coming against these refers, see on verse 3. Now because here is a three fold demonstration, some of the Rabbines would have three several focts of table Prophets here deligned; some that fil field forms tom the cue Prophets, but milapplyed them , verfe 29, fome that were min of finoo h and eloquent language, ver 30, and some that parten ed visions and dreams, in this yerse. But this seems groundlelle; they may rather be deemed feveral attributes of the fam: parties, who counterfeited revelations and visions, and those or tuch matter, as was pleafing to the people; whereby pretending to have received them from God; they withdrew the people from the belief and likeing of those truths that from God were brought to them by his Prophets. The denunciation is theice inculcated, to confirm the truth of it, and cause it to make the deeper impreffrom if not on the Prophets yet in the hearts and minds of the people. See Chap, 21, 29 and the like threefold Behild, but in a div.:s argument, Etay 62, 11.

that prophelie fulje de cams, faith the Lord, and de tell them?] Heb, dreams of salposa; as works of falfibod for, by g word, Efay 3., 7, not luch dreams, as God appeared in fometime to his Prophets and people, 1 Sam. 23, 6, though they pretended them to be fach, ver. 25. and told them to the people as fach, fee

and cause my people to erre by their liet, | See verse 13, -- 16;

and by their lightnesse, O., befenesse, or, lendnesse, to Ze h. 3. 4. her Prothets are light, or loofe, or, lend ones: as we use the word light, when we lay, a light woman, the word is used by Jacob of Reuben , light at water , Gen. 49.4, and what his carriage was, in regard whereof his father gave him that title, is in the fame place expressed : not unlike that which these salse Prophets are also charged with in the first place, verse 14. It is used also of those leud wretches that Abimelech hired to be affiflant to him in the profecution of his wicked defignes. Jung 9 4 where by the Chaldee according to some copies it is rendred by a word that fignifieth perfons debauthed : for that feemeth over light that the Jewith Critick here giveth it, either lightnesse of tangue, that is, quicknesse, (which some of ours also follow) or, baffineffe, not fmonthreffe, (as fome amille render him) of freeth, or, I ghineffe of knowledge; that is, fhallowneffe, want of folidity or found knowledge; for these are not so much the faults or defects chaiged upon tham, as their lies and loofe lives. The Chaldee rendicth it here by a word that fignifieth raffiness or, presumptu-ensin se: the Greek, errors: the Latine, miracles: but both much

out of the way; the latter especially,

yet I (ent them not, nor commanded them :] Or, whereas I had not fent them, or given them ought in tharge. See Chapter 14

14. So ver. 21.
therefore they shall not profit this people at all, saith the Lord.]
Heb. and (as Chap. 16. 13. which yet may well be here retained) they fhall not profiting profit, or, nor do they profiting profit this p ofle; nor do they profit this people at all : a form of speech express d in termes of extenuation, but closely importing matter of aggravation: they do this p ople no good at all, but much hurt, by their false prophecies, and their flatteries, Lam. 2. 14. So the treasures of wickednesse, ill gotten goods, profit not, Frov. o. 2. they will do a man no good, but much hurt, Mat. 16. 26. I Tim, 6. 9, 10. and, the father of a fool shall have no joy, Prov. 17, 21, but abundance of grief, Prov. 17, 25, and, he that shall break the least of these precepts, and teach others fo to do, shall be called the least in the Kingdome of heaven; that is, shall have no

Part at all there, Mat. 5, 19.
V. 33. And when this people, or the Prophet, or a Prieft, fhall ash thee, faying . What is the burden of the Lord? thou fhalt then fay unto them, What burden? I will even ferface you, faith the Lord.] God by the Prophet, having before dealt, and that fomewhat roundly, with the bad rulers, verse 1, 2, and the false Prophets, verse 9, 32, proceedeth now to the profane people also, who because the Prophets of God used to begin their became with the burden of the Lord, or the like, See Eday 13, 1, & 15, 1, & 22-1, & 30.6, Zach, 9, 1, Mal, 1, t. would in meckery demand of them, what burden they had form God for them: or as some would have it, when they intended in serious manner to ask one of another, or of some of Gods Prophers, what word was come, or they had from God, they used to say, what is the burden of the Lord? as if word of God, and burden, were all one, and nothing but menaces came or could be expected from him. But the former feemeth the more proAnd] Or, Mirewer; as Chap. 11. 12. & 14. 11. because he en-

when this people] The profane fort of them; whom those falls Prophers is duce, ver. 14, 17, 32, or the Propher, or a Priefl, J. One of those Prophers that thus

delude them, or fome one of the Priefls that are combined with them ch 5.31, and he joyneth Propher and Priest with the profane of the people; because the Priefts and the Prophers were no leffe prophane than the people, veile 1., and from them profanenelle ed forth unto the people, vere 15.

burden | See on Elay 13, 1.

of the Lord | That is, from him, as ver, 19.

then flate that fay | Or; fay then, as Chap, 7, 27, 28, & 16, 11,

Heb, and, as Chap. 22.4.

what burden?] As if he had faid in way of indignation. Do ye

I will even forfate you, faith the Lord] A burden heavy enough, as ye are like to teel, when ye shall undergo it, ere long. See Chap. 1. 7. Howbeit, some understand it, as if the meaning should be, that God would rid them of those burdens, as they esteemed them, and it was no small mercy that he hitherto vouchfased to continue with them; he would withdraw himfelf away from them, and the gift of Prophesie by which he had been present

among them, See Pfal. 84, 9, Others, that they themfelves were the Lords burden, fuch a burden to him, as he intended fhortly to remove and cafe himfelf of Elay 1.24, Ezek. 6 9. Amos 2.11. But thefe things frem fomewhat over-curious, Heb, and I will for-

fabe v u. and to verfe 34 Chap. 14. 14.
V. 34. And as torthe Prophet, and the Priest, and the people, that shall juy, The burden of the Lord, I will even punish that man and hu boufe] Or, And as for the Prophet, or the Prieft, or the people; the copulative for the disjunctive; as verle 18. See verle 33, the words put abiolutely, as Flay 65, 11, that thall fay , the burden of the Loud; in concempt and derifion, as these now do; for other the le u; in concempt and definion; as ince now do; no many wife the term was afterward ufed by Gods own Prophets; who fo entituded their prophecies, Zach, 9, 1. Mal 1.1.

I will even panish that man and his hoose. Heb, and (as ver.33)

I will suffi upon (as ver. 2.) that man; (be he Prieft, pretended Prophet or pivate man) and upon his house; not he alone, but his whole family, or iffue (for the word is used of either , Chap. 21, 11, 12,) fhall fmart for it; as Joh. 7 24, 25. Zich. 5. 4.

V. 35. Thin finally e fay every one is bit neighbours, and every one to bit notibers.) Heb. a man to bit neighbours on, friend, or, familiar, and a man to bit neighbours on, friend, or, familiar, and a man to bit notice; that is, fay ye thus, (as Chap. 2.1, 8.4, 8.3.) one to another, as vecific 27, 28. Chap. 3.1, 34. (3.3.) one to another, as vecific 27, 28. Chap. 3.1, 34. (4.3.) one to another, as vecific 27, 28. Chap. 3.1, 34. (4.3.) of the Lord figure of and what bath the Lord figure 2.

Speak ye in more reverent and religious manner, when ye come to enquire of ought from me by my Prophet, So ver.35.

and what hath the Lord Spoken? Or, or what, &c. as it is well

rendred, ver. 37.

V. 36. And the burden of the Lord ye shall mention no more] Or, Fut (as ver, 14.) mention ye the burden of the Lord no more. This term, being gown into fuch große abuse with them, God woul! have to be for horn; and more reverent and respective language used to his messengers, and of his messages. See the like, Hol. 2 16.

for every mans word shall be his burden That which they thus deride and jeer thall befall them; and a burden Indeed then fhall they find and feel it to be. See (hap 5 13,14+ or this your mockery of Go.is mellengers and mellages, shall bring burden enough upon you, ye shall pay dearly for it. See Efay 28, 22. Heb, a burden to a man fhall his word be: a man, tor, every one; as ver. 35. or, as some; because his word is a burden to every one of you; because ye count Gods Word as a burden, Chap 6 10.

for ye have perverted the words of the living God, of the Lord of

joi pendul provested the word of the thought of a file Lord of believer God. Or, because ye have previted, (Heb., and, as Elay 64.5.) or, pervert, as Chap. 3.2 Lys. Some render it. if ye prevert (as Chap. 18 8. either by deriding, or misconstraine) the words of the living God, (the only true God, Chap. 10.10, and sense. ble therefore of the wrong ye herein do him) the Lord of hofts (and able to take vengeance upon you for it) our God: from whom we fpeak, and who fpeaketh by us and in us, Elay 1, 2. Chap. 15. 19. 2 Cor. 5, 20 & 13. 3. for that of the Rabbine feemeth somewhat curious ours : not yours ; because ye have rejected and forsaken him, Efay 1. 4. Chap, 1. 16.
V. 37. "has shalt thou say to the Prophety what hath the Lord

answered thee ? or, What hath the Lord spoken?] Heb. And what, &c, the copulative is a disjunctive notion; as ver. 35. See the same with this there, saye that here that is delivered in the singular,

with this there, lave that here that is delivered in the ingular, as speaking to each particular person, so very 4.4 that was there froken as to the main body of them, in the plural, V.38 But fifty fag. 7: c binden of the Lord; There fore thus faith its Lord; better fry speaking of the binden of the Lord, and I have from two speaking in 7. Fe binden of the Lord and I have found worse, one sping 7. Fe binden of the Lord; The binden of the Lord; O And if (i) is the Helview term) ye will fay. The binden of the Lord: (19. will fall) particularly the Lord; (19. will fall) particularly speaking for the Lord (19. will fall) particularly speaking fall (19. will fall). 36.) 'or this cause, thus faith the Lord; because ye say this word; The turden of the Lord; (fince that ye fill use this term) albeit, (so is the copulative used, Elay 10. 5. & 49.5.) I bave fent unto you , fayine,

firict prohibition to the contrary.

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V. 39. Therefore behold I, even I will utterly forget you Heb. And (as verse 34.) I will forgetting forget 192; as Deuteronomy 3.
19. I will look no more after, take no more care of you, regard you no more for your good, than as it I had clean forgotten you, So Hof. 4.6.

and I will forfale you, and the City that I gave you and and 1 will springer you, and the city that I gave you and your fathers.] So vorte 34, nor need we, with that Sewith Critick, alter the word by change of a letter, to make it fignifie, I will place you up; of which change, see also on Chapter,

I gave to you and your fathers] Lo Chap. 25.5.
and cast you out of my presence] as heavy and unuseful burdens, faith one, are wont to be cast away: or, rather, as things loathfome and abominable are wont to be cast out of fight, chap. 15.1. the word of casting is not in the Text : there is no more, than I will forsale you -out of my presence, or, fram, being before my face: but it is not amils supplied : see the like desective, or complexive forms of speech, Plalm 89 39, with 44. Elay 14. 12. and 38.17.

V. 40. And I will bring an everlasting reproach upon you v, 4.7. Anna I write ring a necessisting reproach upon your and a perpetual finance, which shall not be forgetten. J. Heb. I will give, or, put (as Exck 37.7. Jupan you a reproach of perpetuity, and a shame perpetuity; that is, such as shall slicke to them, and abode by them for ever. See the like, Chap ter. 10. 11.

CHAP, XXIV.

"He Lord shewed me] Hebr. Made me to see; as Amos 7. 1, 4, 8, and 8,1, to wit, in a vision, as Elay 6 .r.

and behold, two baskets of figs were fet before the Temple of the Lord;] The word dud here after used yer. 2, whereof this question-less is the plural: and in the Chaldee duda with aleph, 2 Kings 4.38, fignifieth fometime, a pot, or, callion, 1 Sam 2.14 1 Chron, 35.13, and fo fome of the Jewish Doctours here render it: fometime, a basket, or, a maund, a Kings to. 7, and fo the Chaldee, whom other of them rather follow, here expressen it: agreeable to that in the Law, Deur. 26.2, hence the plural dudae in a contracted form in regard of its regiment, which in his entire shape would be dudaim, a word of fignification very uncertain, used Cant, 7, 14, and contracted as this here, Geness 30, 14, 15, 16, but such as seemeth to have no affinity at all with this no more than fir, for apit, Exod. 16.3, with fir, for a thorn, Elay 24, 13.or then tfir, for a messenger, Prov. 13,17. and tfir, for, pain, or, torment, Esay 21, 7. and tsir, for an hinge, Prov. 26, 14. and tsir; for an image, Esay 45.16. for it is abfurd to imagine, that wherefoever the letters are found the same, the word must of necessity be the same, as well for fense, as for sound, As for the reduncy of aleph, in this dudaim, and didae, from dud: the Jewish Critick upon the place directeth us for the like unto lulaoth, for lops, Exodus 26.5. from lul, whence lulim, for winding stairs, I Kings 6. 8. and the like superfluity of aleph may be observed, in chalaim, for jewels, Cant. 7.1. as also in tachaluim, and tachalue, for difeafes, and difeafed, chapter 14. 18. and 16.4. and in bessays of some eres, or miry places, Ezek. 47.11. though our English manner of pronunciation express it not: as allo in some verbs; as in heeznichu, they have driven away, Elay 19. and in lone verosias in decementary make accordingly and as aleph is, belied the common analogy found added in thele; so is it in like manner found wanting in others; as in sherith, for a remnant, 1 Chr. 12.38. found wanting in others; as in pierind, or a remnant, t.C.n.; i.e., as, in maccolet, for meat, t. Kings 5.11. in maleph, a teacher, Job 35.11, and many other the like: And though it should be objected (as I see not why it should) that none of these are in all respects parallel to this, it might well be answered, that some irregularities have no match; as beside divers of those before pointed to, so that of battim or bottim, for houses from bayit, for an bruse and banim, for sons from ben, for a son: and the like therefore may be here; yea, whether it have any match or no, certain it is, that the two dudae here mentioned are no other than those, whereof it is immediarely after subjoyned, the one dud, and the other dud : and this word dud having a plain and known sence, it is but a needless work to hunt after any other far-fecht notion for it, when we have already one at hand.

were fet] Hebr. onely fet. Behold two bashers of Figs fet, or flanding: for the word is a Participle, not a Verb; as Ezekiel

before the Temple of the Lord] As presented unto him for firstfruits or the like, Deut. 26.2.

fruits or the like, Ucut. 3.0. a dire that Newholshed carried away after that Newhochaderezar the King of "abylon had carried away sapitu Jeconiah, the san of Jebolakim King of Judah, with the Captenier and Smith from Servalem, and had sweeple them to hadylon! The date of this prophecy, and time of the apparticion, which from hence appeareth to have been about the beginning of the

Te fhall not fay, The burden of the Lord; notwithstanding this my reign of Zedekiah. Sec 2 Kings 24.12.14, -16. 2 Chr. 36. 10.

Chap, 29.2, Nebuchadrezzar] See Chap 29.2.

Jeconiah] called allo oniah, Chap, 12, 24, 25, and elsewhere, Jehojacin, 2 Kings 24. 8.

with the Carpenters | The word here used is rendred erafts men, 2 Kings 24.14,16, and it comprehends as well as Carpenter, Ma-fons also and Smiths. See on Elay 3.3. & 40.19 & 41.7. Heb and the crafts-men : nor need the partiele be alterered; but the noun is taken collectively, as also the next is, Smiths] About this word more doubt is made, because in the

notion wherein it is here used, it is not oft found and but in this Rory: in the reft of the Scripture not at all: it fignifieth properly an inclusure; (whence it is used for a prison, Plasm 142.7. Esay 24.22. & 42.7.) or an intesser; and so both the ancient Greek and old Latine render it: and from some such notion the Chaldee constantly rendreth it doore-keepers, or l'orrers, fuch 25 that the doors, Mal. I. 10, yet fome of the Jewith Criticks, noblemen, men of price, or worth : as from a word that is used for gold Job 28.15, or another, not much differing from that, that fignifieth ,purified, or refined; and is never found used but of gold, I Kings 6 20,: 1 & 7.49 50 & 10.21. 2 Chronicles 4.20,22. & 9. 20 but why noble-men and craftf-men should be in this story yoked together, I suppose little reason can be rendred; and as little for that which some other would have, that there should by these be meant wife men and counfellours : or, as others, men skilful in the Law : either fo tearmed by the former title, because all others are filent, when they speak Job 29.9, 10. or by the later, because what they shut, none can open or associately fifty 22.22.but these seem trifling niceties, though delivered by such as are deemed to be of the greatest among the lewish Masters. And as far from the truth may that well be deemed, which a late Writer hath of military men, men skilled in entending and raying of works, either to fecure befigers, and to strain the befigerd, or to strengthen the befigers against the befigers to which purpose he telleth us, that those who are so termed here, are in the Book of the Kings termed, waliant men and warriours; but he was herein much miftaken; for the e are there in the fame terms mentioned and those other after them. Others therefore would have the word to fignific workethem. Others interfered would have the word to figure worke, man of first almost and recknowing, in regard of their skil and cunning, such as those called the skilful of artificers, the word before used Edy 3/3. I huppole with lome of the Ancients, that this late ter word fignifieth property gldd-fin this, or fuch as eachly, that is, fer flores in gold, or other metal. Though that be not improbable, which one of the middle age faggesteth, who by the former word feemeth to understand imities, by the other majons; fo called, because their employment is in rayfing of walls for enclosing of Cities and other places of habitation, or special use otherwise, Cant. 4. 12. The Chideans, faith he, dealt with them as the Philiftines formerly, that left not a smith in Ifrael, 1.Sam 13.19. So in like manner the Chaldeans carried away from them, as the smiths, that they might not farmish them with weapons, Efay 54, 16, fo the Mulons allo, that they might not repair again those breaches which they had made in the walls of the City't though it may be questionable whether they made any at all then, Jeho-

ward, 2 Kings 25. 19. V. 2. One basher had very good figs, even like the fies that are full ripe:] Heb. The one bashet of figs very good, as figs of the rath ripe ones; that is, faith the Jewish Commenter, as the figs of fuch lig-trees, as bring rath ripe figs; which are utually for their forwardnesse, much esteemed and desired. See Esai 23.4. Hof. 9. 10.

iscin yielding himself to him, as under Zedekiah they did after-

Hol. 9, 10.

and O., but; as Chap.; 3 14. Mal. 1.3.
the other bulget had very naughy figs, which could not be eaten
they were fo bad]. Heb. the other of figs very bad (as before) which field not be eaten (the indicative potentially; as
Jobs. 7, Ioal loveries 3.8.) for badwife; as a for fear, Johns.
4. Soveries 8. See Chapter, 19, 17, where the same, in effect,
is found.

V. 3. Then faid the Lord unto me] Heb. And the Lord faid, as Chapter 23.33.

what feeft thou Feremiah ? 3 See Chapter 1.11.

what test now fermion?] Security in and beach figs very evil, and beach figs the good figs, yet good figs, yet good, and the evil figs very evil, they cannot be caten they are [neul.] Or, the had figs very had, that cannot be eaten, they are [neul.] Or, the had figs we use not the word evil: and the word is, first and last, the same, both here, and verfe z.

V. 4. Again, the wird of the Lind came unto me, faying,] Hebs And (as Holea II, 6.) the Word of the Lind was to me; as Chap-

V. 5. Thus faith the Lord, the God of Ifrael,] That hath not yet focast of all care of the Seed of Jacob, or regard to them, as that he should cease wholly to be their God, E fay, 41. 9. and 44. 21, Chapter, 31. 36, 37. and 3+

16. Like these good sizger, so will I acknowledge them that are carried away captive of Judah, whom I have sent of this place into the Land of the Chaldeans for their good.] Here God beginnest 9 Q 2

to enform the Prophet what by this apparition was meant, and what by those two maune's of figs , so divertly conditioned, was in- proverb, or, by-word. So Deut. 28 37. 1 King. 97. tended.

will I achnimledge] Or , do I was, or take special notice of, Heb. Inone; and fo the word is used, Plalm 1.6. and 37.18. Math. 7. 23

them that are carried away captive of Judab.] Those that were carried away captive with Jeconiah, verf, 1, Heb. the captivity of Juluit; as Chap. 18, 4, and 19, 12, and 40, 1. So, the captivity of srn, Plal, 126.1.

when I have jest out of this place] Whom I have , using Nebuchadnezzar as mine instrument, sent out of this citic, as Chap.

for their gold.] So the words read, flould import the truth of that, which is indeed an undoubted truth, that afflictions, deportations, and the worst of things, work for the good of the godly, Pfal, 113-67,71, Rom, 8 28, 1 Cor. 11,30,32. Phil. 7,12,19, and to this claute thould have reference to Gods fending of them out, in hele words , I have fent out ; yet it may rather have reference to the foregoing words, of Gods awning, or taking notice of them, in those words, I will own, or take notice of them, whom I have so in those words, it will own, or race moties of them, whom I mare to fent out for good; for the Hebrew hath no more, So & hap- 21, 10, I will fet my face against them for evil, and not for good; the former feemath to have fome strength from that which followeth, yetf.g. the latter from what immediately is Subjeyned verf 6. As for that which fome hence gather, that God thould approve of jeconiahs yielding himfelt to N b schadns zzars as done in obedience to the like command with that Chap, 21.8,9, and 38,17,18 neither is it

very probable, nor hath it place here,
V. 6. Fer] Hebr. And; which need not here be alrered I will fer mine eyes upon them] Heb, eye ; as Pfalm 33, 18, for

which eyes Pfalm 34. 15.

for g . d As Neh. 5 19. and 13. 31, . o ver. 5. and I will bring them again to this land] So Chapter 12,16, and

and I will build them, and not pull them down, and I will plant them, and not place them up.] So Chap. 4 .. to. See more of these metaphors, Chap t. to and 18.7, 9, a def & of the Propount in

the latter member, is supplied from the former; as Chapter, 8, V. 7. And I will give them an heart to know me, that I am the

Lord;) So to know me, as to eknowledge me for their Ged, and to carry themselves accordingly for matter of obedience towards me, So Deat, 30. 6. Chap, 31, 39. Exck. 11, 19. and 36. 27. 1 Timothy 5.20.

and they shall be my people, and I will be their God , 1 Heb. And they shall be to me for people, and I will be unto them for God. Such a mutual relation, and entire communion, shall be between me and them, that it shall, appear that I regard them as their God, and they carry themselves toward me, as my people. So Chap, 7. 23. and 30,22, and 31.33, and 32.38, the ancient Covenant being between me and them renewed, Gen. 17.7.19 Exod. 20.3,5, 6. Deit. 26217, 18.

for they feall return unto me with their whole heart. 1 Or, when (as Chap to : & 11,23)they finall return unto me (by repentance and amendment of their wayes, Elay \$5.6.) with their whole heart; not feignedly, as in former times, Chap. 3.10. Pfal. 78.36.37. but fincerely, Plal. 119.2. 10. Chap. 29.13.

V. 8. And as the evil figs which cannot be eaten they are so evil } Or, But as the bad figs which are fo bad, that they canno: be eaten, as

(furely thus faith the Lord)] So is the particle ci uled Cap-

so will I give Zedekiah the King, and his Princes, and the residue of Jerufalem, that remain in this land, and them that dwell in the land of Egypt Or, So will I give up, or, deliver; as v.9.
the refidue of Jerufalem] That remained fill there left behind

by Nebuchadgezzar, when he carred Jeconiah with those other

that dwelt in the land of Egypt] Whither many in likelyhood, had fled for fue our and protection, upon the Babylonian invation as before times they had done the like, Elay 30 2 and 31.1 and as others also did afterward again 1 Gods express charge to the con-

trary: Chap. 42-15.18. 2 Kings 25.26.
V. 9. And I will deliver them Or, I will, I fay (as Efay 55. 1.and (8, 10, and (9, 17,) give them up, or deliver them; as verfe 8

to be removed into all the Kingdoms of the earth for their evil,] Heb. I will give them for a removal (or, male them a removal; make a removal of them) for evil (as Chap.: 1, 10, and as, for good, v. 5, 6.) unto all the bined mes of the earth; to be driven to and fro from place to place, or differfee into all places Chap. 15. 4. and 29.18 and 34.17. of old threatned, Deut. 28. 5. fulfilled Lam. 1.8. yet some render the word here seed, vexation; to be vexed and molefted, 2 Chr 29 8.Ffay 9, 18. Hab. 2, 7. But the word here ufed, and effewhere in this Prophecy, feement the fame in notion with that in Mofes, though the letters be transpoied: whereof, fee on Ch.23. 31.

to be a reproach and a proverh] Heb. for a reproach, and for a a taunt and a curfe] Heb. for a taunt, and for a curfe: as Chap 26 6. and 29.22. See on Efai 65.15.

in all places whither I shall drive them.] Heb. which I shall drive them there , or thither. So Chap. 8.3. and 16. 15. and 23.23. and 29.18. and 32.37.

V. 10 And I will fend the fword, the famine, and the politicace among them, These come not by chance, but by mission, commission, or permission from God. So Chap. 14.11. & 34.17 Ezek 14.21. till they be confumed] So is the word ufed, Joth. 10.20, Ch. 27, 8

from off the land,] As Deut, 4.26. 2 Chr. 33,8 that I gave unto them, and to their fathers, So Chap.7, 14. and 23.39.

CHAP, XXV.

Verf. 1. THe word that came to Jeremiah] Heb. The word (to wit, of the Lord) which was to Jeremiah ; as Chap.1.1. Ot, The word that was to Jeremiah ; to wit, from the Lord ; as Chap,

emeerning all the people of Judah, As Elai 1. 1.
in the fourth year of lebesadeims the four of Islah King of Indah, By
the date of this prophecy, compared together with that next before, Chap. 24. and the next following, Chap. 26, that appeareth, which formerly hath been observed, Chap. 22, that the Prophecies, or sermons, in this book recorded are not disposed, or ranked, according to the precise order of time wherein they were delivered. that foregoing, in time coming after this; and that following, some time before it

that was the first year of Nebuchadrezzar King of "abylon.] Or, white was the demonstrative for the relative. But hence some doubt ariseth concerning the composure of the first year of Nebuchadrez zar with the fourth of Jehojakim : whereas Dan, 1, 1. it is faid that in the third year of Jehojak ms reign Nebuchadnezzar came to Jerusalem, besieged and took it. To which answer is given by fome, that the third year mentioned in Daniel, is not the third year of tehojakims reign, but the third year of the Sabbatical courfe ; the like whereunto they suppose to be found, Chap. 28. 1. Bur whatfoever may be faid of this latter place, whereof further when we come to it, that of Daniel feems to exprelle for the year of Jehoj kims reign, that it cannot be so avoided. And others rather answer, that the first year of Nebuchadnezzars absolute reign, wherein he reigned after his fathers deceafe, concurred (as it oft falleth out) partly with the latter part of Tehojakims third year, and partly with the former part of his fourth, and that it may well be therefore, that in the latter part of Jeho jakims third year, he might advance toward Jerufalem, or arrive and fit down the e, the might advance toward returner, or acrive and it down the estand fin prize it in the beginning of his fourth. So Don Joseph upon Daniel. For Jehojakim was fet up by Pharaoh-Nechol. in in the room of Jehoachaz his brother, 2 King. 23, 34. but Nebu-chadnezzar having abandoned the power of Pharaoh in those parts . 2 King, 25, 7. about this third and fourth of Jehojakims reign came to Jerusalem, took the citie, and took away divers choice youths of the bloud royal to be trained up for attendance on him in his court at Babylon. Dan 1,3, yet left Jehojakim enjoying the crown and Kingdom ftill, onely holding now from him as from Nechoh he did formerly; untill about three years after, when finding difloyalty in him, he returned again, took him captive, and carried him to Babylon, 2 King, 2-7, 12. 2 Chr. 3-6.6. Ezek, 19-9. See the like to this, Chap 52. 18. For Joseph the Jew, with those that follow him, are fac out of the way, who in his Jewish aniquities, 1.10, c.7, writeth, that this first invation of Jud a by Nebuchadnez zar, was in the fourth year of his reign, and the eighth of Jehojakims; which the calculations of the facred records do evidently refel. Nor shall we need to have recourse to that which a learned Writer fuggesteth, to wit, that in Daniel the words may be rendred, After the third year of Iehojakims reign; because the particle there used doth so signific, Exod. 2-13, and Num. 28. 26 Since that fuch use of it in these computations is unusual; and the other way is familiar.

the word which Irremiah the Prophet Spake unto all the people of Iudah, and unto all the inhabitants of lerificiem, fazing; Unto all thole, that out of all parts of the land, repaired to jerufalem, (for it is not to be imagined that he went up and down to publish it from town to town, or from citie to citie) as well as unto those that had their places of abode there, because it concerned all of them , as well the one as the other , verf. 1, and the former part of this prophecy is concerning them in particular; denouncing warnings from time to time given them, both by Jereny, and other Gods mellengers, verf. 3-----7, and yet promising a reflication at feventy years end, verf. 12----14, for the latter part is more general, containing a denunciation of the like indgement against fundry several nations at large reckoned, the King of Habylon himfelf, by whom they were to futter, not excepted, verf.15.38.

V. 3. From the thirteenth year of Josiah the son of Amon King of | had not. See Rom 10, 16, 18, 19. Indah, even unto this day , (that is , the three and twentieth year) the word of the Lord bath come unto me, I To convince them of their oblinacy, he relateth how affiduous and fedulous God himself by his Prophets, and his Prophets from him, for a long time had been, in admonithing them of their wicked courses, and endeavouring to reclaim them from the fame; but all to no purpole, without any fruit, or good off: A.

From the thirteenth year of J fiah | So is the time of his calling to the Prophetical function precifely fixed, Chap, 1,2.

Chap. xxv.

the fon Ammon J. So Chap. 1,2.
this is the three and twenticth year J. Heb, this three and twentieth
year j, which n.ed not be altered, nor put into any parenthefis for twelve entire years being taken from the thirty and one of Josiah. 2 Kings 22. 1. there will eighteen (with some advantage in likelihood) remain; whereunto it we adde fix mmeths , 2 Kings 23. 31 together with the third, near expiring, or fourth beginning of Jeho-jakims reign, the fum of twenty and three will arile. So this prophecy feemeth to have been delivered much about the time of Nebuchadnezzars first invasion of Judea , and surpriseing of Jerusalem, or very flortly after it; and to be of the fame date with that recorded, Chap. 36, 1.

and I have polen unto you rifing early and speaking I have not failed to deliver faithfully to you, what I received from God; and that with all sedulity, assiduty and diligence, for so much this form of speech importeth. See Chap. 7.13. 25. with all alluding, as fome think, to the time of the morning meeting for Gods folemn fervice, Numb. 18 4. 1 Kings 3.20. Luke 2 (36. Acts 2. 15. at which time it is not unlikely that the Prophet usually preached, there, being then the greatest concourse of people in the Temple : but the allufion feems more general unto all forts of diligent and induftrious persons, that rise early to attend and sollow their several employments in their several places; magistrates, to fit in judgement, merchants to attend their trade, workmen and labouring men to follow their dayes work, Pfal. 101. 8. & 104.

23. & 127. 2. Chap.21. 12. bit ye have not heavy fined. (as chap. 23. 14.) ye heard not: ye would not hear; that is, be admonified and obey, Plat.

81. 11. Chap. 7. 23,24.
V. 4. And the Lord hath fent unto you all his fervants the Prophets, rifing early and fending them, | See chap. 7. 25. So also, chap. 10. 14

but ye have not hearkened nor inclined your ear to hear] See chap. 7, 24, 26.
V. 5. They faid Heb. Saying; as chap. 18. 1. God faying by them whom he fent, verfe 4, for the speech runneth as spoken by

him, verfe 7.

Turnye again now every one from his evill way, and from the evill of your doings 1 laboured by them to reduce you to repentance, and to amendment of life, 2 Kings 17. 13. chap. 18. 11. & 35. 15. to reclaim you especially from your idolatrous coursers, which ye have alwayes been much addicted unto, verfe 6.

and dwell in the land \ Or, so shall ye dwell in the land, as Pfal. 37, 3. and be fed; and dwell, for, so shall thou be fed, and , so shall thou be fed, and .

that the Lordhath given unto you, and to your fathers] As Chapter 23.9.

for ever and ever] Heb. to from age and unto age but the first parti-Jor ever ame ever; recover from age and unto age onten the first parti-cle, as in the like forms, (as Chap. 2, 25,) is redundant as allo is the copulative before the latter, as Chap. 7, 7, and this clause may have reference both here and there, either to their continuance in the land, a. Pfal.37. 27. or to the extent of Gods gift and grant: as Gen. 17.8,

V.6. And go not after other gads to ferve them, and to worship them,] As both you and your fathers have from time to time done, Chap-

and provoke me not to anger with the works of your hands;] Heb. and provoce meno to anger with the works of your hands; J. 1600, and anger me not. So Chapter 7. 18, 89, with the works of your hands; your idols Plal. 78, 40,58, & 106.29, Chap. 32, 30, 8, 44, 8, or your wicked courses in general: as verse 14, Plal. 28,

4. Hag. 2. 14. and I will do you no hurt.] Heb. I will not do evill to you. As I Sam. 26. 11. Those evils that I have threatned to bring upon you, shall be reverfed and withheld, Chap. 1. 6. & 6. 19. & 11. 11. & 19.3 15. See Chap. 18, 8. V. 7. Tetye have not hearly ened unto me, faith the Lord;] Heb.

And (as chap, 23.21.) or, But; as verle 4. fee there. that ye might provoke me to anger | Heb, anger me, as verse 6. See

Chap. 7, 18, with the works of your hands | Sec verle 6.

to your own har?] No to mine; whom no evil of yours can reach unto, nor do the least harm, Job 35. 6, 8, Chip. 7. 19. Heb.

for evil to you; that is , to your selves : as Prov. 9. 12. chip. 5. 19.

V. 8. Therefore thus faith the Lord of holls; Because ye have not beard my words.] That is not hearkened to him, and yielded obediance to them; but refused and rejected them, as Chap. 7. 19. for had they not heard? yes undoubtedly. See verse 3, 4, heard they had, (which aggravated their guilt) but obeyed they

V. 9. Behold, I will fend and take all the families of the North] What is termed fending, and taking, here, is expedied by calling, Chap. 1.15, and thole here called the families of the North, are called the Kingdomes of the North there; family, for, Kind met as Chap. 8, 3, thole of the feveral Kingdoms and Nations Subject to the Chaldean Monarch (whole countrey lay to the North of Judeah, Chap, 1. 14. & 6 22) and ferving under him; whom by a fecret inflinct, God would caule to come as readily and unanimoufly unto this fervice, as if he had fent fome meflengers to them like Esay 13, 2,4. Heb. I am fending and mill sales; that is, I am fending to tale, as Joth. 245. totake them up for this service, and bring them on thereunto,

and Nebuchadnezzar the King of Pabylon my fervant,] Heb . and to Nebuchadnezzar. I will fend to him as well as to them; to bring them to him, (whom I intend to employ as my Commander in chief tor this expedition, to do me special service therein : as Chap. 27.6. & 43. 10. Fzck. 29.18, 20) and to bring him and them together against this land, and the neighbouring countries. Thus doth the Lord shew himself to be the Lord of hoasts, verse 8 and that he hath all the creatures even wicked men, and the devi's themselves, at command, Psal-119 91, & 148, 8, making use of them, even without their privity and beside their purposes, Esay them, even without their privity and beside their purples, Esy 10, 5, 7, and 8, 14, 5, for his own glory, the correction and dependent of some, and the restitution and advancement of others, Prov. 16, 45, Esy 40, 5, & 45, 4, and will bring them against this land, and against the Inhabitiants thereof, I the clusters as if he bimself were coming in the head of Nebuschadnezzata forces against them. See chap 15, 8.

& 21. 5, 13.

and against all those nations round about, That ye may not in vain expect or hope for any help against him from them. Whence it appeareth that Nebuchadnezzar had not as yet made entire is appeared that veshitandiv. 223 may be 3 yellow conquest of those neighbouring nations, when this prophecy delivered, whom yet having sublined, he made us of afterward against Judia and Jeruslaten, when Jelojschim powed sinity at the lim. 2 Kings 24, 1, 2; he having at that this control of the form the Egyptian all the power and interest Risars have a few and the subject of the control of th parts, and the regions thereabout as far as to Euphrates, 2 Kings

24.71.
and will utterly destroy them] Heb. mase a cherem, or anathema,
of them, as Esay 37. 11. So Chap. 50. 16.
and mase them an assonifiment, and an hissing,] See chap. 19.8.

So verse 18

So verie 18.

and perpetual defolations] Heb. defolations of perpetuity; that is, of long continuance: as Elay (8. 12. So verie 18.

V. 10. Micover, I will take from them 'Or, I will also take from them. Heb, And (which may well here be retained) I will canfe to perifh from them ; as Obad. 8.

the voyce of mirth , and the voyce of gladneffe, 7 All fuch mirth as they had wont to have, and to make by mafick inftrumental or vocal, at their feaffs, and marry meetings, Amos 6.5. See the like threatning, Chap. 7. 34. Ezck. 16. 13. Hof, 2.11. Rev. 18 22.

the voyce of the bride-groom, and the voyce of the bride,] Such fongs and folemn speeches as virgins and others, were wont to en-tertain the bride-groom and bride with, Pla1.45 1, Mat. 25, 1, or wherewith they used mutually to solate the mielves one with another , Cant. 2.8, 14. See also chap. 7. 34. Rev. 13. 23. See also Chap.33.11. the found of the mil. flones] Heb, the voyce of the mill : and fo alfo

the journal of the mil-Jimes! Help, the wayee of the mil! and lo allo Rev. 18, 22. that which found understand, finally or the noys' that the mill-flones in grinding are wont to make: alluded to Eccled. 11, 4. implying that bread-corn, and bread is elfertogeneously, (lee Zach. 9.16.) and together with it; what foever supply they had of means, wherewith to maintain, not polity allow, but life and subdifferen, should be taken aways; as Efay, 3, 1. But the most are the mild of the subdifferent polity of the subdifferent polity of the subdifferent polity. fome others understand it of such longs as women nie to sing to paffer the time away, while they wrought at the hand-mill, Exod, 11, 5, Mar. 14, 41, Luke 17, 35, of which kind of ditties, we have some yet extant in the monuments of the ancient Greeks. And some again, going also this way, restrain to the songs used by fuch at the grinding of corn for flower to make bride cakes and piced bread with for weddings; because it is joyned here with under wedding folemnities: but that feems of little weights, fince that in that parallel place of John where all these particulars are recited it is subjoyned not to weddings, but to artificers; nor is it adjoyned to the former place. I concur rather with the first, Of the word here rendred mill-flones fee on E ay 57. 2.

and the light of the candle | Heb. light of candle, or candle light; and fo Rev. 18 14, a note of defolation, and of a place defolate, and utterly abandoned, where no candle light at all is to be feen : and its needlefly therefore reftrained, to the enervating of the text unto fuch to ches, tapers or lames, and other like lights, as they had wont to accompany the bridegroom with brought to the bridal-house by m. ht. Mar. 25.1.

the original-notic by m. 9t. Mar. 15.1.

V. 11. and this while land shall be a defolation, and an admissionent, I Heb. all this land (to wit, Judea) shall be unto development.

unto aftenishment, or defelation, as it is also commonly taken, and rend.ed, chap.2, 15 & 4.7. & 18, 16, and fo would rather here : and though the root it comes of , have fometime allo a notion of albaifbinent, Lev. 26 32. Chapa. 1: Exck. 26. 16. whence it may feem to be not amille to rended, vecl. 9, yet I suppose that but a groundless over the chartest with the would have the noun here uled, and thence deduced, to be not a simple, but a compound term , and to fignific there what ? or what is there? as taken up from the ufual speech of folk, who seeing a place strangely defaced and wiffed, are wont to fay , what is there there? or what have we here?

and thelenations] Neighbouring upon you round about, to wit, the Philiftines, Edomites, Moabites, Ammonites, and Aramites, or Syrians verl.9

thail ferve the King of Babylon | Not fome one King of Babylon alone, but three of them successively, one after another. See Chap. 27.7.

feverity years] The term and flint of the Jewish captivity , together with the fervitude of those other neighbouring nations, unde the Chaldean Monarchy, is here p ecifely fet down, as for the further confirmation of the touth of this prophetic, fo more especially for the better support of the faithfull during the time of their captivity, and neurifing in them an hopefull expectation of their undoubted deliverance, when that term of years thould be expired, Dan. 9 3. Concerning the determination whereof, the agreement feems to be more general, the Holy Shoft having in the fa e ed (co) ds exprefly fixed it upon the first year of Cyrus his abfolute reign, 2 Chr. 36.22. Eze, t. t. But abo it the time, or te m frem which those years commence is doubt made by divers. For fome begin them at the date of this prefent prophetie, from the fourth year of Jehojakims reign, verf t, about which time N.buchadnezza: having given a great overthrow unto Pharaoh Necho, King of Egypt, Chap 46,2, did afterward allo upon this oc-casion invade Tudea APharaoh Necho had gone to recover Carchemith from the King of Afly ia, 2 King 23 29 and 2 Chr.35.20. and having by the way flain Jossah in fight, upon his return from thence entring upon Judea, he put down Jehoachaz, whom the people had made King in his fathers room, and set up Jehojak im, his brother, in his flead, 2 King. 33. 29,30,33,34. but Nebuchadnezzar having me: with the Egyptian , and given him the forcmentioned over throw, ftruck into Judea, came to Jerufalem,took it, as may feem, without any notable refiftance, and compelled Jehojakim to r nounce his tenure from the crown of Egypt, and to ho'd it, which Jehojakim was content to do, from him, 2 King. 24. I. And from this furprifal of Jerusalem, in Jehojakims third and fourth year, verf. t Dan t. t. do divers writers make thele feventy years to commence. But howfoever it be true indeed that at that time the Chaldean gave order to some of his Ministers to bring with him unto Bibylon fome young fliplings of the bloud-royal and princely alliance; to be trained up for his fervice and attendance in his Court there, whereof Daniel was one, Dan. 1.34. yet neither did he then either carry away captive, or depole Jeho jakim, who continued his reign feven years after that, 2 Kings 23. 36. 2 thr 36.5. neither is there mention in the facied records, either of any great devastation at that time made in the land, or of any confiderable number, that should then be carried away captive. Others therefore choose rather to fix it at the eleventh year of Zedekiah; at which time that kingdom and flate feemed to draw its laft breath, Lam.4.20. for then was the citie not onely furprifed and facked, but tegether with the Temple, and the Kings Palace, a great part of it hunt down, the flate royal dif-folved, and a more general deportation of the people of the land then had at any time been before, 2 king. 25.4.21. 2 Chr. 36.1720 Chap. 7: 5-30. This further to confirm, they alleadge that laying 2 Chr. 36.20,21. that those which had escaped the sword, were carried away to Babylon, where they were fervants to him (to wir, Nebuchadnezzar) and his fons, until the reign of the Kingdom wite, viewuch annex x y and his sois, while the mouth of Jetemiah, of Petila is is sliftly the wind of the Lrxt by the mouth of Jetemiah, until the land had enjoyed her Nabhaths i for for so long as she lay deflate, she kept Sabhath, until the second years were spillfield. But hereumen is answere given, the end, or uttermost ten m of the land, where the same properties and the same spillfield. fabbatifing after it began to ly waste is there specified, and it is said onely to have sabbatised so long as it so lay waste that neither is mention made of the beginning of those seventy years, nor that the land lay in that manner waste that whole seventy years time, from that year commencing : and the like they finde in the fame Chapter, where it is faid of Jehojacin, that he reigned three moneths and ten dayes, and when the year came about, or expired, Nebuchadnezzar fent and brought him to Labylin, 2 Chr. 36 9, 10. yet is not the meaning, that he reigned an entire year; but that when that year went out, the three last moneths whereof onely with a few dayes over he reigned, this his furpriful fell out. Others there fore laftly, with whom I concur, begin them at the captivity of Jeconiah, or Jehojacin, Chap. 21 24 -- 26. at what time Ne-buchadnezzar in the eighth year of his reign took him prifoner, having fate little above three moneths in the royal feat, together with his mother, his Princes, and his officers, and carried them away with him to Babylen; and besides them all the Inhabitants of Te rufalem, and all the men of might, or valour in the land, fome feven thousand in number, and all the artificers, and smiths, or masons, a thouland, and all that were firing and fit for war, ten thouland in all: leaving none fave of the poorest fore of people behinde, 2 King, 24.8 ---- 16. And this beginning of the feventy years captivicy we have both from Jeremy and Ezekiel: for Jeremy himfelf, the fittest and best able to fix the head of this account, writing unto those that were in captivity at Babylon , being carried thither with Jecontah, in the time of Zedekiahs reign, Chap. 29. 1, 2, 3. telleth them - xprefly, that when as feventy years should be accomplifhed, God would wifit them, and bring them back to their own priper, Osa investigation, Chaptey D. o. as allo, lively 4. 1. the captivity is faid to have begin eleven years before the facking of the citic under Zedikiah; for the furteenth year after the facking of the citic, is faid expectly to be the twenty and fifth year of their captivity: And again, t e fir't tidings are faid to have been brought unto him abiding among the captives at Babylon, of the furprifal of the citie, by one that had escaped thence, in the twelfth year of their caprivity, Chap 33. . t. which cometh up just to Jeconiahs deportation, the ele en years of Zadekiahs reign coming between, 2 King, 14.18. and 25.2 --- 4. whereby it evidently appeareth, that the years of their captivity were reckoned, neither from the fourth of Jehojikim, nor from the eleventh of Zedekiah, but between them both, from the deportation of the people together with Jehojacin, or Jeconiah.

V. 12. And it shall come to passe when seventy years are accomplished, that I will punish the King of Babylon, and that nation, faith the Lord, for their tri juity, and the land of the haldeans;] Thus the dest netion of Babylon, and the deliverance of Gods people out of ther captivity, Chap 29, 10, do concur in time exactly the one with the other. See Elai 1.1.

it fhall e me to paffe] H.b. it fhall be ; as Chap. 17.24. when feventy years are accomplished.] Of these seventy, fix and thirty compleat, are of Nebuchadnezza: s reign; for so we finde that the first year of Evil-Merodac his sons reign concurred with the feven and thictieth year of Jehojacins captivity, 2 King, 25, 27. Chap. 52 31, the other thirty and four are to be divided between Evil Merodac, and Belihazzar, (the latter of which reigned two, at leaft, compleat 3 for of his third is mention made, Dan. 8. 1.) unleffe fome vacation, or ufurnation, as fome deem , came between their two reigns. See Chap 37.7. and out of Berofus his Chaldean their two reigns. To cap his first book against Apion. For as for the Jewith Doftors that will give Evil-Merodae onely twenty three, and to make up the fum reckon from the fi ft of Nebuchadnezzar, and the fourth of Jehojakim, taking in the whole fourty five of Nebuchadnezz trs reign; they feem to go but on mere furmife for the former and to croffe the Prophets own computation in the latter, fce on verf. 11.

that Supplied, as Efai 4.7.

I will ponish for their intervited H. b. I will wift upon them their iniquitie; as Exod 3.4.7. Chap. 23.2, as he will vifit his people eten in mercy, Chap. 29.10. followill wifit their oppressions. then in wrath for the wrong, done by them to his people. See Efai 47.6, and 51,22,23. Chap. 17. 18. and 51.35,36. So Gen. 15. 13,14 Elai 10.12.

the King of adylor] Not Nebuchadrezzar, but one of his if-

fue and faceflours in that Empire, Belfhazzar. See on Efai 14 4-19.

that nation The Chaldeans, Chap. 6. 12. and 14.5. together with their land; by destruction the one, by devastation the

and will make it perpetual defolations. Heb. put it unto defolations. or devaftations, of ferpetuity, or diuturnity ; as verl. 9. See Elai 13. 19. and 14.23 Chap, 50.40, and 51,: 6.

V. 13. And I will being upon that land all my words that I have pronounced against it even all that is written in this book, which Je-remiah hath prophesied against all the nations.] Hence some gather, that those ensuing prophecies from chap. 46. to 51, the two last whereof do at large forecell and describe the ruine of Babylon, were preached before this : and the ancient Greek therefore doth here, after thefe words, infert them, in a confused way. But hereof there

is no necessity,
And Or So; as Chap, 11, 18, verf, 14.

against all the nations | See the title prefixed at Chap.45. T.

V. 14. Fer many nations, and great Kings , Shall ferve themselves of them alfo: As many nations with their Kings shall for a time serve them; so after the term of that monarchy run out, they shall serve themselves of them. Whence some observe, that these feventy years are to commence, not so much from the utter defolation of the land of Judea, and those other countreys hereafter menti ned, as from their fe vitude, fee on v.11. many nations] The Medes and Persians with others subject to

them, and serving under them, Elai 13.4. Dan, 5. 28.31. yet the word in the original is ambiguous to many, or great. So Pfal.

great Kings Darius and Cyrus : under whose conduct those forces confisting of divers nations came against Babylon. See Efai 21.

7,9 and 43.14. and 45.1. fhall ferve themfelves of them] Hob, have ferved upon them; which the old Latine following , rendreth the words ; because they served

tore-mentioned, verf. 13. thould fo fuffer, to wit, because they had forved against Gods people under the Chaldeans : which though true of fome of them hereafter mentioned, 2 King, 24, 2, Pfal, 137.7. yet of fome of them, the Egyptians especially, is not true, Chap. 37.5. and others thrue or lay please that Gods people had ferved them, and they had dealt rigorously and cruelly pie nau ierveu tuem, and they nad acait rigorothly and cruelly with them: to which purpofe, a learned Writer citeth one of the Jewith Doctors, who should so expound the place: but the Jewith Commenter, whom he circth, faith no fuch matter the rather directly controlleth it; fer fielt he observeth , that the verb of the time past is put here for the future, as our Version well rendreth it; then that the wo.d of fervice (which this Author also in part admitteth) in the syntax here uled fignifies; not to serve one, but to exall service of one, or to serve ones felt upon one, (of which see on Chap 30.8. and 34. 10. as alfo, fee lizek, 34. 27.) and laftly, that the words are meant of the Kings of Media, and Persia, with their people, who should have the Chaldeans to serve them, as they had done with others before 1 and this exposition is confirmed by that

Chap. xxv.

parallel place, Chap. 37.7.
of them allo | Heb. upon them; upon them allo , as they have done upon others : or, even upon them ; as Efai 57.6,7. howfoever it may feem a matter very unlikely at prefent.

and I will recompense them according to their deeds, according to the works of their own bands.] Or, fo; as verf, 13. or, thus, as Chap. 7. worst of north own manus. 1 Os, 103, as vert, 13, os, 1000, as vert, 13, os, 1000, as c. n.a.l. 7, 34, will I repay them, os, render unto them; as the word is rendeed, Chaps, 1.4.

V. 15. For thus faith the Lord God of Hraed unto me; Oc. For thus

faid the Lord, the God of Ifrael un'o me ; to wit, at that time when he delivered me the fore-going mellage, verf. t.

Take the wine-cup of this fury at mine h nd,] Or rather, Take this wint sup of wrath. Heb, heat, or, fervour; whence some render it, this smoothing wine e p; an argument of anger, Elai 6.4. See Rev. 14 10,11. Elai 51 17, 22. from my hand. I hole judgements and afflictions that God allotteth, especially out of anger and wrath to any, are in Scripture frequently compared to a cup of some hor, or heady drink that doth exceedingly diftemper. See Pfalm 11. 6. and 60.3. and 75.8. Job 21.20. Lam. 4 21. Fzek. 23.32-34 Such a cup in a vision is reached out to Jeremy, and he enjoyned taking it out of Gods hand, to go with it unto the nations hereafter mentioned, and to tender it unto them

and cause all the nations to whom I send thee to drink it. Heb. male to drink it all the nations when I am sending thee unto them: an elegant redundancy, very common in this language: lo 1 King

V. 16. And they shall drink it, and be moved, and be mad; because of the found that I will fend among them. I the effects of this drink, together with an expitation of it, what it is: fee further, veil

they (hall drink tt) They shall be enforced to drink of it, whether they will, or no, verf. 28. or, that they may drink it; as Chap 22.10. and 23.18 2: Mal. 1.9. and be moved None of them being fo strong, as to be able to bear

it; but shall be overcome with it; as Chap. 13. 9. The word may well be rendred, They shall be tossed, or, shall tosse themselves to and fro. See Chap. 5 - 22, as men unquiet and reflicite, by occasion of drink that diffurbeth their brains, or being in a difference of fronfie, are wont to do, Prov. 23.34.

and be mad] As men that are mad drunk. So Ezik, 23. 34 chap. \$ 1.7

enap. \$1.7.
because of the sword: Heb. frem before, or, from the face of; that is, by realou of; as Chap. 23 9.
the sword! that is, holdide invasion with fire and sword; so is the

term frand; commonly taken, Lev. 26. 25, Efai 1. 20. Ezek. 30. 4. and that is the cup, or wine of Gods wrath, the fmoking liquer, be-

and that is the cut, you have to fore-mentioned. So veri 27-39.

I find [ford] For 5 by 1-39.

Ombat [ford] For 5 by 1-39.

V. 1, Then took ! the cup at the Lords hand] Or, S) (as v. 14.

HV. And, 5 by 1-39.

Chapter is the cup at the Lords hand] Or, S) (as v. 14. ing by his hand, in vision, reached out to me, verf. 15.

and made all them to drink, unto whom the Lord had fent me] As verl, 15. either in vision, or by denunciation. See Chap. 27. 4. verl. 30. For that conceit of a learned Writer feemeth to me nothing probable, that the Prophet should go up and down with a cup in his hand, and travel to so many several nations, and so far remote one from another with it; enough to have taken up a main

V. 18. To wit, Jerusalem, and the cities of Judah] Thus judgement usually beginneth at Gods own house, with Gods own peo-

ple, Ezek. 9.6. 1 Pet 4.27.

and the Kings thereof, and the Princes thereof. The Kings thereof fuccessively, Jehojakim Jehojacin, and Zedekiah, Ch. 22, 18, 19,

24,25, and 21.7. See chap.17. verl. 19.30,25.
to make them a defolation, and altonifoment an hissing, and a curse.] Heb. to give them unto desolation, &c. See on Chap. 24.9.

ver (. 9. (as it is this day)] Or, as appeareth this day. So chap. 4.20.38.

them when they were many nations, and great Kings and this fome expound, as if the reason were here rendred, why the nations bewas delivered after the captivity of Jehojicin ; but the dite of it, verf. 1, directly controlleth this. Nor can I accord with those, who would have this prophefic to be of a diverte date from the for-mer t the feries of the context, verf. 15 is freming not well to admit it : and with those much lelle, who would have it spoken in a prophetical strain, in the time present, as of a thing to come, but as fure to be, as if it were already done, and to be feen , even as prefent ; because I no where meet with this form so used. Others suppose that this clause bath relation not to the time when the prophefic was first uttered; but the time when it was afterward penned and published in writing, being made up in one volume together with the rest of his prophecies; which yet to me feems no more probable than the former. I suppose it was shortly after the Chal-dean irruption in the third and sourch of Jeho jakim, yer, t. Dan. 1. 1. when the land being quellionless of necessity much plundered by with him, after it had not long before by Pharaoh Nechoh been fo pillaged, the citie furprifed, the crown toffed from one head to another, and enforced to hold from the Egyptian one while, and the Chaldean another while; that difinal work began then to break forth and discover it self, that afterward grew to its higher growth in Jehojacins captivity; and to its full height in the expiring reign of Zedekiah, See 2 King. 23.32,37, and 24 1,16. and

V. 19. Pharach King of Egypt, and his fervants, and his Princes, and all his people. I Pharach-Nechohych. 46.2. & Pharach-Hybra, ch. 44., 30 his fuccessour. Egypt comes in the first place, because the Jewish people relied principally upon them prefuming much upon fuccours and fafeguards, which they promifed unto themfelves from them ch.37.5. Ezek.29.6,7,16. and the Prophet may feem the rather therefore to infilt upon particulars concerning them, their Princess fervants, & peple; (because though their King might miscary, yet the State might stand, managed by the Peers and Officers of yet the state might than a managed by the reers and Omers of State and their strength confishing in the multitude of their peo-ple, might not be much impaired,) to put them out of all hope of support, or shelter from thence, See Chap, 40. Ezek, 29, and

V. 20. And all the mingled people;] Concerning the term here used, Interpreters much differ; the word is used sometime for a uted, interpreters much other the word is treat former for a mixture of persons, or people, a promifcuous multitude, Chap, 50, 37, and with the e onely lengthened in the same notion, Exod 12, 38, N.th. 13, 3, to which purpose one understand it here. So some of the Jewith Doctors, affi ming hereby to be understood a mixture of people, confifting of divers nations, that were embodied to-gether: but who in particular, or where abiding, they tell us not, But fome others deem it to have reference to the nations enfuing, as generally comprehending the people, in this verse and the next, by name more particularly there recited; and here fo termed, becaule, fay they, their borders and confines were intermixed the one with the other. Others, going the same way for notion of the te:m. un lerstand it, as having reference to the verse before-going; of fuch people as were mingled in their places of habitation with the Egyptians, or bordered near upon them, and were in confederacy with them: to which purpose the Chaldee Paraphrast expressed to import auxiliaries; which may feem therefore to take in the Cushites, who are oft mentioned as borderers upon Egypt. See Efai 18, 1, confederates with it, and afliffants to it, Elar 20.4. Ezck 30.4.6. where in the 5. verfe, also the word here used is found ; and this the rather may carry fome probability with it, because the Cushites in all this catalogue are not at all mentioned. Howbeit, others take the word here to fignific Arabia, as fometime in this very form it doth (though for the most part, with a very small variation, as vers, 2.5, but sometime alfo without any fuch variation; as appeareth by 1 King. 10. 19, compared with 2 Chr. 9.14. and whereas it might be objected, that Arabia is expresly mentioned apart versiza, it is answered, that there is mention made of those that lived under some royal government, either in Arabia the ferrile; or in Arabia the defart; here such of them are intended, as were under no settled government, but lived wildly, wandring from place to place; and withall, which hath some hint of the former notation, were a mixture of divers nations. To which purpose, also, some draw in hither that of Fidal, called King of nations, Gen. 14.1. In a matter fo ambiguous, I shall forbear to determine ought, leaving it to the decision of the learned.

and all the Kines of the land of Uz] or Uts ; of which name there are three feveral parties mentioned in Scripture ; and accordingly three feveral places deemed to have born that name. The first and ancientest of them was the fon of Aram, Genes 10.13. whose posterity are supposed to have dwelt in that part of Syria, wherein Damasseus is situate, 2 Sam. 8.5. Esai 7, 8, the large valley bordering upon it, retaining still in the Arabick language the name of Gauta, by a change of letters not unufual ; as Gaza, for, Azzah, Act. 8.26. Gimorra, for, Amorab, Elai 1.9. and Tyre, for, Tfor, Elai 23 . 1. Tanes, for, Zoan, Efai 30. 4. The fecond was the fon of Nachor, Abrahams brother, whose posterity are deemed to have taken up their abode in some part of Arabia the defart, near to Chaldea. the place of Jobs habitation, Job 1, 1, where he had fuch bad

neighbours, the Chaldeans on the one fide, and the Sabeans on the 1 neighbours, the Chalecans on the one has, and the Salarism the other, 16:1:15,17 the region by the Greeks termed Aufirit, and the inhabitants thereof, by Ptolomy, A fit a; or as fome rather think Aufire. The third was by Dihan the illue of Scir, Gen. 36. 28. those of his pofferity feated themselves, as some think, in some part of Arabia the ftony; either within, or very rear unto the land of Idumes, Lam 4, 21, and of thele I conceive that the Prophet here frealeth.

and all the bings of the land of the Philiftines \ See Chap. 47. 1. These were of the race of Cham, by Mirsraim his son, the Egyptians progenitor, Gen. to. 6,13,14. 1 Chr. 1 8,11,12, those of his posterity in 'ucc.eding ages bordered to the west upon the land of Judea. See Efai 1.6. and 9.11.

ard Aff below, and Azza, and Elyon, and the remnant of Afhdod, Or, even of Alberton and Azza, &c. as Chap 19.12, and 23 9, for thele were all feveral Princes in the Philiftines countrey, Sec 1 Sim, 6 17, where thefe four are reckoned up among the five, which Gath here omitted, maketh up there : the reason whereof may be because that albeir, it had a King in former times I Sam. 1.10. yet it may leem, in progreffe of time, before Jeremies dayes, either to have been swallowed up in some one of the other four, or to have been utterly ruined by feme forcein force. See Amos 6, 2, of Affilelon, fee chan 47 5.7.

Arrab' Rendied Gaza, after the Greek pronounciation of it, 1 Sim. 6 17. and chap. 47 5. See on the words beforegoing.
the remnant of Ashd d. By the Greeks, and Latines, termed Azo-

tus, Act. 8.40. And it is here faid the remnant of it, as fome suppose, because it had been much impaired and wasted by Psammetichus, father to Pharaoh Nechoh, who a long time befieged it. See Herodoie, lib. 2, or as it may well be, by Tartan, a Commander under Sa gon King of Allytia, who feemeth not to have befieged it onely, as Plammerichus did, but to have surprised also, and sacked

V. 21. Edom, and Mah, and the children of Ammon. Thefe, the rofterity of Elau, the first of them, Gen. 36.1. of Lot the other two, Gen, 19, 37, 38, did border near upon one another, Deut. 2, 8, 9. and they were as near borderers , fo bad nei, blours alfo from time to time unto Gods people 'ee Pfal. 83.6.7, 8. Of the ruine of Edom, see surther, Chap.49.7. Moab, Chap.48. of Ammon, Chap.

V. 22 And all the lings of 'yess, Heb. Tfor; fee Efai 22.1 and on v. 10, either Kings of feveral colonies from thence fent abroad, and countreys thence peopled, of which fort Carthage is generally acknowledged to have been one; or pety Kings, that held from, and were as vallals unto the hereditary crown of that State; or, Kings, for, Princes, and Rulers, as chap. 17. 20. and 19.3, and 20,5. the rather here fo termed for their great flate and wealth, Elai 23. 8. See chap. 47 4. Ezek. 26. 17, 18, and all the lings of Sidin Heb, Thidon, Greek, Sidon, Mat. 11 21.

A neighboring citie to Tyrus ; whereof fee on Flai 23.2,12. they are found ofe joyned together, in regard of their vicinity, Mat. 11.

and all the kings of the Ifles which are beyond the Sea] Or, of the lands, or countreys, or regions (as Elai 20.6 and 14.1. and 42.4. and 49 1.) or the coaft (for the Hebrew term is fingular) that are, or that is (and this rather) befides the Sea , or by the Sea-fide ; as the word is used, Deut, r, r, whereby some (taking the words according to our Version) suppose Greece & Italy to be meant, divided from Judah by the mid-land-Sea, Others, Rhodes and Cyprus, and those other Iffinds toward the bottom of that Sea, which they tell us were surprised and subdued by Nebuchadnezzur, but no record is produced for either of thefe; nor is there any great probability of either and leffe yet of the former. I conceive therefore rather to be hereby meant those Parts of Sy: ia that coasted all along upon the mid-land-fea. See chap.49 23.

V. 3. Dedan Of this name we finde two persons in Scripture:

the one Chams iffue by Chush, and Raamah, Gen. 10.7. the other of Abrahams posterity by Jokshan, Gen. 25 3. of whom, see Esai 21 13 This present passage seemeth to concern the place where the posterity of the latter was seared; which is deemed to have been part of Ido mea. See chap 49 28.

and Tima! Tem; was one of Ishmoels race, Gen, 25.15. the land

that his posterity inhabited in some part of Arabia, was from him so remed whereof see Job 6. 19 Esai 21.14 where the Dedanites, and the Temattes, are together mention d.

and 'uz The name of one of Nachors posterity, Gen. 22. 21. of which Family Elihu, one of tobs friends was, Job 32, 1.6.

and all that are in the utm-fl corners] Heb, cutted off of a corner; whereof fee on chip. 9.26, as alfo, chap. 49. 32. where they feem to be placed either within, or near upon Idumea, and the Kingdom of Hazor.

Verf. 24. And all the bings of Arabia Reckoned among those that brought gold and filver to Solomon. So 2 Chr. 9, 14. See on

and all the bines of the mireled reople that dwelt in the defart] Or, of Arabia; as well those that inhabit Arabia the fertile, as those that abide under kingly government in Arabia the waste. See on verf. 20 which fome conceive to be the Kedarens, mentioned, Chap.49.28 faid there to dwell without gates , or bars; that is, without walled towns , or fenced cities , in tents removeable from place to place , Chap. 49. 31. Efai 13 20. The old Latine tendreth it . of the Weft ; and the word indeed commonly fignifieth the evening, Gen. 5.8. and one derived from it, the Well, or evening out ; because the Sun setting in the West , producet the evening. Psalm 103, 12. Esai 59, 19. But where the word it self is so tied. I fin e not.

V. 25. And all the kings of Zimri] The posterity of Zimram. the fon of Abraham by Keturah , Genel. 25 2, in being loft, as in Maria, tor, Miriam, or Mariam, Math. 1, 16, 19, with Luke 1, 27, and Gehenna, for Gehinnem, Math 5, 22, 30, they feem to have been those Zamarenes, a people of Arabia, mentioned by Pliny, lib, 6.

and all the kings of Elam] The Persians descended of Sem, Gen. 10.2 , See on Elai 12 6 and atterward, chap.49 34

and all the lungs of the Medes | Heb. of Mudais the fon of Ja-phet. Gen, to 2, from whom the Medes are descended joyned with the Perfians, Dan 5.28, and 6.8,12,

V. 26. And all the kings of the North far and near one with another: 1 Under the prefent Chaldean Government, chap. 1.15. v q. Heb, a man to his brother : as Gen. 26 31, 2 King. 7.6. chap. 13, 14, but to here for, with ; as Lam. 3.41

and all the Kingdoms of the world, which are upon the face of the earth.] In those regions and countreys commonly known in those times unto parts , and with whom any ordinary commerce then

was; as Esai 34.2 Act 2.5.
and the bing of Sheshach shall drink after them] That by Sheshach is meant Babylon, appeareth plainly from chap. 51. 41, the King whereot is faid to drink laft; because the reft were to drink, as before him fo by him, and he afterward by fome of them, verf. d. 12. 14. But why Babylon thould be thus termed, or how it flood come to have this name given it, is queftioned. Whereunto the Iewish Masters answer, that heshac and Babel, the letters of the Alphabet, being traveried and transposed, are all one. For of this trick, or device, they have two forts; one, that they call Albam; whereof fee on Efai 7.6. another, which they call Athbafb, or Atbas, in which two whole fet of letters being placed, the one in a direct order above ; the other under that backward , beneath on this wife,

אבנרהיוחטיכלסנסטפצקרשרו חשרקצפעםנמלבישחווהרגבא

they enterchange them, as they stand in order, the upper for the lower, and the lower for the upper, and thus flun being put for beth, and caph for lamed, for : abel ye have fleshae; and this trick lome suppose, that the Prophet should use on purpose to darken the Prophet phefic, for fear left if he thould have exprefly named Babylon, the King of Babylon, then being fet down before the citie, should use more rigour and violence against it. But neither was this Prophet more rigour and violence against it. But neutrer was this Prophet afraid freely to deliver Gods mellage, and that in plain terms also, as afterward the did again and again, chap 27.67, and 10.10 and 60.1. and 51.1.41.64. nor doth this prophesse frem to have been delivered untill Jehojakim had yielded himself unto Nebuchadnor are the pen men of Scripture acq a inted with fuch tricks as thefe, being but late (to speak of). Talmudical devices. Others therefore impose, that there might be some other great and famous citie in Chalden fo term d from the first founder of it, because they finde a King of Egypt to have been of the like name, 2 (hr. 12, 2, But this feemeth to be a very groundleffe conjecture Others therefore think ratier, and with more probability, that Bubylon is thus termed from an idol, called Shefbae or Shak, from which M. fisel was by the King of Babylons Chamberlain termed Mefbac, Dan. 1. 7. which they worshipped, and whose feastival they were celebrating what time the citie was by Cyrus furprifed. Whereof fee cean-feaffival, was wont to be held at Babylon for eleven dayes together; not unlike to the Greeks and Romans Saturnalia ; and it is not improbable, that in the time of this feaftival , Babylon was taken : of which more hereafter, But that the word Shefhae in that language hath any such general fignification , is neither by the relater, nor by the Authors whom he relateth, averred.

(hall d.ink) In this phrase is deemed to be some allusion to that fatal banket, at which Belihazzar was flain, Dan 5, 1,30, there is in more likelyhood an allufion thereunto, chap. 51. 39, 57. where God faith, that he will make their feast for them, and make them fo don't, that they hall fleep an overlasting fleep; but here the fame term is used premises outly of them all, and of him no more than of the rest with him,

V. 27. Therefore (halt thou fay unto them.] Oc . Say thou unto them; as Chap. 19. 3, 11, to wit, in the publick delivery of this

Thus faith the Lord of Hofts, the God of Ifrael.] As Chapt. 19. 15.

Heb, and ye shall not rise. Drink till ye be so druk that ye spue again (as Elay 19, 14, & 28, 8, Habb, 2, 16.) and so stagger as (as Pial. 107. 27.) that ye fall, and fo fall, that ye be not able to rife and recover your felves again , Efay :6. 19, chap. \$1, 61, as, fleep and not make again, chap. 51. 39.57. the imperative in way of prediction, fave in the last word, where yet it is to run in the same tenour with the reft. See the like, ver. 34, compared with ver. 36, as the future enunciative in way of injunction in the words before-going.
because of the sword that I will fend among you] As ver. 6.

V. 28. And it shall be, if so be they shall refuse to take the cup at thine hand to drink.] Assure them from me, that according to thy denunciation, drink it they all shall, as well one as another, though they be never fo loath and unwilling to come to it; or conceive themselves free enough , and safe enough from being forced

thereunto. If fobe Or, when; as chap. 13. 21. or, that if : with a defect of the conditional : as 2 Sam 19.7. chap, 12. 5. but the former here rather.

at thine hand] Heb. from; as verse 17.
then shall thou say unto them;] Or, that thou shalt say unto them;

Chap. xxx.

as chap, 1, 9. & 16. 11.

Thus faith the Lord of hofts , ye fhall certainly drink | Heb Drinkine ve (hall drink; as chap. 49. 12. So, dying thou (halt dye, for,

they fall furely dye, Gen. 2. 17.

Ve. 29, For lo, I begin to bring evill upon the city that it called by my name, and should be be utterly unpunished? ye shall not be unpunished.] What reason have any of you, whom I own not, to expect, or hope to escape, when as I have in part already begin with mine own people, and intend to go thorow with them, as well as with you, if not before fome of you.

I begin to bring evill \ Heb. I am beginning to do evill, or inflitt evill: either I am infilling evill; by a circumlocution in Hebrew very frequent : as also in the Greek of the New Testament from thence, (fee Gen 6 1, Deut. 3.24. Jon. 3. 4. Acts 1, 1. & 11. 15. with 10. 44.) or in the terme of beginning, (it any emphasis be in it) having an hint of their precedency in regard of some others, verse 18. or to what God had already begun to do in the furprize of Jerusalem by Nebuchadnezzar : whereof also see there. upon the city that is called by my name JOn Jerusalem, which is cal-led and accounted in a more special and peculiar manner, mine own city. Heb, upon which my name is called : as Chap. 7: 10. &c

own ear, rece, special manufactured?] Heb, being acquitted be acquitted by acquitted so Chap, 38, 11: Exod, 34, 7, for it God began to feverely, and proceed to a foughty with his som people, others must look as furely and forely to fusiler at lats, Luke 33, 31. 1 Pet.

for I will call for a fword upon all the inhabitants of the earth , faith the Lord of Hofts.] Heb. I am calling. I am going prefently about it. So Chap. 1. 19. and it cannot but come and go at his call, who, being Lord of hofts, buth all creatures at commanu, Pfal,119.91. & 148.8 Efay 7.18,19. & 13.3, & 40.26. Ezck 14.17. Amos 5. 8. & 9.6.

a sword upon all the inhabitants of the earth.] Sec verse 26. 17. V. 30. Therefore prophelic thou against them all these words] Or, all these things: the subject matter of the words; as verse 1. Chap.21, 1. & 26. 2. The manner how he was to tender the cup to them, verfe 15. to wit, by way of denunciation ; as Chap. 1.10. See ver. 14. 17.

and [ay unto them] Adde further to the former what now fol-

The Lord shall roar from on high, and shall utter his voyce from bis holy habitation ;] God is here faid to roar as a lion enraged, when he is about to execute fome hideous work of vengeance, or punithment, to inflict fome dreadful judgment, Joel 3-16. Amos 1-2. & 3.8.

from on high From heaven, the place of his glorious refidence, Pla1.76. 8. Efay 63.15. Non. 1.18. unter his wyer? Hot, give, or, give out, his wyer; to call together, lay fonce of the Jewish Doctors, and others from them, those whom he purposeth to employ : as Esay 13. 20 3. but it seemeth rather to be here a further addition to the former : and it is used to imply the siercenesse and dreadtulnesse of his wrath, which he cometh with unto judgement, with allufion unto loud and hi-deous cracks of thunder accompanied with fearful and frightful flathes of fire, See Pfal, 18, 13, & 68. 33. So alfo, Joel 3.16. & Amos 1. 2.

from his holy habitation Heb. his habitation of holinesse; as Pfal. 68. 5. So his Temple, or , Palace of hilineffe : that is , hea-

ven, Pfal, 11, 4.

be will mightly roar upon his habitation, Heb he will roaring rear; that is, roar exceeding loud: for these ingeminations imply, as certainty fometime, verse 8. so otherwhile a vehemency or excess: as Efay 24. 16, upon his habitation. So the word doth commonly fignife, Job 5, 3, & 18 15. Pftl, 79.7. Efay 27. To. & 33, 20. Chap. 10, 15 For the old Latine here doth mil-translate it, rendring the word beauty, which those that follow descant much on to fmall purpofetic is applyed fometime to Gods Sanctua-

Drink ye, and be drunken . and spue, and fall, and rise no more,] | ry, Temple or Tabernacle: as Exod. 15.2. 2Sam. 15.25. and so here. both Jewish, & ours generally expound ir, under standing the text, as intimating the place which God threatneth, in particular, to execute judgement upon : which to me feemeth nothing probable; because all the following discourse is bent in general against the whole fet of those, whom God intended thus to deal with : and I choose therefore to go rather with those Interpreters, though very few, yet of good note, who expound this, as the former, of the place, where, or from whence; God would thus roar: and render the text, not, upon, but, in his habitation, or dwelling. So is the particle oft used, Neh. 9, 33,36, Psal. 143,4. Esay 24, 22, in prison, Dan. 11, 20, in his place, Esay 38, 20, in the busse of the Lord: and so here, in his habitation: whereunto may be added, that with this particle there is oft a defect of the other particle from : as Pfal 81.6, when he came from off, or, out of Beyor : and Dan. 2. 1, his fleep was broken, or departed from off him, or from him; as our version rendreth it: and accordingly it may be here from, or, out of bis habitation, or dwelling, for variety lake, because this word, and the former, though in notion the fame, are in found and originall divers: and though by and from his fanctuary he is faid fometime, in the like cafe, to roar, and utter his voyce , Joel 3. 16. Amos 1. 2. yet I suppose here is heaven rather meant, as before, because the Temple then was demolished, and lay desolate, when God roared thus on some of the people

he shall give a shout as they that tread the grapes against all the inhabitants of the earth.] Heb. he will answer a shout: whence some suppose it to allude to such longs as the workmen that were employed in the wine press used to answer one another withall, to make their work go the lighter and more merrily away with them: it is true, that the word here used fignifies properly to an-finer, but sometime also, to answer one another in singing, or to fing by coarfe; as they did, Exod, 15, 21, 15 ann, 18, 7, & 21, 11, & 29, 5, Ezr. 5, 11, and fimply allo to fing; as Efay 27. 2. yea as to speak simply; which is very common in both the books of the old and new Tellament , where no question at all goeth before: fo more specially to make a loud noyse, shout, or outciy, So Exod, 32. 17, 18. when Jestuan heard the viyee, or, noyse of the people, as they shouted he said, there is a noyse of war in the camp. But (Moles) faid, It is not the voyce, or noyfe, of flowing for mastery; (valour, or victory) nor is it the wyce of crying out (of outcry) for discomsture; (by reason of being surprised and ranquished) cry J for a groundary, (by reation or sering interior and vanquinted) wayes, or no floy, of chanting, (finging by courle, or finging aloud fimply) do that: by which place, where the word is three feverall times repeated; in the light, or fingle form, as these, twice; in the weighty form, where the word is the course of the it appeareth that it is used to fignific any fuch loud fout , or outcry, as either affailants in war, or persons suddenly affailed, and over-poured by an affailant enemy, are wont to make. And I conceive the fout here mentioned to be an alarme, or fout rather, of affailants, fuch as they are wont to make, either at the joyning of battel in the field, or at the affault of fome fort or city, Josh. 6. 16, 20. Chap. 11: 14. withall compare to that from that country pe ple are wont to make at the bringing in of their vintage and har-yeft, and more especially when they have their feet in the winepreffe, and the new liquor in their heads. See Elay 16. 9, to. Jer.

those that tread the grapes] Heb. treaders, So the treader , Esay 6. 10. and, he that treadeth (to wit, grapes) in the wine-proffe, or, the preffe, Elay 63.2. whereunto fome allufion is here ; the rather, in regard of that store of blood that should be shed by the executioners of Gods wrath, to such treaders out of wine in this place compared. So Elay 63:3 Rev. 14. 19, 20:10 tread, for, to tread grapes: as, to tread out, for, to tread out corn, Holh. 10. 114.

against all the inhabitants of the earth. Hele. tuno; which is we

retain, the meaning may be, that the shout shall be so loud, that it should be heard in all parts and places, though never so remote and distant one from another. See verse 31, the former part whereof the old Latine joyneth to this : but the particle is sometime alfo used for against; as Chap. 1. 19. & 13. 14, & 15. 20, of the other terms here, see ver. 26. 29. Elay 34. 1, 2.

V. 31. Ans fe fhall come even to the ends of the earth] Heb, A tumultuous neyle is gone unto the lands end; that is, fay fome, from the red sea, unto the Caspian sea; they might as well say, from the Persian Gulf, unto the Mid-land sea; but to the lands and is a form used indefinitely, for so far, as the lands intended reach, Pfal. 72-8. See Efay 15 4 --- 8. Chap 48,34. & 49.21.

for the Lard hath a controverfie with the nations? Heb. for a controverfie, or a quarrel" is to the Lord with the nations. See the fame form, Hof.4.1. & Mich.6. 2.

he will plead with all flesh | Heb, he will be judged, or , enter into judgement; as Efay 3.14 making it to appear, that he doth most justly, what in this kind he doth, with all fl. (b: all people; as before, verse 16. So Chap. 45. 5.

he will give them which are wicked to the sword; faith the Lord]

Heb, the wicked, or, as for the wicked, he hath given them to the found; an elegant form of speechtche like whereunto, see Gen. 49.19 Pfal, 1-5.2 & Efay 65.11, Land a change of the person alfo here, as there the hath defigned them thereunto, or he hath given 9 R

Chap.xxv.

fir ord : of which before, vorfe 16.

V. 32. Thus faith the Lord of Hofts: neh'ld evill shall go forth from nation to nation. From the nation to another: as Psal, 105. 13. to cach one, ashis turn comes. See Lam.4 11.

a great whirl-wind fhall be raifed from the coafts of the earth] Or, agreat florm, or, tempelt, (as Chap 23.19.) finall be raifed from the attermost parts of the earth. Heb, fides: as Chap. 6, 22, from the Chaldeans, fi: ft on the one fide, and from the Medes, and Perfians next on the other fide.

V. 33. And the flain of the Lord fhall be at that day from the one end of the earth, even to the other end of the earth :] The flain of the Lord: the flain by his purpose, and at his appointment, verse 29. Zeph. 2.12. at that day: that is, at that time, when he comes to take vengeance, and do justice upon the wicked (verse 31.) shall be and abound in all parts and places, from the one end of the earth to the other. Heb, from the end of the earth, and unto the end of the earth : as Chap. 12, 12, So Mat. 24.31,

they shall not be laneaued, neither gathered, nor buried; they shall be dong upon the earth) So great shall the multitude of the corples of the shall men be, that they shall lyewithout exequies or burial, without any manner of enterment, unburied, untill they rot upon the ground : See Chap. 8.2.

V. 34, Howle ve Shepherds and cry] Or, cry out : make an out-cry, chap. 4. 6. & 6. 16. See verfe 36. Ye Rulers, and Governours, Kings and Princes : for against them principally are thefe cvills denounced verfe 8.26. So is the word taken. Chap-

wallow your felves in the ashes] Supplyed from Mich. 1, 10, for in athesthey used to lay themselves down, in times of folemn mourning and humiliation, Job 42. 6. Elay 58. 5. Mat. 11.21.

ye principal of the flock | Either ye Mafter-fhephers , grandees, and chief Governours, or ye the greatest and wealthiest among the people, Ezek. 34. 16,18. for in publick calamities, the meaner and

people, Ezek, 34, 16,18, 10r in publick calamities, the meaner and power for to fropple ultially frape best + the costs fwim, when the plummets fink : See a King, 24, 14, 82, 1.2; for the dayse of your flagibles, and of your differfiour; are accomplified, J Heb, your days for flaugher, and your differfiour; the time defigned 5: the the flaugher training and different of you is fully come: as Luke 2. 6. Acts 2. 1. nor past and gone : as the word in our

Version might feem to import and ye shall fall like a pleasant vessel] Or, as a precious dish. Heb. an averaged of the second of t are with the leaft fall, or cafualty, foon dafted to pieces, and be-

ing once broken, cannot be cemented, or fet together again, or, that are of much esteem while they are whole, but of no worth when once broken. So Plal, 31, 12, chap, 22, 28,
V. 35, And the shepherds shall have no way to she, nor the princi pall of the flick to escape.] Heb. Flight shall perish from the Shep herds, and escape from the principall of the slock; as Amos 2, 14.

V. 36. A veyee of the cry of the shepherds, and an howling of the principal of the stell shall be he heard Or. There shall be an out-cry of the shepherds and an howling of the principal of the flock Heb. a voyce of cry, for, a loud, or clamorous voyce : as chap. 51. 54 a gricvous out-cry; as we termit: See verfe 34.

For the Lord hath [poyled their pastures] Because the Lord hath defroyed, and layd wafte their paltures, that is, their Kingdomes and States: or, disperfed and defroyed their Flocks, that is, the people that lived under their charge, chap, 13.20. as the word is used, chap, 10.21,

V. 37. And the peaceable habitations are ent down, The flately Aructures, and goodly buildings, wherein formerly ye lived and dwelt quietly, so in places of reft and repofe, are through the fiere wrath of God ruined and demolfished. Heb, The habitations, or fidth, (a Sam, 28, the rather, because the allegory runs on, as taken from thephreds, and their theep-coasts) of pears; as Efay 32, c. Sion is faid to be a quiet habitation: though 1 cannot accord to them, who think in the word fhalom here. an allufion to be unto Salem, or Ierufalem, Pfal. 76. 2. because that soundeth much to the same, Heb. 7.2. for the scope and sence of this place is far more general, See on verse 30,

because of the fierce anger of the Lord or, through the fierce anger of the Lord. See chap. 4.8, 26.

V. 38. He hath for falsen his covert, as a lion or, as some nor amisse, Who (the relative supplyed; as chap, 22, 30, & 23, 29.) amilie, who (the relative impriyed; as chap, 2:, 30. & 25, 29.)

Abil left, as sporeg lion, (as chap 2.16.) his court; a schap, 4. 7,

He is come abroad as a young lion. to range about for prey So

chap. 49. 19. & 50. 44. For I cannot affent unto that learned
Interpreter, who expoundeth these words of Gods leaving his place among his people, whom he had wont to dwell with, and fo exposing them, dismantled of his protection, unto ruine and defruction, chap. 12. 7. the words feem more generall, then to be restrained unto Gods peculiar; and the resemblance to look over-full another way.

for their land is defelate] He proceedeth to them the cause

Citap.xav.

them up to it, in the prophetical phrafe: for, he will do it, it is hem up to it, in the prophetical phrafe: for, he will do it, it is hem up to it, in the prophetical phrafe: for, he will do it, it is an around of their howling, verife 34, 36, they are in finite unchange as will invest do it. The state of the state ruined, verse 36, their dwellings demolished, verse 37, and their lands layd wafte and defolte, Heb. their land is unro defolation

See verte 11, 13, because it the opression! Heb, heat, or, formur, (as Hay 13,) of the oppression where are to the Babylonians; and chap, 50, 16, where it is applyed to the Babylonians; and chap, 50, 16, where it is spoked to the Babylonians; and and fo the rather, because the word here used is feminine; the fword that God threatnesh to fend among them, to make havock of them, verse 16, 27. a desect of the substantive : as standing, for, standing corn, Elay 17.5. ill-tempered, for, ill-tempered morter, Ezek, 13. 13. beloved, for, beloved fruit, Hof. 9. 16.

and because of his fierce anger.] Gods, verse 37. who sendeth

CHAP, XXVI.

Verse 1. In the beginning of the reign of Iehojalim the son of Ia-fian King of Iudah, 1 this prophecy seemeth to be of a former date then that before-going was, chap 25.

came this word from the Lord, Jaying ,] Heb. was this word , or charge; as chap. 1, 1, & 21, 1.

V.2. Thus faith the Lord, Stand in the court of the Lords house In v. 2. (1911) 110 Le Lora, Mana in the court of the Lora to Bugs 1 in the great Court, 1 Kings, 7, 9, 12. in which the people from all parts altembled to worthip, chap, 19, 14.

and speak most dit the cities of Indab 1. The inhabitants of them, chap, 7, 2. Plalu 122. 4.

which come put own spin in the Lords bons 1. Cap. 7, 2. Plalu which come put own spin in the Lords bons 1.

all the words that I command thee to speak unto them;] All those things, or, matters (as Eith, 9, 31) that I give thee in charge; that neither they may plead ignorance, nor thou fail in thy duty, chap 1. 7. & 7. 17. & 11. 6. Act, 20. 27

diminifly not a word] Or, detrast not (Deut, 4 2. & 12. 32.) ought; as Jofh. 23. 14. chap. 42. 4.

If fo be,] Or, It may be; as Gen, 18, 24 28,

hearken | Chap 12.2,5.

turn every one] Heb. a man; as chap.18,11. that I may repent me of the evill] Heb and I will, or shall repent : the copulative for the finitive; as Josh. 24. 9, chap. 14. 19. Mal. 1.

9, See chap. 18.8. Jon. 3, 10.
which I purpose to do unto them] Heb. which I am thinking, or de-

wifing to do unie them. So chap. 36. 3.

because of the evill of their doings] Thus evill begetteth evill: a uft retaliation of evill for evill:evil of iniquity, and evil of penalty, are as needle, or briftle, and thread, the one goeth before, and maketh way for the other; and where the one hath found passage, it draweth on the other: So Chap. 4.4,6.
V. 4. And ibsu shalt say unto them.] Or, And say unto them; as

chap. 19 3.11.

Thus faith the Lord, If ye will hearben to me, to walk in my Law which I have fet before you; I Walk in my law; that is, live according to it: as Pfal, 119, 1. chap 44.10. which I have fet before you, Heb. given before you: as Deur, 30 1,15, 19, acquainted you with, and delvicted to you for a rule of direction, to order your lives and courses by : a borrowed speech from artificers, novices especially in some art, that have models, and patterns set before them, whereby to frame and carry on their work : So chap. 9. 13. &

44. 10.
V, 7 To hearlen unto the words of my fervants the Prophets, 3.
Cr, Inhearlening unto (as Elay 50. 10.) the words of my fervants the Prophets: by whom, and in whom, I speak, 2 Chron, 36,12. Jer. 15. 19. 2 Chron. 5 20. & 13. 3. and whom therefore when ye hear, ye hear me; and hearkening to them, ye hearken to me, Luke 10. 16. Thus is the form here found frequently used,

Cen. 3.2. Exod 14. 11. Deut. 9, 28. 1 Sam. 12.17.

whom I [ent] Heb. whim I am fending (or, fend daily from time to come) both have fent, and do still fend, 2 Chron.

50.17, both riling early and fending them,] Sending them early; fedulously and diligently. So chap. 7.13.25, & 11.7.&25.3.4, the pronoun them is not in the Text, nor is needfull here.

(but ye have not hearkened] Or, yet ye would not heare. Heb. and (as chapter 25. 2.) ye have not heard, as chapter 25. 3.

V. 6. Then will I make this house like Shilsh ! Heb. And (as chap. 4.2. & 15.19. I will give (as chap. 9. 11.) and so in the next branch) this house as Shiloh: see chap. 7. 14.

and will make this city a curse to all the nations of the earth.] Heb. this city will I give for a curfe : that men in curfing one

Chap.xxvi. another man fay ; God do to thee, and to thine house, as he did to Je- | 65. 11. And ye, 1 Chron. 28 2. And I; a nominative absolute: rulalem, and to the men of that city : So Elay 69. 19. chap, 24. 9. &

29.18, 22. & 42. 18. & 44.8. Prophets (the falle ones, chap. 23. 9.) and all the people heard Jeremiab speaking these words; So it was, that as soon as be had made an end of speaking: the like syntax, see chap. 8. 6. & 12.5. and hereafter, verle to.

in the house of the Lord In the Court where he preached it,

V. 8. And it came to passe] Heb. It was; as Chap. 20. 3, when Jeremiah had made an end of speaking all that the Lord com-manded him to speak.] According to the charge given him, veise 2. See on verse 7.

that the Pricits, and the Prophets, and all the people took him,]

As Pathur had before done, chap. 10. 1,2. Heb. and; as chap-ECT 20. 3.

saying, thou shalt surely die H.b. Dying thou shalt die; as Gen.

jajing, towipant parejus; 11st 5,17.

2.17, 2.17, Evod 2.11; 6,17.

Vig. Way half thu probefied in the name of the Lord, fajing,
Vig. Way half be lief Sithely week 6;
and this city fhall be deflate without an inhabitant] Ot, for want
of inhabitant; 14th, from in inhabitant; as chap. 2. 14. & 47 &

9. 10. & 33. 10. & 34. 12. & 51, 37.

and all the people were gathered against Jeremiah in the bruse of
the Lord | See verse 7. The rude multitude incited by the Priests and falle Prophets againft him , ver. 8, 11. To the particle is ufed, ver, 12, chap. 1. 19. & 15. 20 Yet fome take it here in its moft ufyver. 13., 11.49, 21.5, 20 sections cased note in the fluid with all notion, reading it, unan Jetemy, as inclinating the flocking of the people about him, to hear what he delivered: that which vexed the Priefts and the faffe Prophets: for the people are fail afterward to have flood for him with the Princes: fee ver. 6

V.10. When the Princes of Judah heard thefe things, they came up from the Kings house, unto the house of the Lord, Or, Now when the Printes of Judah heard these things, they came from the Kings house into the house of the Lord. Heb. And they heard these words (words. for things; as Gen.40.1 chap. 7. 22. ver. 2.) and they came up of which term, see on chap. 37. 5. for otherwise the Palace is deemed to have stood on higher ground than the Temple: of this manner of lyntax, fee chap.2. 7 20. & 7,27. and above

on verse 7.

and fate down in the entry of the new gate of the Lords house 1 In and fate down in the entry of the new gate of the Lord houle 1 he entry, or, in the prote. He he, in the pening, or, at the down chap, 36, 10. Exck 8, 14, & 18, 19, of the new gate. No called, because by Johan repaired, a Kings 14, 37, a Chron. 27, 37, This new gate, the Chaldee, whom fome of the Jewith Commencers here follow, fay was the Enil gate of the T mple; in the Porch whereof thole of the great confliory (of which some conflictions of the conflictions of the great conflicti room whereas those on sing great counterry (or which lome con-cive thefe Princes to have been) uled to meet and to fit. Howbick, their great Dodor, of whom they have a faying, hat from Able to Motte be dad no made, is reported to at-flirm, that it was the Wellern gate, in which the great Allem-by uled to fit. Which to recombile promoting the that under the fecond Temple that court might be translated from the one gate to the other.

V. 11. Then fpale the Priefts and the Prophets unto the the Printhe one as the other: fee verse 9

the one as the other: 16c verte y
Then] Heb. And; Which may well be here retained,
[azing, bit man it worthy to die, 1 Heb. the judg-ment of death is
for, or, belongs to, this man, or is this man; as Deut, 21, 22. So

For he hath prophesied against this city;] Thus they arraign Gods Prophet, as guilty of sedicion, for p ophecying against the State:

So chap. 38. 4. Amos 7. 10. Acts 6. 11, 11. 82.4. 5.

as ye have heard with your ears] As ye of the people, that heard him speak, are able to winnesse: 10 hear with the eares: an emphatical elegancy; as Pfalm 44. 1. 2 Sam. 7. 27.

1 Chron. 17, 20.
V. 12. Then space Jeremiah unto all the Princes and to all the People: Before whom the Priests and false Prophets had thus acculed him, and clamouring against him, required to have sentence of death past upon him, verse 11.
Then Heb, And; as verse 6.

faying, The Lord fent me to prophefie against this house, and against whis city, all the words that ye have heard. I have delivered nothing but what I had in charge given me by God, verse 2. 3. So the Apostle, 1 Cor. 11.23.

V. 13. Therefore now amend your wayes and your doings.] Heb.
And now (as chap. 23. 12.) make good: So chap. 7. 3.
and obey the worce of the Lord your God] Heb. hear, or, hearken to ; as Pfal.95. 7. ver. 3.

and the Lord will repent him of the evill, that he hath pronounced against you.] As chap. 18, 8, or , that he may repent him; as verse 3.
V. 14, As for me] Or, And as for me, Heb. And I as Esay

the like whereunto, fee on chap 25.31. Behold, I am in your hand, I in your power at prefent , band, for,

power, as chap. 20. 4, 5.
do with me as feemeth good and meet unto you:] Heb. as it good

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and right in your eyes; as 2 Sam, 15. 26. chap. 40. 4. V. 15. But know ye for certain,) Heb. Knowing know; as chap 13, 12.

That if ye put me to death, ye shall surely bring innocent blood up-on your selves, and upon thu city, and upon the inhabitants thereof.] Ye thall be fo far from averting and efcaping the cvill by me from God denounced againft you and this city, by taking my life away from me; (See Zach 1,5,6) that ye thall, by murthering of Gods mellenger, bring a further guilt and evill of a crying nature. both upon your selves, and upon the State, Num. 33. 33, 34. 2 Kings 24. 4. 2 Chron. 24. 23, 28. Matth. 23. 34, 38.

4.4. 2 Citionizating, 3,000 mains, 15, 34,300 bring] Hob, give, as Deut 21,8. blood] The guite of it, as Pfal,51, 14. for of a retable the Loud hath fent me unto you to fpe ak all thefe words in your ears. On, to utter all thefe things, (as verte 2,10.)

in your hearing as Elay 5. 9. & 22.14.
V. 16. Then faid the Princes and all the people, unto the Priesse and the Prophers 3 Then; having heard the Prophers apology for himf if. Heb. And, (as verle 6.) the princes, that came from the Kings Court, hearing of the tumult raifed about the Propher by the falle Prophers and the Piefts, verle 10. as the Roman Colonell about Paul. Acts 21. 31, 32. & 23, 10, and all the people before incited, and incensed against the Propher, by the Prieds and false Prophers, but now pacified by his Apology, and the Prin-ces inclination to equity in favour of the Propher, being in likely-lood by their carriage and countenance discovered by them. Thus the promifcuous multitude are like waves and billows, moving this way and that way, as fome blaft of wind bloweth upon them; crying H. fanna this day, and, crucifie him, the next: Match, 21. 9.

Thu man u not worthy to dye .] Or, is not guilty of death, doth not delerve death : ought not to be put to death. Heb. judgement of death, is not for, or , to this man, as verle tt.

for be ba'h [poten to m in the name of the Lord our God.] He hath you can a possess to the internation of the Lamanda Obal. I terrain delivered nothing but Gods metlage to us. Thus they pronounce a featence of absolution in behalf of Jeremy, as being no counterfeit, but a true Prophet; the cognifance whereof the Jewish Malters tell us belonged to this supreme Court; the great con-

Network of the first people seriain of the Elders of the land, and spake to all the assembly of the people, spaine.] Heb And (as verse 16, there rose up, or, shood up (as men use to do when they are either to plead as advocates, or to advise as counsellers, or to give sense.) presa as aurocates, or to source as commences, or to give energy and the Elders of the land, the same, as some, that were before flyled Princes, or, as others, some others by their example encouraged; who plead in the irrophets behalf. I The like matter before propheted by Micah, verse 18. 2. The practice of a prous King, Ezekiah upon that occasion; who was not incensed against the Prophet: but by that occasion, who was not incentee against the Froques. On earnef supplication and ferious liumiliation, obtained at Cods hand a respit of that judgement for his dayes: and the perill they might procure to themselves by taking away his life, werse 19.
V.18. Meah the strashite prophecied in the dayes of Ezelejah

eth, shall all become a wild waste See Mic 3. 11.

plowed like a field) A defect of the note of similitude, as Pfat. 11. 1. Elay 21. 8 & 12. 18. or, of the verb substantives participle, 11. 1. Efsy 1. 8. 8: 13. 8. or, of the verb fubfantives participle, being, or boxoming, a field being made a field, converted to tillages the life defect See John 14.4, being without me (or, fevere from me) ye can being a find from 1. 9) seeing without me (or, fevere and anto who my e can being a laving fine, 19ct. 1. 4, and, being, or, as being a spiller and fibere file trath. I Tim 4. 15, flocken of Timothy as divers of the ancient Greek Witers expound it.

The momentum bey? Being unterly fulled, \$\frac{1}{2}\$ fl. 75 1.

The momentum of the house? Or, of this house, the article used in a demonstrative notion as pointing to the Temple, and the mountain or part of it, on which the Temple and the mountain or part of it, on which the Temple and the mountain or part of it, on which the Temple and the mountain or part of it, on which the Temple and the mountain or part of it, on which the Temple and the mountain or part of it, on which the Temple and the mountain or part of it, on which the Temple and the mountain or part of it, on which the Temple and the mountain or part of it, on which the Temple and the mountain or part of it, on which the Temple and the mountain or part of it, on which the Temple and the mountain or part of it, on which the Temple and the mountain or part of it, on which the Temple and the mountain or part of it, on which the Temple and the mountain or part of its of the mountain or part of its of the mountain or part of the mountain or the mountain or

the high places of a forest] Heb. high-places of a wood, a

woody high place , over-growne with trees and fhrubs ; See

Woody fight place, over-grown that the first 37.26. V. 19. Did Hexekiah King of Judah and all Judah put him at all to death.] Though he spake as much as Jeremy now speaketh; and that which he then spake did as much concern, and as nearly touch Ezekiah, and the men of Judah that then lived, as that which Jeremy hath delivered concerneth Jehojakim and the people that now are, yet neither did the King, nor the people, that then were, attempt ought against him touching his life, or call him in question for the same, his life

his life and all Jadah! Banding together again thin; as yeen cie the yeople now to do again it greenish, well 6. or 5 any of Jadah, and, 6 x 5 or 3 as 15 as 25. as nation in a diminishing or extenuating notion: as such formes, which sew observe, are sometime used: So Gen, 3. 4. ye shall not dying die, for ye flat I not at all die ; and Gen. 43.7. could we knowing know? for, could we at all, or, by any means, know? could we fo much as furnile, or suspect? in which places for want of this observation, the words are flenderly rendred byinterpreters of great note, besides the mind and drift of those that spake

did henry fear the Lord, and befought the Lord; and the Lord referred him of the evill, which he had pronounced against them? See 2 Chrom 32, 25, 26. Some interpreters render the words, Did he not fear the Lord; and when he befought the Lord, the Lord repented, &c. Of which fyntax, fee before on verfe 17, and the like again, vei fe 11.

did not be | To wit, Ezekiah.

fear the Lord | Humbled himfelfe, 2 Chron. 32, 28.

beforght the Lord Sought to him by prayer; as at other times also on the like occasion. Elay 37, 1, 4, 15, --- 20, & 38 2, 2 Chron, 32, 20, 24, Heb, beforght the face of the Lord; as

33 1. S. Mal. 1. 9.
2ach, 8. 2. Mal. 1. 9.
and the Lord repented. Not bringing that judgement upon the Land in Exchiahs dayes, Efay 38. 6. & 39. 8. So did he also with Jofiah, 2 Kings 22. 19 20. 5ce on verfe 3. 13.

thus might we procure great evill against our soules] Heb. and we doing (for, we should do; the enunciative in a potential notion; as daing (107, we possit as; the enunctative in a potential notion; as chap.16.20.) great cvill againff our foules; that is, againff our filters as chap.17.21. & 44.7. We by taking this courfe, that the Priests and Prophets would put us upon, contrary to the practice of that religious Prince, should, instead of averting the evill denounced, haften the execution of it, and bring further cyill upon

V. 20. And there was also a man that prophesical in the name of the Lova, With the son of Shemalah; skiriah-searin, who prophesica against this city, and against this hand, according to all the words of Je-remins). I some would have these words to be part of the Elders speech before mentioned, who spake in Jeremies behalf, verse 17. But that is nothing likely : for by this latter instance they should rather crosse, than back, what before they had delivered; but they feem rather to be the words of the Pen-man (whether the Prophet himfelt, or any other, peradventure Barue his Scribe) of this flory concerning the prefent businesse, relating the issue of it, and to illustrate Gods providence in the preservation of Jeremy, reporting another flory of the same subject, much about the same time, but diverfly managed, and with divers event. This to clear, the text might well be thus rendred; Now though there were allo, &c (the copulative ufed; as Efay 8.7. the other fupplyed, as chap. 5. 22) and fo the context carried on unto, verfe 24.

according to all the words of Jeremiah] The fame things in effect and fubflance with him: So chap. 27 11.

Vijah] Heb, Vijahu; as Jimjahu, here alfo, and elfewhere, Chap. 1, 1. of this name was one of Davids Worthies, 2 Sam. 13. 39, and the High-Priest under Ahaz, Esay 8, 2, and some other, But of this Prophet, save here, we find no mention in the sacred records

of Kirjath-jearim] A city in the lot of Judah, Joh. 18, 14, where the Ark returned by the Phyliftines, remained a long time,

V. 21 - And when Jehojakim, with all his mighty men, and all the Princes heard his words, the King [ought to put him to death;] As he would have done also with Jeremy and Barue, Chapter 36. 16. Heb. And Jehrjakim heard - and fought : See the like,

ver. 17, 19
with all] Heb. And all; as Chap 22. 7, 14.
heard bit words] By relation in likelihood from others; as chap-

hat when Urijah beard it, he was afraid, and fled, and went into Egypt Heb. And Urijah heard it, and feared and fled; the lame lynrav with that before, Thus mans diffrustfull fear casteth him into a fnare; when as he that trufleth in the Lord is fafe, Prov. 29 25.

V 2. And Jeh inhim the King fent men into Egypt] From whole King he held, with whom also he had correspondence to his own raine, 2 King 23.34. & 24.1,2, and who therefore he knew would deny him nothing, were it never fo unequa!!.

namely Ethathan the fon of Achbor J Mentioned among the Princes in Jehojakims reign, Chap. 36, 12,
and certain men with him J Heb, onely, men: So Chap-

Did Hereliah | He cid not : he did nothing leffe than feek | to flay him; fo that no far flight can fecure any, when they

to flay nim; 10 that no bat night can seek any, which they once palle the verge of Gods protection: fee Jon. 1. 3, 4. V. 23. And they fet forth Urijah unt of Expr.: Or. Who (as chap. 15, 19. & 17.7) fetched, or, brenght away. Urijah out of Lypt. Heb. made to come out; as Deut, 6.2 1.

and brought him unto Jelnjakim the King, who flew him with the fword; Caufed him to be put to death; yet gained thereby no more, than he did by the burning of Jeremies book, Chia-

and cast his dead body into the graves of the common people.] Heb. fons of the people; the promifeuous multitude, men of the meaneft condition: Not permitting him to have fo much as an honest fe-pulture, such as persons of the better rank had, who had buriall places usually in their private possessions, 2 Sam. 19. 37. I Kings 13. 22,30,31, fuch an extreme spite had he against Gods mesten ger, in regard of his message, both living and dead : by this his crucity exercised on him, supposing that he should affright any from coming again on the like errand: which yet with Jereny he could not do,

V. 24. Neverthelesse the hand of Ahikam, the son of Shapan, was with Jereminh, that they should not give him into the hand of the people to put him to death.] This hath a manifest reference to that which this relation began with ver.20. Though it fared so with Ucijah, who, out of fear, thus descreed his employment; yet it fated better with Jeremy, that flayed by it, and fluck close to his tackle: for albeit, the King himlelf were so cruelly minded, and had those about him ready enough to put his cruel designes in ex-Princes, and one of them more especially, to stand by him, and deal so esfectually for him, that he was not delivered unto the power of those that would have taken his life from him, according to promise for protection made to him, chap, 14. 20, 11.

the hand of Abiliam was with Jeremiah] Hand, for , authority, power, help, affiftance; as Deut. 7. 8. 2 Sam. 14. 19. and fo after-ward again. This Ahikam was one of Josiahs Princes and Counfellours, 2 Kings 22, 12, whose name Ged would have to be left here upon record, for an honour to him unto all posterity, as having been the principall Agent among them that were infirm-ments here of the Prophets delivery: and he seemeth to have been the Father of that Gedaliah, whom Nebuchadnezzar made Governour of those whom he left in Judea, 2 Kings 25, 12, chap. 39,

14. God, as may well be conjectured, for this pious at 6 ther, in partonizing and refeuing his Prophet, caufing his fort find favour in that Heathen Kings eyes; howfoever by his folly, and fond credulity, he made it afterward unufefull both to others

and to the creativity, in Finance is accessed unincents to our and thindfel; Ahap Ao, 13. —— 16. & 41. jesple to put him to that they flowled not give him into the hand of the people as were 10, hand, for, puwer, as before, and chap, 22. 1; If a him, a sweet 10, hand, for, puwer, as before, and chap, 22. 1; If any he objected, that the people fashe in the Prophers habite, as not deferving to die, ver. 16. But the tickle and fickle disposition of the multitude hence appeareth, who though partly by the Prophets own speech, and partly by the pleading of the Princes for him, were fatisfied at prefent concering his innocency; yet had not this worthy Prince fluck close to him, would by the wicked Priests, and false Prophets, soon again have been drawn to seek his destruction. See ver. 16.

CHAP, XXVII,

Verfe 1. In the beginning of the reign of Jebofakim, the some of Jebofakim, the some of Jebofakim, the some of Jebofakim, may seem to choose that recorded, Chap. 25, and to have been near of the same time with the story related, chap. 26, for that the several prophecies, or sermons are not in this bear. entred and ranked according to the exact order of time, wherein they were delivered, hath been before shewed on chap, 22.11. And about the date of this there is among Interpreters fome difagreement : the ground whereof doth from hence arife. There is a charge here faid to come to the Propher in the beginning of the reign of Jehojakim, for the making of bonds and yokes to be ren-dred to the Embassadours of ferrein States in the rign of Zedekiah: there being eleven years between the beginning of the reign of the one, and of the other; for so many years did Jehojakim reign, and Jehojacin his ion some sew moneths after him before Zede kiah, 2 Kings 23,36. & 24.8.17 This difficulty to affoil fome, both of the fewith Writers, and other, fay, that this prophecy was revealed to Jeremy in the first year of Jeho jakims reign, three year before Nebuchadnezzar came to the Ghaldean crown upon his fathers decease, Dan. 1, 1, but that he was to conceal it, and not to publish it, nor put in execution the thing it self enjoyned, untill eleven year after in the reign of Zedeliah. Others, that he was prefently to make thefe bonds, and to wear them for eleven year, at leaft.together, and then to fend them, as hereafter abroad. But neither do the former feem to give any good reason why a prophecy of this nature should be so long concealed and smoothered: nor doth that feem to carry any flew of probability with it, which the latter have, that the Pophet flould go up and down into Egypl Or, even into Egypt : 25, God will same, even God, into Egypl Or, even into Egypt : 25, God will same, even God, El y 35, 4. The repetition is of force: implying, as the Kings malicious disposition; who would fend to far after Gods Prophet force who take this prophecy to be of a lower date, and to have been delivered to the control of the

Chap. xxvii. delivered in the beginning, not of Jehojakinas, but of Zedekiahs and not-freehed, for, power exercised in a remarkable and contribution of them conceive, that this verse dorn not belong spicuous manner; as Deut, 4, 34, and 5, 15, Wali 36, 1. eign 3 do iome or tinem conceive, tinat tins veite dorn not peoing to this Chapter, but to that before-going; a dant to be the clole of it, it is missing the control of the control of the control of the chapter, it is the chapter, it is, where the fall werf, formerly in most Versions, for want of linch beforevation, was rent from the fore-going Chapter. ter, and prefixed amiffe to the next ; and fo many of our Hebrew Bibles, indeed, divide the Chapter , both here, and there. But neither shew they how this passage can be fixed handsomely to the fore passed relation: nor do those instances they bring from Exod. 6. 10, 29. help any whit to clear the context from an abrupt tearing of this verie, concluded with faring, from the next verie, whereang or now renes communed with paring, from the next vertexwhere-nith change, or injunction is expertled, because it they are not the expertle words of God, but of the Prophet rather, I peaking from God; and yet why nor of God himself, putting words into the Prophet mouth, or (peaking of himself in the third perion, as he oft doth? See chap, 25.31, 33 fome place would be produced, where the word, (aging, thutteth up a fentence, without any speech, or charge at all ensuing. Other therefore of those that go this latter way, say that Zedekiah is here called Jehojakim, and that Philips way in your Levenan is necessite yeno janin, and that field judges and the state of this there is neither any proof, nor good probability. And others therefore (uppode, that through the Scribes negligence, who having his eye on the Title of th. Chapter next before the contract of the scribes negligence, who having his eye on the Title of th. Chapter next before the contraction with the scribes negligence. going, wrote Jeh jahim, for Zedehiah; an errour was by over-fight at first committed, which afterward being not regarded, bred that general mistake, that all commonly known copies now have. And this sheir conjecture, they suppose, to re-ceive further strength, from the repetition of Zedekiahs name again , verse 12, and the date of the next prophesie , Chap. 18 1. faid to have been delivered in the jame year with this, and that in the beginning, not of the reign of Jehojakim, but of the reign of Zedebiah.

came this word unto Jeremiah from the Lord , Jaying, Heb. was this word ; as verle 26.

V.2. Thu faith the Lord tom-] Or, Thut hath the Lord faid unto me; as Chap, 3.6. God fuggesting to the Prophet by a kinde of imitation, the terms wherein he should deliver his mellage.

Make the bonds and yokes] Make thee ; as Buy thee ; or, Get thee, Chap, 13.1.& 19.1. an elegant redundancy; whereof fee there;b nds Cnap. 13.1.82 19.1.3 an eigeant renumaner; whereve nee energy mar and pseez, that is, yoke with bands; (a scharitst and wheels, sor, charitst with wheels, Ezek, 23.24). Such as they are wont to be fastned with for slipping and talling off from the neck of the beast that weareth them, and draweth in them: See on Esai

and put them upon thy neck] Them, for, some one of them; as Judg. 12.7. Plail.; 3, Joh. 6.45; wear of them first thy felf, (which accordingly he did, Chap. 88, 10.) and after dispose of them; as I

fhall further direct. V. 3. And fend them to the King of Edom . and to the King of Mab, and to the King of the Ammonites, and to the King of Tyrus, and to the King of Zidon, All neighbouring States: of which before see chap.

13.11.22. by the hand of the messengers which come to Jerusalem unto Zede-kiah King of Judah] Tender them to the Einballdaors of these States, by their hand, that is, by their ministery, as Mal.1.1, or, by the hand of their messengers; that is, by their messengers, simply; as use hand of their meiglengers (that is, of their mellengers) timply; as Efia [27, 48, Sec chap, 9, 3]. which come, or account, or fluid come; and the reason of this their repairing, some render; because Nebadenzara, lay they, who made Zedekah King, a King, at Al-1-laad given him some power of jurissicion over these neighbouring Kingdoms: But orhers rather with more probability, to folicite him popy with them in rebellion against Nebuchadnezzar, and the second of the dealers of the Relations when the which is set is the second of endeavour to shake off the Babylonian yoke : that which his falle Prophets also encited him unto, Chap. 28, 12, and he, in vain, to his own ruine, attempted, 2 King, 14, 20, 7 Chron 36, 13, but why not to congratulate with him, for the honour, newly conferred upon him, and to pretend, at least, a desire of compliance, and continuance of amity with him? as forreign Princes, neighbouring especially, are wone to do one with another : However it may well be not unlikely, that by occasion of such their convening, matters of other nature might withall begin to be hinted and agirated with them.

V. 4 And command them to fay to their Masters , Thus faith the Lord of Hosts the God of Israel, Thus shall ye say unto your Masters] Or, say; as before, command. Heb. Thou shall a mmand; as Numb.

The Lord of hofts] Whole , and at whole disposal , all the crea-

tures are, verf. 5. Gen. 2. 1. Elai 1. 9.
the God of Ifrael] The onely true God, Chap. 10 to. 16. who though he be in a more peculiar manner the God of Israel, yet ruleth and reigneth, nor in Israel onely, but in your lands also, and to the worlds end, Pfal. 59.13, and 103.10 V. 5. I have made the earth, Gen 1.1. Chap. 10 12.

the man and the heaft' Both the men, and the heafts : for the words are taken collectively, as Pfal 36.6. and 40.11,12. that are up in the ground | Upon the habitable part of the earth,

by my great power, and by my out-firetched arm ;] Chap. 10. 12.

and have given it unto whom it feemed meet unto me.] Or, do give it, Dan. 4 17 25 Heb. unto whom it is in mine eyes to give it; as Chap, 18 4. having an abfolute right and interest, therefore, as the maker and author of all, both in it, and in all things therein con-

tained, Plat 24 1, and 95.5. V. 6. And now have I given all thefe lands into the hand of Nes buchadnezzar the King of Eabylon my fervant,] I am refolved to put them under his power , as by these yokes now tendered to be

tnem under his power, as by their yokes now tendered to be brought unto you, I would have you take notice: See hap, 5, 9, and the bealt of the field have I given him alforto leave him. I have given him power over both their nations, and all that they have, or possesse, goods, chattels, or cattel : So chap. 28. 14. Dan. 2, 38.

V. 7. And all nations shall serve him,] Oc, all the fe nations; as verl. 6, all thefe lands ; for the article feemeth here demonstrative ; as chap, 23, 15. See chap, 25, 11.

and his son [Evil merodae, chap, 52, 31, and his son [Evil merodae, chap, 52, 31, and his son [Elssafhar, Dan, 5, 5, 11, untill the very time of his land cone;] Heb, the time, evenit. The set time prefixed by God, for the visitation, and dissolution of that

State, chap. 25.11, 12, and 50.27,31. and then many nations, and great Kings, shall ferve the nselves of him] Such as before served that State, shall then subducit: See the same before, Chap. 15, 14, and the like, Zach. 19,

V. 8. And it fhall come to paffe] Heb. It fhall be : as Chap.25.

that the Nation and Kingdom that willnot ferve the fame Nebuchadnezzar the King of Babylon, and that will not put their nick under they keef the King of Babylon, that nation will I punish, faith unner they receive neighborsons, then nation with specially about the Lord, while the found and with the fundamite, and with the fresh, platence, untill I have confuned them by his hand. So of those that refuse to drink of the cup of wrath, Chap. 2, 18, and of Jerusalem in particular, and the inhabitants thereof, Chap. 21, 9.

that the nation that will not ferve , ----- that nati n will I pun fb] Heb, the nation that will not ferve, ---- and that nation will I punifht and, for, that ; as chap 25 18.

the fame Nebuchalnezzar] Heb. him : as Pfalm 102. 27. So

nop., a 1.
p. 1 their neck under the pokelTheir fulrication intimated by those yokes before mentioned, verf. > 3. See the like metaphorical use of the words sky, Elia j a and 8.6. Lam. 1.1.
pairly, Heb. soft upon : as chap. 1.1.4. and 3.3.2.

untill I have confumed them] As chap. 24. 10.

by his hand.] By his power and force for fimply, by his means See vers.2 6.

V. 9 Therefore hearken not ye to your Prophets , nor toy u' diciners, nor to your dreamers, nor to your inchanters, nor to you jo ceres, that speak unto you, saying, Te shall not serve the King f abylon] Give no heed nor belief unto any , that tell you the contrary. So Chap. 23. 16. verf 14.17.

Therefore | Heb. And: as chap 26.13. Prophets | Falle Prophets, chap 23.9, 5.

diviners] See Dout. 18, 10 Efai 44 5.
dreamers Heb. dreams; for men of dreams, dreamers as, enchantments, for, men of enchantments, enchanters , Elai 47. 12. See chap, 23, 25 28 and 29. 8.

inchanters] Of this term, fee on Efai 2.6.

forcerers] See on Elsi 47.9 V. 10. For they prophelie a lye unto you, to remove you far from our land, and that I should drive you out, and yo should perish. Heb. from of your lan : as 2 Ch . 33. 8. Nor that thefe falle prophets and wilards properly intended what is here laid; but that this would undoubtedly and unavoidably be the iffue of that which they animated them unto. See on Chap.7.18, So verf. 15, See alfo

V, 11, Put the nations, Heb. And (as chap. 25. 3.) the nation : or as fome render it, as for the nation : as chap. : 6. 14.
that bring their need under the yoke of the King of Babyl mand force

him or, that but their nech under, to wit, willingly, on their own accord, as verle 8 before by violence and hoffile to ce they be conftrained fo to do.

those will I let remain still in their own land, Heb. that (nation) will I leave : or it shall be that (as verf. 8.) I will let it remain on its own land: as chap 20.23.

faith the Lord, and they shall till it, and dwell therein.] Or, that

they may till it, and dwell therein: as chap. 11, 19, 21, and 29.5.

V. 12. I spake also to Zedekiah King of Judah.] They seem to go

here out of the way, who would have the enfuing part of this Chapter, to be another prophetic from the former delivered at another time. See on verf 1,2. I spake thus to him, though not to him along, but to his Princes and people too; as appeareth by the tenour of his words.

according to all these words,] The same things in sum and fulflance : as Chap. 26.20

flance: as Chap. 26.20
faying, Bring your needs under the yike of the King o' abylin, and
fer we him and his people] The Chaldeans, Chap. 2(22. Ling. 02.)
Par

Put: as veric 8. Think not much to stoop to low, for the faving of | your lives, Efay 10. 4.

and live] For, that ye may live : as Chapter 29. 5. dwell, for, that ye may dwell; or, ye shall live: Ye shall lave your lives:
as, Det thu and live. Genesis 20.7, and 42, 18, that is, ye shall live : as it is expressely, Chapter, 38. 2. Luke 10, 28. So

V. 13. Why will ye die?] A compassionate and affectionate expossulation. Why will yee needs wilfully work your own ruine, when ye may fave your selves, if ye will? See the like, Ezek. 18. 31. 8 31. 11.

thou and thy people] Regard the fafety of thy people, if thou regardeft not thine own : so he pleadeth with them, and him, also for the faving of the State and Citie, verse 17. Chap-

ter 38.17.

by the fword, and by the famine, and by the pessionee ?] The specific of the instrumentall Particle, and the copulative, maketh the Sentence more Emphatical. So verse 8. Chapter,

as the Lord hath Spoken against the Nation that will not serve the

at the Lord when presen meaning the control that water on present we king of habylon Sectors. B.

V. 14. Therefore, bearless not unto the words of the Prophets, beat freak unto you, faing, Te shall not serve the King of habylon; for they prophess a the unto you. I As verse 9, 10, 50 Chapter,

V. 15. For I have not fent them, faith the Lord] So chap. 23.21. & 18.15. & 19.8. Ezek. 13.6.

x 18.15, ox 29.0. RZER: 15.0.
yet they prophesse a lie in my name,] Heb. and (as chap. 23. 21.)
they prophesse in my name to a lie, or to a falshood; that is, lyingly,
falsely: as Lev. 19. 12. Chap. 7.9. See Chapter, 14. 14, 15, & 23. 25.

that I might drive you out, and that ye might perish] Sec on verfe 10.

Te and the Prophets that prophefie unto yeu.] Being sure, if ye follow them, to fare alike with them, Chapter 20. 6. Eczekiel,

V. 16. Alfo I spake unto the Priests, and to all this people] The Jewish people at the same time, when to the messengers of forreigne Nations, verse 4, and to King Zedekiah himselfe, verfe 12.

faying, Thus faith the Lord, Hearken not to the words of your Protheis,] Not mine,as v.g.

that probles unto you, faying, Behold, the veffels of the Lords house that probles unto you, faying, Behold, the veffels of the Lords house shall shortly be brought again from Babylon, I Those of them that were carried away under Jehojakim and Jehojacin his son, 2 Chr. 36.7, 10.

Shortly, Within two year, ch 28. 2.

for they prophesie a lie unto you] As ver. 10. V. 17. Hearken not unto them] verse 9. 16.

V. 17. However mous min them y vette 9.16. ferve the king of Babbin and live, 3 Sec vette 12, where fore should this Lity be laid maste? 3 Heb, become a defeliation. as Chapter 15, 28 & 44. 2. as undoubtedly it will, if ye refuse to follow the advice given you by God. See Chapter 38.

17, 18.

V. 18. But if they be Prophets, Prophets fent from God, as they presend to be, Chapter, 23, 17, 31, the Pronoune demonstrative for the Verb Substantive: as c.10.3, 8. and if the word be with them; as c. 23.28,

let them make intercession to the Lord of Holts; that the Vessels which are left in the House of the Lord, and in the boyse of the bing of Juade set in the roote of the Earth, and in the couplest the ting of the dab, and in Fundleting, one to Babylon, J. Let them make trial of their interest in God, whole Prophets and Privi-councellers they precend to be, for the flay of that goodly plate that yet remaineth here, either facred or profane: it is not unlike that speach of Manager, either facred or profane: lachy to the wicked Priests, Mal. 1.8.

V. 19. For thus faith the Lord of Hofts, concerning the Sea, and concerning the pillars, and concerning the bases] Of which, see

1 King 7,15, 23,27.

and concerning the refidue of the Vessels, that remain in this

V. 10. Which Nebuchadaerzar king of Babylon took not, when he carried away captive Jeconiah the fon of Ichoja kim king of Iudah from Ierufalem to Babylon, and all the Nobles of Iudah and Ierufalem] 2 King 24. 14,15.
Nobles] Heb, white ones: as Efay 34. 12. Chapter, 39.6. fuch

as use to goe clad with white, that is, fair, and goodly gar-ments, Ecclefiaft. 9. 8. Matthew 17. 2. Mark 9.3. Revelation 3.4.

and 7. 9.

V. 21. They shall be carried into Eabylon;] So were they with Zedekiah, 2 Kings 25, 13, 2 Chronicles 36.18. Chapter 52.

and there shall they be] Abide and continue; as Daniel.

Ruth 1. 6.

then will I bring them up, and restore them to this place] bring them up, or bring them back, (as Chapter 23.7, 8.) to wit from Baby-lon: not the people onely, but the velicis allo: fulfilled by Cyrus. 2 Chron. 36.22. Ezr. I. 1, 11. and 5. 15. 16.

CHAP, XXVIII,

Vecle 1. And it came to pass the same year, in the beginning of the reign of Zedekiah King of Judah.] Heb. And it was (as Chapter 20.3.) in that year, to wit, before mentioned, Chapter 27. 1. that, for, the fame ; as Chapter 27. 8. and fo hereafter verse 17. So that this prophecy seemeth to bear date with the former, both by the common title, and the subject matter of either. That which much confirmeth the opinion of those, who suppose that Jeho jakim there named, was at first, and should be

in the fourth year,] Here we meet with a new knot, that feem . eth near as difficult, and as hard to unlofe, as that other, Chap, 27. I. to wit, how the pallage here reported and recorded. (hould be fail to have fallen out in the beginning of Zedekiahs reign, and yet in his fourth year; the one feeming to crofle the other. This feeming breach to make up, fome make a rent in the context: for as before, they tore off the first verse of Chapter 27. to annex it as before, they tore off the first verse of Chapter 27, to annex it to Chapter 5. So heter they rent from this Chapter, the foregoing words of this verse, and annexe them to Chapter 39. Expounding the words 5. Mad it came to pass for the cleared of my speaking on this wise to the King and his Princes, the Priests and his people, chap. 26. 11,16.) the sum year in the beginning of the reign 2 (zedesjab.) But this conceil of the Author thereof hath been deemed so uncounty, that I find not any other beddes himself thereinte concur with him. Howsher, some other beside himself thereinte concur with him. Howbeit, some of ours, though they tear not this branch of from the context enof ours, though they can not then the transfer on the contexten-ling, yet they suppose it to have reference by way of transsition, unto what had been before related, thus rendring the words, Now when that (before mentioned) had been in that year, and in the ginning of the reign of Zedekiah; in the fourth year, that which now what the like conceit the same Authors have of another place, though not parallel to this, 1 Sam. 13.1. whereof elfewhere. But besides that, this giveth us a strained syntax, with needlesse infertions, nor suiteth well with the stops in the Text. It seemeth thereby prefumed, that four years together the Prophet did wear a yoke on his neck, which Hananiah should now break; a thing nothing probable, that either the one should so long wear it, or the other have the patience to endure the light of it fo long worn. The Jewish Doctors out of their Talmudists tell us, that Nebuchadnezzar, when Zedekiah went to Babylon in the fourth year after nezzar, when Zedekiah went to Babylon in the fourth year after the captivity of Jeconiah, chap: 1, 9, gave him a kind of Lieve-tenenant-libj under him over those five Kingdoms mentioned, chap, 37, 3, and that this therefore is here termed the beginning of his Kingdom's but of that place before, and of the other when we come to it for of the Story it left there is no record produced, not feems it occurry with it any great probability at hough former of our I feem to warp onewhat this way. Others paffing by these improbable relations, not admitting fuch forced breaches as the former fort feem to make in the context, suppose that the words, as the be family conceived, may well fland coetter, without any they be simply conceived, may well stand together, without any such disagreement as they are supposed to import. The fourth fuch disgreement as they are supposed to import. The furth year of Zedekish, fay they, may not unfully be termed the beginning of hit reign: for dividing his reign, being eleven years in all; a Kings 24, 18, as we life to doe other things into three parts, the beginning, the middle, and the end; of those eleven years, the four first, or three first with the part of the fourth, may yell go for the beginning; the fix following for the middle; and the two last, in which his State was invaded and ruined, may well be reckoned for the end. But this, though carrying better flew of probability with it, than any of the former, yet is not deemed fatisfactory by divers: Nor indeed will the like I suppose be easily produced, where somewhat that fell out in the fourth year. of a reign of not above eleven, if so much entire in all, should be said to be done, in the beginning of it. And some other therefore lastly, both of the Jewish Writers and ours, suppose the sourth year here mentioned to be not the fourth year of Zedekiahs reign; neither is it fo faid, but the fourth year of the Sabbatical course or circle : or the fourth year after the feventh years reft, Levicious 25, 4, and the first of his reign. This some of ours seek to back with the like, Daniel 1. 1, as they there expounded the third. But the places are not parallel. See before on chapter 25. 1. Howbeit, to this I here encline; because the Jewish Writers, and our best Chronologers do herein agree, that the year wherein the city was taken, the l'emple burnt, and Zedekiah captived, being the eleraken, the tempte outrit, and zeneral reperted, being the venth and laft of his reign, was a Sabbatical year; fome hints whereof they suppose to be given, 2 Chronicles 36. 11. and shap 34.9,1 to whereof when we come to it: but they ground this their affertion principally upon the Jubilee calculations: and some of those who are deemed most exact in the computation of times, affirm that year to be the fourth Sabbatical year of the eighteenth Jubilce. Now his first year being the fourth of the seventh, the seventh will begin in his third, and the seventh after that in his

tenth, and expire with his reign in the eleventh: and this also fome confirm from Ezekiel 19. 17. where the twenty and feventh year mentioned, can hardly be deemed any other, than of the Juyear mentioned, can narrally be decented any other, than of the ful-bilee then current; and that being the tenth year of Jechonias captivity, and Zedekiahs reign; as from the first veile of that Chapter is observed: he next after it being Zedekiahs last, must of necessity be the twenty eighth, and consequently the Sabbati-

Chap'xxviii.

and in the fift mmeth] Confisting of half July, and half August, by the Jews called Ab.

by the Jews caucu an.
that Aunathab the some of Azur the Prophet, which was of
Giben space unto me in the House of the Lord, in the prefence of the pricity, and of all the people fairing,] This Hananish, a presented Prophet, so called, because he took upon himnish, a presented prophet, so called, because he took upon himfelf fo to be, is by some fondly conceived to have been the High-Prieft; but neither did any of that name about those times hold that place; and his parentage also here recited resellet; it. Yet a Priest he might be: for Gibeon, the place of his abode, was a city affigned to the Priests and Levites in Benjamins lot, Josh 21. 13,

17. Sec c. 27.16. that] This particle is not expressed in the Text. Which some therefore omit to begin a new relation here. Whereof fee before, But the suppression of it requiring a necessary supply, is so frequent, as nothing more. See Elay 4. 3. & 7. 1. 21. & 10. 20. &

Azur] Oc, Azzur; as another of that name also, Nehemiah

Jo. 17. in the Honse of the Lord] In the Court where Jeremy wed to preach and deliver Gods messages to the people. See Chapter

in the prefence] Or, to the face. Heb. to the eyes : as I Chron. 29.

V. 2. Thus fpeaketh the Lord of Hofts the God of Ifrael.] Thus this wicked and wretched counterfeit imitateth the file of Gods true Prophets chap. 24. 5 & 27. 4 in Gods name publishing his

own lies, chap. 33.25, 31.82.77.15.
[azing, I have broken the yoke of the King of Eabylan] Thus again
in a Prophetical strain he would speak togain the more credit to
his lies. See verse 4, of the sorm of speech, see Gen. 27.4. Elay 9.

ns ites. According full two years I will bring again into this place all two years to will bring again into this place all two welfs of the Lords brufe, that Nebuchadnezzar King of abylon took away from this place greatried nine subjects. I know not when have telleth you shall be seventy years hence, I know not when , chap 25. 11, 12. & 27. 22. Shall be accomplished before two years be fully expired. See chap 27. 16 whence it appeareth, that either this falle Prophet, or some other of his complices had been deli-

vering the like before,
two full years] Heb, two years of dayes: as Gen. 41. 1, and a

two full years 1 litch, two years of dayer: as Gen, 41. 1, and a found of dayer Gen. 29, 14. So again veric it.

V. 4. And I will bring again to this place feconials the fonce of febolation liquid 7 Judah, with all the captives of Judah, that went into Bahylon, faith the Lord 1 see; Kings 241. 316. It is and all the captivity of Judah 22 as chap. 26. 21. 82. 24.24. 316. What he for I will break the well of the King of Habylin. M What he fyake before in the time path, to intrace the mannee of Gods Prophets,

V. 5. Then the Prophet Ieremiah faid to the Prophet Hanniah,] The true Prophet to the falle one, though so protesting himself, and so esteemed, verse 1 chap. 27.16. & 29. 15. Then] Heb. And: as chap, 16.6,12.

in the presence of the Priefts, and in the presence of all the people,] Heb. to the eyes; as ver. 1.
that flood in the House of the Lord | Sec v. 1.

V. 6. Even the Prophet Ieremiah, faid,] Heb. And: as Chapter

23. 9. Amen, the Lord fo do, the Lord perform the words which thou haft prophesied to bring again the vessels of the Lords Honse, and all that is carried away captive, from Pabylon into this place.] This the Procarried away caprive, from rapyon min our piace.] Into the Pro-phet spake, not as consiming the Truth of his Prophesic which he knew to be most saile, but expressing his owne earnest, and hearty wish and desire, that, if God pleased, it might

Amen] A particle in Hebrew commonly used, either to signifie our affurance of the certain Truth of somewhat related ; and then usually it is prefixed to the words of him that speaketh; as Matthew 5, 18, 26. or our defire of something to be performed: and so it is subjoymed to the speech of some other commonly, as Numb. 5.2 2. Deut 27.15,26 1 Kings 1.36. 1 Chr 16.36.

the words] Or, thefe things : as chap. 26.2. and 27.12. to bring again] Or, in bringing backe. See on Chapter 18,

all that is carried away captive \ Oc, that have been carried a way captive. Heb, all the captivity: as Chapter 29. 4. 20, 31, this concerning the Persons, as the former, the Vessels,

verse 4.
V. 7. Neverthelesse, hear thou now this word that I speak in thine ears, and in the ears of all the people.] Hear and confider well this thing that I speak, (as v. 6, c. 2241.) in thy hearing, because it

principally concerneth thee; and in the hearing of the people here prefent, because it also concerneth them : ears for hearing : as chap. 2.2. and 26.14.8 29.29.8 36. 6,10. So eyes for face or fight

V. 8. The Prophets that have been before me and before thee of old, Prophefied both against many countries, and against great king-domes; of war, and of evil, and of pestilence. 1 the Prophet admonisheth this counterfeit, and the people together with him , of what other Prophets had before time propletied in fuch manner, and of fuch evils as himfelf now did, which could not therefore be any good ground to detract ought from the truth of his prefent prophesic, since that he prophesied no other things than they had formerly done. See Chap 26, 18.

of old Heb. from age; in time past, so Joel 2.2. prophesied Or even prophesied: or they, I say, prophesied. Heb.and: as chap.24 9.8 27.5. againft many countries] Heb, unto : as chap, 27.12, yet the parti-

again many commerce in the same capacity of the sam

of war] Heb, unto mar : but fo alfo is the particle used, c. 14. 10. So in the reft here,-

of evil] Or afflithion : as Elay 45. 7. Chapter 18.11. Howbeit, fome conceive, not without fome good probability, that fome par-ticular evil or affliction, should here be intimated; because it is on either fide clasped in with fuch in regard whereof they suppose that by a letter mils-written, it is raab, evil, or affilition for raab; that is, famine: the rather, because these three are so frequently found conjoyned in this Prophet: as Chapter 21.9. & 24.10. & 27. 13. & 38.2. & 39.18. & 44.12,13,18,27, and elsewhere, Eze-27. 13. 03 39. 2. 339. 10. 02 44. 123, 1510, 27, and citeMore, 1.2c-kiel 5, 12, 13. 8, 7.11, 12. 8, 7, 15. 8 12. 16. 82 14. 21. The fame furmife fome good Authours of note have concerning that place, Heb. 11. 37, where in the middle of many particular executions Heb. 11.37, where in the middel of many particular executions done upon the faithful, cometh in, they were tried or tempted, figure pointing that to estigadings, as we now have it, it was at first, sungandbran: but there is no flush word as that found; and I fuppose therefore it was rather singibious, they were barn: and there is an elegant confonancy (such as the Apollie of tufeth in his Epilles) between the and the word next before going, sunforder, as, singibious, which all the turn is aletterinor is there much difference in writing between this and that which the copies

V. 9. The Prophet which prophesierh of peace] Or, As for the V. 9. The Prophet which prophetien of peace J Us, Assor the Prophet (for the word is here put absolutely, as the like, Psalm 12; 2. Chapter 26.14) that propheseth of peace, or prosperity: as ch. 29.7. as thou Hananiah now dost, verse 3,4. Heb, that shall prophefie unto, or of peace,as v.8.

when the word of the Prophet] Or, that Prophet: as Chapter

25. 15.

Shall come to pass, then shall the Prophet be known, that the Lord
hath truly sent him] Whether a Prophet prophesse of good or evil,
the event of that which they foretold was that whereby they were try his people, suffer such things, as falle Prophets also forell, to fall out, Deut. 13.1.3, but then have Gods people another rule given them, whereby they may be discovered, to wit, by their do-Arine brought to the touchstone of Gods written Word, and thereby examined, Elay 8:30. But the Prophet here the rather applyeth the rule, to the Prophers of peace, such as this counterfeit; because people are wont more to give credit to such as prophesie what they defire, then] Heb, and as v. 5.

truely |Or, of atruth; as it is well rendred c. 26.15 Heb.in truth as there also.

V. 12. Then Hananiah the Prophet] As v. t. Heb. And: as verle o

took the yoke from off the Prophet Jeremiahs neck, and brake it.] The Yoke which by Gods appointment he had made, and did high the Yoke which by Gods appointment he had made, and did high wear. See Chapter 27.2 whence it appereth that this was done about the time of that command by God there given unto the Prophets. Thus this wicked wretch, led away with ambition and coverife, and defrous to please the people, breaketh forth inand coveries, and ocertous to please the peoples, breaketh forth in-to this height of implety and extremity of outrage, to pluck from the Probhets neck that yoke, which God had enjoyned him to put on, and to breake that a funder, that he had commanded to be on, and to breake that attinder, that he may committee to one deperately bent to add directly contrary unto God himfelf in either; thereby as by a vifible fign to justific and confirm fuch lies, as a gainful knowledge and conficience he had vented and to maintain his own credit and repute with those whose tayor he affected. So the like, 1 Kings 22.11, 24.

ne auccrea. So the inke, 1 kings 22, 11, 24.
V. 11. And Hananiah spake in the presence of all the people,]
Veb. 10 the eyes; as v. 15, saying, Thiu saith the Lord, Even so will I break the yeke of Nebuchadnezzar King of adolon from the neck of all nations within the space of two full years] Even as I now break this wooden yoke; see v 3.4.

all nations] Before-mentioned, Chapter 25. 15, 17. --- 26. &

and the Prophet went his way] Or So : as Chap, 13, 2,5. As not

not enduring longer to hear him vent such gross fal shood and lies in Gods name: as those, lifay 36, 20, having no further errand then to deliver to them from God; which yet afterward he had.

V. 12. Then] Or, Moreover, Heb. And ; as Elay 8, 1, for it it was not at the prefent. the Word of the Lord came to Jeremiab the Prophet] Heb, was to

him; as chap, 27.1. (after that Hananiah had broken the yoke from off the necke of the

Prophet Jeremiah) faying,] Sec v. 10. V. 13. Grand tell Hananiah, faying.] Heb. Geing go, (as chap. 13. 1.) and then shall fay to Hananiah, that is, say thou to him; as

Thus faith the Lord, Thus hast broken the yoke of wood, but thou shalt make for them yokes of iron. Heb, and (as chap.27,11.) thou that make (or do thou make, as before, fay, thou Jeremy : for they icem out of the way, that apply it to Hananiah) inflead of them (those wooden yokes, one of which he hath broken) yokes of iron; fuch as thall not to eafily be broken: a type of a cruel, hard, and ftrong boudage; and fuch as cannot be thaken off, Deuteronomy 28.48, this was all that he and they that gave credit to him should

gain by that prefumptuous and impious act of his, an improvement of their bonds, So Efay 28, 81, See alfo, Chapter, 36.27, V. 14. For thus faith the Lord of Hifts the God of Ifrael] As

V. 14. For transpairs the Lorenty of the Relations, that they Than 18.4.

I have put a voke of iron upon the needs of thefe Nations, that they may ferve. Needschadnergar King of Babylon j. 1 Heb. 1 have given (as Elsy 42. 1. I am relotived to do it) or I will put (as Chapter 33.3). A splee of iron, or an iron-pole (as veries 13) appeared to the need of thefe Nations (of which v.11.) 10 ferve Nebuchadnergar; as 18.6.

and they shall serve him Chap. 27.7.

and I bave given him the beasts of the field also. Thereby implying, that all shall be his, and at his service: see Chap. 27. 6.

Daniel 2. 48.

V. 15. Then faid the Prophet Teremial unto Hananiah the Prophet] Oc, Furthermore, as Chapter 14, 11. or, Alfo; The

Prophet Jeremiah also said; as Chapter 27, 12. Heb, And Hear now Hananiah, The Lord bath not sent thee, but thou makest this people to trust in a lie.] See Chapter 27, 15, and

19 9. V. 16. Therefore thus faith the Lord, Behold, I will saft thee from eff the face of the Earth,] Heb. Echold, I am cashing thee from eff the face of the Earth; as Gen. 6.7. I will without any long delay, take thee awy by death: the form of speech is thence taken, because the living keep above ground. Gen. 1,29 & 61, whereas the dead ufually are laid up in the earth, and lie under ground, Gen. 23.4. Pfalm 115 17.

this year (halt thou dy] Thou that tellest lies of things that shall be within two years compleat, shalt not live so long thy felf, v. 10. Heb, the year, for this year; as Elay 37. 30, to the day, for this day, chap.1.10, 18.

because them hast taught rebellion against the Lord; Heb. thou hast special (as Chap. 5.23.9. unto, or against, the Lord; as verte 8, b. cause by thy lying tales thou haft heartned and encouraged men to fland out against Gods Wo: d, and against his admonitions and menaces by his Prophets. See chap 23.17.

V. 17. O Hananiah the Prophet died the same year in the seventh V. 17. 'o Hananiah the Prophet died the fame year in the feventh moneth. Held. And; as Chan, 23. 34, the fame year. Heb. that year; as v. i in the feventh moneth; containing part of September; and part of October: whereby it appeared that he furrived not this prefumptions and of this, and the Prophets channelcation theretupon, full two moneths to an end. See v. 1, that which might yet have been to this people, both a fufficient conviction of his falle and wicked dealing with them: and a frong confirmation of the cuth of those things that by therm had been delivered. But no truth of those things that by Jeremy had been delivered. But no-thing could avail, or prevail with them, to bring them to repen-tance: (Such is the obstinacy of mans hard heart,) untill by some gracious work upon it, it be altered and renewed : See Numb. 16. 41. Deut. 29.3,4. Ezek, 11.13, 15, John 12. 37. The Jewish Do-ftors here the us needless knots, and untie them again with ground-les tales. They make question, how Hananiah died that year, when as the feventh moneth began the next year according to the civil account : and this difficulty, indeed none, to take away, they tell us, (the Chaldee Paraphraft hinting to them somewhat to that purpose) that he died indeed on the last day on the fixth moneth at Even, but gave in charge to his people, to conceal his death till the beginning of the seventh moneth, to make Jeremy a liar. But what need these sictions, when as the Prophets words are plain enough, and were true, what month fover he should die in. if he died within a twelvemoneth after that denunciation : and much mor , if he died ere the year then running were expired, according to either account, civil or facred: this latter the rather; because the date of Prophecies, and of this, among the reft, were usually reckoned according to it. Besides, that this fabulous relation directly croffeth the Text , which faith, express, that he died in the feventh moneth.

CHAP, XXIX,

Verf. 1. Now these are the words of the letter, that Jeremiah fent from Jerusalem unto the residue of the Elders, The Irom genglacem unto use regione of the Elders, which were carried away captive, and to the Priefls, and to the Prophets, and to the Prophets, and to all the people, which Nebushadnezzar had carried away captive from Jerufalem to Babylon.] In this Chapter, as by the Infeription of it, verse 1. ____ 3. may appear, is related the sum and substance of a letter sent by Jeremy to the Jews that abode then in captivity in Babylon, wherein he perswadeth them to reft contented with their present estate, there, untill Gods time set for their deliverance should come, v. 4 .- 7, and not to hearken unto fuch Prophers, as should tell them of a more speedy enlargement, verse 8.9. promiseth restitution of them upon their fincere return to God, when feventy years are expired, verf. 10 .- 14. and denounceth judgements from God both upon the refidue of that nation, who remained yet behind, v. 15—20. and against two of the false Prophets that abode with them at Babylon, ver, 20, 223. together with a relation of a letter upon the receit of this, written back by one Shemajah, enciting fome of the Priefts to call Jeremy in question for it, with a denunciation of Gods vengcance upon him for the fame, verse 14. 31.

Now] Heb. And; The copulative here used, not for connexion

of this with any forego-ing relation; but to make introduction onely into the discourse here ensuing; as Ezra 1, 1, Jon. 1, 1, the words] Matter or tenour; as Est, 9, 31.

the letter] Heb. boshe; as a Kings 5.5,6. So ver.25,
the refidue of the Elders] So he speaketh, because some of them, in likelyhood, died by the way; and other of them, shorely after their access thither.

which were carried away captive] H:b, of the captivity; as

white were carried away captive 1 120, of the captivity; as Chapter 23d. 4.

V. 2. (After that Jeconian the King and Queen, and the Euches, and the Princes of Judah and Jersfalem, and the Capenters, and the Smiths were departed from Jersfalem)] See the like parenthesis, chap, 28, 12, and the very same for the most part of it, Chap, 24 1, to which relation this also hath some reference : See v. 17. whereby it appeareth that this relation is of fomewhat a later date than that. the Queen] His mother, Chapter 13. 18. & 22.26. 2 Kings

24. 12. Eunuchs] Or, Officers, or, Chamberlains : See Gen. 39.1. Elay

39 7. By the band of Elafab the fon of Saphan, and Gemainh the fon of Hilliph, whom Zedelyah King of Indah fan unno tabylon to Ne-buchdanczar King of Babylon, Joying,] In what year of Zedelish reign, or upon what occasion the emcllengers were four to Babylon, is not expressed to the continuous control of God manifested in the hastned decease of orthat false Propher, Hanniah, related chap, 18 1.6, 17, Zedelshi being fomewhat dishearened, fear thele most don't a few with his varafur tribure unto Babylon. fent these men shortly after with his yearly tribute unto Babylon, the rather to remove all suspicion of staving any compliance with the Egyptian, or thoughts tending to the leaft dilloyal carriage towards him, unto whom, having taifed him unto the crown, he had by oath obliged him(elf, Ezek, 17-13, by the hand of Elasah) Or, by Elasah; as Efay 37, 24, Chapter;

Elasah the son of Saphan] Of this name we find divers, I Chronicles, 2.39,40. & 8.37. & 9.43. Fzr. 10. 22. but all divers from this Elafah the fon of Saphan: who whether he were brother to Ahikam before-mentioned, chap. 16, 24, is uncertain: there feeming to be fundry Saphans living in some place of note in those

Gemariah the fon of Hilkjah] So described to distinguish him from another Gemariah the fon of Saphan the Scribe, Chap. 36. 10. - 12. nor is it certain what Hilkiah this was, whose fon this Gemariah is said to have been; divers about that time being of the fame name : fee chap, 1, 1,

[aying] This word hath not reference to their meffage, but to Jeremies letter mentioned ver. 1.

V. 4. Thus faith the Lord of Holls the God of Ifrael, As Chapter 27. 4.

unto all that are carried away captive] Heb, unto all the captivitv : as ver. I.

whom I have caused to be carried away from Ierusalem unto Babylon.] I the Lord whose work this was, Chap. 24. 5, Ezek, 11. 16. though effected by Nebuchadnezzar, chap, 25.9 and procured by their fins, chap 1. 15, 16. & 4.18.

V. 5. Fuild ye houses and dwell in them ;] Or, that ye may dwell in them; as Genesis 35,1, chap 27,12, a defect of the pronoun; as Chapter 6, 16, & 9. 10. or, to dwell in; and fo there needs no

and plant gardens, and eat the fruit of them] Or, that ye may eat the fruit of them; as I Sam. 28.22, 1 Kings 13. 15. and as before: or, the fruit there f you may eat : the copulative with the demonstrative, for the relative; as chapter 17.7. & 26. 23. & 28. 7. See verfe 6.

V. 6. Take ye wives, and beget sons and daughters;] Or, that ye may beget sons and daughters; or on whom ye may beget such 5 contraty to the advice given to those that abide at Jerusalem, Chap.

Chap.xxix.

16. 2. and take wives for your fons, and give your daughters to husbands,] The power of parents intimated in this form of speech : as also, Deut. 7 3.

that they may bear fons and daughters] Heb, and they shall bear as chap.4.4. and 26.3. Mal. 1.9.

that ye may be increased there, and not diminished.] Heb, and multiply (as before, dwell and ear, verf. 5.) there (to wir, at Babylon) and be not diminished.

V. 7. And feek the peace of the citie whither I have caused you to be carried captive, and pray unto God for it.] Or, Seel the welfare; as is is rendered, chap 384. Heb. feel, after, or feel, to God (for it is the fame word that is used, Esai 57, 6. Ezek, 36, 37.) and pray to God for her e to wir, for Babylon; for the affix is feminine; howbeit they are willed and advised thus to do, not out of any special affection to that place, or State, as they are willed and said to seek the welfare of Jerifalen, Pfal. 122.6 — 9, but in regard of their own interest and share in the common rest and quietnesse, during the time of their abode there, that they might with leffe moleftation and diftraction patiently expect the time of deliverance. For otherwife they were to pray for the downfall of Babylon, when the time by God thereunto defigned should come Pfal. 137.8.9. ch.51.
35. as for that, whereat not they alone, but the whole world should rejoyce. Sec Elai 14.4.

rejoyce. See Etai 14.4.
for in the peace thereof shall ye have peace.] Your own welfare while ye abide there is enwrapped in the rest, quiet, and welfare of that State, as of passengers in the welfare of the vessel, wherein they are embarked.

V. 8. For thus faith the Lord of Hofts , the God of Ifrael,] As verse 4.

Let not your Prophets and your diviners that are in the midft of you, deceive you,] in the midft of you, or, among you: as chap. 39. 14. to wit, at Babylon :as verse 15.1. See chap. 27.9,15. and 23.26.

neither hearten to your dreams, which ye caufe to be dreamed Or, which ye dream: those fancies which ye conceive within your selves. of some speedy delivery, which are indeed no better than dreams; or, which ye make (your dreamers) to dream, (a form, though irregular, yet whereof a parallel is found, 2 Chron, 28, 23,) by giving heed to them; which if ye did not, they would not dream them. Yet the words may well be rendred, as some do, neither hearken to your dreamers (your men of dreams, your dreamwrights) whom (by liftning unto) ye make to dream; ye give occasion and encouragement to devise dreams, wherewith to delude you. See Chap. 27. 9. Of these dreams also, Chap. 23. 25-28.

V. 9. For they prophesie fally unto you in my name] Heb. they prephefie in a lie : as chap.27.15

I have not fent them, faith the Lord,] So chap. 14. 14. and 23,21,

and 27, 15, and 28, 15.
V. 10. For thus faith the Lord, that after seventy years be accomplished at Babylon, Or, But (as Chap. 14. 12. 13. thus hath the Lord faid, (as opposing what God himself had indeed said to their lying relations (athered on him) that after feventy years accomplished at Babylon: nor before, nor fooner, as your Prophets bear you in hand, and diviners and dreamers falfly enform you, chap. 28.3. verf. 8.15. of these seventy years, which by this place appear to commence from the time of their deportation, whom the P. ophet wrote this letter to, fee on chap 25 12. Heb, faith the learned Scholiaft , according to, or at the mouth filling, of feventy years : but the term that he rendreth mouth, is nothing but a syllabical adjection, joyned frequently, both with this as Exod. 16 21. Num. 6.21, and 7.5,6. and with other prepositions of the like nature with it; as t King, 17. 1. Prov. 27. 21. than which also in the Rabbines Commentaries no-

I will vifit you] In mercy and for good : as Ruth 1,6.chap,27,12,

Luke 1, 68, and perform my good word toward you, in caufing you to return to this place] Heb. to cause you to return, or to bring you back. See the like, chap. 18,15, and 28.6.

V. II. For I know the thoughts that I think towards you faith the Lord, thoughts of peace, and not of evil; I well know what my purpoles are concerning you : not fuch as concern your evil, but your welfare and prosperity ; peace : as before , verf. 7. See Efai 55. 8. Act. 15.18.

not of evil] Heb. not to evil: fuch as may tend to your hurt; as

to give you an expelled end | Or , in giving you (as before v. 9) an expelled end: in not failing your expectation. Heb an end and expediation. Such an end as your felves hope for , defire, and expect. Of the form of speech, see on Esai 4.5. Some render it, an end and an end of expellation; which cometh much up to the former. Howbelt, whereas by end they would have understood a reward; (because the word is so used Prov. 23, 13.) and so also expound that t Pet. 1.9. receiving the end (that is, the remard) of your faith : end, for reward; because the reward cometh usually at the end. I suppole over-nice, and unnecessary, either in the one place, or in the

other, though of reward fome mention be made in this argument, Chap. 31. 16. but I conceive the end, or iffue onely to be here intended. See Pfal. 9.18, and 37.37.

V. 12. Then shall ye call upon me, and go and pray unto me, and I will nearken unto you] Then, Heb, And: as chap. 28 5,9 go and pray; or go to pray: addrelle and fet your selves seriously thereunto : as did Daniel, Dan. 3.9. See the like promise made , Elai 65. 24. preffed by Daniel , and performed by God , Dan. 9.17 19 23. and

V. 13 And ye shall feel me and find me, A defect of the pronoun v. 13, and responsible, me and nna me, is, usince or the pronoun in the latter sprig, supplied from the former: as Psalm 139. 1. Chap. 15, 16. but it may well be rendred without the supply; Te shall seek me and finde: not mille, or fail of what ye seek for, Esal 45.19 Mat. 7.7.8.

when ye shall search for me with all your heart,] Or, because you fall feet mon me (as Excl. 36.37.) with all your beart: Pfal. 119.2. that is, fincerely and entirely. See Chap. 4.7. Deut. 4.19. being throughly humbled by your fore-pailed afflictions, for all your former transgressions and rebellions against me, Levit. 26. 40, 41. Ezek.6.9. and 36.31.

V. 14. And I will be found of you, faith the Lord As Plal 3.6. Elai 55.6. and 56.t. A speech borrowed from those that are willing to be spoken with by those that repair to them for advice, aid, or relief.

and I will turn away your captivity,] Or, bring back, or turn again; as Pfal. 14.7. and 126.1. captivity, for, captives : thole of you, that are in captivity. So ver. 1 4. See chap. 30.3.

and I will gather you from all the nations, and from all the placess, whither I have driven you, faith the Lord Heb, which I have driven you there, or thither: as chap, 13.7. See the like promife, Deut. 30. 3. Efai 11. 11, 12. Ezek. 11.16 17. and 20.

and I will bring you again into the place, whence I have caused you to be carried away capitue] Or, from whence I had transported you. Heb. which from there; as before, See Chap. 24. 6. and

V. 15. Pecause ye have said, Or, Pecause ye say. The Prophet here turneth his speech from them, at least, from the well-affected among them, and the gracious promifes of good intended by God to them, unto those that littned unto the false Prophets among them, whom he had given them warning of before, verle 8. and unto those more especially, that remained yet at Jerulalem; tore-telling how God intended to deal with them, how foever their false Prophets gave them affurance of the contrary, ver. 16—19. and withall what should befall those false Prophets abiding with

them at Babylon, yet, 20 ---- 23.

The Lord hath raifed up Prophets in Babylon] Some Interpreters here depart from the received both reading and interpretation of this verse, rendring the words on this wife, as depending upon ver 14. without reference to what enfueth; Then will I deal thus with you, when ye shall fay, (that is, acknowledge) The Lord did indeed raise us in Prophets, (who told us) that we should be carried captive to Babylon: like that, Ezek a. 5, and 33 33. But this forced exposition they seem to have pitcht upon, in regard of that word, the termination whereof commonly importeth motion to a place, rather than of abode in it : but that scruple may easily be removed, rather train or about that trainer may sain; so extinct up for divers places may be produced, wherein words so formed, a reused in this latter notion: as here, to Rebylon, sor, in Rebylon: so, to teach the earth, for, on the earth, Gen. 28.12, and, to the altar, for, on the earth, Gen. 28.12, and, to the altar, for, on the earth, Gen. 28.12, and, to the altar, for, on the earth, Gen. 28.12, and, to the altar, for, on the earth, Gen. 28.12, and, to the altar, for, on the earth, Gen. 28.12, and, to the altar, for, on the earth, Gen. 28.12, and, to the altar, for, on the earth, Gen. 28.12, and, to the altar, for, on the earth, Gen. 28.12, and, to the altar, for, on the earth, Gen. 28.12, and, to the earth, the altar, Exod. 29.13,16, Lev. 16.25, and, to the North, for, in the Noth, Chap. 46.6, 10, as it is afterward there expounded: and this cleared, there is nothing left, that may perswade much lesse enforce us, to depart from the received interpretation of the place. See further on ver, 16. Because some among you are over-prone to heed these counterfeits, to wit, Ahab, Zedekiah, and Shemajah the dreamer, ver. 21.24. hear how far it shall be from that which they would make you believe concerning the diffolution of your captivity, and your speedy return into your countrey; that those who remain yet there at liberty, shall within a short time be transported and brought over unto you, after they have sustained much misery at home, ver. 17.18.

V. 16. Know that thus faith the Lord, This fupply, I suppose. is needleffe. The particle that beginneth the verfe is in the original of various use, and the old Latine, which many herein follow, renders it, Because, or, For: which some thus knit on to the for-mer relation; as if the Prophet had said, I have told you what God saith, but you listen to other Prophets who have brought you to Babylon, and are so far from furthering your delivery thence, that they would rather help to bring you thither, if you thence, that they would rather neip to Dring you thence; if you were at liberry in your own countrey; for thus faith the Lord concerning those that yet remain there. And this coherence would do very well, if the words of the foregoing verse would admit the sense here given them; which I see not how it conseven by any force, be wrung from them ; and for that which feemeth to have put these also upon such tentering and torturing of the Text, enough hath been faid before. The particle being rendred, Therefore; Therefore thus faith the Lord; as answering to that, Because ye say, verse 15, the context will run on fairly and clearly, without need of help from any either fuperflious fupply; g S

dreth it : and fo is the particle used, Pfal. 116. 10. compared with

2 Cor. 4.13. and in this Prophetic, Chap. 16.5. and 20.9.
of the King that fitteth upon the throne of David, Of Zede-kiah, veries. whom Davids throne shall not secure. See Chap.

and of all the people that dwelleth in this citie, and of your brethren that are not gone furth with you into captivity] dwelleth, or abide, remain: as Chap. 39.14 and, even (as Efai 35.4.) your brethren that ment not forth with you into captivity; but were left behinde with

Zedekiah, Chap. 24.8.

V. 17. Thus Jack the Lord of hills,] This attribute is added to give the more emphasis to the menace subjoyned.

Behold. I will fend upon them the fword, the famine, and the pellilence, Chap.24.10. and 27.8. fo that they shall be in worse case at Jerutalem, than you are in Babylon,

and will make them the wile figs that cannot be eaten, they are so evil Or, so bad, so naught. See Chap 24 8. and hence it seemeth to appear, that this prophesie, or epistle was penned and delivered fome foace of time after that there related.

make them Heb, give them: as Chap. 9.10, or I will deal with
them 1 as Holea 11. 8. How should I deal with thee. So the words
would there be rendred; and so here: for God made them not so vile and bad; but they by their wickednesse having made them selves such, God justly resolveth to deal with them, as men are wont to do with such vile fruit, and rotten stiff, as is good for nothing but the dung-hill : the word rendred vile, is no where elfe in the concrete, or adjective, but in the abstract, or substantive Chap, 5, 30, and 18, 17, and 25, 14, See there.

V. 18. And I will perfecute them,] Or, purfue them : the fitter term here : and fo Pfal. 35,6. and 83,15.

with the feword, and with the famine, and with the peftilencel As verse 17, with these evils will 1 follow them, whither sover they go, and wherefoever they become. See Chap.42.16,17. and 44

12, 13, and will deliver them to be removed to all the Kingdoms of the earth, So Deut, 28, 25. 2 Chr, 29 8. See Chap. 15.4. and 24 9.

so Dett. 18.35. 1. Cut. 13.9. 6. Sect. 18.15.14. 8 10 2.4. 9. 10 2.4. 10 2.4. 9. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.4. 10 2.

which I fent unto them, by my servants the Prophets, vising early and fending them, but ye would not hear faith the Lord] See chap 7.23-26. and 11 7,8 and 13.11. and 17.23. and 25.4. a pallage from per-

fon to per for 1 as chap . 2. 2. 4, : 5, 27.

V. 20. Hear ye therefore the word of the Lord all ye of the captivity, whom I have fent from Jesufalem to Babylon.] Or, Hear ye alfo Unto you of the captivity I now turn my fpeech again , to let you know from God, what will fhortly befall those your Prophets, unto whom some among you give too much credit, through the just judgement of God upon them. Heb. And hear ye (and, for, also : as verf. 24, chap. 1, 3, and 14.6) all the captivity, or the whole captivity: capituity, for, captives; as verf. 1,4,
I have fent] See chap 24 5. verf.4.7.14.

V. 21. Thus faith the Lord of Hifts, the God of Ifrael,] As

veric 4.
of Ahab the fon of Koliab,] Or, Achab; as the Greek rendreth it:
and to Athay. See Efai 1, 1. Of this man and his parentage there tell us of loose pranks played by him and his companion here mentioned, not worthy the recital.

and of Zedekiah the fon of Maasciah,] Such another as he of the same name among Achabs Prophets, 1 King. 22, 11.

which p oph fie a lye unto you in my name,] Sec chap. 14. 14. and

27.15. Ver 8 9.

Behold, I will deliver them into the hand of Nebuchadnezzar King of Eabylon, I will give them up into his power : as chap. 27. 6, 8.

and 34. 21.

and be shall stay them before your eyes.] That your selves may be
eye-witnesses of Gods just judgement upon them, in that cruel
death that the King of Babylon shall put them to, as from Gods mouth I now forctell you.

V. 22. And of them] Or, From them.

Shall be taken up a curfe] This shall they leave their names for a cuife, Efai 65, 15.
by all the captivity that are in Eabylon] Or, captives: as verf. 20, those of their own nation.

faying, The Lord make thee like Zedekiah, and like Ahab, whom the King of "abylon rolled in the fire.] Or, barnt with fire : but it may feem by the use of the participle and verbals of it, applied to green corn parched with the fire, Lev. 2.14. (for the verb it felf is found onely in this place) that it importeth a putting of men to torment, and fo to death, by a flow rofting or feorching of them with fire, so as they are not fuddenly confumed, or flain with it, but endure much extremity of pain therewith ere they die; and fuch a kinde of death, it is very probable that thefe two wicked wretches did by that Heathen Kings appointment endure ; being a kind of death not unusall among the Chaldeans , Dan 3.6,21. for venting such

or over-strained coherence. So an Interpreter of prime note ten- | things as might cause disturbance in the State. Heb, when he rofted them : an elegant redundancy very frequent in Heb, as Pfalm 1. 4.

V. 23. Because they have committed villary in Ifrael, The reason is here rendred, not fo much, wherefore the King of Babylon burnt them as for which God in his secret providence, and by his just judgement fo disposed of them that they should fall into his hands, and be fo handled by him : villary, or folly : the form is used commonly of corporal fifthinesse and uncleannesse. See Genes, 34.7.

dred villany here , that fignifieth vileneffe; whereof those vile figs; verse 17. The like syntax, see Elai 31. 5. Chap. 6. 13, and 8.6 and 9.19.

and have spoken lying words in my name, which I have not com-

and have loosen jung weras in my name, which a wave not com-manded them, J Chap, 14.1, and 23.13, vcf.19,21. Heb, awad of fallbood, or a falfe thing: as Prov. 13.5. even, I know and am a witneffe, faith the Lord] Heb, and I am the knower, and witneffe, to wir, of these their vile practices, how closely and covertly locver they commit them, and how smoothly foever they demean themselves in the fight of others, that know them not fo inwardly. So chap. 7. 11, and 13.: 7. and 23.13,14. See those generals, Job 24.15, with 34.21,22. Prov. 5.20,21, and 15. 3,11, chap. 17.9,10.

Iknow Or, am the knower : one that taketh notice and cognifance of the feethings as a Judge.

a witnesse Both judge and witnesse: no other shall need both

to convict and condemne them for these their carriages. See

V. 24. Thus shalt then also speak to Shemajah the Nehelamite, saj-ing, Or, 'ay thus also. Heb. And thus shalt then say: as verse 20. Chap. 27. 4. This latter part of the Chapter containeth a relation of a latter date than the former : in likely hood after the return of those messengers, mentioned verse 3. back from Babylon, concerning Shemajah, who had given information by letters from thence, of that which Jeremy had written unto his countreymen at Babylon; with an heavy doom by God passed upon him for the fame,

Shemajah the Nebelamite | Or, dreamer : for fuch a notion the word hath in it. Which whether it have any reference to some place of his birth, or abode in time past, or to his parentage and descent, is uncertain; though it bear the name of such a kinde of appellation whereby men are usually described from their countrey, citie, descent, parentage, kindred, and the like: but it may feem to have been a term coined or purpose to intimate his pro-tession and practice; as if we would say, one of dream-land one of tention and practice 13st the would also not extend and one of the houle, or lineage of dream-wrights; for he was one of those in likelyhood that professed and practiced that special kinde of impossure, whereof, see vers. 8. Chap. 23.25, 32. and 27.9. yet seen-cth there not to be any probability of that, which a Writer of foundation. special note hath that he should be a Nabamite , one of the stock and lineage of that Nabam, mentioned 1 Chronicles 4. 19. and by infertion of a letter , fo termed as here, for some glance at this his practice.

V. 25. Thus Speaketh the Lord of H fts, the God of Ifrael, As verfe 2 1.

faving, recause thou hast fent letters in thy name unto all the people that are in Jerufalem, and to Zephaniah the son of Manseiah the Pries, and to all the Pries, saying. Letters. Heb. bo by. So verse 1, books, for, letters and it may seem that he wrote, and sent more than one though the fum of that one to Zephaniah be here onely related, verse 26-28, which yet seems to have been directed by name indeed to him, but withall, to the rest of the Priests together with him See verf. 26,

in thy name Or, thine own name, (as, thine own way, chap. 4-18.) of thine own head; without warrant, or commission from me. So Joh. 5 43. if another come in his own name.

Zephaniah) The second under Serajah, who was then High-Prieft, chap. 5.2.24.
the fon of Maaseiah] Not the immediate son of this Maaseiah; as

t is not unlikely that Zedekiah the falle Prophet was to one of that name verfe 21, but of the iffue and family of Maafeiah, and a Priest of that course, whereof Maasciah was at first the head. See

chap. 2.1.1.

V. 6 The Lord hath made thee Priest in the stead of Jewjada the Priefs, that ye fould be efficient in the hufe of the Lord, for every one that it mad and maketh himfelf a Prophet, that theu floudfly put him prima and in the flocky.] Of this Jehojada, by whole example this flattering parafite would encite Zephaniah, as one enduced with his spirit of zeal for Gods glory and the good of his house, to proceed with all severity and rigor against Gods own Minister & messenger for no other matter than the free and faithfull delivery of his Masters message, see 2 Kings 11. and 12. Thus there is no act so injurious, or impious, but that wicked wretches and false Prophets will not onely attempt it against such as out of conscience and duty to God either crosse and oppose them, or resule to comply

with them in their corrupt couries and carriages; but colour it al-fo with fome specious pretence of piety and zeal for Gods glorie. See Ess 66.5, Joh. 16.2, and 19.7.

Chap. xxx.

made thee Prieft] Heb. given thee to be Prieft : as chap. 1.7. and

initead of Jehojada] Hence doth one of the Jewish Commenters gather, that Zephaniah was High-Priest, as Jehojada was : but the games, that command was requested as 3 personal was able the contrary was before thewed from chap 52.44. So also, 2 king, 25, 18, nor was that therefore the reason why he mentioneth Jehoja da, but as precending Zephaniah to be for spirit and zeal such an-other as he t as John Baptist is faid to have had the spirit and power

other is at a yound paper is latted on a very law paper in the post of Eith; and hath his name therefore given him, Mal. [1]. Mal. [1].

20;14. Luke: 1.7. and 7.7.7.

2 [build he gifters] Of, overfeers, See chap. 20.1. thou and the reft of the Prielis unto whom also regether with him this letter feems to have been directed, vert. 2.7. See he powill Dodgor here. Howbeit, the Text may rather be rendred, that there might be officers; for that ye is not in the Text; thou being at prefent the fe-cond under the chief Prieft, who it may be is either through infirmity of body, or some other employment, restrained from looking after these matters as he should, oughtest to take care that there be not a fail of such officers as may be assistant to thee for the restraining and punishing of such counterfeits as this Jeremy : to which purpose he may seem also to make mention of jehojada, who disposed and appointed officers in several places to be affishant to him in the setling of the State, 2 King.

in the house of the Lord,] A desect of the particle in, as a King.

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18.15. or a frantick humour afteth the part of a Prophet, when as ina notion of counterfeiting in them : fo make thy felffick, for, feign a notion of counterfring, in tienes 1:0 mage by figure, tou, repair by felf to be file, 2 Sam, 13, 7, and, make thy felf mourn, for, from the field to be a motion, -, 5 Sam, 14, 2, and, making, that is, files, the file fo be a firanger, or fome other; 1 king, 14, 2, and, be made, that is, feined himself mad 3, 5 Sam, 21, 13. The like the Capasins charged Jeremy with, when he croßed them in their

defign, chap. 43.2.
that thou shouldest put him] Heb, and (as vers, 6.) this shalt give

him; as chap. 20.2.
in Prifon] As Pashur had before done, chap 20.2. of the word
here also used, see there: nor was there any groups to render it

fisch; there, and prifon here.

and in the flowy] Thus this beaft, not content to have Gods
Prophet imprifoned, or fo dealt with as Pathur had formerly done; but would have him yet more contumeliously abused, and further extremity to be exercised on him. That the term here used, fignifieth fome engin uled for ftricter reftraint, or paintull tortuie is generally agreed, but of what kinde, or in what manner, is not easily determined. One of the Jewish Doctors expoundeth it by a word that fignifieth in the first place the flock of a tree, and from thence the flocks t which we commonly fo term ; as our version here thence the flotes t which we commonly to term a sour vertion neer enacheth it; fould by the win in that common prover bo with them, The workman fitteth in the flotes of his now making i but another of them telled in that it is an engline of itom for the hands: whence fome render it manifets; adding withall; that the term counth from an Arabick word, that figuries to fitting no princh in A learned interpreter rendered it in the skift, and would have it to be a wo d compounded of to o terms; the one fignifying a skif, or boat; the other having a notion of fucking: supposing by it to be understood such a kinde of engine invented to put men to cruel pains, as Plutarch in the life of Arraxerxes reporteth to have been in use among the Persians: this he describeth to have confished of two hollow frames made boat-wife, of equal fize, between which the whole body of man being close thut up, his head, hands, and The wonot coopy of man being close that Up, his feed, names, and legs onely extant, at places freed and left open for that putpofe: the party fo encloted, to prolong his pains, and anceale his midry, through that nally plight, and that he mult of necefflicy be in they enforced to eat; and inflead of dish, to take in milk mixed with hong; which, faith this learned latterpreter, the Hebrews termed, the suckling-skif : and because it might be objected, that this favage and cruel course of soment is not found to have been in use among the Tews, (though another late Writer affirmeth, that it was at least known to them) to prevent this, he subjoyneth, that the Jews used this term for any the strictest and painfullest course of restraint. But to me the notation of the term feems ove far-fetche : nor is any proof brought of the word fo used t it is no where found in Scripture fave in this place : nor do I finde any place produced fave the Chaldee here , wherein mention is made thereof in the writings of their Rabbines i nor are themselves, as ye see, agreed upon the signification of it in particular; which cannot therefore, I suppose, with any certainty be

V. 27. Now therefore why hast thou not proved Jeremiah of Ana thath, which maketh himself a Prophet to you?] Heb. And now (as chap, 27.9.) why hast thou not rebuted ? as it is commonly rendred;

that is , taken him up , and restrained him : for the word is used most commonly, of an active, as well'as of a verbal rebute, Roth. 1. 16. Pfal, 9.5, and 68, 30, and 76.6, and 106, 9.

Jeremiab of Anathoth | See Chap. 1.1.

maketh himself a Prophet] See on versi26.
to you] Or, with you : as Neh. 2.12. or among you : as Esth. 4.3.

and 10.3.
V. 28. For therefore he fent to us in Babylon, faying, Or, For to thu purpofe, or accordingly, (as the like form , Chap. 3 2.) he hath

This captivity is long] Heb. long it , for, long it is ; that is all the Hebrew hath : the word is found, 2 Sam 3.1. Job 11.9. the pro-noun demonstrative for the verb substantive : as Psal. 25. 11. and 99.3. So Chap.30.7

build ye houses and dwell in them; and plant gardens, and eat the fruit of them. See verfe ;

V. 19. And Zephaniab the Prieft read this letter] Or. For (as Elai 9.11.) Zephaniah had read (as Gon. 12.1.) this letter, Heb. book : as verl . t. written to him by Shemajah, verl.25.

in the cars of ferential by Probet I in the barring: as Chap 18.7, whether out of any good affiction to him, (for he was more that once employed in mellages to the Prophet, Chap 11.1, and 37.3.) or for fome other end and purpole, uncertain.

V. 30. Then came the word of the Lord unto Jeremiah , Saying.] Or, Therefore (as verf. 27) came (Heb, was : as Chap. 28 12.) the word of the Lord unto Jeremy: for these words have reference unto the beginning of this relation, vers. 25.

V. 31. Send to all them of the captivity, Heb. to all the captivity : as ver 1,20 fend the second time to them.

faying , Thus faith the Lord concerning Shemajah the Nehelamite. 7 See on verf.24.

Because Shemajah hath prophesied unto you, and I sent him not; and be caused you to trust in a lye October I sent him not, and hath caused you to trust in a lyc. See Chap, 38, 15, vers. 9.
V. 32. Therefore thus faith the Lord, Behold, I will banish Shema-

igh the Nehelamite | Heb. vifit upon bim : as Chap.2 4, 12. and his feed Thus Gods vengeance often purfueth even the race

and his feet Thus Gods vengeance often purfueth even the rice of the wicked, Exodas. 6. and 3, 7. Secon Lum, 7.7. he shall not have a man to dwell amone his people, neither fould the gods that r will do for my people, faith the Lord; 3 Both he and his positerity shall be clean rooted out: (as Pfalm 3, 16, and 109, 13, 17) nor shall he; or any of his listed survive of ce and enjoy the promised deliverance and restitution of my people. ple. See the like judgement denounced on the like occasion, Amos 7. 17.

a man to dwell among] Heb. a man (that is, any one; as Chap.
5. 1.) dwelling, or remaining in the midft of; as Chap. 39. 14. and 40. 1.6.

neither shall he fee the good] Or, or that shall enjoy the good. Heb, and shall not see in the good: the copulative for the disjun-tive, as Chap. 23.18, 34. and a defect of the relative; as Chap. 23, 29, and, to fee, for, to enjoy: as Chap. 17, 8. especially with the particle here subjoyned, as Psalm 27, 12, and 106, 3, and 128, 5, and I suppose that this latter branch is to be extended as well to his iffue, as to himfelf; because it might feem but a flight matter, to tell him that he should not survive to have any share in that good that God would do for his people some seventy years

because he hath taught rebellion against the Lord. I Heb spoken re-volt, or departure. See the same clause, Chap. 28.16, and of it more there.

CHAP. XXX.

Verf. 1. The word that came to Jeremiab from the Lord, faying,]
This inscription (the like whereunto see Chap. 18. 1.) extenderh it felf unto that entire Sermon, or Prophecy laid down

extendent it tell unto that entire Sermon, or Prophecy land down in this Chapter and the next, confliting both mainly of gractious promiles concerning the refluction of Gods prople. V. 1. 7bm [packed) the Land Gods [frack], lying, Write thee all the words that I have pipelen to thee in a book.] In these words is a [pecial charge given by God to the Propher, either to gather together those Prophecies that he had formerly delivered unto bim, or to enter those upon record that he should at present acquaint him with, being of the same subject, and to engroffe them , and make them up in a book; those of them especially which concerned the future welfare of Gods people, that they might not be loft, but te-main to posterity, and that the faithfull might have them wherewith to support their faith, and keep up their spirits in an hopefull white the of God good office intend to them, during the time of their long captivity. So Habb.a.z.

Write thee] Heb. to thee; an elegant redundancy: the like where-

unto, fee Exod 37.27. Ezek 14 2. as alfo, Chap. 36.2.

all the words Or, things; as Chap. 26, 2, and 29.1.
that I have spoken unto thee or, as some, that I shall speak unto
thee: and so the Jewish Commenters here understand it. See

in a book.] Not in loofe papers; left fome of them be loft; but made up together in a book. See the like charge; but that more 9 8 2

fpecially concerning the demunciation of judgements, Chap. 36.2. of corn blaffed, Deut. 28. 22. the old Latine rendreth it by a like unto a book, tor, in a book: ass, sunto the Ark, for, in it, Exod. | word that fignifieth the difease commonly termed the religion Heb. unto a book, tor, in a book : as, unto the Ark, for, in it, Exod.

V. 3. For lo the dayes some, faith the Lord, that I will bring again the captivity of Ifrael, and Judah, faith the Lord: The reason for which he would have this book written, to wit, to minde his people from time to time of his mercy intended to them; which he taketh

octaion alfothereby at large here to relate, b the dayer come, I the. Rebald, the dayer coming: as chap.23,5, to be feen with the eye of faith, Joh.8.56.2 Cor.4.18. Heb.11.13, and as fure to come, as if coming, yea, or come already, Hab.. 2, 1. Heb to 27,28.

brine again the captivity] So Chap, 22.27. and 29.10,14. there is an elegant confonancy and vincinity of found between the verb and the noun here used : that which occasioned a mistake in the old Latine, tendring the words as if both belonged to one root, I will convert your conversion: which albeit, it be a palpable mistake, and the same version elsewhere render it aright; yet divers Popish, even learned Interpreters admit, and descant upon, as found and genuine. The word most commonly in its first form here used is intransitive, and signifieth to return; but in this frame of speech seems rather to be uled for to reduce, as here, fo verf. 18, and Pfal. 85. 1,4. See on Ffai ca.o

of It ael and Judah] The remainder of his, as well among the ten tribes, as with the other two, Chap. 3,12,14, and 23.6, and 31. 1 6, Ezck.37.21,22.

1.6.17.68.37.24328.
and I will cauge them to remain to the land which I gave to their fathers, and their full possible file.] Or, that they may possible it: as Chipp. 29.6.26. See Chap. 12.16. and 14.5. Is, and 24.6.
V. 4. And these are the words, that the Lord packe concerning Is-

rael, and concerning Judah.] Or. Now (as Chap. 29, 1.) these are those things (as versit,) that the Lord had spoken : as Gen. 12, 1, if we suppose it to have reference to former prophecies: otherwise it feemeth to relate to what at present was deliveted; as the Jewish Doctors understand the words of the charge before related, vers. which to reconcile, we may with good ground fay, that what here followeth is the main matter, fum, and substance of all that God had formerly revealed at feveral times unto Jeremy concerning the deliverance and reftitution of his people; for by words in the charge feems to be imported, as Chap. 29.1. not formuch the pre-V. s. For the s faith the Lord, Or, Thus then, or, Therefore, (as

Chap. 29.16) hash the Lord faid: for there is no reason here rendred of ought foregoing, but a passage onely unto the relation of that matter, that was to be recorded.

me have beard a voice of trembling, of fear; and noish peace.] Or, as some render it, (which the Hebrew paules sayour, and which way the ancient Greek goeth) fear there is, but peace it not, or, there is no peace : as Chap. 8. 11. This some of the Jewish Doctors, there is no prace; as Lings, 6, 11, 1113 joins of the Jordan whom not a tew of ours concur with, understand of the dayes of the Messia, and those of the expedition of Gog and Magog, Ezek, 38, these of the troubles raised in the world in way of opposition to Christian profession, Mat. 10. 30. 34. Luke 12. 49, 51. But the founder fort of ours and theirs conceive the times intended of the Jounnary for or our annumer to conceive the time intenses or the Babylonian Invalion, when the Chaldeans by their approach to Jerulalem, and the affault thereof an duch more, filled all places thereabout with terrour and dread, Chap. 4, 9, and 6, 4. beforehand mentioned, to fliew how they flouted then be rouled up out of that fleep of fecultify wherewith the failse Prophets at precious by preaching and promiting nothing but peace to them, had so deep-ly possessed them, that Gods Prophets could hardly wake them out of it, Chap. 14. 13. for those feem to ftray farthest from the scope of the place, who expound it of the Medes and Persians invading the Babylonian State, and striking a grievous terrour into the Chaldeans, Efai 13.8.

V. 6. Ask ye now and fee whether a man doth travel with child The old Latine here rendreth the words fenflesly , Ask and fee, if a and the distance need reliable to the words stelled; y, gambles, if a man beginning the man beginners the Jewill Docker notch aright upon the place, that the man beginners, the woman bearth, or bringeth forth 3 and lot Fext is worder for word here. Demand, or Enquire now and fee, if, or whether, (as Chap. 2, 28.) a made hear, or bright nor as it may well be rendered, Enquire now and fee is do he made bear? or may well be rendered, Enquire now and fee is do he made hear? bring forth? make enquiry and try, whether it were ever feen, or known, that a man, or male, (fo Elai 66.7.) brought forth.

wherefore do I fee every man with his hands on his loins, os a woman in travel?] Why do men generally, even the floutest and hardiest, feem to be affected, as if like women, they were in travel? See the

like demand, chap 46.5.

every man The word here used, fignifies according to the notation of it, a strong, or mighty man. See Esai 22, 17. chap. 3r. 22, not the seeble and the saint-hearted onely, but the strong & sout-

with their bands on their loins The wonted posture and gesture of women in travel, ftriving and fraining themselves to get case of

as a woman in travel] Heb. as one bearing, or bringing forth : See

chap.4.31. and 49.12,14.

and all faces are turned into palenesse?] As is wont to be in extreamity of fear, Joel 2.6. the word properly implieth the colour jaundife.

V. 7. Alas, for that day is great, fo that none is like it :] Or, Surely, (as than 22, 22, and 124, 8.) that day will be so great a day, (to wit; for calamity and misery: as Joel. 2.31.) as usine hath been like unto it; or as the like unto it in hath not been. Heb. from not being as it: as ch. 10.6. See the like expressions, Joel. 11. Amos 5.18. Zeph. 1.14,15. day, for, time; as it is expounded in the next clause. it is even the time of Jacobs trouble ;] Or , even (Heb, and: as

chap. 29. 16.) a time it is (as chap 29.28.) of straits, or diffreste, (as Efai 29.2.) to Jacob; Gods people, Jacobs posterity: as chap 10, 16, 25, which some extend unto the whole time, not of the siege onely, or sack of the citie, but of their captivity also that ensued thereupon: the rather to be admitted in regard of what

but he shall be saved out of it.] Or, yet. Heb, and (as chap, 27, 15) he shall be saved: not saved, by way of prevention, from it, but saved, by way of deliverance, by bringing them in safety out of it,

See verf. 10. V. 8. For it shall some to passe in that day, saith the Lord of hisls, Heb. it shall be, as chap. 3. 16, in that day, for, at that time : as Efai 26.1. so, day, for, time, vers, 7. to wie, when I shall visit Babylon, chap, 27.7.

that I will break his yoke from off thy neck, This confirmeth the former exposition concerning the extent of the time of differed, mentioned verley. For from yokes and bonds they could not be loosed and freed, unlesse they were first under and in them: the

loofed and freed, unleile they were first under and in them: the particle that: in here wanting: is as Eiai 7.21.

bit yole? The King of Babylons; which God would break and loofe them from: not when the false Prophets told them he would, but at the time that God had himself fer and assigned. See chap, 27.26. and 38.4, 11. Many Interpret is of Christs freeing the faithfull from the bondage of legal rites, and the service of sin and Satan, John 8, 23, 24, 26, And 17, 15, 10, Rom. 6.16, 25, and 8, 3, Gal. c. 1, 2, Tim. 3, 26, and that was indeed by the terminal challenges or winds a hour base of the service of the many sinders of the service of t this temporal deliverance typified : but the former feems here the

and will burft thy bonds;] Either those thongs, wherewith the yoke was fastened to, or upon thy neck . (see chap.27.2.) or bands, wherewith captives, prisoners and bondmen are wont to be bound,

And francers shall no more ferve themselves of him. 10r. serve him, as some render it; that is, the King of Babylon, chap. 27.7, but rather, as our version, serve themselves of him, or on him; to wit, Jacob vers. 7. the Chaldeans and other people among whom they were captives, shall no longer make servants of them, detain them in fer vitude and flavery under them, as formerly they had done. See the use of the word on chap.25.14. and 17.7. a passage from one

v. 9. The they field ferve the Lord their God.] More freely and more cheerfully than formerly, they did, or could, when such frange Lords and Masters domineered over them, under whom ftrange Lords and Mafters domineered over them, under whom they were captives. See Deut. 28, 47, 48, Palin 137, 4, Efai 16, 13, a bleffed alteration; whereby they should make fuch an ex-change, instead of harsh and cruel Mafters. Efai 19, 4, to serve a most milde, mercifull, kinde, bountfull, Lord, in a most free, holy, honest, and honourable service. See 2 Chr. 12, 8, Host, 37, Luke 174, 75, Rom. 6, 19, 23, 1 Cot. 7, 22, Bar. Heb., And, as

chap. 28.12.

and David their King, whom I will raife up to them.] Such of Davids lineage, as I shall from time to time set over them: the name of the state of t of David, fay fome, used of fuch as succeeded him in the govern-ment of Judah, called the Threne of David, chap. 22.2, and 20. 16as the title of Pharaoh of the Egyptian Kings anciently, of Ptolomy in latter times: fulfilled in Zorobabel and others after the captivity, Hag. 2.23. but most absolutely accomplished in the Messias. owhom they were types, who came of the flock of David, Efair, 1, 10, Math. 1, 1. Rom. 1, 3, and was for ever to fit on the Throne of David, Luke 1, 31, 33, See Exck, 34: 23 and 37, 14. And of him both the Chaldee and Jewish Dodors expound it, See

raife up] The term used, as of the Judges and deliverers of that people after Joshua's dayes, Judg. 2.16. and 3, 9, so of Christ more specially, Luke 1.69 Act. 2.30. and 13.23,33.

V. 10. Therefore fear thou not. O my fervant Jacob, faith the Lord's neither he difmayed, O Ifrael. Be not utterly discouraged and disheartened in regard of thy present dejected and disheesteed in regard. for he fpeaks unto them now as under captivity. See the like speeches of encouragement, Esai 41.8,10,13. and 43. 5. and 44.2. chap. 46. 27. Jacob and Ifrael here, one and the same; as in the

for lo, I will save thee from a far, and thy seed from the land of their taptivity; I heb, lo I am saving thee; I intend and promise in due time to save thee; that is, to bring thee safe from a far tout of the farthest parts whereunto ye have been, or shall be driven and difperfed. So Zach 8.7. I will fave my people (that is, bring them fafe) from the East lands, and from the West : and Act. 24.44, they were all saved (that is, came all safe) to land.

if he spake to him as one yet surviving) and thy seed, or po-flericy : which in effect will be one and the same. See the like, Esai

Chap, xxx.

from the land of their captivity] From Chaldea, where most of them remained captives, faid to be a far countrey, Elai 39.3. or land, put collectively, for, lands; wherefoever they should be in captivity: the land of ones captivity; as 2 Chr.6.36,38. chap 46.27. wherein one is captive : as, the land of his nativity ; where he was born,

in one stagers—are laine y on mistory, or of the first and 24.7, and 3.1.3; and Jacob floatt return, and floatt reft and be quiet] The posterity of Jacob, as before, shall return to their own land again: as vecte 3, and enjoy is quietly; or flatt again reft and be quiet 10 return and reft, for, to reft again: as, to return and dig, 100, 100, 100 dig. again, Genel. 26.18, to return and tempt, for, to tempt again , Plalm

and none (ball make him afraid.] Heb, and there shall be no frighter : as Lev. 26.6. Ezek. 34.19. none that shall invade them, or difturb their quiet and peaceable possession.

V. 11. For I am with thee, faith the Lord, to fave thee:] As Chap. 15, 20, to preserve and support thee in thy present difficulties, and to give a good issue to them, and deliver thee out of them in due time, So Blai 41, 10, 12, and 43, 1, 2, Ezek, 11.

though I make a full end of all nations whither I have scattered thee; yet will I not male a full end of thee :] See on Chap. 5. 10, 18. So Amos 9 8.

but I will correct thee in mediure.] Heb. and: (as verie 9.) I will challife thee to judgement, or according to judgement: with discretion and moderation. So is the word used., Plalm 6.1. and 112. 5. chap. 10.24. I will deal by way of chastisement, in another fort, in a milder and more temperate manner with thee, then with others; far for measure beneath that, which I intend to do unto thine ene-

tar for mealure beneath thats, which I intend to do unto time enemies. See Edia 26,4419, and 27,73.

and will not leave thee advegaber unprofiled.] Heb, acquisting acquit their as Exod 34,7. Nam., 418. Nah. 1.3. Chap.24,59. The old Latine rendrechie, that thou mapyl not deem by [city guiltife]; but I fee not how the words can yield it. And whereas a learned Writer would have it rendred. I will not cutting off an the off, I thippote the word is no where found for ited; a cough he siftem it: but producing no clear place for such use of it : for that Zach 5. 3. but producing no clear place for luch use of it: for that Zach 1, 3, clearlewhere produced by him, is questionables and by diverso f good note otherwise rendred. One of the Jewish Criticles would have the test taken in a notion of Jeweping away, and despray as because by fweeping away and casting out of dust and dirt, an house is said to be cleanted and purged to which use of the word, see on Ed. 3, i.e., But this also scene to no far fetcht; the use of the form of the control of the said of t oft used elsewhere carrying it strongly the other and plainer way. See this whole pallage again repeated, chap. 46.28.

V. 12. For thus faith the Lord, Thy brusse is incurable] Heb.

Mertal, or desperate to thy breach, or rupture; but the particle feemmarta, or deperate 18 119 or tanks) repute 5 or deference tentereth vacan here; as chap 18 19, and 40.2. deadly, or deference. See Chap: 15, 18. in regard of humane hopes, or helps 3 fuch as God alone is able to help and heal, Hof. 5. 13, and 6.1. Mic. 19. Their condition by reason of their long captivity, Chap. 29: 18. seemed

consistion by reason or tract long captivity, Chap. 29, 18. Icemed delperate and pfa ll lipope of cure, Ezek 37, 11. if wherewith 1 have frucken the cypressure. J. Heb. thy frobe (wherewith 1 have frucken the cypressure. See chap. 14, 17, and yet nothing like fo grievous as that wherewith he had fricken the fruckey, or intended to firite those, by whom he had fricken them, Edia 7, and the control of the those of the control of the contro

V. 13. There is none to plead thy cause, Heb. There is none judging, or deciding, thy judgement, or controversie: that offereth to debate, and decide thy cause aright, that justice may be done thee, and reparatins made for the wrong that hath been offered thee, See Efai

40.27. verf 15.

that thou mayeft be bound up; \int Or. for binding up: as the margent rendreth it: fo it should be a term borrowed from the binding up of wounds, for the closing of them : as the like is Efai 1.6. and 3.7. but the word rather may feem to fignific unto compression, or crushing our; and so it should be a metaphor, taken from the crushing out of such corrupt mature, as festeed fores are pestered with, and must be voided, ere any found cure can be had; whereunto therefore way is wont to be made by the crushing of it out : that which seemeth alluded unto in another word uled alfo, Elai 1.6. and because either of these actions tend to cure, most fo render it , unio cure , or healing. Howheit, because the word seems elsewhere used for an uleer, or fore, that needeth and requireth such compression, or or sping, Holes 4. 13. Obad. 7. fome render the text, there is none that judgeth thy cause, concerning thy fore. And one of the Jewish Doctors feems to go somewhat this way, though rendring the word rather for healing, or cure, yet thus expounding the text, There is none that can give any judgement, or passe any drain, concerning help, or healing that may be had for thine butt, they say all, there is no cure, no help for it: for he supposeth the words following to be conceived as the speech of those that had considered of her estate, as not unwilling to fleed her, and recover her, if they could, not unlike that of Babels friends and afliftants, chap. 51. 9 But for the word it felf I encline still to the former sense of comercision, or trushing. But because there is a two fold crushing; there is a crushing of the

thee and thy feed] Them and their children; or thee, Jacob, (as , flesh, to put to pain, and to vex; and there is a crushing of it, to get out somewhat that annoyeth, and hindreth healing: I suppole that in the other places produced, the word may fignifie rather pole that in the other piaces produced intervort may nightly said.

a bridle, that cometch by an excellive prefilure, or over-hard compression of the flesh, rather than a wound, or ulcer, as most inconfently reader it, sometime the one, and sometime the other; but here a crushing in the latter notion, as tending to help an healing. here a suffinig in the latter notion, as tending to help an healing. Howfoever we take it, There is in the Text, a pallage from one fort of cure, or help to another; from a judiciary to a chiturgical courle, some kinds of cure being intended in either, of a mans body in the one, of his state in the other. Yet an Interpreter of prime note here distinguished the terms, as containing several notions, thus distinctly delivered, There is none that decides the Cause. there is no medicine, or cure unto healing for thee : which might be adrecre no measures, or one unso neame jor thet which might be admitted, if the paulies in the original were not directly against it, I rather accord with another learned Writer, who thus paraphrafich this paffige, I Thy wound is to great and thy fore log rievous, that it paffeth the skill of any Physician to cell what may be done oit, or to prefer the any courte for the minaring and handling one oit, or to prefer the any courte for the minaring and handling of it, whereby any hope of cure may be had : one way of dealing with an hure being put for all ; clofing up, as he supposeth , crufhing

cut, as I conceive, thou half no bealing medicines] For the lense of this place in ge-neral, there is no great disagreement, to wit, that there is in this passage an intimation of some incurable hurt, of an irrecoverable' condition: But about both the right construction of the Text, and the genuine notion of the words here used, there is no small diffethe genuine notion of the words here used, there is no small difference, now whom to most difficulty; the former word coming from a root that significe to sure, or beat; (whence also one that comethe very near to it, for bedning, or beath), Prov. 3, 8), it by forme rendered medicines, as here, lo chap, 46.11. though by others there also, earing, counties of sure; for the word is plural; yea, some foreder it, Ezek, 30, 21. who yet render it the other way here; and as I conceive. I mould rather have 60 one there for the words as foresting of a broling arm, it shall not be bound up, to give curings, or healings; at hat, is, any degree, or helps of sure, or healing at all; as those plurals are also in an extenuating notion itseld, whereof see on Esia; 71.1, for or cenderit; as they chered of, the last not be due up with medicines put in, to me security a very control of the forest control of the c over-harsh. But the old Latine (for the Greek runs here at random, and the Chaldee is as ambiguous as the Hebrew) rendreth it curings or courses of cure: which though it may seem not to differ much from medicines; yet it is of a larger extent than that term, as much from medicines; yet k is of a larger extent than that term, As we commonly use it: and s suppose this to be the proper sense. But the latter word hard more difficulty in it; it cometh of a word that significates of sense, or go so so, and its used sometimes for a treash, or a water-course; whereof see on Elai 7.3. but being applied, as here, and chape, 4.11. to matter of cure, what it should signific it guestionable. Some rendes it a shigher both here and there; which frould be so called, because it goeth up upon, and is applied unto, the hurt, or ill-affected place for its case, or cure: but other render it much after the fame manner with the former term , health , or healing; supposing it, some of them, to be so termed from a word that signifies to praise, or avail; because where cure is efficacious, it is available for health; but the form of the word will hardly admit that deduction; though one of the Jewith Masters here seem to allow of it. But others rather therefore from the root beforeto allow 01 it. Du offers father therefore from incroore personal mentioned, because in curring or healing of a wound, or fore, where the course used taketh effect, the slich graveth up, and either the skin. or some skar is drawn over the place, where the wound, or fore, before was whence that phrase frequently used wound, or fore, perfore was a whence that pinale frequently fined in cales of that kinde, sure, or healing, is gone up: as Chap, 8, 22, and I will make cure, or healing, to go up, or to come unto the eyecf. 17, and chap, 33, 6, whereof more hereafter: though cure, or healing may be so termed, either in regard of the imposition of plaisters, or the like upon the place ill affected ; or from the procuration and bringing of ease and re-overy thereunto : and this latter more general sense the word seemeth to have. But concerning the con-Aruction of the two words here used, a new controversie arifeth for fome joyn them in regiment together, as the one governing the tor some pyin tiem in regiment cogeties, as the one governing the other; and they ender them earing so eating complex, of altenfans, to wit, of fieth, or skin; that is, by they, complex of core controlling a tyler. Others, complex or comment complex of pulling; that is, a wall-able for recovery; and so after one of the lewith Criticis, the old takine rendersh it. But others render the words apart; fome in way of apposition, curfes of cure, plaster there is none at all for thee; or none at all shall avail the: : fome in way of conjunction supplyor more at all insil avail thee: come in way of conjunction lupply-ing the copulative, of wanting as Fall 31.13, Hab. 3.11. rendring the words, curing: (that is courses of cure) and healing (or, means used for recovery) three in more for three. So one of the lewith Commencers, who also affirment both words in effect to fignife the fame; and that the fame thing is in divers terms expressed to make the fentence the more vigorous whom the rather I concur with, because I finde the very like, in some fort the same, the co-pulative being there supplied, in a parallel place, where God promileth to do that for his people, which by humane help is here intimated not to have been feacible, I will cause to ascend, or, bring, to her (this citie and flate) healing, or health, (a word aniwering to the latter here) and cure: a word from the fame root with the for-

mer t and he verb, or participle rather, that, from whence the latter heret arifeth, V. 14. All thy livers have forgotten thee, they feek thee not :] Thy

pretended friends and cofederates, the Allyrians and Egyptians, whom thou hadft wont to entertain with prefents, 2 Chron. 28, 21. Chap. 18. Hof. 1.1. are now fall off from thee, and fail thee in thy present affliction, Chap. 4. 30, Lam. 1, 2,17, 19. thy lovers | So Hof. 2. 7. 8, 12.

bave forgotten thee Neglect thee: regard thee no more, than as if they had clean forgotten thee. So is the word uled, Plal, 31, 12,

& 45, 10, & 106, 21,
they feek thee not] They feek not to thee; or, enquire not after thee: as in times past they had wont to do. See Chapter 15. 5.
for I have wounded thee with the wound of an enemy | Or, because

(as Efay 64. 5 as rendring a reason, and shewing the canse why they had withdrawn themselves from her; to wit, because they saw in what case the was by reason of Gods heavie hand upon her, Lam. 1.19, 21.) or, when do to down the wave trained upon net, Lam. 1.19, 21.) or, when das chap. 10. 2.) God fhall have firiden, or finitteen thee (So is the Hebrew; as Elay 1. 5, & 27,7. 1 King, 20,37.) with the firely, or, blow, (as chap. 10. 19. & 14. 17. verie 12.) of an enemy: a force and grievous one; not such as friends fometime in displeasure and anger give to those whom they yet love and affect dearly, Prov. 17, 6, but such as enemies are wont to firike enemies with, Job 13, 14, & 16, 9, & 19, 11, Elay 63, 10, For the phrase, see the like, but in a divers subject, Elay 63, 2, and if we take the particle here for an adverb of time, then the former branch is to be rendred in the future; All thy lovers will forget thee, they will feek, or, look, no more after thee, when I have

thus smitten thee.
with the chastifement of a cruell one; Such stripes, as cruell and hard-hearted persons are wont to inflict. So Job complaineth, that

God was become cruel to him, Job 30. 21. for the multitude of hime iniquities; because thy sins are increased.

Or, are many: See of the word on chap, 6 & 15, 8, It is sin alone that enforceth God to these harsh and enemy-like carriages

lone that enforceth God to their harth and enemy-like carriages toward his people; chap., 418, the caulal is wanting: 10 verfe 15, fee the like delect of its, chap. 36.29.
V. 15. (Bb yergh those for thine affidition! the forewise in incurable for the multitude of thine insquiry-because the fine were enterested. I have done theely chings want to the probability of the barry and of the theorem of the horse that the barry the chapter of the delect of the copulative; as verfe 13.) of the deadly, or, desperate, girl; or, that they girl; or, diseas, is detail, or, desperate, girl; or, the girl; or, diseas, is detail, or, desperate; and exceed the particle thou so much to complain of thy present a detect of the particle basis as chap, 27.8. See chap, 15.18. Verife 12. what readon hast thou so much to complain of thy present pressures, and desperate condition, when as thou suffered throthing, but what by thy manifest the suffered throthing that what by thy manifest the suffered throthing that what by thy manifest the suffered throthing fold fins and excelles thou haft procured to thy felf, chap, 2, 17. &

4. 18. see ver. 14. and the like argument, Lam. 3, 39.
V. 16. Therefore all they that devour thee shall be devoured Those that thus render the compound particle here used, are compelled to give the words herefollowing a reference unto what went be-fore, ver, 10 11, and to enclose all that lieth between that and this within the compaffe of a parenthesis: and yet with all their contrivance the context cannot easily be brought to hang hansomly together. And one of the Rabbines would have it taken in the nature of an Oath. But it would rather be rendred , Notwithflanding; or, Nevertheleffe; or, Tet : as taken, not in an illative, as most commonly it is, but in a discretive notion, as in many places of necommonly if i, our in accretive notion, as in many place or in-ceffly it mult: that which having not been by any, that I can hi-therto find, observed, hath in divers pallages of Scripture produced very uncount omnexions, and needlesh pyperbations, to the puz-ling of the readers, and disjoyning of the conexit: whereas, being duly regarded, it would much conduct to the clearing of it in places not a few, See Elay 7. 14. & 30. 18. & 51, 21. a place not unlike to this: as also, chap, 16. 14. Ezek, 39 15. Hol. 2. 14. let the places be well weighed: and this here admitted, the coherence of this passage with the very next before-going will be cleart to wit, that albeit, they had no just cause to complain of what they had fuffered, fuffeining nothing but what they had brought upon themselves by their finnes, and delerved therefore to be left fill in that calamitous condition; yet notwithstanding all this, God would out of his meer mercy take a course for their delivery, and for the effecting thereof, inflict the like heavie and delivery, and for the effecting thereor, Innex the like neave and harft things upon thole, at whose hands they had fulfained the same. Those, faith he, that have devouted thee, or, eaten upon thee (see chap, 50.17.) fluil be devouted. Heb. eaten on, or, eaten up. That shall be renewed, and made good again, that formerly had been, when I frael was a thing confecrated to God at his first nan oceti, with mace; was a tung connectated to you at ms ner fruits, when all that did eat upon him artarded guilt, and some evill or other befell them for it, chap. 2, See Esay 41. 11.849.26. And all thine adversaries shall every one of them go into captivity.] They that captived thee, shall themselves be captived. Thus

will God fhew himfelf to be an enemy unto those that have been adversaries to his people, Exod. 23.22. See Efav 14.2.

And they that floyle thee, shall be a floyle,] Some render it, they that tread on thee shall be for a treading on to others: 25 Efay 42.
22. & 51. 22. but the general use of the word confirmeth the received Verfion, See Zach. 1. 9.

and all that prey upon thee will I give for a prey.] See F.

fay 33, 1.

V. 17. For I will restore health unto thee] Heb. I will cause
V. 17. For I will restore health unto thee into thee. The word V. 17. For I will reflore nealing know thee 1 steel. I will cause health, or, healing to come up to thee, or, come unto thee. The word here used some render a shaller; and, lay some of them, properly a long plasser, so called from the length of it; because the word oria long papier, to extract from one regime of it, so examine the word originally hath a notion of length, or; prelongation; tendred long chap, 29,18, and lengthening, Dan 4, 27, and fo the form should have reference to the putting of a plasfer on or over the hute, 20 pained part, fully proportionable to the wond of fore. Some other would have it to fignific a skar : and fo fhould it have relaother would have it to figure a syar; and to intotal it have relation to the skinning of a wound, or ulcer, which, where it hath been deep, is feldome done without fome skar. So they say it is used in the Chaldee tongue, and in the Writings of the Rabbines: then in the Chalter tongue, and in the virtuings of the Addunct; for which yet I fee no clear place produced out of either: for that of the Chaldes, Pfal. 147. 3, to this purpose alledged by more than one of them, is altogether as ambiguous, as the word it felt is intelled. Helpew, Thus taken here, it should be as if he had laid, 1 will bring a the moon, or, over thy wound: and such a notion of is here would rather blemish, than commend Gods work, who in healing is not wont to leave skars behind, but to make a full and fair cure of what he undertaketh to heal, and in that tenour his promifes of restitution are wont to run. See Esay 54.4. 14. & 60. Be-fides that, in Esay 58. 8. torender the word either of these wayes, ndes that, in May 50. 5. to tenuet the mout clinic or their wars, the plaffer, or , the skar, shall speedly spring forth, were palpably to wrong the text. I tee no reason, therefore, why we should recede from the signification of the word, as having a notion of health, and healing, in it, and being fo commonly received; which if it be supposed to arise from that root, as it fignifieth to lengthen or, to be long: health; or, healing, may be for termed 3 because it is forming stage in coming, and long looked for, before it come. We have a proverb, that fixehing feomes on boyle-back, but goes a smay on foot; intimating the fuddennelle of falling into mala. les, segarther with the flownelle of receivity out of them; but it may rather there with the flownelle of receivity out of them; but it may rather have its ground from another notion, that the fame root hath in nave its gound from anoner notion, that the same root nath in the Chaldec, to wi, of expedition, and bope, Pfal. 147. 11. Lam. 3.18. health being an ulual fubject matter as well of hope, a so for expeditation and define; chap. 8. 15, 10 ow this health bor, healing, is faid to come up, chap) 12.2. or, to be made to come up, as a roneive, not for much in organ as there, and defined to the company of the coming chapter of the chap, 33.6. as 1 conceive, not fo much in regard of the cominge up, or bringing up of felth and skin to cover the parts, that were bare of either before: s Ezek, 37.6. as of accraving, or coming unto the part or party healed; for the word that properly figui-fies to go up, is very commonly also used in a larget notion, for opfif trom place to place, to ament, or, to, go from, without any special reference unto a stent, or descent as Numb. 16.34, 47, chap, and for longering the place in the same in the file. Joel 1. 6. and fo I conceive it to be taken in thefe and the like forms, wherein health, or healing, is laid to come, or to be brought unto one : as difeafes are faid to come and go at Gods command, when the 'as already are man occurs and go at Good command, at it the fame place is implied. So that the meaning is no more at it the fame place is implied. So that the meaning is no more than this, I will bring braith, or, brailing to these; or, caufe it to come more there and it is not unworthy our observation, that the fame from the and all of wall, that brailing is breaght, or tasked to fame from the call of the all, that brailing is breaght, or tasked to come to them, when they are repaired, Neh. 4.7. and healing. or, health, is faid to come to a bufinesse, when it is brought to a good issue,

orantin, same to sente to a superage, when it is brought to a good user, or to a full coal, a Chron, 4, 1; and 6, faith the Lard; Or, of thy hunt, and will head the of thy wounds, faith the Lard; Or, of thy hunt, and for in the free to the faith of the first the fir hem. See Elay 6. 10. & 19. 22, & 57. 18,19. chapter. 3. 22.

& 17.14.
because they called thee an out-cast, The particle thus rendred, obtains they cance ince an owner employer. The particle times remuce, the words should import a reason, why God would the rather be induced to help and heal his Sion, to wir, thereby really to check and controll that conceit, that her advertagies had of her, that she was a meer abject and out-cast, one that God had utterly cast off and abandoned, one that neither God, nor Man, regarded. And it is true, indeed, that the infolent infultations of profane wretches over Gods people in times of their dejection and distresse, is a motive some forms to induce God the rather to shew mercy unto them in delivering and raising them up again. But I suppose the particle bath rather to fixed mercy and would be rendred although: as Gen. 8 31. Josh. 17, 18. Pfal. 23, 4, chap. 12.1. & 30. 11. though they fo deem of thee, yet I will, by the delivery and restitution of thee, shew it to be otherwise with thee, than they imagine. Heb. they called an out-cast to thee; that is thou than mey imagine, rico, they caure an our eag to neet; that them half been called and accounted (as Mal. 1, 4) an our eagh, Mic. 4, 6. Zeph. 3, 19, So Elay 62, 4, For faken shall not be faid any more to thee; that is thou shalt no longer be so accounted. See the like form, Efay 1.26. & 64 4. 12.

fajing | Supplyed: as Plal 105.15. Chap 4.31. and 11. 19.
This is Zion, whom no man feeketh after | Heb. Zion it, or, it is the pronoun demonstrative, for the yerb substantive: as chap. 29. 28. verse 7. and they seem in way of derision to have played upon her name : the term Tfin, fignifying originally , a dry, or, maffe place, Pfal, 63, 1, & 107, 35, chap, 2, 6, & 50, 12, as if it were in regard of its desolation, for drynesse, and mastenesse, a place not worthy the looking after. Heb Seeker, or, feeking to her none is the is utterly diffegarded both of God and Man: for the speech is of her, as of some some goodly and beautiful person, that in time paft, living in a rich and honourable eftate, had been much fought unto by many, but now fallen into milery, was utterly abandoned by those that had fought unto her before. See ver. 14.

Chap. xxx.

V. 18. Thus faith the Laid, Bibild, I will bring away the captivity of Jacobs tents, and have mercy on his dwelling places) A further gracious promise of the restauration of their decayed and ruined cities, and dwellings, and confliction of their State.

Beh.ld, I will bring again the captivity] Heb. Lo I am bringing

again the captivity See ver. 3.
the captivity of Jacobs tents IIn these and the like forms of speech the term captivity is commonly used for captives. See on ver. 3. but here it hath reference not fo much to perfons, as to places, which cannot be properly faid to be captived, especially in the Hebrew, where the word hath a notion of trasmigration and deportation. But it may be observed, that the term of captivity is in Scripture fom: time used to denote any calamitous condition in general: as where it is said, that the Lord turned the captivity of Job, Job 42. 10. though Job was never in proper fense a captive: which may the rather be admitted here, because this desolation, either with, or by reason of the peoples captivity, befell the places of their wonted abode.

wonted about . Jacobs tents | 2.5 am. 20 1, 1 Kings 12, 16. and Devid Tabernacle, Amos 9, 12, an allution to the ancient Patriacks dwelling in tents, Heb. 11, 9, and the ifraelites in the wildernesse, Numb. 24.5 bave mercy on his dwelling places] Or, dwellings, or, tabernacles;

Elay 14, 1, See the like phrale, Plal, 10: 14, and the city shall be builded upon her own heap,] Or, her heaps

where before was nothing but a ruinous heap of stones and rub-bish, Psal. 79.1. Elay 25.2. & 37.26. So is the word used, Deutonly, 131.79.1. 133 25.2. Chap.49.2. or; as others, upon her little hill: which the margent of our bibles exhibiteth: as if the word fignified an billock, or, a knole; fuch as Jerusalem stood upon, though ea an minoce, or, a grone; nucreas jerunarem nood upon, though fituate in a plain. See chap 17:3. But this the Jewith Doctor not content with, would have it, an high hill: for Jerusalem, saith he, is the highest ground in all the land of Isaal: (though therein we need not believe him) and a participle or participial from this John, 11.13. the cities that flood fill upon their feat, or foil; and had not been ruinated in the surprisal. Though that term seem used both there and here; because cities were usually built on some rifing, or the ground at least raised for the founding and rearing of them: and from hence divers towns and cities had their appellations, as Telmilach, Err-2. 59. Telabar, Efay 37. 12. Telabib, Ezek, 3. 15. Bur fee Zach. 22. 6. & 14. 10.

3, 15. Dut the Zalen, 12, 6, 8, 14, 10, and the palace shall remain after the manner thereof.] By the palace, here fome understand the Kings house, or court; Others, and so the Chaldee, Gods house, the Sandhary, the Temple which was as Gods palace, Pfal, 11.4. & 68.29. Others , both : the middle

remain] Heb. fit, that is, be founded, and seated, and setled. Efay 13. 20. Chap. 50. 39. abide; as Numb. 35. 28. Pfal. 9.7.

after the manner thereof Heb, upon its right, or, judgement ; that is, fay fome feated in its former or wonted place: or, as others , fo built, fo used and so frequented, as formerly it had been: the word is of a very large extent, Sec 1 Sam, 2. 13. 8: 27. 11. 2 Kings

1. 7 & 17. 16. 1. 7. & 17. 20.

V. 19. Andout of them shall proceed thanking ving, and the wayee

of them that make merry: 1 the comfortable effect of this restitution, chearfulnesse of heart, and thanksulnesse to God for his goodnesse therein towards them, Chap. 3 1.12.

goodinefic therein towards them, Chapa 3, 11.2.
out of film? I have i, from the tennes of Jacob and his dwellings,
out of film? I have i, from the tennes of Jacob and his dwellings,
were 18. and the people reflored to them.
Bull proceed than bugizing! T hat is, because the noun and the
verb are of different genders [actifice of confellons, or, praise, or,
shankgriving: I called, Levy, 1,13; Chapa 1, 72.6. & 38.13; as
form; 1,23 to others, both lews, and ours, the voyce of praise, or
of the condition of the prescription o tome; or, as orners, both fews, and ours, ine voyee or praise of thankgroing, supplyed from the next branch: as 1 Chron. 1. 15. Elay 18.7. & 30.17, so Pfal. 8.7. & 42.4. John. 2. 10. See Elay, 12.1. & 26.1. & 35. 10. & 51. 11.

the voyce of them that make merry] Heb. that laugh. See on chap.15, 77, and it feementh, as some not amille deem, to allude to the wonted mirth, music;, and julity, that was exercised by Gods people, at their solemn Festivals, and repaires to Gods house, Pfal. 42. 4. & 118.15. Efay 30.19. Chap. 31.12. Efay 30. 29, but it may well be taken in a larger extentias Chap 31.13.8: 33.11. See

thus, we not claim and the control of the control o

and I will florific them, and they fluil nov be fmail.] Or, m:an; or, of fmail account, Pfail 119, 141, and fois the word alloufed in the Syriack, Man; 137, 76. 21.7, Mar; 12, for they fluider the text too much, (which yet many, both Jewilh, and others do) that make this branch no other than the fame, though in other etems delivered, with the former.

V. 20. Their children also shall as aforetime, Their issue (Heb. his; to wit, Jacob, verse 18.) shall be setled in as good and fair an estate and condition as they were before the time of their cap-

tivity, Efay 44.3, 4. chap.33, 11. Lam. 5, 21.

and their congregation shall be established before me] There shall be a constant succession of them, either protected by me, or attending upon me, E(2) 66.22. Chap. 31. 36. and 35. 19.
and I will punish all that oppresse them] Heb. wist upon (as chap-

ter 29. 32) all his oppressors: as Judg. 2. 18. & 6. 9. See

verte 16. V. 21. And their Nobles shall be of themselves, and their go-vernous shall proceed from the midth of them.] Heb. bis noble, or, magnificent, or, honourable one: as Elay 10. 34. 2 Chron. 23. 20. and, his rules, or, governous, from the midth of him; that is, from among them: as Num. 14.13. John 7, 12.13. This fome reftrain to Christ, the King and ruler of Gods Church, Pfal. 2. 6. Efay 11.

1. Mic. 5 2. Acts 2.36. and fome of the Jewes themselves expound them of the Messia. Howeit, the words seem collective; and to imply, that strangers should no more rule over them, and keep them in subjection; but they should have rulers and governours of their own, Deuc. 17.15, sulfilled in Zorobabel; and others in those times, Zach 4, 14. & 6. 11. 14. but principally indeed in

Christ, of whom he was a type, chap. 23, 6. & 33. 16.
and I will case him draw near, and he shall approach unto me.]
This some under stand of the Ruler, or Rulers, before mentioned, that God would take them to be near unto him, in regard of his favour toward them, and protection of them, whereupon the fafety and prosperity of the people under them would very much depend, 2 Sam. 7. 14 Pfal. 20 4 & 89.24 18. See Hagg. 2.23. Others, of 2 3am.7, 14 1 141:04 4 6 89,14 10, 30c ragg, 2.13, Unters, of Jacob or Ifrael, Gods people in general; a people near unto God, and received into favour again with God, as before, Exod, 19, 5, Deut, 4.0. Pfil 148.14, Zach 1.0. Cforts, of Chrift, who as a Prieft maketh his approaches unto God for us, and by whom we have also access unto God, Josh 14.6, Eph 2.13. Heb. 4 15,16. & 9. those that go the second, that come unto God, unless God converc them, and work them to himself by his Spirit, chap. 10, 23, & 31, 18, Lam, 5, 21. John 6, 44, 65, those that go the last way, that Christ was by his Father designed unto his office, before he undertook it, Pfal. 2.6. & 1 10. 1,4. Joh. 6, 27. & 10 36. Heb. 5. 4,5 9. r Pet 1. 20

for who is this that engaged his heart to approach unto me ? Saith the Lord, This clause is very difficult, and interpreters are much divided about it: those, I mean, that take notice of it; for many of them let it pass without any regard had of it. Those that take special notice of it, some of them expound it of Christ, but diversly: fome in way of admiration of his dignity and excellency. For who is this (that is , how excellent a person is he (that hath given his hours (that is, his foul) fy a pawn, or, pledge, or, engagemen , to proture accesses to me? Elay 53.7.10. Heb.7.22. Others in way of appropriation, and exclusion of all others, who but he hath engaged, or can engage? who can engage his heart to approach unto God, in that manner, as Christ did? I Tim.z. 5. or, as others, who dare in this manner offer to approach unto God, or, take upon him the office of manner orier to appraise nurs use, or, take upon nim the office of mediating between God and man; unless he be by God himfelf called and affigned thereunto? Heb. 5, 4, But others, not a few, apply it to Gods people; whom I rather concur with: and thefe go again two wayes. For some would have it spoken in way of admiration, as intimating the paucity of thole at present, that did apply themselves to draw near nnto God; and they render the words, For who is he that engageth his heart to approach unto me? So it should be like that, Elay 533 . Who believeth our report? that is, few or none: and Elay 64.7. there is none that stirreth up himself to take hold on thee. Others, in way of confi mation, as rendring a reason, why he had said he would make them to approach, that they might come near to him; to wit, because none could do it of himself, come near to him; to wit, becaule none could do it of himfelf, Cant. t.a. John 44 & 15.3 Obers, again, in way of flipulation; like that, Pfal. 25, 12. and that Elay to, 10. and one of those that goeth this way, giveth a two-fold flyncs of the terms here used: the words may, faith he, be rendred, either, who is he that hash negged, or, materlaten for his bearts of darn near the start hash negged him fall fly or the lad, Gen. 44. 32. or, that hash neade accument, or, agreemen with his heart of the start hash neade accument, or, agreemen with his heart of the start hash neade accument, or, agreemen with his heart of the start of the star his heart) to approach unto me ? as he laith . Male a covenant, or, agreement, with my Lord, Elay 36.8. and as Job, I have made a ngreement, with my Lora, may 30.8. and as 100. I navemade a covenant with mine eyes, Job 31. 1. though this word be not there used! and he suppose that the words may have reference either to what went before, of taking near to him, fuch as had

any hearty desire and resolution thus to approach and come home to ! Stion of them into their own land again, restitution of their him. c.24.7.8 50. 4,5. Joh. 6 37.00 to that which followeth, that if any fuch were found, who foever they were that flou d be fo affected. they ib all be hu reaple, and he would be their God, ver, 12 unto which one of the Rabbines going afforthis way, addeth, that this is ad-joyned to incimate, that not those of that nation, whom God formerly had taken to be near him , but fuch Gentiles alfo as dwelt among them, and were in this manner affected, should be taken in tog: ther with them, to enjoy the like communion and inwardnesse with him Deut, 9.11,12. & 31, 12, 23, Efay 56, 5,8, And this 1aft feemeth very probable; though the Rabbies additional feem a little over-curious and needleffe. For as for that of a learned Writer, who because the word here used hath sometime a notion of writer, who became the word nere used hard iometring a notion of breefnelfe, chap 6.10 & 31.26. Pfal. 104. 34 Prov. 3. 24. & 13. 19. Hol 9. 4. Mal. 3.4. would have it rendred, who is be that bath free inted by heart to draw near to me? befule the uncouthnelle of the phrase, it cannot have place here; because the word in all the places pointed to, where alone it is certainly found in that notion, is constantly used in a passive, not an active fense for, to be freet. or, pleafain; not for to make such, Howsover there is here either a desect of the relative, as chap. : 3. 29. or the demonstrative put for it; and the other for the verb substantive: as Pfal, 25, 12, &

161 H. A. Elay 66.1.
V. 22. And ye shall be my people; and I will be your God.] A Ripulation tenewed between God and his people. So chap. 24. 7. & 31.33. & 32.38. A passage from person to person: as chap 29,19, ver. 8 and from number to number: as Plat. 127.5. & 140.7. je Both Judah and Ifrael ver. 3. all the families of Ifrael, Chap.31. 1.

V. 23. Echold the whirl-wind of the Lord goeth forth with fury See before on chap. 23.19, where the fame denunciation in effect is found : the only matter of doubt is here concerning the persons against whom it is denounced. It was there denounced against the wicked among Gods people, and the falle Prophets by whom they were feduced: and so would some have it to be here; as foretelling what shall befall the obstinate wicked among them, that kept aloof from God cither in heart, or in life, or in both, Chap. 12. notwithflanding the gracious goodnesse of God exhibited and made good unto those that sincerely drew near unto him, verfe 21, which they should have no share in, but should taste deeply of his weath. So Efay 65 20, Chap. 17.5,6. But others rapeople, the enemies of God and his Church, before pointed at, ver, 16.20, the deftruction of the one being usually joyned with , and making way to the deliverance of the other. See Elay 14 1.

a continuing whirl-wind] Because the old Latine hath two feve ral terms here, a whol-wind, and a tempest, or storm; some Popish Writers stand descanting upon and distinguishing of them; but to no purpose; for the Hebrew word is in either member the same, saye that it is of a masculine forme in this latter, of a seminine in the former : (as the like , Efay 3.1.) on. 2.1,10. But of the attribut given to it, there is some question; for some render it, griewoulf, cutting, as with a saw; which from hence is deemed to have
its name, 1 Kings 7. 9. which seemeth to receive some strength from that in the parallel place, chap, 23, 19, where the word is grievoufly paining, or . patting to grievous pain: for these reciprocal forms, where they have no reciprocal signification, carry a notion of aggravation and vehemency with them; and this I take to be th. genuine sense of the word. Howbeit, some other, referring it to another root, render it, some, an affrighting, or, terrifying, one; because that root hath sometime a notion of terrour, job 19 29, fome. a whirling or, involving one; such anone as gathering it felf together, should so wheel about them, and environ them, that they should not be able any way to get out of it, because the word hath fometime a notion of gathering together, Elay 54. 15. Hof. 7.

14. some, a continuing one, whom our version followeth, or, a sojourning one; that is, saith one of them, one that shall as an unwelcome gueft take up his godes and lodgings with them, and fo pass in progress incessantly from place to place, untill it have gone thorow their whole land, and made an utter riddance o them; because the same root hath also other-while a notion of so journing Lam. 4.15. and the term is used for a sojourner, 1 King. 17.

V.: 4. The fire anger of the Lord shall not return untill be have done ir, and untill he have performed the intents of his hears] See Chap: 23.20. the pronoun it, needed not here more than

in the latter dayes ye shall consider it.] See likewise on chap 23.
20. where only the phrase of considering, or, understanding, is by a gemination made more emphatical.

CHAP. XXXI.

Verle 1. A T the fame time, faith the Lord, I This introduction chief this do jointly Meweth that the fore going Chapter, and this do jointly make up one Sermon or Prophecy. For in it, the Prophet after a close of that, with a denunciation of destruction so the enemies of Gods people; doth in this return again to the profecution of Gods gracious promifes to his people; in the reduflate, multiplication of their iflue, collation of peace and plenty upon them in abundance, ver. 1—28. renovation and amplification of his covenant with them, ver. 29—34. and the -34 and the continuation of these his favours with them to their posterity for ever, verfe 35 --- 40.

At the fame time? In the latter times pointed to, Chap, 30, 24, (for where that Chapter ended this beginneth) that is, after the where that Suspect content in sugariation to a state the return from the Babylonian captivity in part, but more complear. Iy, and principally, under the Meffias, Chap 30. 9, of whose times the Jewith Doctors themselves observe, that the Prophets users fpeak in those terms, Efay 2. 2. Chap 48.47. & 49 39. Hof, 3. 5.

Mich. 4. 1.
will I be the God of all the families of I frael, and they shall be my people] Not of Judah alone, but of Ifrael alfo, of all the twelve Tribes and of all other that shall be called and adjoyned unto them, Chap. 3.18. & 30. 3 4,12, for to that laft this hath reference. See to the same purpose, Ezek.37.19,22. Hof.1,10. & 2,24. Acts 2.39. Rom, 11. 26.

V 2. 1 bus faith the Lord, the people that were left of the fwerd found grace in the wildernesse, God, to put them in hope of further tayours, mindeth them here of his former me cies, So chap. 2. 2. The words most read, as we have them here in the time past, by the people left of the (word, understanding, either those that escaped the sword of Pharao, who pursued them with a full purpose to cut them off and destroy them, Exod 14.9, 10. & 15. 9. or, as some, that survived the execution done by the Levites among them for their idolatiy, about the golden call, Exod, 32. 27, 28 or, as others, the fword of the Amalekites and Amorites that fought to intercept them, and cut them off in their way E od. 17:8, Numb, 21, 22 33, Deut, 25 17,18. (but the former rather here intended) found favour with God being by him supplyed with all necessary accom-modations, in their passage thorow the vast and waste wildernesse modations, in their panage thorow the valuation while winderneile into the land of Canaan. Deut. 2, 7, & 8.2. ——4.15, 16. & 32. 10-—-12. or, as those that go the latter way 3 they were for all that their horrible idolatry, at Moses intercession and intreaty for them, reconciled to God, and brought into favour again with him, Exod 33.17. Deut. 9 19. But some read and render the words in Exon 33,17. Details 19. Distribute the fiver of the fiber of the fiber at the future; I he people that are kelt of the fiber of that find favour as in the wildernesse; the fiber of the Chaldeans, shall after the disolution of that captivity, in their return home again, find the fame favour with me, for mat-ter poth of protection and provision. that their fore-fathers did in their journ; ing thorow those diffual defers. Now true it is, that God doth oftentimes parallel the deliverance out of Babylon, with the bringing of them out of Egypt, and describe the passages of his providence concerning their return home in the latter, by those dispensations exhibited to them in the former, Esay, 11, 15, 16, & 43,19 o as also that the note of similitude is oft wanting. where of necessity it is to be supplyed: Esay 11 8. & 22.18. & 66.
3. But where there is no necessity, and the sense is plain and clear 3. But where there is no necessity, and the tente is plain and clear of it felt without its there to force it in, and force a Sorigure to farther-fetch strain, seemeth neither fair, safe, nor fit, even I frael, when I went to bring him to reft. Heb, in going to reft him, or to bring him to reft lifted. So the words lie in the text:

which most; both of the Jewish Writers, and others, understand of Gods going to procure rest to his people : and some of the Jewish Gods going to procure rett to nis people: and tome or the Jewin expound of Gods conducting them, and going before them to feed out fit refting-places for them as they travelled along or to and fro, in the wildernelle, Exod. 1, 22. Num. 0, 33, Deut. 1, 33. Others, of the bringing of them unto a fetled place of constant rest in the land of Caman, Deut 12.9. Psal, 95.11, and the word may then wel be rendred; to fettle bim. See Elay 51. 4. & 63. 14. So the word Ifrael must by way of apposition, be referred to the people before-mentioned, as our Version conceiveth it : or if we put off Ifrael to the end of the verse , rendring the words , to fettle bim, even Ifrael; then there is a redundancy but elegant and vehement, like that: Prov. 5 .. 1. His iniquities fhall take him, the wicked one; and the end of his mirth, is grief, Prov. 14 13 Howbeit, fome referre all this to Israel, reading the words, fome, in the future, Israel shall go to his rest. So the old Latine, Others, in the time present, Israel going unto his rest. So some of the Greeks. Otime present, spear going union in rest. 30 toute of the Oreens. Others, in the time past, when 'freel went or was going, to bis rest.' or, in Israels going to bis rest. So a learned Writer; who to strengthen this exposition, further observeth, first, that the verb infinitive is used sometime for the preter tense, wherein the Jewish Doctor here concurred with him, pointing us to the like, Unique 14, 5. Whereof tee there: and as leaving, for left there; fo ging, for, went, here. And fecondly, that they to refling, in the form here used doth as often signific to refl, as to cauge to refl; and so indeed it seemen to be taken. Deur. 18. 64. Elay 34. 14. Chapter 47. 6. and lastly, that the infinitive is in Hebrew, as well as in once languages, used frequently as a nount as Plal. 130. m. phown stripes and mine 19-18/19; and the stripe of the stripe o the promifed land.

V. 3. The Lord hath appeared of old unto me; Heb. from afarre: as Pfalm 139,1. Efay 5,26.but it is ufed as well of time, as of

place; and so here. Howbeit, some tefer it to the time to come; as if the meaning were, it is far off that the Lord appeareth unto is. Ye tell us, that God will appear for our deliverance, Elay, 60. 2. and 66.5, but his appearance to that purpose is long a coming. So it should be the speech of the people complayning of the delay of their deliverance. But this interpretation the words will not bear Others, and fo the most reade them, in the time past, as the word is used, Elay 22.11, and well rendred here, as there also, of old, in times long past and gone. That they are the words of the people times long palt and gone. That they are the words of the people in captivity is generally agreed; but fome would have them the words of the profane partie among them, as feoffing at Gods Pents, when they tell them of Gods Ach done in fermer times for his people, as if they faid, Yetell us of things long ago done; but what is that to us, what was then done/f any fuch things were then done , that was in the old time : thew us fomewhat in our dayes. But the most rather of the main body of the people, acknowledging that God had indeed to appeared unto their fore-fathers as was before incimated yerf; a but withall implying that he had now withdrawn himself and his gracious presence from them, and did not manifest his affection to them, or might for 6, 13. Pfalm 44. 1. ----3, and 74. 11. --- 14. Eft. 49. 14. and

Chap, xxxi.

appeared] Heb. been feen in the munifestation of his providence for his peoples good and safety; as Gen. sis 22.14 Plalm 102.16.

faying, yea, I have loved thee with an everlasting love;] That these are the Lords words, is generally received: but according there are the Lovernows, a generally recercion.

To our version, inferring the word fapine, between this and the former branch of the conext, it may be deemed that they should be the words of God uttered long ago, at what clime he lo appeared to his people. Whereas indeed they are, as most laterpreters also rate them, returned from God, as an answer to the peoples complaint covertly inclosed in their fore mentioned speech; alluring them of the continuance of that affection to them, that in ring them of the continuance of that affection to them, that in former time is he had born toward them, and manifeled unto them: and inflead of fajing, therefore, fay they, might be fupplied, as Elgy 58, 5, but referring to the lipsech foregoing and annexing it to the clofe of the former branch, as also the words here following, might better be rentheed, yea, (tleb, and as Chapter 18, 23.). I have there with a perpetual or, everlafting love, Heb. Love of perpetuity, or eternitie; as kindneffe of perpetuity, Elay 54.8. and joy of perpetuity: Elay 61.7. My love and affection continueth fill the fame to thee, and fo shall do for ever; or, as some other, with reference to the time path, I love the with a antiment, or a love of antiquity: 1 love thee fill with the same affection that in former ages I bare towards thee and both the terms of the text, and the drift of the context will bear it; for the word here used hath oft respect to the time past, as well as to the future, 1: fry 18 12, and 63. 9, \$1, See Malachi 1. 3. and 3. 6.

John 13. R. Remans 11. 29,

therefore with lowing kindnesse bave I drawn thee.] Or I drew
thee, as fome I wooed thee to win thee and bind and ingage thee to
me with many benefits, as with cords and bands of love, Holea 10, 4. or as others, I will draw thee; to wit, after me, Canticles 1.4. John 6.44. or unto repentance, Romans 2.4. But others rather, both of the Jewish Writers and ours conceive the term here used, to be taken in a notion, not of attraction, but of extension : and some of the lewish Doctors render the words in the time past, therefore did I ex and kindneffe to thee; to wit, fay they, at Mount Sinai, when I took thee to be a people in covenant with me, Exodus 19.5,6. an effect of his love and affection to them, Deuteronomy 7. 7 8. But ours rather in the future, therefore will I extend kindnesse to thee. So Plalm 36.10, extend thy kindness; and none to extend kindneffe, Pfalm 109,12. Heb. word for word, extend thee kindneffe, for extend it unto thee; the particle fwallowed up,between the Verb and the Pronoun affixed: as Efay 65.5. See instances of the like there: Wherein he would extend kindnesse

inflances of the like there: Wherein he would extend kindaelle to her, fee in the words next following.

V. 4. Again I will build thee, and thus flast be built, \text{\text{The third better of an fetted again; a metaphor taken from architecture; for, faith the Rabbine, as timber and flones and other materials are diffigured and flestperfed, when a building is difficient and apulled down; fo in re-edifying of it, they are gathered and brought rogether again; and the talkeit is ratified by the conjunction of them in due manner one with another : and in like manner was it with this people; who when they were dispersed by deportation had their State dissolved, which God by the col-lection and reduction of them unto their own land, and setting of them therein, promifeth as to re-edific and build up again, Pfalm

51.18, & 103.16. & 147.1. c.14 6.

O virgin of Ifrael | Or O Damfel, See Efay 47. 1. and Damfel of Ifrael : as, daughter of Sion, Efay 1. 8. and, the city of Jerufalem, it is put here for the whole State of Ifrael v. 1.

thou shalt again be advened with thy Tabrets, and shalt go forth in the dances of them that make merry] Thou shalt return again to a comfortable and cheerfull condition, fuch as in times of paice and plenty, people generally, the younger fort especially, are wont to enjoy, Zach. 3, 10, & 8 5, & 9, 17,

be adorned with thy tabrets] Or, adorn, o: furnish, thy felf with thy tabrets, or timbrels. So the Verb is rendred, as in a reciprocal notion, Chapter 4.30. Ezzk. 16. 13. & 23. 40. thou shalt make use again of thy Tab.ets or Timbrels, which they were won to play upon in their folemn feastings; and at times of extraordinary rejoyeing, Gentis 11.2.1823 30. 32. and thefe the rather he here mentioneth, because he had compared the Suedie of Mrael to a young damfel; and at these followings such as of the det op lay on them, Exodus 2. 10. Judges 11. 24. Samuel 18 6. Plaint 68. 15. and the use of the last her had been fround to the sum of an ornament to them, because they should use them in seemly manner and seasonably; not as those that made use of them formorly, when occasion was of mourning and grief rather than of mirth, Elay 4.12. Amos 5.5, 6. but the meaning may be simply, thou shalt furnish thy self with them, and with other thine ornaments, put them on about thee; for some scarf or filk ribbon, it is not unlikely they hung them on, when they made use of them. Howbeit, a learned Writer would rather have the words rendred. thou fhalt adorn thy tabrets : and the word is applied, as fometime to that wherewith one is adorned, Elay 61, 10. Holea 2, 13. fo other-while to the party or thing adorned: as Excklel 16, 11. and faith he, in times of publick jollity, the Timbrels were wont and taken ne, in times or publick jointy, the 1 impores were wont to be adorned and fet out with garlands: and 1 suppose indeed, that the meaning may well be, (whether any such garlands were used about them, and be aimed at, or no) that they should furbish over and trim up their Tabrets again, which had been cast

affide and neglected before.

get forth in the dances of them that make merry] As the Dameles also used as fuch times to doe, Judges 11. 34. and 21. 21.

1 Samuel 18,6. So veife 15. Of the latter word, see on Chap-

ter 15, 17.

V. 5. Thou fhalt yet plant Vines upon the mountains of Sama-ria; I Another note of timts of publick peace and fecurity, when men apply themselves unto tilling and planting, which in times of war or dread and danger they are wont to neglect: as uncertain to enjoy, reap, or receive any fruit of their labours, Judges

upon the mountains | Deemed fittest for Vines, as affording the best grapes, and such as yield the strongest wines. So Ezek. 36.8.9.

joed 3, 18. of yamaria | The head-city and royal feat of the ten Tribes, of Yamaria | The head-city and royal feat of the ten Tribes, It Kings 18.34, put consettine, as Ifacel, for that whole State and the land polifield by them, Chapter 23, 13, Excell 16.46. Hofea 2, 1, 8.8. 5, Amos 3, 9, hence those that are here called, the mountains of Samaria, are called the mountains of Jamaria, Excelled, 8. and 37, 23. This is deemed to have been in part fulfilled, after the tentum from the Balyolains captivity; and that party in many of the ten ribus that returned back with their brethren the Law confliction for some and the tribust has a distribution that the same and barrials have the same and the same a Jews, repossessing some part of their land again, and partly in the Jews, who regained at sometimes much of that Countrey; to which purpose are produced out of Josephs Antiquities, lib. 13.6 chap. 5. 8. the letters of two Demetrii, the Father and the Sonne, unto Jonathan the then Jewish Ruler, wherein upon their conquelts made on those parts, they affign the land of Samaria with some other Regions thereabout unto the Jewes; but was to be niore fully accomplished spiritually in the restauration of the Church under the Messias, See Ezekiel 37.21,22.

the planter, shall plant them, and shall ear them as common things]
Heb. shall prophane them: a defect of the Pronoun; as Capter 24,
6. After the sime both of the uncircumcision of them, which continued three years after the first planting of them compleated, and of the landification of them, which lasted unto the fourth years end now expired, those that planted them, shall in the fifth year eat freely of the fruit of them, See the Law to this purpofe. Leviticus 19 13, 15, and Deuteronomy 20.6. Those that plant them, shall in due time enjoy them, not being deprived of the fruit of their labours, nor that which they had taken pains for betruit of their labours, nor that which they had taken pains for be-ing either destroyed or devoured by strangers, Elay 65, 21, 23, of the use of the word, see 1 Sam, 21,5, V. 6. For there shall be a day) Heb. there is a day. A time is

fet, and shall furely come; as Esay 11,10. Zach. 14.74

that the watchmen upon the mount Ephraim] Heb.the watchers of beepers on mount Ephraim; for there is no Article in the Text; and, mount Ephraim, foundeth better with us: as also it is rendered, Judges, 19. I. I Samuel I. I. Ephraim; as; Sama-Efay 7. : there is a defect of the Particle that, as Chapter,25.12.

matchen | Such, iay molt, as are described, Elekiel 33. 2.
per fons fet on purpole on work by the State, to watch as Sentinels on publicke places, to defery and give warning of any enemies approach, Elay 21. 6. and the word here used if ermeth for o be taken, 2 Kings 17. 9. and 18. 28. that which therefore most ap-ply unto the Ministers of the Gospel; as Esay 52. 8. and 62. 6. lowbeit, I conceive rather that the allusion is to the Keepers of the Vineyards, whereof mention was before made, verfe ; as fuch are defigned and alluded to under this term, Chapter 4. 16, 17. (for of those in times of publick peace and security there is not fo much use) that they should be enciting and calling one to another, to go to worthip God in the let places of his publick and

folemn fe vice, Which albeit it was to be in its chief and highest | that he maketh use of) and the ancient Greek in the time past. degree, and accomplished under the Messias, when the Faith of bin thould by those of that Nation be embraced, John 4.49, 41. Acts 8 t. 25. Yet I suppose that conceit of a great man a litle too curio s, who would have the term of Nazarens in the term here found alluded to fometime given by fome to the Christians, A&s 24 5. See Elay 11. 1.

thall sy Arifers, and let us go up to Zion unto the Lord our God.] See the like invitations and compellations of people calling one upon another to go together to Gods House, Elay 2, 8, Mic. 4, 2.

thelevil As Effy 21. 8. or call; in way of invitation; as Deut, 3 :. 19

Arreye] Sec Chap, 18.2.

gould Or girepair; as Pfalm 122.1, 4.
10 Zion | Where the Temple flood: a type of the Church, Pfal. 84 7 from accelle whereunto by Jeroboam they had been debarred, 1 Kings 12.27, 28.

unto the Lo dar Gol) From whom they feemed to be excluded before, as having no part or portion in him among his people, Ezr. 4. 2, 3 Matthew 10. 5. Luke 9,52,53. John 4,9,22. See the like prophecy of the conjunction and re-uniting of these two, Ezek 17.16 : 0

V. 7. For thus faith the Lerd, Sing for gladness with Jacob,]An ex to tation followeth, wherein the people of II ael are called up-on to acknowledge and publish with much joy Gods gracious goodness rowards them in their deliverance. And this branch most take as directed to the Churches friends, or forreign Nations, as called upon to rejoyce for her, or, with her, (for fo is the particle allo used in the tormer way, Gen. 21, 6. & 25.42. in the latter, Genefis 46. 25 Chapter 19. 13.) fo it should be like that, Deut. 3:. 43. the Gentiles being invited to rejoyce with Gods people, and in the next clause mentioned, as some, because they were also to be brought unto Christic, 16, 19, Ro 14, 10, El. 66. 10. Howbeir, one of r. e Jewish Commenters, (whom the ancient Greek herein followeth) taking the particle in its most usual notion, and supposing a trajection to be in these words, rendrethir, Thus faith the Lord to Jacob, ing or Exult ye, for, or with joy : and fo it is an encitement of Gods people themselves to rejoyce; like

and first among the chief of the Nations' Heb. cry aloud. or shrill, (as it is rendred, Efay 10-30, the word fignifieth properly to neigh, c.5.8 & 50. 1, and it is used most in a notion of exaltation and alacrity lithe 8 15, Elay 1: 6. & 24.14, & 54.1.) in the head of the nations; which our version rendreth thief; and so the word is sometim: used; as Exodus 20.23. Esay 9.10. Now this some expound as infulting over the Nations 3 that being before as the head, had made them as the tail, Dut. 48, 24, and they urge the term of neighing, as to that purpose here used; and this way both the ancient orcek and Latine feem to go, sending the words, neigh a-gainst the head of the Gentiles: and so is the particle used, Exod. 14 25 Nambers 12.1 But the most rather understand it,as the Chaldre renders it, epenly, in, or un'o the face of the nations; (the bead, forth face: 35 Job 10.15 Chapter 14.3. 1 Cor. 11.7, 10.) as implying onely a free and open proteffion and publication of whit God had done for them: as Efay 12. 4. and this alfo the wo ds following confirm, One of the Jewish Commenters renders it, 0+the lewers: and Head, for "op is usual : as Exodus, 17.9,10.Esay 22 but then something is added; the top whereof is faid to be the Head or Top : otherwise Head, for Tower simply, is no where tound.

publishye, praise ye, Heb. make to hear (as Einy 48.20) praise ye; that is with praise relate and publish it: as, went and wept, for, went weeping, Plalm 126. 6. Stand and feed, for Stand feeding,

and fay, O Lord, fave the people, he remnant of Ifrael.] This clause is in a manner generaly thus rendeed, But how to fit it to the present discomse, Interpreters are somewhat troubled. For some would have them the words of the people remaining yet in captivity, entreating God to deliver them fuch of them; as yet furvived, having escaped the sword of the Chaldeans, verse 2, but remained still in thialdome; unto which their sute an answer should by God be returned, that he would grant their request and fulfill their defire, verfe 8. but others conceiving aright by the words foregoing that this whole passage is directed unto, and concerneth the people as now delivered, and fet free as that Efay 12.4 & 48. 20. understand it, as a Petition preferred to God by the Jewish people delivered in behalf of the other tribes a great part whereof remained stillin captivity. Which yet with others feeming not fatiffact ry, they would have it to be a form not of prayer, but of praife, as Hofanna is, fay they, Plalm 118. 25 Matt. 21. 9 But this fuiteth not well with the use of the word in the Plalm, from whence that in the Gospel hath it; howsoever it may there receive another I xpolition, from a rite uled by the Tewes at one of their Feflivals, as some learned Criticks have observed. Howbeit, that should be rather matter of praife, than of prayer, the foregoing words inn'y. And the Chaldee therefore rendreth it in the time prefent, To: Lord delivers, or is delivering his people, (not as fome tender him, then haft delivered : for it is a participle of the present

The Lord hath faved his people ; and fo it fuiteth well with the pa Toe Lord hath faved his people; and to it tutterth well with the parallel place. Big 44.3.3 Sing, pe Heavers, and flown; lower paras of the Earth for the Lord hath redeemed Jaob; and Elay 48.0. Declarers, reliable, nater it, and Elay 48.0. Declarers, reliable, nater it, and the state of the Lord hath redeemed his fervant Jaob; (see also vertey). The Lord many well be rendered, Thus half leards, of paining faved in parallel for the Verb feemeth here to be the infinitive, which is oft in this control of the lower learners. form and others the fame with the imperative, and is used frequently for the indicative, whereof fee on verse 2 and that as well past as there, and Eccl. 9, 10, as future, a Sam. 3.18, where the in-dicative of this Verb there wanting, as in such defective phrases. is found fupplied,c. 11,12.

sound toppica;c.11,12.
the remnant of Ifrael.] As Elay 10, 21,22. Romans 11, 5.
V. 8. Behold, I will bring them from the North-country] Heb,
Lo, I am bringing (as chap.5.1, 5. Zach. 3.8.) them (the remnant of my people, v.7) from the North; from Babylon, and the parts thereabout, c. 3.18.

and gather them from the Coasts of the Earth] Heb. sides Chap-ter 6. 22. and 25. 32. from Astyria, Media, and other parts, whither those of the ten Tribes , had been transported, 2 Kings17.6. and with the blind and the lame, the women with child, that travelleth with childe together,] Or the copulative cast out, that it aveileth with countie regenors, J. S. Interoposite views among them (as Elay 61, 4, 86.6), eChapter ii. 9, 1) final be the blind and lame, the that goeth great, (be Elay 7, 1.4) and fit that is blind and lame, the thing goeth great, (be Elay 7, 1.4) and fit that is made be rime (H-b. bringing forth, as Chapter 6, 1.4), longther. Thereby intimaxing, that none in regard of any defect or inflimity, which utually are wons to disable perfons to travel, to take long journeyes especially, (Samuel 19 26, Matt. 24.19) should in that regard mils or be deprived of the benefit of return into their owne Countrey: God would in his providence fo diffuse. things, that fuch as were in thefe regards most unfit, and unable to travel, should have such means of conveyance provided them, to travel, should have tuen means or conveyance provided them, as should with factey bring them to their journeys end : See the like in part, Efoy 60, 49, & 66, 20. So tather, I suppose, than as some other, implying, either the willingness and forwardness of the people or erurn home again, that no want or weakness would with-hold from fetting forward on their way, the women great with child, and near their time, refusing to stay till they were light; or as others, to shew that none for any natural infirmity should be refued or excluded from having a part among Gods There want not that understand all these passages spiritually, the blinde in minde, Acts 26. 18, and through feebleneffe difabled to walk cavenly, Hebrewes 12. 12, 13. and heavy laden with their finnes, Matthew 11. 28. and ready to faint for want of inward comfort, E [ay 42.] 3. and 50. 10. But these particularities I conceive to be over-curious, and leave them to the judgement

a great company [hall return thither] Heb. bither ; into this land again: See Ezr. 2 47.65. & 8.1, 20. and of converts in the Apostles time, Acts 2.41. & 4.4. & 8.6, 12.

V. 9. They fhall 6 me with weeping] There are tears of joy, as well as of grief: See Gen. 29, 11.8, 43.30 & 45.2,14, these might well be mixt, as well of grief for their fins, whereby they had grieved God, Ezekiel 6.9. Zach. 12.10. as of joy for their deliverance ved God, Ezekiel 6,9,7,2ach, 13,10, as of joy for their deliverince out of those clammites, which then bad bought upon themselves by their finst 50,20 ing, and weeping, abat is, weeping as they go along chapter 5,0,4,80 can al allent to that learned man, who would have iter-dred. They finding out, or men out, with weeping; as Plain 12.6. expounding is of their going out into orapitivity, the current of the text goeth like a throng corrent against it, and with pupilications will Lead them. With Upplications, for

the remission of their sins : and the word is commonly used for supplications, Daniel 9-3,17,18, 23, and weeping and it are joyned together, chapter 2, 11. Zachary 12,10. But some other say, that the word is more general, comprehending as well praise and thankefgiving, as supplication and prayer; as another of the like notion is observed to do. t samuel : , 1, for Hannah's devotion there recorded is rather tehillah, than tephillah, confifting of matter of praife, rather than of prager. And some other again, which our margent exhibiteth, render it favours: and this, though the word it selfbe not found directly fo uled, yet in the original, and the notation of it, it hath a notion of grace or favor; and another term rifing from the fame root, & being of very near affinity with it, though commonly, yea, almost go being overly freat arming with fixthough commonly, yea, almost generally used for prayer, properly to procuregrate, yet i-ponce or twice at least found used for favor or grace it self. Johna 11.20 Ezra 9.8 and so therefore I conceive, with one of the Jewif Commenters, that it is to be taken here; as being applied rather to God that led them, than to the people led by him : with graces, or favours, will I lead them : graces, o. favours ; as, tender mercies, and loving kindnesses, Elay 63.7. for, great abundance, or

I will cause them to walke by the rivers of waters, | Or, I will lead them along (for this word and the former are in notion the fame ; and there is in the original an elegant confonancy between them) by the mater-brookes, Hebr, to the brookes of mater : and fo it may feem to be, as fome would have it taken from the manner of leading out their fheep to the water, Pfalm 23.

Chip. xxxi. but I suppose it well rendred, as in our version, by, or beside; (as the particle is uled, Gen. 49,29. bury me befide my fathers ; and as it is a right rendred. Job 29, 19, my rost was spread out by, or be-file the waters,) because the speech is here of journeying or travelling : the meaning of it being, that they should no more want vering; the meaning of a being, that they means of relief and pair-water, (a principal and most necessary means of relief anno pair-langers travelling in those Countries and thorow dry and waste places especially) then as if they went all the way by the side of lome one or other river. See Efay 41, 18, and 43, 14, 20, and

49. 10. In affraight way, wherein they shall not stumble: Or, rather, in an even way, (See Elay 26. 7.) that they may not stumble therein: as Elay 73. 14. See Elay 40. 3. 4. and 42. 16, and

62.10.

Jor I am a faither to Ifrael,] Heb, for a faither; as Gen. 17.4.

2 Sam, 7.14. I retain ftill a tatherly allection toward him, as in former times I had, Deut. 8, 5, & 32.6. Pfalm 103, 13, Mal. 21.10. & 3.17. and we need not infert, as a learned Writer would have us, the note of similitude, reading the words, as a father; that is, as Jacob was to Josephs fons, whom he adopted, making him in regard of the double portion as his first-born, Gen. 48, 5, 16, 22.

1 Chr. 5.1. and Ephraim is my first-born] Heb. my first-born he : he, for, is : as thin he, for, thin art, Pfalm 44.4. Ephraim is as dear to me, as is any first-born to his father. So the Chaldee, with whom the any firth-born to his father. So the Chaldee, with whom the Jewith Commenters doe herein concur. See the fame fjocken of Ifrael in general, Exod., 2x-10 FDavid in particular, Pfallm 39, 2x-10 fall the faithful, Pfeb. 1z-3; See after allo, yeefe 2x-0. So read that, nas foune, because folgoph had the birth-right devolved to him from Reub-n, 1 Chron 5, 1, and Ephraim though his younger fon preferred before Manufles in the blesting by their Grand-tather Jacob, Granfis 48; 14,19, or, with fome others, as if the Jewinghouse for Subvisible re-camprehendith the whole body of ish people (for Ephraim here camprehendeth the whole body of

ith people (for Ephrain here camprehendeth the whole body of them) were for termed in regard of the Gentiley, that were after wards to be taken in to them, Ada 3,46, Rom, 1.0.

10. Hear the word of the Card, Oy. Marins, and declare it in the lifte after off, and loy. I flets or Lands, or Countries; as Elsy 41.1, & and \$6, 19, 100.

11. A and \$6, 19, 100 will have his gracious promite, concerning the eller area of his people, to be before hand publishers. cerning the deliverance of his peoples, to be before hand published far and near, that notice may be taken of it, and it may thereby be known whofe work it is, when it is done. See Hisy 44.26. & 45.21.8. 46s10. & 48.3).14. So as of the thing done and effected

he that feattered Ifrael, will gather him] God who formerly in he ton pattern spaces will gause mind. Journal on the winds that watch, for the first dilycried them, (for it was not for much the enemies might as his purpole and pleafure that enabled them to prevail againft them: and unto him therefore is the dispersion of them principally aferibed, e.g., 16.8, 15.7, & 16.17, Zach 7. 14.)being now reconciled to them, will gather them together again,Pfalm 147.2.Efay 11.12. & 56.8.

See John 10.17 18.

See John 10.17 18.

Ma flepherd doth his fleek.] Who not onely seeketh after his ma flepherd doth his fleek.] Who not onely seeketh after his here, when they are stattered or have strayed, Ezek 34.11--16.

Therep, when they are stattered or have strayed, Ezek 34.11--16. Matt, 25. 32. Luke 15. 4. 5. but keepeth them alfo and feedeth matt, 3-7, 33. Lune 15, 4-5, but seepers turm and and teeacth them, and defendent them, when i chath them together, 1 Samuel 17, 35. Excited 14, 23, 13, thence David, The Lund my Shepherd Planta 3.1, and God is flyled the shep-berd of Jifard, Planta 0s. Land Christ, the good Shepherd, John 10. 11-16. and the chief Shepherd, 1 Peter 5. 4. See also Elay,

V. 11. For the Lord hath redeemed Jacob, and ransomed him from V. 11. For the Lord halve redeemed Jacob, and ranjomed him your the hand plin most if framen than has). Of the Lord hash delivered car Plann v. 1.8.), Jacob, and refused him out of the hand (as Pfann v. 1.8.), Jacob, and refused him out of the hand (as Pfann v. 1.9.) of those (for the term is collective) that were framen than he, or too fitton for him. Heb from from him; as Pfall 38.4., See on him; p. 0.7 to fit Chaldeans and other powerfull pseudy, corporally, Elay 40, 10, of Satan and his infruments spiritually. Menh 12. a Like 1.1.1.2. Col. 11.2 Heb. 1.1.4. ritually, Matth. 12.29. Luke 11.21, 22. Col.1.13. Heb. 2.14, 15. Some render it, in the future, will deliver, will rescue; because it ran fo,ver. 10, but of that there is no necessity : freedom was both effected and published before they either were, or could be gather-

ed together, being fo dispersed as they were. 12. Therefore they Shall come and fing in the height of Zion,] Heb, And, as Chap. 29. 27. Howbeit, the copulative may here be retained. Those of the ten Tribes, as well as the other two. shall after their return from captivity, repair to mount Sion, with facred hymns, to celebrate Gods prayles in his Sanctuary there feated, a hymns, to celebrate Gous prayers. If the text may well be thus rype of his Church, Elay 2.2. So yer. 6. The text may well be thus rendred: And they final leg singing unto the high place of Zion. So is the particle used of motion to a place, Gen. 11.4 Lev. 16.21.Ezr 9. 7. Elay 9.8 & 10.22. go and fing, for go finging 1 as go and weep for go weeping. Plaim 126 & and the height of Sion, for the high places there; as, the height of Ifrael, for the high places there; as, the height of Ifrael, for the high places there of the sign of the s 20.40.8 44.14. See chap.17.12.

and fhell flow together] Flock thicker by flioles, as waters come flowing in of themselves abundantly, where they finde open and free pallage: for the word, as the Rabbine observeth, semeth to note as well the alacrity, as the numerofity of those that should repair thicher. See Efay 2. 2. So Pfalm 34 5. Chap-

is the godines of the Lord, for Whota, and for Wins, and for the young the flickes, and give thered. I the godiness of the feel of the Lord. This is, as some to his benistence, or unto him as the fountain and well-lipting from which all these benefits and bleffings do flive, to e upon the godiness of the Lord, having received these things out of his bounty bettowed on them, as I tolea 35, or as onless, godiness, godiness, for good things, as a Crincis, 24,10, and the godiness of the Lord, for the god things of its, Genties, 44,10, and the godiness of the Lord, for the god things of its, Genties, 14, 18. Nehemals, 9, 13. East, 11. So the cause his the giver of them, Holea 28. Act 14, 17, and promise the to bestlow then the thought when they were, is asserted more particularly expected, and it may according to this exposition well be rendered, for the good thinse of to the goodness of the Lord, for Wheat, and for Wine, and for Oyl, according to this expolition well be tendred, for the gaw things to the Land, for Com, and for Wines. (Heb., steps, or give Land, for Com, and for Wines.) (Heb., steps, or give Land, for Com, and for Wines.) (Heb., steps, or give Land, for Land, according to this exposition well be rendred, for the good things of as Ezekiel 36.37 or to bleffe and praise him for them, who hath before bleffed them with the fame. Deuteronomy 7.13.& 8. 10. & 16.13-15, and howfoever thefe temporal good things are in a generality types of better spiritual bleffings, Ephel 1.3. Heb. 8.5, 6.8 9.23. Yet I suppose them somewhat over-curious, who by Corn, here under stand the bread of Life, Christs Body, John 6. 33, 35,51. by Wine, his Blood John 6.53, 56. the Food of our Souls, blatt. 26.26.28. by Oyle, the Spirit of Grace, where with Chillian men are anointed, 2 Corinthians 1, 21, 1 John 2, 20, 27, or of men are anomen, a comminant 1,11, 1,0mn, 20, 27, or co-confolation, wherewith the foul is refrenced, Acts, 9, 1, 2 co-rinchians 1,3,6, by the young-lings of heat and fixely, Christ flasia and facrificed on the Crolle, 1 Cor. 5,7, Heb. 9, 11, 14,16,18, and 10, 10, 12, But fuch particularities neither fort fo well with the Types, to which they are applyed, nor agree fo well among

and their foul fhall be as a watered garden, Or for (the copulative used in a causative notion, Chap. 23. 22. rendring a reason, why they should thus blesse God, Deut. 28.11, 47.) their soul (that why they mount must be the Coad Dett. 13.11, 47. I mer foul (that is, they them felves, a Pfalm 12.16.8 x 3; 13.20. & 6; 5, 50 v. 14.) fhall be as a well-watered garden, (for the word hath a notion of plenty in it as Pfalm 48. 8 Prov. 4; 9. & 7.18) whenevery thing thriveth and flourisheth: a lively embl. m of a plenewer thing thriveth and flourisheth: a lively embl. m of a plenewer thing the coad of the coad of

every thing the vertical and note that it start and professions of the start and they fault not forrow any more at all. I Heb. they shall not adde to rejye surface, and they fault not adde to rejye surface, and to forrow further; as, then shall not adde to rejye surface, and to recognous of grief. Efay 23.12, they shall have no longer cause or occasions of grief, See Esay 35. 10, the ground of their repairing with singing to

No. 13. Then shall the Virgin rejyce in the dance, both young man and old tegether:] Or then shall the Danger with dancing, and the Elay 1.14, it is here callective. It may with dancing, and the youth and old together. There this call the shall appear in the shall be shal & 9.17. So are all of each age, and either fex encired unto the praising of God for his goodnels, Psalm 148.12, 13. Nor need we yet to restrain the mirth here mentioned to facred employments, though of dancing in fuch also we finde mention in Scripture, 2 Sam. 6 14,16. 1 Chr. 15,29. Pfalm 149,3. 150. 4. and of the dancing of Damfels. in times of publick and solemn rejoycing, see Judges 11.34 and 21. 21.

for I will turn their mourning into joy] Heb and but fo alfo, Chapfor 1 win turn near momining more of 1100 and one of a 100,000 after 23,12, or when I shall have turned; at Chapter 1.15, & 16.6. So David, thus hast turned my mourning into dancing, Plaim 30.15, and God promifeth to turn his peoples fifts into feasilivals, Za-

and make them rejoyce from their forrow] Either, rejoyce and ceale from their forrow; as, thou half loved and faved my foul from the pit, E fay 38, 17, or, rejogee after their grief; as the particle is used,Esay 38 15. Hol. 6.3.

V. 14. And I will fatiate the foul of the Priefts with fatneffe;] I will make large and liberal provision for my Ministers, so as they shall have wherewith to maintain them and theirs in a plentifull manner to their fill. See 2 Chronicles 31. 10. Ma-

[atiate] The word used also before, v 12, signifieth more properly to water largely, and plentifully, Pfalm 65. 10 Efay 55. 10. or to Sake, Elay 34. 7. than to dinke largely , or to ones fill, Pfalm.36. 8.

(atiate the foul] ful for defire, or appetite; as Deut, 12, 15, 21, | ufed, because it should succeed their former milery and thraldem.

Proverbs 6.30.8 13:5.
of the Profits Gods Ministers, Efay 66. 21.

with fames Alluding to the offerings of far beafts brought for facrifice, whereof the Priests had their thare. So also Psalm 36, 8.

and my people shall be satisfied with goodness, saith the Lord. They thall be abundantly stored with all manner of good things. See v.11, 2 Chron. 31 10-

V. 15. Thus faith the Lord, a voice was heard in Ramah, Immentation and bitter weeping, Rachel weeping for her children refused to be comforted for her children, because they were is a superior of the superior In this place Rachel Jacobs beloved wife, as the common mother in fome fort of both people, Judah and ifrael. (for Ephraim, the head of the ten Tribes, Efay 7. 2. verfe 9. was her grandchilde by Joseph her elder son, Gen. 48.5. and the iffue of Benjamin her younger son, Geness, 35 16, 18, continued still in conjunction and confociation with the Tribe of Judah, 2 Chron. 11.12.) is brought in, as raifed up out of her sepulchre, situate between Ramath and Bethlehem, in the confines of either Tribe, Genefis 35, 19. John 18. 25. Judges 4. 5. I Sam. 10. 2. lamenting the loffe of her children led away into captivity, as making account never to fee them, or to have them delivered again. And this some of the Jewith Dofto's apply unto the Jewish and Benjamitish Matrones and Mothers, who with weeping and wailing accompanied their children, led away captive toward Babylon by Ramah, where Nebuzaradan feemeth to have mustered them, and from whence fereiny having been fo far carried away from Jerusalem, was dismissed and sent back, Chap. 40. I. and the Talmudifts tell us that Jacob buried her there for offering by the Spirit of Prophecy, that his pofferity floud the way be led captive, that his pofferity floud the way be led captive, that his might, as they paffed by her, interced for them. But these are Juvini hables. The Evangelist applieth it on the mothers of the young ones at or about Bethelten, that Herod had most barbaroully causiled to be faughter:d,Mitth 2.18. Both the Prophet and the Evangelift do hereby imply what Rachel in likelyhood would have done, had the Pronoun : as Exodus 40, 19,21, 25, 29. 2 Timothy 1, 18. and a defest of the Relative; as Chapter 30. 21.) because they were not: as, Jacob, Genesis 42. 36, lofeth is not, and Simeon is

in Ramah] Some take it for a common word, rendering it in, or on an high place; as Chapter, 3. 21. and this way goeth the Chaldee, the old Latine, some of the Jewish and ours, But the ancient Greeke and the Evangelift take it for the proper name of a place; as in the places above pointed to.

V. 16. Thus faith the Lord] After Rachels lamentation for her fons, as loft, followeth Gods consolation of her, putting her in

hope of their return.

Refrain thy voyce from weeping Leave, or give over weeping but he faith, Refrain thy voice; because he said before, a voice of weeting, implying not a filent weeping, but such as is accompanied with wailing and loud expressions by voice; as it is said of Efau, he lift up his voice, and wept, Gen. 17. 38. and of Joseph, be gave out his voye in weeping (of which form, see on chapter 2.15.) so loud, that it was heard of the Egyptians and Pharaohs Courtiers, that were without the roome in his house, Genesis,

and thine eyes from tears :] Heb. tear; but collectively; as

for thy worke shall be remarded faith the Lord.] Heb, there is a reward for thy work, as 2 Chron, 16-7. This some apply unto Ra-chel, that God for her piety would cause her issue to fare the better at laft : and the Talmudifts ridiculously expound it of her patience in fuffering her Sifter Leah to be fubitituted in her room, and obedience in delivering her token to her, which they tell us also that the pleaded to God in behalf of her people. See Genefis 29.23,25. but this is an idle fiction, as frivolous as that of Jathe Bethlemitish women, Marth 2 17. The Jewish Commencers understand it of the people her issue, that should receive a reward for their constant keeping to God, during the time of their captivity, Pfalm 44. 17. Our Writers most of them, of that comfortable condition that God would restore them unto, and confer upon them when the time of their captivity should be accomplished. See Elay 40,10, and 61, 7, these terms of worke and reward being uled, because it mouse necesso unes some mosts aus triateen, as wager doth wwk; and should abundantly counterval what ever hardship they had endured in the former. Of facts figitually compensations, fee Rom, 8.1 B. 2 Cor. 4.18 a factibled here unto Rachel the mother, because as the tribulations of the children are the mothers grief; fo their prosperous condition is matter of comfort and joy to her, See Matt. 15.22.

and they shall come again from the land of the enemy.] Thy children of whose return thou despaires, as they themselves also did

Ezek.33. 11.

V. 27. And there is hope in the end,] There is hope (and thou shouldest not therefore mourn as one that hath no hope, 1 Thest, fhouldeft not therefore mourn as one that nath no nope, 1 Thest, 4.13, John 11.18.) in bine end, (as lob 8.7, Chap.15.11.when the time fet for their exilement shall be expired. C.29 vert [0.) or, for thy pysterity; as the word here used significant, Daniel 11.4. and that feemeth the Genuine fence of it in this place.

that thy children shall come again to their own border | Thy chil. dren, Heb. sons; as vei 17 because the males most were captived) whom thou now deemest as dost: (a defect of the Pronoun poswhom thou now decement as now: (a detect of the tronoun pol-felive; as Elay 60.4.) shall return to their own pollesions; by-der for borders; alluding to the limitation of the land of Canaan, and the setting out of it to the several Tribes by borders and boundaries, John 15, 1, 2, or to the general manner of bounding mens lands and possessions, Deuteronomy, 27, 17, Arts

V. 18. I have furely heard Ephraim bemoaning himself] To Rachels lameating for her fons is here subjoyned Ephraims bewail-ing of his sins; Godstaking notice of it, and returning an answer full of fatherly affection to it,v. 10.

I have furely heard | Of Rachel was faid before, A wice was heard; here, as speaking in the person of God, I have heard, Heb. hearing, heard; as Exodus 22.22. I hear attentively, fo as to take

hearing, nearing a country of the control of the co ing ; as Gen 4.12, Chap. 1.1, and fo the old Latine, and some others here take it; as it it were faid, being now in captivity and exilement, and thereby brought, as Manalles fometime, 2 Chron.
33 12. to a fight of himself and his first 1 continue, of mourning, either of condoling with others, as lob 2.11. Chapter 15.5. and 16. 5. or, bewailing ones felf; and so here the Chaldee, Greek, and most, both lewish Interpreters, and others, take it : the Verb being in a reciprocal form, wherein it is in the former notion no where found; nor would here well fit. See Exek, 6 9.

thus] Or, and faying; as Pfalm 105.15, Efay, 22, 13. fpeaking on this wife unto God.

Thou haft chaftifed me, and I was chaftifed; as a bullock unaccustomed to the yoke.] Or, Thou hast chastised me and I have been chastised; I was as a bullock unaccustomed, tieb. untaught. See chap. 13.23.) to draw in the yoke. See Hof, 10. 11, I am at length amended by thy chastifing hand upon me. See Chap. 7.8, Hof. 10. 10. for before I was thus chaftifed, I was like an unruly bullock. 16. for belove twas tribs chatters, i was like an unruly bullock, that will not be brought to the yoke, nor endure to draw in it, Pfalm 119 67.71. Howbeit, the Chaldee Paraphraft, and fome others (whom a late learned Writer followeth, and would have the ancient Greek copies to be thence corrected) render the Fext in the negative, Thou haft chaftifed me, but I have not been corrected, or, I have not received instruction, as a bullock untaught, or untamed. But the negative is not in the Hebrew, nor ought from whence it may be supplied : that which that learned man perceiving, and therefore casting it our again, readeth the words, I have been chafiled as a bullock untamed; that is, I remain no more the better for all thy chastisements, than such an unruly and untamed beast :

but this conftruction feems over much forced. out the constitution reemb over morn to reea,

turn those made [Josh] be churned.] A prayer either for grace
and power to repent and return unto God; which without his
help they cannot oc; Cant. 1, John 6.4, A fist 11.18, 3 Tim. 3.6,

or that God would reduce them, and bring them back out of
landsome; which if he undertake to odo, is fure to be done, Pfalm

alloane; which if he undertake to odo, is fure to be done, Pfalm 80.3,7,19 Lam.5.21.

thou art the Lord my God] Or, thou who art the Lord my God: a

defect of the relative, as Chap. 30. 21.
V. 19. Surely, after that I was turned, I repented;] After V. 19. Durey, agreet mat: was timens, a reported. I have then hadd wrought a gracious change upon my foul by thise affilicing hand, and thy Spirit working together with its, Edy 48.

O. Ad3 3, 6.5 or after I clame tony left again, as Luke 13, 17, and confidered feriously with my felf, how it fared with me, I was touched with repentance with forrow and shame, for my former miscarriages, Deuteronomy 30. 1, 2. So rather than as a learned late Writer. after that I return home again, then will I repent : though it be true that their repentance then also continued, Ezek. 36.31.

and after that I was infruded] As well as corrected, Pfalm 94. and after that I was infilted a 18 well as contected a content of the C. Chap. 2, 30.8; 5, 3. Heb. it was made known to me; as I Sam. 6; Neh. 4, 9. the preposition between the Verb and the Pronoun affixed to it being loft; as Efay 28 15. Chap. 10, 20, fo rather, than as that learned Scholiaft, who would have the Paffive here taken in a reciprocall notion, rendering it, after that I knew my felf: or than as that other Annotator,

Chap. xxxi. After that then haft frewed me some kindness, then fhall I bethus

Ismite upon my thigh] In token of remorfe for, detestation of, and aftonishment at my former vile and lewd courses. See Ezek,

2 I. Il. I was ashamed; yea, even confounded] Or, I was abashed, and

afhamed alfo. So Ezr 9 6. because I did bear the reproach of my routh.] That is, such mise-ties, as by mine excells in former times committed, I had brought upon my felf. See Job 13.26. Pfalm 15.7. an allusion to the state agon my test, 5cc 300 15.26. Plaint 15.77 an ainmont of the auto-fone, that having in his yourhful layers by ricous and exorbi-rant courfes wafted both his means and himfelf, and in hiel-der yeares new ferioufly confidering with himfelfe, his owner folly, and the milerable condition that he hath thereby brought himlesse unto, is in contemplation there-of, both abashed and dejected in himselse and ashamed, to be feen of any. See Job 20, 11. Proverbs, 16, 26, & 5, 11, to be teen or any, see 100 10, 11. Proveros, 6. 20. 25, 11. E(ay 47.1.5, So rather, than, as that learned man, I am fo full of thams and confusion, that I cannot apply my felf to any ferious repentance, fo long as I lie under fuch grievous fufferings for my former excelles.
V. 20, It Ephraim a dear son? is he a pleasant chitd?] Gods

gracious answer unto Ephraims lamentation and supplication. That the words are to be read by way of interrogation, the usuall notes thereof in Hebrew, one prefixed before the former member, another before the latter, do evidently shew. Now because the interrogative affirmative is wont more vehemently to deny the thing spoken of; as Esay 50.2. Is my hand at all out short, that I thing spoken of; as Elay 50.2. It mp hand at all cut short, that I cannot refer ? and Is I frael a servant? it has a home, beressare the chapter, 22.14, interpreters therefore are much puzzelled about the true notion of this passage, and some undefined it as a slit a distance of the state of the concerning Ephraim; as if it were said, No, he is nothing less than a precision or a pleasant child et; for by his crolle and crooked courses he hath lo carried himself, that he hath even a forced me roat the him of And others areas in conceive it as stoped. enforced me to cast him of. And others again conceive it as spoken by way of reprehension : so a learned late Writer, who so carrieth on the whole tenour of Ephraims speech, not as a profession of his present repentance, but as excusing himself that he did not yet, nor could repent, during his captivity; he was fo full of shame and misery, that he had no list or leisure thereunto: but would do it, when God had fet him at liberty, and shewed mercy and goodis, when took has ter him at increy, and the wed mercy and good-nefs unto him, by fetting him in his own countrey again; and accordingly he bringeth in God returning answer here to this his prefumed protestion: Belike Ephraim decemb himself fush a darling child, as I cannot be without him, when he is so nice and easting chief, as I cannot be without him, when he is to nice and delicate, that he cannot repent fo long as he is in milery, and till all this be done for him. But those that goe either of these wayes, have sew support from the context seemeth to run with full stream the main course of the context seemeth to run with full stream. against them. And another learned man of great note seemeth against them. And another learned man or great note scenters to take to as foliary a walk, who instead of an interrogation would make it enunciative, and turns the interrogation into a more vehement affeveration: For, faith he, the former interrogation. gative here used, is oft found to fig nifie, surely or verily, as Genegaive here uled, is oft cound to lignific, furely or verify, as Gene-fix, 7,36. Samuel 3., 19. Kings 18. 3, 17, Poverbs 24, 18. Samuel 3., 19. Kings 18. 3, 17, Poverbs 24, 18. Samuel 7, 9, and the latter is by a Jewith Critick observed to al-log furely, as both joyand with the former, Numbers 17, 13, 100 fg, and slone by it lelf, Genefix 47, 18. Numbers 16, 30, 100 12, 10, 10 falm 63, 7, Poverbs 3, 34. Etg. 44, and 19 16. But as fer the former, there is not any one place produced, where the intercogative may nee in his proper notion well fland! and for the latter it is true, that it hath divers other uses, not is it an in-terrogative in his first and native notion. but most commonly a terrogative in his first and native notion, but most commonly a conditional, sometime a discretive, and one of these two in most if not all, of the places produced. Besides that for the former, the Author of this conceit, is not constant to himself: for in the close of his discourse where he hath this, he inclineth to conceive that in all those places ha may be put for he, and rendred behold ; and elsewhere he goeth another way for divers of them; as here-after shall be shewed. It is true, indeed, that divers Interpreters render some of the fore-mentioned places in the affirmative, and sometime with a note of asseveration prefixed : but therein they have regard not to the precise signification, and Grammaticall construction of the terms, but to the sense and meaning of the Sentence in general, in the interrogative form implied. Another learned Interpreter, whom a Scholiaft of note concurred with, saketh the words as fpoken in way of Admiration or doubting; thus rendring the Text, 1s Ephraim my deare Sonne? I she a child of much delight? Yes; or He is; which they put into the context; but this feemeth somewhat overbold. I should rather, did i Suppose the words to be so conceived, render them on this wife, Is this Ephraim my deare Sonne ? is it my darling childe? as if it were faid, Is it he that bemoaneth himfelf in this manner? as Saul to David, Is this thy voyce, my Sonne David? not as questioning whether David were his Sonne or no; but as with a kinde of a-Stonishment, making a doubt whether it were he that spake to him in that manner: And so here, God is brought in, as speaking after mortall mans ulage, but not making doubt whether Ephra-

im were his dear darling or no: but whether it were that his darling, from whom this pittiful and passionate complaint came. And this, whether it sute not better with the course of the context than any other of those already related, I shall leave to the decifion and sentence of others. Howbeit, I shall Tubjoyn, what I non and lentence of others, Howers, I that I tolopyn, what I conceive to be the genuine fyntax. For the firmer grounding whereof, I that luggeft that, which I finde not any of our Granmarians, or Criticks, either Jewith, or others, to have observed, howfoever necessity putteth Interpreters, of torce, now and then upon it, to wit, that in such interrogative forms the negative particle is oft suppressed, and necessarily to be supplyed. So 1 Samuel, 2,27,28, where our Geneva Version, and the next before it, as also the Tigurine and Italian, and some others, well render the Text; Did not I plainly appear to the house of thy Father? and did not I though him? So Job 20. 4. where befides those former, divers Latine interpreters, and our latest Ve sion also rendereth it. Knowest thou not this of old? See before, Chapter 3.6. Hast thou not feen what back filling Ifrael hath done? So Ezckiel 20. 30. Areye not polluted after the manner of your Fathers? and, do ye not commit whoredome, or goe on whoring, after their abomina-tions? and Amos 6. 2. Were they not better than these Kingdomes? Was not their border larger than yours? The very drift and current of the context doth in either necellarily exact it : And for this place, that I may not be deemed to walke alone in it : fo doth the Tigurine Version, which Occolampadius, and Bullinger also follow, here express it, and the Chaldee Paraphrast before them in the latter branch. As also that learned late Annorator that goeth here another new and strange way, yet doth elsewhere come home to us, contradicting what he here hath in affirming, that has is ofe put for halo, especially where it is joyned with ci, which is, faith he, in that form no other than an expletive particle. So he expoundeth, Genesis 19. 15. Art the not my brother, and shouldest thin serve me freely? though in that place himself acknowledgeth, that others generally expound the words number acknowledgeth, that other generally expound the works there, (and that as I conceive, anight) otherwise. But 6 he also taketh it, Genefis 27, 36. Wa be not pully called Jacob? wherein the Tigurine, and our three last Versions exactly agree with him. Yea, so he faith that it is without doubt to be tazen, 2 Samuel 23.19 where our Version rendreth it, Was he not the most housurable of the three? And so Tremellius, Junius and Pifcator before: and these two last places are of those, which that learned Writer would above turn another way. Yea on that place, I Samuel 2.27. after a long discourse, much debate, many place, I samue a 17, after a long aucounte, much debate, many turning and windings, having fitting and fruggled hard to car-ty it fome other way: at length in the clofe of all he concludedt, and is enforced to confelly, that to take have for bals, lupplying the ingative, doth beft agree with the fenfe and drift of the the negative, doin our agree with the tennand dirth of the place; adding withall, that the like is in the Arabick very frequent, as he hath, he faith, in many places of the Alovan observed. This I have the rather infifted upon, both because I Suppose it bringeth some light to this place, and because I finde divers interpreters of great note driven to forced conftructions in fome places for want of this observation See the like again, Chap-

ter 40. 14.
Ephraim] The people of Ifrael, the ten Tribes, as before,

my deare Sonne] Heb. a Sonne precious, or deare to me ; fir it cometh from a root that fignifieth to be pretions ; and another word thence springing is for pretions in common use, Psalm 116, Proverbs 17,28 but the word here used, is in a fo m that seems to import some eminency, or excellency of the thing thereby sig-nified, and is no where else found. It is somewhat like that, Pro-

verbs 4.3:

a pleafant Childe] Heb. a Childe of delight: as a Vine of Delights; Efay, 5.7. and, Delights; for, such an one as any person taketh exceeding great Delight in, Proverbs, 8.

for fince I spake against him, I doe earnestly remember him still:] These words are very variously both rendered and ex-

Those that render the former branch concerning Ephraim as those that tender the former of matter concerning expression as delivered by way of denial; doe fome of them thus render them, when I have forem with him, (that is, further fufficiently admonished him) it? [hall have throughly minded him of this his pertinacious carriage: but this leavest the Sentence abrupt and in fufnence.

Others of them, I have a long time beene talkeing with him; I have not cased from time to time from dealing with him, to bring him to repentance, but all to no purpose; but yet I will thinke on him: I will: for all that, remember him fittl in mercy. But this feemeth not to flow any thing freely from the mercy. Dutins seemeth not to now any tining treety from the Text. As for those that goe the other way; (to passe by the Chaldee, who swarvest too much from the Hebrew, paraphrasing the Text to this purpose; Since the time that he began to lay up the words of my Law in his heart to practife them, I ammind-full of him to doe him good, Some of them render the words, full of him to doe him good,) Some of them renact the words, Ever fince I had fpeech, or, I communed with him, I am fill mindefulled him; that is, Ever fince at first I spake unto him, and entred into covenant with him, Deuteronomy 4, 12, and 5, 2, Satiate the foul] fiul for defire, or appetite; as Deut, 12, 15, 21. | uled, because it should succeed their former milery and thraidem.

Proverbs 6. 30. & 13 : 5.
of the Profits Gods Ministers, Efay 66. 21.

minh famefel Alluding to the offerings of far beafts brought for facrifice, whereof the Priefts had their inare, 50 also Pfalm 16.8. Elav 25.6 and my people shall be fatisfied with goodness, faith the Lord. They thall be abundantly flored with all manner of good things. See

v.11. 2 Chion 31 10

V. 15. Thus faith the Lord , a voice was heard in Ramah, Ismontation and bitter weeping, Rachel weeping for her children refused to be comforted for her children, because they were not.] God had before promited to turn their mourning in to much: Vow this promifed mirth is here amplified by the mourning foregoing it, which is very pathetically illustra-ted by a two-fold Rhetoricall introduction of persons, Rachel the mother here, and Ephraim her Grand-child by Joseph, verse 18. In this place Rachel Jacobs beloved wife, as the common mother in four: fo.t of both people, Judah and ifrael, (for Ephraim, the head of the ten Tribes, Elay 7. 2. verse 9. was her grandchilde by Joseph her elder son, Gen. 48.5, and the illue of Benjamin her younger son, Genesis, 35 16,18, continued still in conjunction and confociation with the Tibe of Judah, 2 Chron, 11.12.) is brought in, as raifed up out of her sepulchre, situate between Ramath and Bethichem, in the confines of either Tribe, Genefis 35,19. Joh 18. 25. Judges 4. 5. 1 Sam. 10. 2. lamenting the loffe of her children led away into captivity, as making account never to fee them, or to have them delivered again. And this some of the Jewish Do-(to's apply unto the Jewish and Benjamitish Matrones and Mothers, who with weeping and wailing accompanied their children, led away captive toward Babylon by Ramah, where Nebuzaradan feemeth to have mustered them, and from whence Jeremy having been fo far carried away from Jerusalem, was dismissed and sent back, Chap. 40. I. and the Talmudifts tell us that Jacob buried her there foresceing by the Spirit of Prophecy, that his posterity should the temp be led captive, that she might, as they passed by her, intercede for them. But these are Jewish tables. The Evangelift applieth it to the mothers of the young ones at or about Bethlehem, that Herod had most barbarously caused to be slaughtered, Mitth 2018. Both the Prophet and the Evangelift do here-by imply what Rachel in likely hood would have done, had she been furriving at either of those calamities, which those of her issue sustained. The words may be read; In Ramah hath been heard a voice of lamentation, (a voice of lamentation, as chap.q. 18.) a voice (supplied, as chap. 3.21.and 4.31.) of most bitter weeping, (Heb. weeping of bitternoffer, See Elay 2.4, chap. 6.: 6.) a voice (continued, as Elay 6.6 6.) a voice (continued, as Elay 6.6 6.) as (b) a first who weeping for her children, (Heb. her fan). refalet he be conforted, (as Jacob, Genesia; 37, 34, Alaph, Palam 77. 1. 6 Elay 2.4-4) in regard of them, (Heb. her children; the Noun for the Pronoun : as Fxodus 40. 19,21, 25, 29. 2 Timothy 1. 18. and a defect of the Relative; as Chapter 30. 11.) because they were not: as, Jacob, Genesis 42. 36. loseph is not, and Simeon is

in Ramah] Some take it for a common word, rendering it in, or on an high place; as Chapter, 3, 21, and this way goth the Chaldee, the old Latine, some of the Jewish and ours, But the ancient Greeke and the Evangelist take it for the pro-

per name of a place; as in the places above pointed to.

V. 16. Thus (aith the Lord) After Rachels lamentation for her fons, as loft, followeth Gods confelation of her, putting her in

hope of their return.

Refrain thy voyce from weeping Leave, or give over weeping but he saith, Refrain thy vice; because he said before, a voice o weeting, implying not a filent weeping, but fuch as is accompanied with wailing and loud expressions by voice; as it is faid of Efau, he lift up his voice, and wept, Gen. 27. 38. and of Joseph, he gave out his voyce in weeping (of which form, see on chapter 2.15.) so loud, that it was heard of the Egyptians and Pharaohs Courtiers, that were without the roome in his house, Genesis, 45. 2.

and thine eyes from tears :] Heb, tear; but collectively; as

for thy worke shall be remarded faith the Lord.] Heb, there is a for thy worse, just the remarked faith the Lores of Tich, love in a reward for thy work; as 2 Chron. 16-7. This some apply unto Rachel, that God for her piety would cause her issue to fare the better at last; and the Talmudists ridiculously expound it of her patience in fuffering her Sifter Leah to be fubftituted in her room, and obedience in delivering her token to her, which they tell us also that the pleaded to God in behalf of her people. See Genefis 29.23,25. but this is an idle fiction, as frivolous as that of Jacob before, verse 15. Others, Popsifi especially, of the patience of the Bethlemitish women, Matth 2 17. The Jewish Commenters understand it of the people her issue, that should receive a reward for their constant keeping to God, during the time of their captivity, Pfalm 44.17. Our Writers most of them, of that comforta ble condition that God would restore them unto, and confer upon them when the time of their captivity should be accomplished. See Elay 40,10, and 61, 7, thefe terms of worke and reward being

as wages doth work; and should abundantly countervail whatso-ever hardship they had endured in the former. Of such spiritual compensations, see Rom, 8, 18, 2 Cor, 4, 18, ascribed here unto Rachel the mother, because as the tribulations of the children are the mothers grief; fo their profperous conditirn is matter of comfort and joy to her, See Matt. 15.22.

and they final come again from the land of the enemy.] Thy children of whose return thou despairest, as they themselves also did Ezek.33. 11.

V. 27. And there is hope in the end,] There is hope (and thou shouldest nor therefore mourn as one that hath no hope, I Thest. 4.13. John 11.18.) in thine end, (as lob 8, 7, Chap, 15, 11, when the time fet for their exilement shall be expired. C.29. verf 10.) or, for thy pofterity; as the word here uled fignifieth, Daniel II. 4.

for thy posterity; as the word need used inguinering Learner 11. 4, and that seemeth the Genuine sence of it in this place, that thy children shall come again to their own border. Thy children, Heb. sons; as well 17 because the males most were captived) whom thou now deemest as tost: (a defect of the Pronoun pol feffive; as Elay 60.4.) shall return to their own possessions; barder for borders; alluding to the limitation of the land of Canaan. and the fetting out of it to the feveral Tribes by borders and boundaries, Jolh. 15, 1, 2. or to the general manner of bound-ing mens lands and possessions, Deuteronomy, 27, 17. Acts

V. 18. I have surely heard Ephraim bemoaning himself] To Rachels lamenting for her fons is here subjoyned Ephraims beweil. ing of his fins; Gods taking notice of it, and returning an answer

hearing, heard; as Exodus 22.22. I hear attentively, fo asto take notice and regard, Pfal. 5 1, 2, & 77.1,

Ephraim] The ten Tribes, as v. 6.9.
bemoaning himself] I he word hath sometime a notion of wandring; as Gen 4.12. Chap. 1. 1. and fo the old Latine, and some others here take it; as it it were faid, being now in captivity and exilement, and thereby brought, as Manasses sometime, 2 Chron. 33 12. to a fight of himfelf and his fine ? fometime, of mourning, 33 12. On light or infinite and nis not reference, or mourning, cither of condoining with others, as Job 2, 11. Chapter 15, 2, and 16. 5. or, bewaiting ones felf; and so here the Chaldee, Greek, and most, both lewish Interpreters, and others, take it: the Verb being in a reciprocal form, wherein it is in the former notion no other females were all the condoined for the condoined of the condoine where found nor would here well fit. See Exck 6 9.

thus] Or, and faying; as Pfalm 105.15, Efay, 22. 13. fpeaking on this wife unto God.

on this wile into 3 jod.,

Thou half child me, and I was chaftifed; as a bullock unaccafluend to the yoke.] Or, Thou half chaftifed me and I have been
chaftifed; was a bullock unacchimed, the Nanagh. See chap.

13,23, 10 draw in the joke. See Hof. 10. 11. I am at [negth amended by the fashifing hand upon me. See Chap.7.8. Hof. 10.

10. for before I was thus chaftifed, I was like an unruly bullock,

11. The will now be become. that will not be brought to the yoke, nor endure to draw in it, Pfalm 119 67,71. Howbeit, the Chaldee Paraphraft, and some others (whom a late learned Writer followeth, and would have the ancient Greek copies to be thence corrected) render the Text in the negative is not in the Hebrew, nor ought from whence it to not in the negative is not in the Hebrew. may be supplied : that which that learned man perceiving, and therefore casting it out again, readeth the words, I have been thafifed as a bullock untamed; that is, I remain no more the better for all thy chastifements, than such an unruly and untamed beast ? but this conftruction fcems over much forced.

out this construction items over much forces, then thou me, and I flash be turned.] A prayer either for grace and power to repent and return unto God; which without his help they cannot ob; Cant. 1, John 6.4, A fib. 11.18, 21m.,2.6, or that God would reduce them, and bring them back out of thraidome; which if he undertake to do; since to be done, Pfalm of the done of the thraidome; which if he undertake to do; since to be done, Pfalm of the contraction of the done of t 80.3,7,19 Lam,5.21.

thou art the Lord my God] Or, thou who art the Lord my God: a

rows art the Lord my God J Or, then who art the Lord my God: a defect of the relative, as Chap, 30, 21. The defect of the relative, as Chap, 30, 21. The V. 19. Surely, after that I was turned, I repented;] After V. 19. Surely, after that I was turned, I repented;] After a filled ing laind, and thy Spirit working together with its, Elay 48, 10. Act 31, 26. Or after I cleme to my felf again, as Luke 15, 17, and confidered feriously with my felf, how it fared with me, I was touched with repentance with forrow and shame, for my former misearriages, Deuteronomy 30. 1, 2. So rather than as a learned late Writer. after that I return home again, then will I repent : though it be true that their repentance then also continued, Ezek. 36.31.

and after that I was instruded As well as corrected, Pfalm 94. 12. unlike to those, Chap. 2. 30. & 5. 3. Heb. it was made known to me ; as t Sam. 6 3. Neh. 4.9. the preposition between the Verband the Pronoun affixed to it being loft; ss Elay 28 15. Chap. 10. 20. fo rather, than as that learned Scholiaft, who would have the Passive bere taken in a reciprocall notion, rendering it, after that I thew my felf : or than as that other Annotator,

Chap, xxxi. After that thou hast showed me some kindness, then shall I be thus

Ismite upon my thigh] In token of remorfe for, detestation of, and aftonishment at my former vile and lewd courses. See Ezck,

I was ashamed; yea, even confounded] Or, I was abashed, and

ashamed also. So Ezr 9 6.
because I did bear the repreach of my youth.] That is, such miseries, as by mine excelles in former times committed, I had brought upon my felf, See Job 13.26. Pfalm 25.7. an allusion to the flate of one, that having in his youthfull dayes by riotous and exorbi-tant courses wasted both his means and himself, and in his elder yeares now feriously considering with himselfe, his owne folly, and the miserable condition that he hath thereby brought himselfe unto, is in contemplation thereof, both abashed and dejected in himselfe and assamed, or, DOER MOMENT AND RESPECTED IN THIMBELTE AND AMERICAN TO be from to any. See Job 20, 11. Foreverbs, Je. 26. & 5. 11. Efay 47.1.5. So rather, than, as that learned man, I am for full of thame and confluion, that I cannot apply my feltro any ferious repentance, follong as I lie under fuch grievous fufferings for

my former excesses.

V. 20, Is Ephraim a dear fon ? is be a pleafant chitd ?] Gods gracious answer unto Ephraims lamentation and supplication. That the words are to be read by way of interrogation, the usuall notes thereof in Hebrew, one prefixed before the former member, another before the latter, do evidently shew. Now because the interrogative affirmative is wont more vehemently to deny the thing spoken of; as Esay 50.2. Is my hand at all out fort, that I smig processor as a say your is my name as an out ports, some seamst refere 2 and It I freed fervant? I he he as home-beefflawe? Chapter, a. 14, interpreters therefore are much puzzelled about the true notion of this paffage; and fome under-fland it as a flat deniall of what is here demaunded, scancering Ephraim; as if it were faid, No, he is nothing leffe than a precious or a pleafant childe; for by his croffe and crooked courses he hath so carried himself, that he hath even enforced me to caft him of, And others again conceive it as spoken by way of reprehension: so a learned late Writer, who so carrieth on the whole tenour of Ephraims speech, not as a profession of his present repentance, but as excusing himself that he did not yet, nor could repent, during his captivity; he was so full of shame and misery, that he had no list or leisure thereunto: but would do it, when God had fer him at liberty, and shewed mercy and good-ness unto him, by setling him in his own countrey again: and accordingly he bringeth in God returning answer here to this his prefumed profession : Belike Ephraim deemeth himself fuch a darling child, as I cannot be without him, when he is lo nice and delicate, that he cannot repent lo long as he is in milery, and till all this be done for him. But those that goe either of these two wayes, have few I suppose, going along therein with them; and the main course of the context seemeth to run with full stream against them. And another learned man of great note seemeth to take to as solitary a walk, who instead of an interrogative, would make it enunciative, and turns the interrogation into a more vehement affeveration : For, faith he, the former interrogative here used, is oft found to fig nific, surely or verily, as Genegative nece uses, is of tound to ligitine, purely or verify, as Serifs, 17,36. 2 Samuel 23. 19 1 Kings 18. 31, Proverbis 14, 28. Chapter 7.9, and the latter is by a Jewith Critick observed so abort jointie, as both joyned with the former, Numbers 17, 13, 106 6.13, and alone by it less, Genesis 47, 18. Numbers 16, 30. Job 21, 20. Pfalm 63.7. Proverbs 3, 24. Efay 4.4. and 29 16. But as fer the former, there is not any one place produced, where the interrogative may net in his proper notion well fland: and for the latter it is true, that it hath divers other uses, nor is it an interrogative in his first and native notion, but most commonly a conditional, fometime a discretive, and one of these two in most if not all, of the places produced. Besides that for the former, the Author of this conceit, is not constant to himself: for in the close of his discourse where he hath this, he inclineth to conceiv that in all those places ha may be put for he, and rendred behold; and ellewhere he goeth another way for divers of them; as here-after shall be showed. It is true, indeed, that divers Interpreters render some of the fore-mentioned places in the affirmative, and fometime with a note of affeveration prefixed : but therein they have regard not to the precise fignification, and Grammatical construction of the terms, but to the sense and meaning of the Sentence in general, in the interrogative form implied. Another learned Interpreter, whom a Scholiast of note concurreth with, taketh the words as flooken in way of Admiration or doubting; thus rendring the Text, Is Ephraim my deare Sonne? I she a child of much deligh? Yes; or He is; which they put into the context: but this feemeth somewhat overbold. I should rather, did I Suppose the words to be so conceived, render them on this wife, Is this Ephraim my deare Sonne ? is it my darling childe? as if it were faid, Is it he that bemoaneth himfelf in this manner ? as Saul to David, Is this thy voyce, my Sonne David? not as questioning to David, is the thy worce, my symme David? not as questioning whether David were his Sonne or no; but as with a kinde of a-flonithment, making a doubt whether it were he that spake to him in that manner: And so here, God is brought in, as speaking after mortall mans ulage, but not making doubt whether Ephra-

im were his dear darling or no : but whether it were that his darling, from whom this pittiful and passionate complaint came.

And this, whether it sure not better with the course of the context than any other of those already related, I shall leave to the decifion and fentence of others. Howbeit, I shall Tubjoyn, what I conceive to be the genuine fyntax . For the firmer grounding whereof, I shall suggest that, which I finde not any of our Grammarians, or Criticks, either Jewith, or others, to have observed, howfoever necessity putterh interpreters, of force, now and then upon it, to wit, that in fuch interrogative forms the negative particle is oft suppressed, and necessarily to be supplyed. So 1 Samuel, 2.27,28. where our Geneva Version, and the next before it, as also the Tigurine and Italian, and some others, well render it, as an other figurine that testing and tolke offices, where there the Text, Did not I fainty again to the fough of the Father? and did not I should be the Sol Do 20, 4, where befoles those former, divers Latine interpreters, and our latest Ver floor also rendrete its, Knowelf thus not thus of old? See before, Chapter 3.6. Haff thus not few but to 4cf plains [I feat hat board 8.6. So Exchel 20, 30. Are ye not polluted after the manner of your Fathers? and, do ye not commit whoredome, or gre on whoring, after their abominations? and Amos 6. 2. Were they not better than thele Kingdomes? Was not their border larger than yours? The very drift and current of the context doth in either necellarily exact it: And for this place, that I may not be deemed to walke alone in it: fo doth the Tigurine Verifon, which Occolampadius, and Bullinger also follow, here express it, and the Chaldee Paraphrast before them in the latter branch. As also that learned late Annorator that goeth here another new and firange way, yet doth elfewhere come home to us, contradicting what he here hath in affirming, that ha, is of put for halo, especially where it is joyned with a, which is, faith he, in that form no other than an expletive particle. So he expoundeth, Geness 19. 15. Act this not my brother, and shouldest this serve me freely ? though in that place ners, and proment toon ferve me precy se enough in that place bindlef acknowledgeth, that others generally expound the words there, (and that as I conceive, a right) otherwise. But to he affor taketh it. Genefis, 27, 36. Win he not july facility faced is wherein the Tigurine, and our three last Versions exactly agree with him Yea fo he faith that It is without doubt to be taken, 2 Samuel 23.19 where our Version rendreth it, Was he not the most honourable of the three? And so Tremellius, Junius and Pifcator before : and thefe two last places are of those, which that learned Writer would above turn another way. Yea on that place, 1 Samuel 2,27, after a long difcourfe, much debate, many place, 1 Samuel 3.27, after a long on contre, much according to turnings and windings, having friven and flungfeld hard to car-vy it fome other way: at length in the close of all he concludeth, and is enforced to confelle, that to take har for halo, hupplying the inegative, doth beft agree with the fenfe and drift of the place: adding withall, that the like is in the Arabick very frequent, as he hath, he saith, in many places of the Alevran observed. This I have the rather infifted upon, both because I Suppose it bringeth some light to this place, and because I finde divers interoreters of great note driven to forced confiructions in fome places for want of this observation See the like again, Chap-

Ephraim] The people of Ifrael, the ten Tribes, as before.

voile 9.
my deare Sonne] Heb. a Sonne precious, or deare to me; for it cometh from a root that fignifieth to be pretious ; and another word thence springing is for pretions in common use, Plalm 116, 15, Proverbs 17,28, but the word here used, is in a foin that seems to import some eminency, or excellency of the thing thereby sig-nified, and is no where else found. It is somewhat like that, Pro-

verbs 4. 3.

a pleasant childe] Heb. a Childe of delight: as a Vine of Delights; Elay, 5. 7. and, Delights; for, such an one as any person taketh exceeding great Delight in, Proverbs, 8.

for fince I spake against him, I doe earnestly remember him still: 1 These words are very variously both rendered and expounded.

Those that render the former branch concerning Ephraim as I note that render the former behalf contenting in the delivered by way of denial; doe fome of them thus render them, when I have folgen with bim, (that is, further fulficiently admonished him !)! I flatt have throughly midded him of this is pertinations earlings: but this leaveth the Sentence aboupt and in

Others of them, I have a long time beene talkeing with him; have not ceased from time to time from dealing with him , to bring him to repentance, but all to no purpole; but jet I will thinke on him : I will: for all that, remember him fill in mercy. But this feemeth not to flow any thing freely from the Text. As for those that goe the other way: (to passe by the Chaldee, who swarveth too much from the Hebrew, paraphrafing the Text to this purpose : Since the time that he began to lay one, the least of the purpose of the time to the control of the work of the work of the the control of the time to the control of the time to entred into covenant with him, Deuteronomy 4, 12, and 5, 2, I have not been unmindfull of him, albeit he hath not so carried 1 thy felf? as Cantie, 5. 6. my beloved had withdrawne himfelfe ; himfelt towards me, as he thould, but have conftantly retained my first affection to him, and fo ftill do, ver. 3. Others, Even fince I pake against him (threatning to chastife them, Heb. 10, 10, 10, 10, I do field conflantly remember, or, think upon him, in mercy, Habb. flanding my tharp menaces of judgement against him. And others again laftly, So of a life ale of him, lam mindful fill of himsthacis, So or a cl have any occasion to speak or think of him, as at present I have by this lamentable complaint, I am in mercy very mindfull of him See Elay 49 14 16. And this laft I concur with.

fine I fpa(x) so is the particle rendred also; chap. 20. 8, but would rather both here and there (as the Jewith Critick on either place obferveit) be rendred, fo ofr; as also chap. 48, 27, a place pasallell to this; fo oft as thou speakeft of him, thou shippeft for joy. See more inflances on Chap. 20 8.

I (rate against him] AsNum 1: 1. or, with him, as Deut. 6. 7.

1 [sace against com] ANSOMI 12.1. or, WYO nim, as Deut. o, 7.
of hing, as Deut. 13, a. Chan, 33.4a, 8.43.27.
1 do can filth remember kim) Or, t do conflantly, or, carefully remember him. Heb. remembering remembers, as Dout 7, 18, therefore my bowels are transled for him;] Heb. [sand for him; as

Cant. 5.4. or, earn towards bim, or, on him: as the mothers did towards her child. 1Kings 3 16, See E.ay 63,15, Hof, 11,8, for that learned Annotator feemeth to be very wide here, who rendreth it for this cause am I vehemently incensed against him, or, am very wroth with him: the form is never found fo used, but the contrary way varher.

I will furely have mirey upun him, faith the Lord.] Heb. I will having mery have mercy on him, or, I will abundantly have mercy on bim o', thew mercy towards him: and there is a motion of tendernelle of affection in the the term it felf, whereof, fee on Efay &4. 7. & 63. 15 and here again that learned man feemeth to run counter to the text rendring it; as in way of indignation, with an interrogative, fb ald I flow any merey to him? as if it were parallel to that, chap e 7. a.

V. 21. Set thee up way-mar(1;] God by the Prophet now turn eth his speech to his people in captivity, (as the term hereof being now expired) enciting them to think on and prepare for their returne home to their own countrey; as was before promifed,

may make? Heb. fignes or, monuments, 2 Kings 13.17. Ezek, 23.19. fuels are here meant as are wont to be elected upon the high-wayes, plaines especially, where paths are not so apparent. or where many croffe wayes meet , to direct paffengers the right way to some places of note, that they may not wander by

make thee high heaps | Or rathar, pillars; as Hof. 12. 4. (for fo the word may there also be rendred) and as one near to it, Cant. 3. 6. & Joel 2 30, and the word, as it is here used seemeth to be derived from a term that fignifieth first and properly a palm-tree, then a pillar fet bolt-up right and straight, like to the body of that tree, See Chap, 10, 5. So it is the same in effect, though in other terms, with the former; as the Jewish Commenter here observeth; who yet would have this latter word derived from a verbused. Dan 8.7 & 11.11. Supposed by him to have in it a notion of lift-ing up; of which some doubt may justly be made. The same word, but rising from another root, was used for bitternesses, verse 15. whence the Chaldee here conceiveth the whole pallage to be no other than as an exhortation to repentance, admonishing them to remember the practice of their religious ancestors, and to return to God pouring out prayers unto him with bitterneffe for their fins: and this the old Latine seemeth to have followed, rendring the word bitternesses, Which howsoever the Popish Writers strain their wits to make somewhat of, yet can have no place here; there is an elegant redundancy in those forms, fet thee, and, make thee; whereof fee on chap. 5.5. and the like, Gen. 12.1,

fet thine heart toward the high-way seven the way which thou wentest] There is in the original a two fold reading; For some read it, the way that I went ; to wit, with thee , faith one of the Jewish Commenters. Set thine heart upon the right way, the way that I directed thee to, and led thee in, and return to that again, chap 2.17. But the more received reading is, the way that thou wentest. Think upon the road, (Heb. the cast-way, or, causey, See Elay 40. 11. & 62. 10.) the way that the wentell; that is, the way ye went, when ye were carried captive into e flyria, fome of you, and others of you into Chaldea, and by which ye are now to go back home again; as Efay 37. 34. See chap, 50. 4, 5. a defect of the relative, as chap. 30. 21. and in the like manner with us, when we fay, the way they went.

turn again, O virgin of Ifrael, turn again to thefe the cities.] O virgin, or, damfel. See on ver: 4. and the invitation to return is doubled, to make it the more vigorous; as Ezek 33.11. Cant.6. 3. to thefe thy cities, that have lien fo long waste and desolate, to repair, and to people them again Efay 58. 12.

V. 21. How long will thou go about, O thou back-fliding daughter? So some of the Lewith Doctors render it, because of a word thence deduced, signifying a compass, Cantic. 7. 1. the compasse of thy thighes; but some other both of them, and ours, How long wilt thou; or, doft thou withdraw though that be there in another form: and of this flock is no more found in Scripture. The Chaldee giveth it, How long wilt thus harden thy felf from recurning? the fame termes that he hath, Jer. 8, 5, and the Greek to the fame effect, How long wilt than avert, or, thin away? which many expound of their not returning to God by repenrance, Chap. 5. 3. & 8. 5, 6. But the first feemeth the best; that which some understand of their running after idols. Chap. 2, 23,24. Others rather, of their thinking upon, and feek. ing after humane helps and other courfes, out of a diffidence and ing after humane helps and other counts, out or a unwente and ditruft of Gods promifes, and the performance of them, Efay 57.

10. Chap. 2. 17, 18, 36, 37. Howbeir, fome conceive the words as spoken by way of encitement, to fer themselves upon minding as spoken by way of encitements, to fer themselves upon minding the country of the second of the sec as spoken by way of elicitement, to let themselves upon minding the way home-ward to their countrey, as ver. 21, without fear or forecast of the length or difficulty of the way, which rai-feth ofe doubtful thoughts and debates in the minds of weak and unferled ones, Prov. 26. 13. 14. which is also not improbable. Though tome of those that go this way, take their rise from an unsound ground; as also the old Latine that rendreth it, How long unioning to the displayed with del glts? I should rather render it with reference to their long and tedious captivity, How long should it though to and fro? as those are wont to do who are in captivity, at the will and pleasure of those under whose command they are, See chap.4 1. & 14.18. as if God had faid, Think on thy tomer home again, and or thy way thicher, v. 2 1, for why thouldn't hou be toffed to and fro any longer, as in thy present exilement thou art,

Oach Oalting Superior On Jovenships, See Chap, 3.1., whose by the fertakery costes, but procured to the felf those evils in this kind, which a percent thou endured, chap, 1.9. 8, 50, 15, for the Lord hather created a new thing in the earth; Or, will tender a more thing one one thin Schap, 1.5, the trather in the future; because the new thing one of the Schap, 1.5, the trather in the future; because the new thing one of the Schap o strange thing such as is not ordinary : so both the word of creating is frequently ufed, Efay 4 5. & 65.17 18. & new, for ffrange, Efay 42.6. & 43.19, Mar. 16.17. (65.17.18.19) For as for that great mans conceit, who readeth it in the time past, as spoken of the peoples uncouth carriages, I suppose few or none therein concur with him; and of it more anon,

A woman shall compasse a man The new or firange thing that God would effect. The place is obscure; and various interpretations are therefore given of it, as well by the Jewes themselves, as by others. Some conceive it, as alluding to a woman, that should wooe and feek after a man: whereas man ordinarily are wont to feek after the woman. So it should be like that, Efay 4. 1. Others, to a woman that having left her husband, and lived loofly with others, should at length seck to him for reconcilement. So it should be like that, Hol, 2,7,13,5, 1 Cor.7,11, and either of these the words would bear: but they seem no such strange matter simply confidered. And yet more probable here to be meant, than that intended, which that learned Writer fuggefeth, of this peoples feeking, like a shameless and instatable strumper, by wanton dalliances and embracements, to procure love to her from ftrangers, Eay 57. 8,----10. Chap. 2, 24, 15, 36. Ezck. 16. 33, 34 Ho. 8.9, for certainly this was no work of Gods creating; and it feemeth to me a very forced confituration, to interpret the foregoing words of Gods giving them up, and abandoning them thereunto; as Rom. 1 26,27 Christian Writers the most, both ancient and latter, understand it of Christ and the Virgin his Mother, A mon arcet, undertaint or Chair and the Vigin als wother, A woman (fo is the termed, Gal. 4, 4) being a Virgin, and fo abiding, (Efay 5, 14, Match 1, -8, 25,) field recipe in her womb, (Luke 1, 2, 1), a man; (that is, a male, a man-child, Joh, 16, 21,) as the nut (faith one of ours) encl feth the kernel; nor receiving ought from without, but conceiving and breeding of her felf, by the power of the Almighty from within, Nat. 1, 20, Luke 1, 34,35. And this indeed may well be termed a new and strange thing; because never the like heard of, See Elay 7, 14, But because the one word seemeth not to be used of containing, but of second one while trenders into the title or compaling, and to compaling, and beforing, [0.1h, 7],4,7,11,41,7,15,118, 10---12. Ect.], 14, and the other, not a man famply, but among might, or, a mighty man. See on Elsy 2, 9, 24, 3, 24,5. Dives In-terpreters of prime note expound it, of the Jewith people fome; of the Obserto of Chieft, others; and a hind for of both, the one being subordinate to the other; as the thing typised to the type, or rather, as in part inchoated in the one, but more fully to be effected and accomplished in the other; to wit, that the Jewish people then, and the Christian Church afterwards, though in regard of their low and dejected condition, compared to \$ weak and feeble woman, Lam 1 1,6. Rev. 12. 1, 2, yet should beset and prevaile again ther temporal enemies, the one, Elay 14. 2. their spiritual adversaries al o the other , such as for their power might well be come ared to men of much might, Rom. 16.20.

Eth 6. 10, 1 Joh. 4. 4 & 5.4 Rev 12.11, which I take to be the genuine fenfe of the place. V. 23. Thus faith the Lord of hefts, the God of Ifrael] As

As yet they fealt ele this speech in the land of Judah, and in the cities thereof, when I shall being away their captivity, The
Lord bleffe thee, O balitation of institice, and mountain of belieff] A further intimation of the reformation that shall be in the lives and

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newing of ionice intermitted. So alloy verse 4,
they shall use this speech Or, this speech shall be used. Heb. they
shall say this word: the verb used indefinitely; as Plat. 116. 2. Elay

8. 19. Mat. 24.26. Luke 12.10. So ver. 19.
in the cities thereof.] Heb. of him, or, his cities: as having reference not to the land, but to the people.

rence not to the land, but to the people.

when I fall being again their captivity] Or, when I shall have brought back their captives, as ver. 13, Pfal. 14.7.

The Lard blisse here, The utilit form of falutation and well-withing, Ruth 14.9. Pfal. 12.9.8. for the exposition is overnarrow that the Jewish Dodor gives it; Never mayest thou be defrored again.

o manitation of justice. Or of men of justice; as Elay 1, 21, & 41, 2, as some, of righteous ones, Elay 80,21, So 2 Pet.3, 13, See Chap. 50, 7. O habitation of juffice] Or of men of juffice; as Elay 1, 21. &

mountain of holinesse] Or, hily mountain; as Pfal. 15. 1. Elay 11. 9. in reference to mount Sion, whereon the emple was ftuate, the principal feat of Gods folemn fervice; wherein he should now be worthipped, by holy men, in holy manner, Elay 96. 7. Ezek.20.40. 1 Pet. 2 5,6.

7. Ezck. 20.43. 1 Pet. 2.5.6.

V. 2.4. And there fluid therell middle it felf, and in all the eiffit thereof together, bushand-men, and thefe that go out with flucky.]

Oras forme, in it (to winch land before flooken of, ver. 23.7) fluid the people of Judah dwell. (Judah, for the men of Judah, as thap 23.6.) or, tather. 21 conceive, there fluid dwell in it, even (lupled, 22 Elsy 19.8.25.4) in the land of Judah, and in (adefied of the preportion, but supplyed a from the former branch) all the or, their cities (as before vecle 12) to active, bushandmen that rea or the preponent, wit impriyes from the control admitted by his, or, their cities (as before, veile 13.) together, his band-men that that finall go are with the fleck, or, and fuch as go one with the fleck; Either fuch as shall both till their ground, and tend their cattel, as two feveral comployments of the same persons; or persons comployed, some in tillage, ot ers, in tendance of cattel; the copulative for the relative, according to the latter, as verse 21 Heb. word for word, and they shall go with flick : Whence a Jewith Commenter, therefore keeping close to the text, and retaining the proper use of the verb, (which fignifieth, not a going out, but a going, simply, or, journeying, and hath reference not so much to the shepherds ply, or, jumpying, ann anti reterence not io mute no time included and good his fleep; but his hifting with them, as his occasion for their better feeding requireth) expounded his quant buy float, or, men hall go, (for the vorb is indef indefinitely, as that has a simple of the plant of the ments conftanily followed and exercised are here mentioned, as an ments containly to howco and exercise are net monotoned, at all argument of peaceable times, and a figne of a quite and fettle efface: fo Elay 37, 30. Chap, 33, 12. So rather, then as some of note would have it, as a note of the most simple, harmless, and because of the containing the conta neficial course of life, which men in those times shall generally

neficial courie of life, which men in trote times an generally apply themicipes unto: fee Gen. 5, 137.

V. 5, For I have fainted the weary faule, and I have replaifhed every forewall fuels.] Or, I will abundantly refresh (as vecte 14,) the bingry, or, thirthy, as] ob 2.7, P[si | 63, 1.or, funit, or, faming, as I Sam. 14, 11, 2 ama, 11.; Elay 2, 8, See [si | 1.or, 5], and I have replaifhed every forewall fuel.] Or, I will replete with all manner of good, and matter of comfort to their fill ; to the under of the fill from full fill for the constant of their defere, P[al. 2, 6, 8, 7.4, & 81, 10, 8, 107, 9, Elay

most of their desire, Pfal. 36 8. & 37,4. & 81. 10. & 107. 9 Elay

41.17,18. & 43,20. verte 12. Mar. 5,4,6. & 11.28.
V. 26. Upon this I awaked, and beheld, and my fleep was sweet V.16. Upon IIII Limages, and which 4, and im fleep mar fuser man. m.] The Prophers own fleech relating the great conflort and refreshing that he had received upon this vision, and these gracious promites of God therein signified unto him concerning the property being therewith to affected, as one, who after some cediples being therewith to affected, as one, who after some cediples are some property of the pr ous travel. or long and wearifome watching, had taken comforta-ble reft, had flept fafely and sweetly, and was exceedingly therewith refreshed, Psal. 3. 5. Prov. 3 24. or, as some, after these things revealed unto me, as one awaked out of sleep (Zach. 4 1,2.) I shored up mine eyes, and looked about me, and confidering feriously what I had feen and heard, I was fo affected with the contemplation thereo, that from that rime forward, I was able quietly to compose my self to rest, which before I could not do, Chap.

4. 20,21, & 8.18 But I concur rather with the former.
V. 27. Echold, the dayes come, faith the Lord, that] As chap-

ter 30. 3.
I will fow the house of Ifrael, and the house of Judah, with the feed I will sow the nowed of streets and the buffer of plants, so see that of man, and with the feed of beaff] I will multiply and replenish the land of either family (see vecto 1.) both with people and cattel, as if the whole land were sowed with the seed of either, and it did multiply, as grain cast into the ground is wont to do in some rich and fat foile, Gen. 26. 12 Mar. 13.8. See Elay 60. 21. Hol. 2. 23. Zach. 2. 4. & 10. 8,9. Nor need we depart here from the received versionito render the text, with the Chaldee, which some of the Jewth Commencers follow, with the feed of man, at with the feed of baft; because the copulative is fometime to used; as Prov. 25, 25.

coarfes of those, whom God shall preserve for a remnant, and bring home to their wonted places of abode sgain. See Elay 1.25.

Mach lesse to expound it with that Jewish Dector, whe m some positive follow, of multiplying and blessing the wise and the simplylet together; abusing to that purpose the proposed to the purpose that purpose the purpose the proposed to the purpose the purpos by men the Jews, by beaffs the Gentiles, expounding it of spiritual regeneration

V. 28. And it shall come to passe, that] As chap. 25. 12.

Like at shave watched over them; to pluck up, and to break down, and to throw down, and to destroy, and to afficia;] Of the terms and to throw down, and to deftray, and to affilily] Of the terms gree tied, fee on chapt. 1, cyl. 18, 10.13. & 18, 17.9, & 44.27. Dan, 19.4, there are in them some elegant consonancies, which out Emplish cannot sowell express. On the some of the sound of the sound

v. 29, in topic anges to plant is more of the rate of the content of the children teeth are feet on edge. 1 Or, It shall no more be faid, as verse 23. This seemeth to have been a common by-word in the mouth of profane wretches in those times, thereby implying that their parents or anceftors had committed faults, and they being faultleffe yet sustained the penalty of it, Ezek. 18, 2. This Proverb, or By-word, God faith in those times, Ezzk, 18, 2. This Proverb, or By-word, God laith in thote times, hall no longer be used. a new dieing now put unto thot grievous calamities, which had befalne them, God punishing the oby, as well their own fins, as their parents also in them joyntly rogether. Elay 6; 7, and they should not have occasion therefore out that Proverb any longer, a six is fald, Excl. 8; 3. And this I conceive, with some of the best Interpreters, to be both the genuise and full notion of the place: which they feem much to warve from, who either with that learned Annotator, who taking an hint of that his conceit from one of the Jewish Commenters, would have the meaning to be, that howfoever God do juftly punish children for their parents defaults, Exod, 28, 5, and with this people had fo done, 2 Kings 24, 3,4 yet would in regard of the excellent parts and vertues, both of their ancienter progenitors, and their own alfo, put an end now unto that fevere carriage : that which is directly contrary unto that freenesse of his meer mercy , which he constantly aftereeth, as the main ground of their restitution, Elay A3. 1-5, & 48.9.11, Ezek 53.3. or, as a nother lewith Dodor, because there thould be no litch grand fins among them, for which god on the property of the learned man also, feeching in hither what followed:

o that the Mayliftaret hould be fo diligant in security of the property of the learned man also, feeching in hither what followed:

o that the Mayliftaret hould be fo diligant in security of the property of 30 that the magnitrates moute or to dingent in execution of infifice in those times, that God flould not need now to punish in that manner, as formerly he had done. As alfo those both Popith and ours, a whose ceftaining this pallage unto the times of the Golyel, say some of the former, that the penalty of Adam's of the Golpel, say some of the former, that the penalty of Adam's fins reached unto all his polletity, and nowithflanding their circumcisson. Yet they went down all into Limbs for it, until the comin of Caris, but that all penalty of that kind is in Christian baptime taken away, original sin being washed away in it: that of their Limbs being a meer sancy, and the other of baptism easily a geomidelle conceit: and some of the latter, who decam of Gods deal ng more thavourably now than in former times with finners, when fome one mans fin brought a penalty upon others, and the fins of the fathers were required at the childrens hands: so how they are able to make this good, that fins of particular persons have not an hand in procuring of general judgments, or that God doth nor punish parents at this day, as well in their iffue, as in their persons, I see not : and a point of that weight requireth clearer p oof than from this place, that will well bear another fense: which those come near to, who would have the meaning to be, that both in the one time, and in the other , as well after their temporal restitution, as also in their convertion to the Meffias; they should be hereafter convinced in conscience, that those their calamities had justly befaln them for their own fins , Ezek. 6.9. & 7. 15. & 36. 31. and this may well be added to the former, as a confequent to the same. The by-word it selfe containeth indeed a truth in it; for God himselse avoweth it, and threatneth it, Exod 20.3. & 34.7. and the Prophet himself, in the person of Gods people, doth in plainer terms complain of it, Lam. 5. 7. that they suffered for their fathers fins; nor was it without ground from Gods own words, who by him menaced to fend them into captivity for the fins of Manafles , who had been long before deceased, Chap 15.4. But their meaning was, that being innocent and faultlesse, they suffered onely for their ancestors excesses, which was most falle, for they trode in the steps of their wicked fore-fathers, and were themselves as bad,

the steps of their wherea the extension and were themselves as dual in on worfe, than they, Chap. 7.1.6. & 11.1.1.0. & 16.1.1.1. V. 30. But every one spall differ for bit own iniquity; every man that eater in the sower grape, bits teeth full be fet on edge.] Heb. A man, for, every onesas Chap 2.2.7 Solezek, 18.4. So that albeit, God would by putting an end to those their former calamities, take away the occasion of this mif-used by-word: yet he would not surcease to execute vengeance upon such wicked ones as should conexecute vengeance upon inch wicked ones as flouid con-tinue fill in their wickednelle, or return to it in those times. See Efay 2, 4, & 65, 10. For as for those who would re-strain this and the former to the times of the Gospel, that no man should be excluded from Gods grace in Christ, upon his

return unto God, either Jew for his fore-fathers obstinacy, or Gentile for his ancestors incredulity, is no other than what hath been Gods constant course in all ages; no iniquity of any progenitor ever debarring any from life eternal, that returned unto God by fincere conversin, 1 Chron, 28, 9, 2 Chron, 15. 4. Jofh.6.37.

John. 3.7. V. 31. Behald, the dayer come, faith the Lord, that.] That this pallage hath speciall reference to the day of Messias, and the times of the Gospel, appeareth by the Apostles application of it,

Heb. 8. 8. 10 36. See chap. 35, sand verfe 27.

I will make a per covenant Heb. I will cut out; as Pfal. 50. 3, Efay 55. 3, of the reason of the phrase fee there, and on Chapter 34. 8. 8.

anew covenant] Not simply in regard of the substance of it : for the main matter and substance of the former was, as here verse 33. So Gen. 7, 7. Deut. 6. 17, 18. 8. 19 13. And this old covenant was ratified as well as the new, by the blood of the Mcflias (who was ever the fame, Heb. 13. 2. Cor. 1. 19. 10.) that bloud of his being in those times as well typified by the bloud of the sacrifice, as by another element it is in these dayes obfigned. See the same wo ds in a manner to this effect of either , Exod 24.8. compared with Matth, 26, 28, Luke 22, 20, 1 Cor, 11,25, Heb. 9, 20, But is in divers respects called a new covenant , as the commandement of Love, is in some respects called a New Commanders, as the commanderment of the commanders, though in nature and subfance the same still that it was ever, Lev. 19. Matth.2. 19. Luke 10. 27. John 13.34. 1 John 2.7.8. And so is it with this Covenant, though in nature and effence it constructs to fine the command of the command the commendation of the commendation tinue the same, to wit, of remission of sin, and eternal salvation by the Messias, upon condition of faith in him, repentance, and newnesse of life ; yet is it in divers regards faid to be New : First. in that it is ratified by the death of our Saviour exhibited, which was but in expectation before: the faith of Gods people, being then fixed on the Messias to come; and to be sacrificed for their fins , Efay 53. 10;12. Job 8. 36. Acts 15. 11. the faith of Christians now resting on Christ, already come in the sless, ha-ving been sacrificed for them, and being ascended up into heaven, and militylicity of files, and actuard property, Gen. 15, 45, 18 to 1, 5, 7, 18 to 1, 5, 7, 18 to 1, 5, 7, 18 to 1, 5, 8, 11. Deut. 18. 1-14. whereas this latter runneth wholly upon the spiritual and celestial bleffings. Rom. 3. 34, 35. 85. 1. 2. Leph. 1. 3. Heb. 8, 6. 4 In regard of those manifold ceremonies and shadowes, to the observation whereof they that lived under that covenant were thereby firighty obliged: whereas in this latter they are all taken away, and a fervice of God more fip-ritual fubfitured in the room of them, Chap 3.16. Joh. 1.14,17 & 4.2.13.3 Gal 3 24,25, & 4.1--9 & 5.15, Heb.9, 2--12, & 10.1--10. 5 In regard of the dilatation and enlargement of it; it being in those dayes confined to the Jewish Nation and State, and some few Proselytes that ad joyned themselves thereunto, Deut. 33. 4 Pfal.76.1.2. & 147-19.20. Rom. 3. 1, 2. & 9. 4 Eph. 4.
12. whereas it is now propounded and extended without respect of persons or places, unto all indifferently of all people and nations that shall embrace the faith of Christ, Esay 2, 1, & 11. 10. & 14. 1. & 56. 6,7, Jer. 3.17. Mi. 4.1,2. Mal. 1. 11. Mat. 28. 19. Mar. 16.
15. Luke 24.47. Rom. 10. 18. & 15.8---12. Eph. 2.13---19. Col. 1.23. Rev 7. 9 In regard of that large measure of spiritual endow ments, and variety of gifts, for plentifully exhibited, after Chrifts afcenfion, fuch as the like had never been known, or heard of beattention, tuen as the line time new person been known, or measu or ne-fore, Elsy 11, 6, Joel 2, 18, Johr, 7, 88, 39, 463, 44, 16, 17, 33, 1 Cor 12,4---10,28, 7 In regard of the efficacy of the Spirit, ac-companying the use of other legits, whereby for many millions have been out of all places converted unto Chrish, Acta 2, 44, 44, 44, 44, 44 8,6,12. & 9.35. & 10.2',24,26. & 19. 20. & 21.20. Laftly , in re-3,6,13, 62, 9,3,5, 62 10, 2,3,4,3,6, 62 19, 10, 62 31,20, Lattly, in regard of continuance, the Government of Gods Church by the Evangelicall Miniftery fuceceding in the room of the Leviticall Priefibood and Miniftery now abolithed, and the worthip of God fettled in place of the Molaical pies now abandoned, being letted in place of the Molaical lites now abandoned, being to continue without change in the Church, and among the people of God, untill the end of the world, and the confurmation of all things at Christs second coming, Matth. 28. 18.... 20. 1 Cor. 11. 16. Eph. 4 11--13.
with the house of Israel, and with the house of Judah. 1 As verse 27.

Chap. 3-18 with the main body of my Church confisting of Jewes and Gentiles Rom. 11, 25 26.

V. 32. Not according to the covenant which I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt :] Of this covenant, see Exod. 24 7 8. Deut. 5. 2. the fame that was from time to time renewed with that people as Gods peculiar , Deut. 19.10-13.1 Chron. 15. 12. & 23. 16.

of mercy, as of justice, with promife of pardon upon repentance, of metry, as of julice, with promile of pardon upon repentance, Exod, 10, 5, 6, 8, 34, 6, 7. Deut. 4, 31, 8, 30, 1, -2, 1/41, 13, 7, -18, it conflitted indeed of the Law as a perfect rule for drection for matter of obedience; but had adjoyned with it faith in the Mcfflasf (who ter of obedience, but had adjoyned with it faith in the McIllas, (who was refembled by the lid of the Ark, wherein the Law was referred a Chrisé, 11 called therefore the propintatory, Ex. 16, 16, 17, 11, 80, 3, 25, 16, 19, 10 for pardon of fin upon fineces repentance by his blood, typified in the blood of the fin-factifiees, Leve. 4, 7-4, 13-15, 14, 44, 85, 11-6, 86, 61-7-116, 9, 11-18, 89 all which it appeared, his was not hard, where coveraging is fell restricted in the state of the coveraging of the first part of the coveraging of the coveragi & f.1-6.8. 6.1-7.Heb., 9.11-9.8 yall which is appeared, what his was not barely the covenant of nature, extending it for first all Adams posterity indefinitely, nor holding our any promise of paradon to any upon any the least disobedience, Gen. 1.7/R. 16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11-16.11ed man narroweth the text over-much, who would have this only to be the meaning of it, that the Covenant should not now run to be the meaning of it, that the Covenant should not now run in those terms, as then it did, I am the Lord thy God that brought thee out of the land of Egypt; but in some other form mentioning some greater benefit, that should drown the memory of that;

the greate territy, that mount award to memory of that, Edg 45.18, Lapt 16. 14.15, in the day that I task them by the hand.] In this manner of freech implying, a stheir imbecility and weaknells, having need then as young lings, and weakings, to be led by the hand, to his owner. der affection to them, and fatherly care of them, that did not drive them before him, like beafts or cattel , nor leave them behinde him, and bid them come after him, as fervants : but as an affehim, and bid them come after him, as fervant: but as an affe-ctionate father taketh his young weakling and darling childly the hand, and fo leadeth him gently along with himas he is able to go. See Exod 194, Deut 3:10 -11.Hof. 113,13. Hob. in the day (or, st) or, about, the time; day, for, time; as Exp 34,1.) for taking them by the band; for it is an infinitive, not a verb finite, as the analyses of our weefon fears to have steep in functions. as the authors of our version seem to have taken it, supposing therefore a desect of the relative, which in a divers character they therefore needlefly expresse.

therefore necessity experience. Which my occurrent per a state of the my occurrent per per a state of the my occurrent per a s in regard of persistance and continuance in it, than that former in regard of perintance and continuance in it, than that former bad been, which in a generality almost the whole body of them had so of relinquished and abandoned, making revolt from Gods fervice unto the worship of Idols, See chap. 32. 40, & 50. 5.

Elay 59. 29.

although I was an husband unto them, faith the Lord.] Heb. and although I was an husband unto them, tion, as Pfal. 78.23. Efay 49.5. 1 Pet. 3. 6. for it would there also in the last clause be so rendred) I have married them; for the verb is active: whereof (ee on chap3, 14, a place parallel to this, 1 had taken them, and joyned them unto me, as in a conjugal bond; and they had by folemn covenant obliged themselves to continue loyall to me; and yet did they notwithstanding break their faith, loyall to me; and yer did they norwithflanding break their faith, and dealt per fully and dilloyally with me; chap; 3: 0. Now though this Interpretation be plain and familiar, fulting very fully with the Gopt believer and courfe of the context; backed with that cotter place; and feconded by the Chaldee Paraphraft, and and feconded by the Chaldee Paraphraft, and an analysis of the wife is a bond of the termed as a temparian; joyned to the wife in a bond of the termed as a temparian; joyned to the wife in a bond of the termed as a temparian; joyned to the useful form one in the standard force that husband, as he is somer or peffer of the Day of the standard force (whole works also the Apollo retaineth, Heb, 8) rendered his and intelletathem, or regarded them ms; and the old Lattice. I relates we then't hence devers in them not ; and the old Latine, I ruled over them? hence divers Inthem ms; and the old Latine. I ruled over them? I have divers In-terpreters bear and buffe their brains, to make form other meaning of the words here used. And here some of primes not conceive it spoken by way of intercregation, with a kind of primes of the state of should I have continued an bushand unto thom? as if he should say, it had no reason for to do, when they dealt with me; and therefore I neglected them as they neglected most of the state of th them, as they cast off me. See chap. 3. 8. 10. Others fastening One of the jewin commencer teneru us, that his tather, or bleffed memory, conceived the word baalti, to be taken as the word bahalti; or, bathalti, Zach. 11. 8. and fo rendreth it, I loathed them, or abborred them; and fo, faith he, the word bathaltic are a stage when the stage them. it; a loadest torm; or absorred torm; and to, battine, the word bada, hever taken, when it is joyned with beth; but of that his groundleffe Criticiline, fee before on chap; 3: 14. Howbeit; fome thing hold of his francy, would thence infer, that the text was the badaware of the Greek verifion for engled; and others again, that it was anciently, neither the the one of those, nor the other; but, gaalti that cometh nearer to the now received reading, than & 19.10. & 34. 31. Mal. 4.4. and was a gracious covenant, as well that other of the Rabbi, and fignifieth the fame with that the fame with that the fame with that the fame with the fam

Thus many wayes men shift to and fro, and needlesly vex a plain reading, and trouble a clear Text, to reconcile the Prophet and the Apostle, who retained the Greek version as he found it : having nothing in this claufe contrary to that for which he alledged it, and speaking otherwise fully to that, for which he produced it. See the like, Elai 61,1,

Chap. xxxi.

V. 33. But this shall be the covenant that I will make with the V. 33. But this thall be the covernant that I will make with the hule of I fleat, A fire to lot dearch, faith the Lead, O c, But this is the covernant that I will make (Atch. car: as ver. 31.) with the bufe of the houle of that all 16 jourtly, with my whole Church of cholec ones, verl, 31.) after the fleatest ages, or, as form render it, the dearge; in the times before spoken of, ver. 31, as having reference to the time, when this covernant should

I will put my Law in their inward parts, and write it in their hearts:] He doth not (ay , I will prescribe them another Law , as if the Law of the two Tables were now to be utterly abandoned and abolished, and some other precepts substituted in the room of them. For our Saviour himfelf enformeth us, that he ame not to diffolve it, or the least tittle of it; and not onely openeth and cleareth much of it, but presseth fill the observation of it, as necessary and perpetual, Marth. 5. 17----20, &c. But he promiseth to write that Law in their hearts with the finger of his Spirit, which he had before time written in the Tables of stone , whereby they should become conformable unto it, both in heart and life , Ezek, 11.19 and 36.26,27. Heb.8 9. So is Gods Law faid to be in the heart of the godly, Pfalm 37, 31, and 40.8. See the like both allu-fion and exprefilion, 2 Cor. 3, 3 It is that in eff. 4t, though in a far larger extent to be made good, which God had before-time promifed by Mofes , that upon their return , he would circumtife the beart of them and their feed , Deut. 30. 6. to wit, with that inward circumcifion, that is not in the flesh, but in the spirit, Rom. 2 28, 29. Col.2.11. See Chap.4.4. For it is but a very flonder fenfe, that a learned man here giveth, to wit, that Gods benefits conferred on them should be so go at, that they could not possibly choose but minde him and his Law.

and I will be their God, and they shall be my people.] Heb. I will and I will be the for God, and they shall be unto me for people. See the like form Gen.2.24. Judg. 17 10, 2 Sam. 7. 14. I will take them as their Soveraign Lord into my protection, and they shall yield me all willing subjection, loyalty and obedience, as my people. That which was the fum and fubstance of the ancient Covenant both before Moles, Gen 17.7. and under him, Deut, 26. 7,18 and 29 13. chap. 7.23, and after him, chap. 24.7.8. 30 2... Ezek. 11.20. and 36.28, but that spiritual grace is withall here promised where by they should be enabled to become Gods people, not in title and profession alone, but in truth, John 1.47, Rom, 2,28 29, Gal.6.

V. 34. And they shall teach no more every man his neighbour, and every man his brother, fajing, Know the Lord. This palfage is not to be conceived, as if the meaning were, that they flould need no teaching at all in those times; or that the office of Teachers should then cease as superfluous: for while men live in his world, they know but in part, nor exactly indeed ought, I t or \$ 2 and 13.19. nor can any, while they live here, attain to such an height of per-fection, either in knowledge, or in grace, but that they may still grow in either, Phil. 3, 12 - 15, 2 Pet. 3, 18, and the office of teaching therefore is to continue to the worlds end, Matth. 18. 0. Eph 4.11.13. Yea, it is exprest. faid, in the prophecies of the very fame times here intended that people should call one upon another to repair rogether unto Gods house there to be taught; by whom, but by his Ministers? Esai 2.3. Mic. 4. 1. But the question is then, how these words are to be understood: For answer wiereunto, fome render the words. They shall not onely teach one another; as the like detect of the restrictive term is oft found omitted, Ber; as the ince detect of the tenth for the meaning should be, that they should not be taught by their teachers alone, but God should co-operate together with their teaching, and instruct them inwardly by his Spirit, Efai 54, 13 and 59, 21. Joh 6, 45. 1 John 2, 20, 27. Others conceive it to be understood that none should ordinarily be fo filly and ignorant, as not to have fome competent measure of knowledge, of the main grounds, at leaft, and the first principles of saving truth, though having need further to be built up in the same, Heb. 6. 1, 2. Others, that they should not need to be urged, or prefled upon the fear and fervice of God, they should be prone and forward to it of themselves; by the knowledge of God, after the Chaldee Paraphrast, understanding such a knowledge of him, as worketh in the heart a reverent dread and regard of him, and care to serve and obey him, chap 22. 16. 1 John 2. 4. Others, that men shall not need to take fo much pains and travel about teaching of the Elect, as they had been panis and taves about externing or the Field, as they had been confirming to take with the people in former times, and all to no purpole. Elsi 18.9—13, the like manner of speech they dippole to be found, John 16.6. I conceive in this form of speech to be intimated; seef, the great measure of clear light that should in the former times the seef of the s in those times be revealed, 2 Cor. 4.3,6. Secondly the great mea-fure of knowledge that should by reason thereof abound, E sai 11,90 Hab. 2. 14. Thirdly, the clearness of understanding that many ing of the sea, as first setted, Gen. 1. 9. and by solteme oath and should so be possessed with, that they might seem rather to have covenant again after the floud established to continue for ever,

been taught by some immediate itradition, than by any means of instruction; as Gal. 1.12, Fourthly, the generality, or numerofity, at leaft, ot knowing persons, far above that, that had been in former times, and that even amongst the meaner fort. See Act. 18.25, 16. So in the next claufe.

every man his neighbour, and every man his brother] That is, fim-

ply, one another. See chap. 23.34.

for they shall know me from the least of them unto the greatest of them, saith the Lord.) Abundance of knowledge of God shall be among all forts of them, as well the meaner fort as the greater, who have better natural endowments ordinarily , becauf: better means of education and institution and more opportunity of intending the means of instruction. See chap. 5.4 5. See Mar. 11 4,5325 Rom. 1. 14. I Cor. 1,26 --· 28,

14. 1 Cor. 1.26 — 28. all taught of Grd, Efai 54.13 Joh. 6.45. and all how me | As, all taught of Grd, Efai 54.13 Joh. 6.45. and all righteous, Efai 60.21. which places and many other, imply a multitude of fuch in the Church, far above that which in former times had been : for to understand it simply, as some do, of the Elect ; nad been: for counderstand it imply, as some do, of the Elect; though the doftrine betrue, (for none but fuch fo know clod, as is here intended, nor are fineerely & foundly righteous) yet it reached not the intent and scope of the places, which import a greater number than ordinary in other times of persons to qualified, whereas of the Elect it would be true, were they never fo few, or in those times no more of them, than had in any other age formerly been. The meaning is, that the knowledge of God should be much more common and familiar than in former times it had been, and that even among the meanest fort of people that were.

from the least to the greatest Sec of this proverbial form on Chap.6.13. as all forts there covetous and lying; so all forts here,

Chap.6.13, as all lores there covetous and lying 1 o all lores here, cellgious and knowing. See chap.4. when I find I forlive their injective this cognitive their injective this cognitive this cognitive their injective this cognitive this injection that injective this cognitive this injection that injective this cognitive this injective their injective this injective this injective their injective this injective their injective their injective their injective this injective their injective this injective

regards it in some respects, than as if he had clean forgotten it. See

regains to finding representation and in the term in government.

V. 35. This faith the Lord] For the better affurance of the accomplishment of the foregoing gratious promifes to his people, the Lord is pleased to give them further fecurity in the words following, for the continuance of a feed with them, even to the worlds

which giveth the fun for a light by day, and the ordinance of the moon

and of the flars for a light by might,] Gen. 1. 16. Plal. 1; 6.8.9
which divide th the Ma, when the waves thereof rour,] Or as some, who when I trouble the fea, or, let it on working the waves thereof roar; and one of the Jewish Doftors here much to the fame purpole, that make the fea rough, or, rugged; drawing in hither, that of Job, Job 7.5. m skin is reged, or winkled; but neither is that word commonly deemed there to to fignific : and the word, though being in the fame form, is transitive here, intransitive there, Others therefore rather, that fill, or, make quier, the fea, when (Heb. and; as Chap. 16. 6.) the waves thereof rear; or, that fettle the fea, (that is, keep it within compasse, & make it rest within its bounds) though the waves thereof roar. See Chap 5.22. and thus the rather I here take it, because he seems here to speak not of some extraordinary, or occasional act; as of dividing the red-fea, Fxod, 14.21. or the laying of tempelts at fome times, as Jon. 1. 15. but of a conftant courle fixed concerning the creature, Gen. 9.15 Pfal, 104. 9. See on Efai 5 1. 15.

See on 1:11; 1.15; 1.16 the tard of holds: the Lord of holds: at 151:47.4; Chapto. 14.

21 151:47.4; Chapto. 14.

V. 3.6. If bloc entirement adopts from before me, faith the Lord, then the local of that hold coafe from being anothin before me for every 18 times of the country, which I have efhablished in nature, for the constant motion and intercourse of the celestial creatures, and the confining of that vast body of the fea to the place assigned and the confining of that valt body of it e lea to the piace attageness, thall without interruption, or intermifine persist unto the worlds end, Pfalm 72.5;17, and 74.16, and 89.1; 63;7, and 104.9;19, and 19.8 9;1; to as undoubtedly final my Church and lead of Jacob in form of them adhering thereum continue untill the frame of the world it lelf be diffolyed, Pfalm 102.18. Mat.16.18, and 24.3;43;5, Rom 11.3;5,16. A for that, which form add of Golds continuance of the light of his Word and Spirit fining Church in the Church Court he Ullaboration of myn mindes, and forth in his Church, for the illightening of mens mindes, and directing of their lives, Pfal, 19.7,8, and 119 105,130. Prov. 6 23. 2 Pet, 1, 19, as those celettial bodies do in a conftant course impare ligh unto the creatures here below; though it be true and folid, Efai 59.21. Mal.4.2, 2 Cor.4.6. Rev. 1.20, and 4.5, yet its befide the dritt and intendment of this place.

thele ordinances | To wit, of the fun and the moon and the ftars, faith the Rabbine ; but not of the fea ; for the fea departed from its ordinary course when it stood on heaps, Exod 14.22. and was here produced onely to shew, that as God wrought a new work then, so he would do the like here in refining his people, vers 22 23. Ezek. 36. 26. But that ordinance of God concerning the bound-

feems rather here to be respected. See before on vers, 35. and 1 to the other over against it 3 as those two companies went over 4. Elai 54. 9. and we need net therefore reftrain it to the former

depart | See Elai 54-10.

arguir (See me] Heb. from to my face; either ceasing to be, or being not looked after and regarded by me, and so left to an unsected and consused course. See Essa 48, 19, and 57, 16. So in the next branch, See the like expressions, Chap. 33, 20, 21.

cease from being a nation] But that there shall be a multitude of them diffind from other people abiding in the world; to the worlds end, as fome; or, as others; that a Christian Church confifting of Jacobs feed, made up of Jews and Gentiles, shall continue to long, Marth 16, 18, and 28, 20, or, as othersagain, that the Jewish people, when they shall be brought home unto Christ, they shall so persist without revolt to the last,

Chap. 32. 40.
for ever] Heb. all the dayes: as Deut. 11.1. and 12.1.
V. 37. Tow faith the Lord, If heaven above can be measured, and the foundation of the earth fearth: d out beneath , I will alfo cast off all the feed of I fract, for all that they have done, faith the Lord] As most fure it is, that these things cannot by any skill, or might of man be done; so certain is it that God will never cast off the whole race of Jacob.

If heaven above can be measured To wit, by man; for God is said to measure the heavens with his span; but withall implying that none beside him can do it , Elai 40, 12, Heb, if beaven above (as Dout, 4, 39) fhall be majured: but the word is taken potentially; as the like, Prov. 304. So also Elsi 40, 11, and 49, 15, Nor need we, with a learned late Witter; 10 have recourse to third heaven, that above the stars, which the Apostle was rape up unto; 2 Cor 12, 2, and whither Christ is now ascended, Figh. 4. 10. for the Lord speaketh, as before, of the celestial bodies, that are visible to the eye, verse 35, so here of that heaven, the valencife whereof is conspicuous to mans fight, and of which, what is here averred, is most true, that no man can make an exact dimension of it.

and the foundations of the earth fearched out beneath,] If men can, by fearch, pierce fo far, and fo deep, into the innermost parts of the earth, as to reach unto the very center thereof it felf: for the verb is to be taken here potentially, as well as the

cast of all the feed of Ifrael] This God never did, never will do : for fome of them have ftill been, and shall ever be referred, Rom,

for all that they have done] Notwithstanding their manifold sins and iniquities, whereby, and for which, they have justly deserved to be utterly both cast off, and cut off, Lam, 3, 22. Ezek, 30, 32. but God in mercy would remit, verf. 34. Chap. 33.8.
V. 38. Behold the dayes come, faith the Lord, From hence to

the end of this Chapter, is a prediction of the re-edification of Je-rusalem, together with an exact delineation of the whole compasse of the citie, Heb. Behold the dayes coming; as before, verf. 31. But in this place, the Jewish Masters, it feems, finding in some copies the word coming here wanting, were so scrupulous, that albeit they deemed it to have been by some cleape omitted yet would they not put it into the Text, but left a blank for it with the wowel points underneath, and placed the head-letters in the mar-

that the citie fhall be built to the Lord \ The citie Terufalem fhall be built again round about from the one end to the other, Elai 44. 28. Neh. 3, and 12.28 --- 40. 10 the Lord, or for the Lord; that the Lord may again dwell therein, and be ferved and worshipped there

as for merly he had been: fo verf.40.

from the tower of Hananeel] Whereof we finde mention, as a place remarkable, Neh. 3.1. and 12.39. Zach. 14.10. This albeit, some learned late Writers affirm to have been situate on the South-side of Jerusalem; yet it is more generally deemed to have stood on the haft-fide of the Citie : that which feemeth to receive frength from the course of the compasse both here, and in Nehemy expressed; this tower of Hananeel being fituate between the tower of Meah, and the corner eate, Nch. 3.1.

unto the gate of the corner] Or, the corner-gate : which flood on the North-East corner of the citie; as Writers generally, for ought I

North-Eatteorner of the crite; as Writers generally, for ought I finde, agree 10; in [see king.1,13, 2. Chi.14, 2. Zach.1,410.]

He, 19, And the metajuring line fhally tig sfirth over againsh in.]

He, the line of mediure (as a case of mediure, Exch.40, 3.and, at end of mediume, 2ach at endiume, 3.and, learned man would gather from the term further, that the citie should be built in a larger compasse than formerly, the ancient limits of it being enlarged; for after the return from captivity, they repaired the walls according to the ancient fituation and dimenfions of them, by rowers, and gates, defigned and diffinguished, as here, so Neh. 3 and the word onely hath reference to the carriage on of the work; nor again is it intimated in the last term, as if having been begun on the one fide, they should passe thence to gainst one another, Neh, 12, 38, but it noteth rather a proceeding right on round about, taking their work still before them, as it came in their way.

came in their way.

upon the hill gareb,] Or, unto (as the particle is used, chap 6,9,
and 23, 3.) the hill of Gareb, (tor the word hill here governeth, as
the hill of Jerusalem, Esai 20, 32.) the word significit a scab, Lev. 21 20. and 22, 22. Deut. 28.27. and it was fo called, as fome conjecture, as you would fay, the Jeabhy hill ; because the Lepers and Lazers used to lye much thereabout : It is supposed to have lien on the North fide of the citie toward the East.

and shall compasse about to Goath; Or, it shall passe about from thence to Goath: lupposed to be so termed from its troublesome and difficult alcent : it is by some deemed to be the same with mount Golgotha, Mat, 27, 33, lying on the West-side of the citic towards the North

V. 40. And the whole valley of the dead bodies, A valley, as fome think, not far from mount Golgotha, where were call the carcaffes of the persons there executed : As others, the valley of Rephaim 3 which, fay they, fignifies dead men, and lay on the Well-fide of the circ Jolh, 15,8, but of that valley, and its name, fee on Efai 17,5, Others taking their rife from the Chaldee underfland it of Tolbit, where, fay they, the multitude of the Aflytians under Sennacherib were flain ; but neither is there any certainty of that, (see on Elai 30.33.) and they seem far out of the way, when they affirm Topher to have lien on the West-side of the

and of the ashes] The word here used, is ambiguous : for it signiand any tot appear in the word nere unear, is amonguous storic right, in fetth either Jair, or, aft is for the term is fingular; whence some of the Jewish Doctors, taking it the former way, expound it, of the far and burly-bodied Allysians (the abstract for the concrete) whole corpses lay in Tophet: and the Chaldee Paraphrast maketh of this and the former but one place : which the points, in the original, may feem to favour, carrying this on to that. But others of them affirm the latter to be the plain and simple notion of it here, and thereby to be meant that part of the valley, that was fer apart and employed for the receit of ashes, that came from the altar of burnt-offerings, Lev. 4, 12, and 6, 11. which is most pro-bable: more at least, than that of others, who would draw it to Topher, or Gehinnom, as fo called from the after of the bodies there burnt , Chap. 7.31. and 19.5. which lay on the Southfide of the citie, but near to the Eaft, Sec Chap, 19. 2, with Joh. 15, 8.

and all the fields unto the brook of Kidron] There is here fome variety of reading : for in the Text is written halpflyeremor, which the Greek retaining, rendreth it affarenment: but because no such roots sharam is found in the Hebrew, some would cut it in two, and with somewhat ado would make it fignific the region, or, regiment of death, not unlike unto that of Adramytrium, Act. 27 2, and what the Chaldee here readeth is uncertain; for he renders it by a word that fignifies pools, or water-courses which some would draw to those water-works made by Ezekiah, 2 Chron. 32. 30. But what ground for any fuch matter from the Text, howfoever read? The Jewish Mafter-Criticks, conceive not amille, that by fome Scribes regardlefnesse, taking one letter for another, being much alike in the Hebrew character; (the like whereunto, see on Chap. 2. 20, and 17. 4.) fleremer came to be written for speedems; which signifieth fields: many whereof lay on the South-side of the citie; as the Fullers field, Elai 7. 1. and the Potters field, Matth. 27.7. See on Chap. 18, 2, and 19. 2. For that the rook Kidron (2 Sam. 15.3 Joh. 18, 1.) ran on the East-fide of the citic is generally

unto the corner of the horfe gate \ Of this gate, fee 2 King, 11. 16. Neh. 3.28. It was fo called , as the Jewish Commenters enform us, because by it the Kings horses were wont to be rid out, there being near unto it, a fair and large plain, in which they used to exercise

toward the East,] Which as he began at, so he conclude th with, giving in the whole compasse of the citie, whereby it appeareth that the tower of Hanances sood on that side the citie, contrary to that which some Learned have without good ground deemed. See

shall be hely unto the Lord] Or, it shall be (as having reference unto the whole body of the citie thus bounded and to be built) holy (Heb, holinesse, as Chap, 2. 3.) unto the Lord; as if the whole citic were now as the Templehad been formerly his house, his court, his palace, his sanctuary. See vers, 38. Esai 52.10. & 63.18. Chap.12.10. Zach 14.20,21. For it is somewhat too stender that fome give it, as if the meaning onely were, that the whole citie should be full of, and ring again with the praises of God, Nch.

it shall not be plucked up nor thrown down any more for ever.] See formewhat the Like, E(ai 33.10. that is, fay fone, the citie (hall continue for a long time, being thus re-edified; but it is principally verified and accomplished in the Church of Christ, (whereof that citie was a type , Gal. 4.25, 26.) which shall never be razed, Pfal, 125.1,2, Mat, 16.18.

CHAP. XXXII,

.. Chap. xxxii.

Vers. 1. The word which came to Jeremiah from the Lord, In this Chapter is a relation of a purchase of land made gible fins, verf. 28 ---- 35, and a promife of restitution again after some time over , though it might feem never so unlikely, vers. 27.36 ----- 44. In this verse, and the next, to make way thereun-

The word This hath special reference to what followeth, ver . 26. all before driveth to that. See the like before, Chap. 14.1. and atter, Chap. 49.1.

which came from Jeremiah to the Lord,] Heb. Was to him as chav. 21.1. So alfo, verl.6

in the tenth year of Zedekiah King of Judah] The last but one of his reign; and the very last before the surprisal and sacking of the

nis reign; and the very tait before the surprise and tacking of the citie by the Chaldeans; and the beginning of that deportation which thereupon enflued; a King. 2, 3, 11, which was the eighteenth year of Nebuchadezetar.] Whose first year of sholdure reign after his fathers decease, concurrent with part of the third, and part of the fourth of Jeho jakims, Dan. 1. 1. Chap. 25.1. his eighth year, with the deposition of Jehojacin, and advancement of Zedekiah, 2 King. 24, 12, 17, and the nineteenth with the eleventh and last of Zedekiah, 2 King. 25, 2, 8. Of his name here, see before on chap. 2 1.2.

V.2. For then the King of Cabylans army belieged Jerusalem; Heb. And then the Army of the King of Eablon were befreging of, or, againft ferulaten. Now his forces lay then in fiege against the citie i for the fiege began in the ninth year of Zedekiah; but the citie was not taken before his eleventh, 2 King. 25. 1, 2. Chap. 39. 1, 2.

Ezck. 14. 1.
and Jereniah the Prophet was flust up in the Court of the prison, which was in the King of Judahs busses. 1 hat is, say some, in the prison that was in the Court of the Kings house; as if there were Some inversion in the words ; but this seemeth needleste & groundaone inventor in the words; out this retired needfelle & ground-lefe; the Court and the Kings house, are diltingu fied in the Text: nor is it the Court of the Kings house, but the Court of the prifon-house, though within compalle of the Kings house, wherein the Prophet then remained; being now at fomewhat more liberty, zhough a prisoner still , than formerly he had enjoyed , while re-Atrained to, and couped up in the cels, or wards, chap.37.16,20,21.

ftrained to, and couped up in time eers, or waras, chap, 37, 16, 20, 21, prifon] Heb. cuffody, or, keeping; as Mat, 14, 3. See Nch. 3, 25, and 12, 39.

V.3. For Zedekiak the King of Judab had shut him up, saying,] V. 3. For Code (244, the Ring of Juan, has junt him 49, Janus, j The occasion of his imprilomment, the doing of his duty, the faith-full delivery of Gods mellage, Howbeit, we read not where Zede-kiah himself is at any time related to have himself committed the Prophet; onely he is faid to have given order for the removal of him, at his own request, from a more loathfome prison to another more convenient one, where at prefent he was, Chap. 37.21, but what was done by his permission, and continued with his connivence, is not unfitly, or undefervedly faid to be done by him. See

Chap 37, 15, 18, and 38.5.

Wherefore deeft thou prophefic and fay, Thus faith the Lord, Behold, I will give this city into the hand of the King of Babylan, and he shall take it. The tubifance of that here related fee forecold and John Margiri, I neutonance of that here learned are toterous and denounced by the Prophet while yet at full liberty, Chap.34.2--5, which then, it feems, had at first some good work upon the Ring and State for the present, but afterward belike proved the occasion of his commitment. See there. And see the like expostulation with the Prophet in the person of Jehojakim, Chap.

36. 29. prophefie and fay] Thax is, prophefic faying; as, shand and feed, for, stand teeding. Elai 61. g., mebold, i will give? Heb. Lo I am giving; as Chap.6.21. and hand, for, power; as Chap.6.21. So yere. g. V. 4. And Zedelyah King of Judah fhall not escape out of the hand of the Chaldean; but shall pure be delivered into the hand of the Chaldean; but shall pure be delivered into the hand of the Chaldean; but shall pure he do attempt and ally to make an escape, (as he did) yet shall he be taken by them, and delivered up to him. Chan 20. Heb. flad bythey about him, as and Chan 20. to him, Chap. 39.5. Heb. fiell being given be given ; as Chap. 38.3. to him, viery, 77, 3, 45; each pink with him mouth to mouth, 3 Heb. and his mouth had he fladished with him mouth to mouth, 3 Heb. and his mouth. See Chap, 3 4; and his eyes fladished his eyes. 3 He thall see him face to face, or and his eyes fladished his eyes. 3 He thall see him face to face, or

and nis eyes spain version wis eyes. I rie thall see him race to race, or eye to eye; as Efai 52.8.

V. 5. And he shall lead Zedekiah to Pahylon, and there shall he be untill I wifit him, faith the Lord. Untill by natural and ordinary death I take him away : as Num. 16.29. for by the fword he was not to die, Chap. 34 3.
though ye fight with the Chaldeans ye shall not prosper.] No weapons

or courses that ye use, or take against them shall prevail, or avail to

do you any good. See chap, 21.4. Efti 54.17.

V. 6. And Jeremiah faid, the word of the Lord came unto me, faying,] See ver. 1. The Prophet, having related the occasion of his impriforment, and the time of it, doth proceed to report a bufinelle moved to him, and transacted by him, upon an apprehension of Gods pleasure therein, about a bargain and sale of some land, which at that time might feem very unfeafonable, and to the Prophers great diladvantage, as not likely ever to be enjoyed either

by him, or any his heirs.

V. 7. Behold Hanameel the fun of Shallum thine untle shall cemz unto thee, saying, God foreselleth him of his kindmans purpose to repair to him, and move him to buy his land of him, that he might before-hand confider ferioufly of it, and apprehend withall for what purpose he had acquainted him with it.

what purpose he had acquainted him with it.

Buy the mp field that is in Anababh :] Buy thee; as chap. 13. 1,

mp field: for the Levices had a certain quantity of ground adifgned
them about each of their cites; Num3, 5.34. m Anababh; that it,
near unto it. (as John. 4. 26, 26) in the lububs thereunto belonging; where Abiather had fields fometime, 1 King. 2.56 and
where Jeremy himself had lived, chap. 1. But there is some queflow here how four field all available bed list each 6.1 feet of them (rem) ftion here, how fuch fields could be fold for the fale of them feems stron ners give the near course de top 1 for the 12st of the three expertly problibited. Lev. 27, 34. But to this, some answer, that the meaning of that Law is, that they might not be allenated, or fold to any other; the copulative perished retaining his proper notion, and the ground of the Law rendred et a same with the former there, verifigs, because their perpetual positions. ir, that they might not be altered from their constant use, as converted to buildings, and so adjoyned for enlargement to their cities.

And others add, that the Levites might have other grounds and lands descending to them from Mother, or Grand-mother, having no brethren: and that this might be some such parcel. See of Bar-

no heritaria. and this might be to the later parent. See it has no has the Levite, Act. 4.36.37.

for the right of redemption is thine to hay it.] To have it before another; as being next of kin to him that defined to pare with it,

Lev 24.25.22.

V 8. So Hanameel mine Uncles fon came to me in the Court of the Prifon, according to the word of the Lord, and faid unto me, tuy my field, I pray thee, that is in Anathoth, which is in the countrey of Benjumin for the right of inheritance is thine, and the redemption is thine;
but it for the felf Of the prifor court lee on ver 2.

according to the word of the Lord J Not of injunction to Hama-

meel, but of prediction to I Lora J. Not of infunction to Flamma-meel, but of prediction of Geremy, in the countrey of Penjamin J Or, land; a chap. t. t. the right of inheritance is thine.] Heb, is, or belongeth to these: thou art to have it before another , as next heir to it. See Ruth. 3. 12. and 4.3.4.

and the redemption is thine, Heb. is to thee : and the possessions

Bay in for thy felf) That it may not passe to some other, upon thy refusal 3 as Ruth 4.6,8 or, Easy it thee, simply, as vert. 7. Such a motion, as might juftly feem unseasonable, and a request somewho unreadonable, to importune a friend to lay out money for land, that was, in likelyhood, in the enemies hands. Who were fortly after to be mafters of citic and country, as the Prophet well knew, and had with confidence published, which is kindman also could not be ignorant of, as being the known cause of his restraint, vers. 3. It is recorded indeed, that when Annibal was fet down before Rome, and made full account to carry it, the ground on which his pavilion flood being offered to sale, was bought at a full value, Livy, lib. 26. and Florus, lib. 2. cap 6. but that under hope yet, that he would be frustrate of his expectation; which with our Prophet was far otherwife, and the ground therefore of his proceeding in this difadvantagious purchase, is in the next words related.

then I knew that this was the word of the Lord] H.b and I knew (as Chap, 29, 12.) that a word of God, or, a bufinesse of God (as I King, 12, 24.) it was the pronoun, for the verb substantive; as Chap. 10. 3. I perceived by Gods fore-acquainting me with his coming, that it was his minde and pleasure that I should deal and go thorow with him for it, though no expresse mention thereof had been made to me by God, verse 7. See the like, Act. 16. 7, 9, 10.

V. 9. And I bought the field of Hanameel my uncles fon , that was in Anathoth.] Or, So I bengh the field that was in Anathoth, for, from, Hanameel mine uncles fon. For there is a traction in the Text: fee the like, Chap, 11, 16, and 18 7,8. and 52, 20.

and weighed him the money | The manner being in those times to make payment, in greater fums especially, not so much by tale, as

by weight, 50 Gen 23.16. Zach,11 12,

by Weight, 50 oct 13.16. East, 11.12.

m.ney] Heb, filver; as Eliais, 2.2.

even feventeen fleelels of filver] Heb, feven fleelels and ten ef
filver; and fothe ancient Greek precifely given it: and there is the like trajection to that before in the Text: which not observed, hath produced some misconstruction: for the Chaldee (whem alfo the Jewish Doctors follow) rendreth it . feven pounds and ten belefs of filter; but that without any ground, or good rebability: the old Latine ambiguoufly, feven flatters (a Greek coin of the fame weight with the flakel, Mar 17.27), and ten filter lings, 9 V 3. about our half Crown, the tim anometer to forme fourly two inilings and fix pence

V. 10. And I folgo the evidence, 1 Or, I engressed it. Heb. I write in the body, to with, slitch the sewish Commenter, the words, or matter of the sale. I caused a body, or a bill. (as Mat. 19.7) or bargain and sale to he made of it; or the bargain and sale to he made of it; or the bargain and sale to the made of it; or the bargain and sale to the sale.

Learned hence observe, that in those times there were no Scrive-

ners, or publick notaries used commonly for such purposes, seem-

eth as groundlesse as that which some other gather; that in the

Romans Courts men accused of criminal matters were not allowed

counsel to plead for them , from Pauls speaking for himself , Aft.

and fealed it] Heb, and fealed, I writ, and fealed; that is, I caused a writing to be drawn, subscribed and sealed : for the sealing, albeit

it might be interchangeable, as in Charter-parties is usual with us;

yet the sealing of the deeds was principally required from the par-ty that fold the land, and as the Rabbines here say, from the wit-

and took witneffes, Heb. I caufed witneffes to witneffe ; as Elai

8 2. and so ver. 25 See Ruth 4.9.
and weighted him the money in the balantes. Or , weighed out the

money (Heb. filver; as verse 9.) in a balance; (of whi h term fee

on Elai 40. 12.) in the presence of those witnestes, who might

testific, as well the payment of the money, as the agreement and

V. 11 So I took the evidence of the purchase Or, Then (Hob. And as Chap. 28,5,9.) took I the evidence (Hob. the book; as yer, 10.) of

both that which was fealed according to the law and suffome, and

that which was open] That there were two feveral deeds, or in-flruments concerning this bargain and fale, and confequently in

conveyances of the like nature, is from hence apparent : though

it be not fo clear, of what nature and use they were, or wherein

they differed the one from the other; and learned men therefore

do somewhat vary in their, either conjectures or affertions, about them. One of the Jewish Doftors (whom some also of ours fol-

low) feemeth to make them for substance the same, onely the one

fealed up and kept lofe; the other being an exact copy thereof left

open, that use might upon any emergent occasion be made of it,

without breaking up the other. Another faith , that the latter was to make known what had been done unto fuch other of the

kin, as had eight or might defire to redeem it again. A third, that the one to wit, that fealed was made up in private at the time

of the contract; the other was to be rendered to the Judges in pu-

blick, called therefore the open one, because it was openly published in the Court, and by the Judges subscription, and confignation, made authentical; and this way also some of ours seem to go,

Others would have in the one writing contained an expresse nar

ration of Gods in junction made out to the Prophet for the making

of this purchase; together with an exact description of all passages concerning the purchase it self; the other, so much onely, as was

neffes who were to reflife the fale.

the purchafe. So ver. 12, 14,16.

bargain.

Chap.xxxii.

66.5 See Elai 9.6. and 28.29.

(for thin eyes are open upon all the wayes of the fons of men] Or, whose eyes (Heb, whose thine eyes, by an elegant redundancy) are

of men. Heb. of Adam; as Job 25.6. Pfal. 90. 3. noting Gods incef-fant providence continually and constantly without intermission, nam providence continuary and companity without intermitton, over-looking all the courses of each particular person, as well as fell markinde in general, Job 34-22. Plaim 33, 13, 14, and 119.168. Prov. 2.21, and 15, 3. Chap.16.17. and the parenthesis here is needleffe.

to give unto every one according to his wayes, and according to the fruit of bis doings.) Heb. to give to a man, for, to each one, as chap. 18.11. and 22.7. God is no idle spectator of what men do; but feeth to take notice of their courses and carriages , and accordingly either to prosper, or punish, Psalm 62, 12. Chap. 17, 10.

and 25.14.
fruit] For, effell, or remard, that followeth the work; as the fruit fpringeth from the feed, and is proportionable to it, of the same nature and quality with it. So Prov. 1.31 . and 31.31. chap.6.19.

V. 20, Which haft fet fignes and wonders in the land of Egypt,] Or, Who didft feefignes and wonders, &c. Pf. 74, 43. & 106.22. & 134.9, even unto this day;] The memory whereof endureth ftill unto these times, and will never be forgotten. Pfal. 78.4.6. and III.4. and in Ifrael] Among thine own people especially. See Pfal.78.

and 105, and 196. and among ft other men] Heb. Adam, or Man, taken collectively: as Pfal. 144.4. not among his own people alone; but among other nations alio: See the like defect, 2 Chr. 32.22. Job 8. 12. Cant. 4.9. Efai 26.13.

and haft made thee a name] Toget thee renown; as Esai 63. 12.
So the conulative is oft used in a finitive notion; as Josh, 24.9. Mal. 1. 0.

Mals 1.9: at 11th day.] Or, as appeareth this day. So chap. 25.18.

18. And had bought the people If rad out of Egypt with figure and with wonders, and with a fleen hand, and with a fleet thed out arm, and with great cereur 1 Or, And brought fly or dight bright (E. Exod, 6.6. Deut., 43. a. Sam.). 23. Chro. 17. 21. Plasm.

136.10-12. V. 22. And haft given them this land Or, And didft give them,or, gaveft them, this land, P[a], 105,44, and 136 21,12. which thou didft fwear to their fathers to give them,] Or, hadft

fworn, Pfal. 105.9 — 11. chap. 11.5.

a land flowing with milk and honey.] Abounding with most pleafant fruit, and plenty of all good things, Num. 13.27. and 16. 14.

Deut. 6.3, and 8. 7 -- 9. V. 23. And they came in, and possessed it,] Nch. 9.24.
but they obeyed not thy voice,] Heb. and they hearkned not to thy

voice, Chap.7.24. Nch.9.26.
neither walked they in thy law; According to the rule and pre-

they have done nothing of all that thou commandess them to do: Or, they did nothing, &c. that it may run in the same tenour with the reft. Heb. all that thou commandest them to do, they did not ; all, tor, ought; as chap. 42.21,
therefore half thou caused all this evil to come upon them.] Which at

present they sustain in the spoyl of their land, and siege of their ci-

tie, vers. 2.4.
V. 24. Behold the mounts] Or, ramparts, as some; or engins, of

V. 2a. Behdd the mounts] Or, ramparts, as some; or engins, of streety, to dislarge thot and artillary, such as were in use before the invention of guns, and use of such ordinance as we now have, See 2 Chr. 261, E. Fizi 27, 32. So clang. 32. Ho are come muta the circe to take it, and the citie is given into the band of the Chaldean that fight gainfil it.] The Chaldean forces be factory with their warlike engine before the circe in the circle is given for loft, it is as good as furrendred and taken already, as fure to be taken as if already surprized. So chap.g. 1. and 37.10. hand,

for, power, as ver. 3.4.
because of the sword, and of the famine, and of the pestilence:] The first destroying without, the other two devouring, and disabling to hold ont, within, chap. 21.9. & 28.8. Heb. from the face of, or, from

before; as chap, 25.16,37.

and what thou hast spoken is come to passe, See Esai 14,24.

and behold thou seeff it.] Heb. seeing it the pronoun wanting, as

and neumal insured it. I feel, jeeing it. the policious manning, as chap.7.11.

V. 25. And thou half faid unto me, O Lord God, buy then the field for money, and rade witneffer: J. Or, yet; as chap. 13, 21. not-withflanding that fuch is the condition of our flate, that all is a good as loft, and no man like to enjoy ought that he either purchafeth, or is policified of, yet thou bidft me tuy land: for though God did not experfly enjoyn him for ood yet by the carriage of the befinefle, he well knew it was Gods will that he thould have to the control of the carriage of the second of the se

for the citie is given into the hand of the Chaldeans.] This connexion is nothing fuicable to the subject matter: it would rather be, when as the citie is given; as the particle is rendred, Gen. 4.11. Plal. 102. 16. or albeit, or though the citie be given; as it is rendred, Joth, 17. 18. Pl. 23. 4. and would be, Gen. 8 21, for the coherence is no more natural there than here! hand again, for power; as v. 24.

V. 12. And I gave the evidence of the purchase unto Baruch, the son or, pieces of filver; as Mat. 26,14. But feven shekels and ten, feem-V. 12. And 1 gave the evicance of the processing time is a ruch, the for of Neriah the fon of Manfeiah] Or, And I delivered (as vert. 11.6 the deed (Heb. book, as vert 11.) of the purchafe unto Baruch, the Prophets Scribe and Artendans, Chap. 36.43.6 described here by his eth to be here no other, than feventeen flekels : (as, four leaves, or five, tor, four, or five leaves, Chap, 36, 33, 60, 2 Cor, 13, 1, two wirnelles and three, for, two, or three witnelles) the manner of the paters age, the for of Neriah the for of Maafeiah; and in like manner runneth Seraiahs pedegree, Chap, §1, 59. the for of Neriah the for of Maafeiah; the for of Maafeiah, Howbeit; the Hebrew here exhibiteth not Maafeiah; Heb ew being ordinarily to place the leffe number before the greater. So, thirty and an hundred years, Gen, 5-3, and five, years and an hundred years, Gen, 5-6, and filver of t put alone for thekels of filter; as Judge 17.2. 2 Sam./8.11. The Hebrew field weighing about our halt Clown, the fum amounted to fome fourty two shillbut Mabfeiab, or Machfeiah, which is a divers name

but Mahjitah, or Matojitan, winci is a uvers name, in the fight of Hanamed mine uncles [on,] Heb, to the eyes (as Chap. 28, 2), of Hanamed mine uncles but the word fon is wanting; for he was before called but uncles fon, verf. 7 8, which to fample, the Jewish Doctor fetcheth hither that of Lot, where Lot is called Abrahams brothers fon, Gen, 12.5. and 14.12. and again bis brother. Gen 14.14. to which may be added the like of Zedekiah, called Jchojacins uncle, 2 King 24.17. and yet his brother, 2 Chron, 36.10, but the word brother is of larger extent; and meither therefore fo well matcheth with this. That the word fon is to be supplied, I suppose that no doubt is to be made : for the Rabbines con jecture, that this Hanameel should be another of that name, Uncle

jecture, that this ranamer invaled or anome or man name, tince to the Prophet doth carry no flow of probability with it, and in the prefence of the wineffer, who had subjerted the book of the purchase, I leb. to the eyes (as before, and so after again) of the witnesses, who had written in the book of the purchase, ver. 10.

before all the Jews that sate in the court of the prison.] In the pre-

fence of fuch as came to fee, or hear the Propher, and were flaye ing there at that time in the court. See ver. 2. to fit, for, to flay; as Deut,9,9 Ezr.10 9.

V. 13. And I charged Baruch before them, [aying,] Heb. to their eyes : as ver. 12. V. 14. Thus faith the Lord of Hofts, the God of Ifrael,] As

Chap. 27 4. Take thefe evidences, this evidence of the purchafe, both which is fealed, and this evidence which is open;] Heb. book;, and book; as before, ver. 10, 12. See on ver. 11.

and put them in an earthen wessel that they may continue many and put them in an earthen wiflet that they may continue many dayer.] That they may be kept fate, and being preferved from retting and perifihing by injury of aire, or moyflure (as the girdle did, Chap. 13.7) they may last a long time, and be produced again, when occasion should be to make use of them. Heb, that they

may stand (as Pl. 119 91.) many dayes, for, a long time; as Hol. 3.4.
V. 15. For thus faith the Lord of Hosts, the God of Ifraet.

As veric 1.4.

House, and fields, and vineyards, shall be pelfessed again in this linds. Or, shall be bought; as ver. 4.4. Though the citie shall be taken, the state subverced, and the people, a great part of them, carried away to liboton, where they shall for many years abide the shall shall shall shall shall be God affigured for tartica away to maryon, where they man to many years ander in bondage; yet fiall they, after the time by God affigned for their captivity expired, return to enjoy their polififions again; that which God would give affurance of by this act of the Prophet; and upon the thing executed, doth now acquaint them with, and en joyneth him to make known unto the people. See

VCI.37.43.44.
V. 16. Now when I had delivered the evidence of the purchase unto Baruch the son of Neriah, I prayed unto the Lord, saying, Heb. And I prayed unto the Lord after 1 delivered the book, &c. saying, a trajection ; as ver.9,11,

V. 17. Ah Lord God, thou hast made the heaven and the earth by thy great power and ftreiched out arm] Gen, 1. 1. Pfalm 146.6, See

and there is nothing too hard for thee.] Heb. no word (for, no thing; and there is nowing too mara jor thee.] Exco. no were a cross, no things, at Deut. 17, 8. Chap. 22, 4. and 26. 2. Luke 1.37.) is hidden from thee; as Deut. 39. 11. or, is wonderfull with thee; as Deut. 39. 11. or, is wonderfull with thee; as Plal. 118. 27, that is, is difficult with thee, or too hard for thee to effect. So the phrase is used, because things that we deem impessible, or overhard, feem strange to us, and are wont to be matter of wonderment with us; but are not so with those, that can easily effect them. Zach. 8.6. and in Scripture language to know, is as much as to be able to do; as Efai 7.16. and 8.5. Chap. 6.15. and 8.12. 2 Per. 20 So Gen. 17.8. and hereafter again, ver. 37. See Job 42.2. Mat. 19.

26. Mar. 14.36. Luke 1.37. V. 18. Thou shewest loving kindnesse unto thousands.] Even of their iffue, whom thou specially affectest out of free love to their progenitors, Exod. 20.6. and 34.7. Deut. 5.10. and 7.7.8.

and recompenses the iniquity of the fathers into the bosome of the children after them:] Punishing the parents oft in their posterity, either to encrease their grief surviving to see it , Josh. 7. 15, 24. I Sam 2.33,34. or to make them exemplary and monuments of his wrath unto others, 1 King. 14.10, 11. and 21.21, 22. So Deut, 20,6. and 37.7. Num. 14. 18.

and 37.7. Num. 14. 10.
into the bojome | Or, lap. Prov. 16. 31. repaying it plentifully at last, though it feem long ere it light. See E(ai 65.7.
of their children ofter them) Even when they are dead and gone,

2 Sam, 21.6,8, 2 King 5,27, and 9,7 - 9, and 10,10, and 24,4, the great, the mighty God, Or, the God that is great, that is mighty? (for the article thus repeated in the latter place usually hath the notion of the relative. See Efai 5.16. Deut. 10.17. Neh. 9.32. Pfal. 145.3. Efai 9.6. Tit.2,13,

the Lord of Hofts is hu name.] Or, whose name is the Lord of Hosts; as Chap. 31.35. and 48.15. Amos 4, 13.

V. 19. Great in counsel, and mighty in work] Heb. doing sas Pf. V. 26. Then came the word of the Lord unto Feremiah , [aying,] V. 3.6. 10th came the wave of the Lord was unto Jeremah; as Chan, 1.e.4.
And this is the word of the Lord was unto Jeremah; as Chan, 1.e.4.
And this is the word of pecially defigned and aimed at in the beginning of this Chapter; which all the fore-going diffeourife and
matter; intervening between this and that, tended to bring in. See open (that is, who haft thine eyes open) upon all the wayes of the fons on verl, I.

V. 27. Behold, I am the Lord , the God of all flesh :] Or, the Lord God of all flesh: of every creature, Gen. 6, 13, and 7, 21, or rather of all mankind : as Gen 6, 12, P[al, 143, 2. Rom. 3, 20, which as he made at first, so he guideth and governeth at his pleasure; and as he sendeth them out when he will, so he can bring them back again when he feeth good, Ad. 17.25, 26, 28. Nor is he the God of their fleft, but of their spirits too, Num. 16.22. but the meaner pare is the whole man described by, as Gen. 6.3. to imply mans disabllity to do ought against God, or to hinder his disposal of ought,

Viai.50.00.

is there any thing to hard for me?] See before, verf.17.

V. 28. Therefore thus faith the Lord, Behold, will give this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar King of Babylon, and he shall take it.] As before verf.3.

And g paying, most point race [1], Is sociole veri.]
V. 19. And the Chaldean that fight against this citie, flust come and set ince gible sign, and burn it] \$0 Chap. 37. 10:
with the boules upon whose roots they have given incense unto Baal, and punced suit drink-flerings unto other gods to provide me to ananalysis and an analysis of this great veril. Fee Chap. 7. 18, and

19. 13. V. 30. For the children of Israel, and the children of Judab have onely done evil before me from their youth :] Heb, have been onely doing that which is evil in mine eyes (as Chap, 7, 30, and 18, 10.) from their youth : ever fince they were first a people. See Chap. 2.2. and 22, 21. Elay 48, 8 they have not onely failed in matter of omission, refusing to do that I required of them, verse 13, but they have given themselves incessantly to the practice of those things that I professed to be offensive and displeasing unto me, as if their mindes were fet on nothing elfe. See the like, Gen.6 5.

for the children of Ifrael have onely provoked me to anger with the work of their hands, faith the Lord.] Heb. have been onely provoking me: They have been continual matter of provocation to me with their idols; as if they intended and minded nothing elfe, but how to anger me. See chap 25.6,7. and further, ver-31.

V. 31. For this city hath been unto me, as a provocation of mine anger. and of my fury, from the day that they built it, even unto this day.] Heb. For this city hath been upon anger, and upon wrath unto me. (See Efal 65. 5.) that is, the inhabitants of this citie have been from time to time angring of me, ever fince this citie was built; (for the verb is indefinite; as the like, Mal. 1.4. Luke 12.20.) to wir, by Solomon, who fo enlarged and beautified it. that he might feem to have made a new citic of it, and not long after polluted it with idol-worship, I King, II.4.... 8, so the children of Israel are said to have built Rameses, Exod, I, II, though founded long before, Gen. 47.11 and Nebuchadnezzar Babylon Dan 4130 though at fir & founded by Nimrod, Gen. 10, 10,

at the notificed by entitions, certifolio, 10.

that I flowld entwer if from before my face,] Orgout of my fight 3 as chap, 23, 39, and 31, 36. Of this form of speech, see on chap, 4, 18, and 27, 10, and the like, vert. 29.

V. 32. Because of all the evoil of the children of I frael, and of the

shildren of Judah, which they have done to provide me to anger, they, their Kings, their Princes, their Priests, and their Prophets, and the men of Judah, and the inhabitants of Jerusalem,] As if all forts of them had conspired to joyn together in an angring of God, Chap. 2. 26. and 8. 10. 2 Chro. 36, 14. Heb. man of Judah; as

V. 33. And they have turned unto me the back and not the face;] Heb. the neck, properly, the hinder part of it. See chap. 2.27.

thingh I raught them rifing up early, and teaching them, yet they have not hearlyned to receive instruction.] Heb. and 3 or, and though (the copulative in a two-fold notion; as chap. 13. 12.) teaching I taught them, (that is, I constantly taught them the verb is an infinitive ; and of fuch forms, fee Elai 49, 11, 13.) rifing up early and teaching; (fedulously taking pains with them, and all diligence about them, by my Prophets, Chap.7.13. and 25.3. and 26. 3, and 29. 19. See 2 Chr. 36. 15.) and, or, yet (as chap. 27. 15.) are they not hearing or, hearlining (as Chap 44.16. they continue still heedlesse and regardlesse of ought, refusing) to receive infiruttion, Chap. 2.30 and 5.3. and 7.24. See 1 Chr. 36. 16. Elai 65. 3.

V. 34. But they fet their abominations in the house which is called by my name, to defile it] Heb. And they fet, or, They fet alfo, as chap. ty) their abominations , see chap. 66. 17.) in the house which my name is called upon it , (as chap. 2. 10, 11, 14.) to defile it, 2 Chr.

V. 35. And they built the high places of Paal, which are in the valley of the found Human to each their data when the valley of the found Human to each their faux and their data where to paffe therow the fire unto Molde's which I commanded them not, earlier Lame in into my minde, that they flowled do this domination, to caufe Jadab to fin.] See chap 7, 31, and 19, 4, but Molee (a.Lext. 18, 21, and 20, 2) there, inflied of Ball there whereby it appearance to the control of the control o

necessarily required for the passing of it in the civil Court. Another learned man conceiveth, that in the one, which was showed open to the winteffes, that they might know between whom and whereabout the bargain was made, there was so much onely re-corded in general: whereas in the other which was sealed up, were contained divers further particularities, which they would not have to be so commonly known. And a latter learned Writer would have three several books here mentioned, to wit, I. The book of the purchase, containing the condition of the land to be bought, and the sum of money to be given for it. 2. The book fealed wherein the bargain and sale were obligned, and the right declared that Jeremy had to purchale it. 3. A publick infrument of ratification of the whole But I fuppoferather with the Jewish Commenters that the word beek in the front of the verfe is col-lective, and taketh in to it both the fealed one and the patent, as the very course of the context carrieth it; and I conceive those words according to the precept and the ordinances, to have relation as well to the one counterpart as the other; there being fuch a rejection in the words as was before, verfe 9.50 that it is, as if it had been faid; the body of the purchle, that fedded, and that paten, both made according to the preeps and the ordinance; that is, according to the prefer and the ordinance; that is, according to the preferite of Gods Law concerning fuch falce, and the ordinances shout the fame. Nor can I accord with the and the ordinances around the tame. For can I accord with those learned ment that disjoyn thefetwo terms, by the one understanding the particular command that God had given in charge to the Prophet for the making of this purchase; by the other, the ordinances that God had enasted concerning such transf

actions in general , Lev. 25. See the like defect of the term of

collation Chap.2.28.

eth, that Molec and Paal are used premisenously, and in a kinde of generality, the one containing the notion of a King, whence the ambiguity, Zeph.1.5. the other of an Owner, Lord, Maller, or Hufband. Sec chap. 1.3. to eaffe, as Lev 18.2.1. to wit, thorow the firet a defestive speech, ineplied, a King. 6.3. to easfe to passe the fire, for, to burn; as it is Chap. 19.5.

the just, we, to cours, as a test Chap. 1.9.5.

V. 36. And now therefore thus faith the Lerd the God of Head enceroing this city, whereby e. fay it flowl the delivered into the hand of the king of Babylan by the Word, and by the fact, and the faith of tive, maketh no very good coherence, as if it were faid, Because this people have dealt thus wickedly with me, I will therefore deal this people nave east trus wrexety with me, will inerctore deal gracioully with them. But to make the connexion fuitable to the fubled matter, it would be rendred as a difference; (whereof fee on chap; old.) Tet now nowithflanding all this their extream impiety & pertinacy in evil; thus faith the Lord the Got of If Tack he that piety of pertunacy in evil, town Jano toe Lora the use of ilitae, ne that yet owneth this people, having a poor remnant among them, concerning this city, which your felves have given for loft now, having cennig 100 417, which you relives have given for four now, naving no hope to hold it our, being in linch condition as it is; See ver. 44, 28, 29. For God proceedeth here to acquaint them with what are regood he intended to them, though they deferved nothing lefting and lowithall to fatisfie Jeremy concerning the purchase that had caused him to make, ver. 43.44.

V. 37. Behold, I gather them out of all countries whither I have over the many series of the se of all those countries , whither I shall have driven them ; for he speaketh of those that were yet abiding in the land and in the citie, See

oth of those that were yet againing in the land and in the citie, occ Chap. 16.15, and 23.3, and 29.14. Exck. 11.17.

and I will bring them again unto this flate, and I will cause them to dwell fafely.] Heb, in, or, unto confidence, securely, considently, without fear; as Efai 14, 30, and 47. 8, 50 Chap, 23. 6, and 33. 16, Ezek.34.28.

V. 38. And they shall be my people, and I will be their God.] Sec

Firek. 36.18. Chap 14.7. and 30.22. and 31.33.
V. 39. And I will give them one heart.] Ezek 11.19. I will make

and one way Both of worship and of life, Ezek, 11.19. and 36.27. that they may star me for every That is, serve me for ever religious fear and reverence being the ground and qualification of all gious tear and reverence being the ground and quainteation of all incere fervice, and duty acceptable to God, Deut. 5.29 Pfal. 2. 8. Eccl. 12. 13. Heb. 12.28. Heb. all the dayes, or, all their dayes; as Deut.6.24. and 11.1.

Deutic-14, and 11.1.
for the good of them, and of their children after them.] So Deut.,
4, and 5, 19, the flurest way of laying a foundation of welfare for
pofferity, Pla.[37, 26, and 11; 13, 18, a foundation of welfare for
V, 40. And I willmade an everlast ng covenant with them.] Heb.

I will cut out with them a c. venant of perpetuity. See Efai 61,8 chap.

31.51. Locas 3.72.5.
that I will not turn away from them to do them good] Heb. that I will not turn from after them that I do them good. I will never furcease to pursue and sollow them with favours incessantly. Zach. 8. 15. So, to turn from after God, Zach. 1 6.

but I will put my fear in their hearts,) Heb. and (which would but it will per in plear in their nearts. Heb. and (which would do better than the differeive here) my fear; that is, the fear of me: as, thy fear, for, the fear of thee, I falm 5.7.) will I give into their heart; as Exck. 36.36,17.

that they shall not depart from me. That they may continue confant with me, and not conftrain me by their apostasie to break flant with me, and not contitue me by their aportane to be a again with them. I will fo deeply rivet a reverent dread of me into their fouls, as fhall cause them to cling and cleave fast unto me, and to keep close with me for ever. See Pfalm 80 18. and 86, 11 Efai 59,21, ver.39, chap.50.5. whence may well be gathered, that when this people shall be brought home unto Christ, they shall never fall off from him again, Elai 79.20,21.

V. 4t. Tea, I will rejoyce over them to do them good; Or, And I will rejoyce over them, (as Esai 61. 5. Zeph. 3. 17.) in doing them good; as Deut. 28.63.

and I will plant them in their land afforedly with my whole heart,

and with my whole foul.] Heb. in truth, or stability, (as Hof. 2.20.) with all my heart, and with all my foul; as Deut, 6.5, and 10, 12, 1 will fettle them firmly in their land again, Chap 24, 6.8 31, 28, and what I do for them , I will do it entirely and affectionately ; as they also in like manner shall seek to and serve me, Chap. 24, 7.

Pial.174410.
V. 41. For thus faith the Lord, Like at I have brought all this great evil upon this people.] Which is in part already befallen them, and is ready further to leize upon them. See chap. 44.

fo I will bring spon them all the good that I have promised them,] So

fol will bring spon them all the good that I have promited them. 300 Zach 8.1415, Chap 29.10. and 31.83.

V. 43. And fields shall be bought in this land, whereof ye fay, 11 is defeated, without man, or beall, it a given into the hand of the Chaldelatt, without man, or beall, it a given into the hand of the Chaldelatt, 1 Heb. And 50.7 Eve (30. Chap. 29. 13.) shall the field be bought (where this field in particular, which thou now dealeft for, and the chaldelatter of the field in particular, which thou now dealeft for, and the chaldelatter of the chaldelatter of the field in particular, which thou now dealeft for, and the chaldelatter of the field in particular, which will be considered the chaldelatter of the field in particular which will be considered that the chaldelatter of the chaldelatter Bougn (enter in peas in particular, which thou now dealett 107, verf. 9. or field; in general, verf. 44, the word field taken collectively; as chapy 20.0 and 9.21.) in this land, of which ye fog. defeation it is, or it will be (as chap, 4.27.) without man and bead;

Chap xxxiii. as chap 33-10,12. which you make no other account of, but that being over-run with the Chaldeans, it will become such a waste-

V. 44. Men shall buy fields for money Ot, Fields, I say, shall be bought. Helb they shall bey (the werb taken indefinitely, as chap 31. 23.) for filver, (as ver. 9.25.) land shall again be bought and fold. as in times paft, ver. 15.

and subscribe evidences and seal them, and take witnesses, Heb. and imperior evacuous and reactions, and says writings, likely, and (cr), both 3 as chap.5-43, writing in both, and fealing, and earling writingfer to writingfer, or, and writing they thall write, and fealing they thall write, and fealing they thall feal, and taking writingfer they thall take writingfer as Chap,7-30, bargains of fale thall be made, with all ultual foltamical and taking writingfer that the writing is a characteristic of the writing of the writing writing writing writing the writing ties and means of affurance. See ver, 10.

in the land of Benjamin. Where Anathoth was situate. See chap. 1.1, and which had continued one with Judah, 2 Chr. 11, 12. See

the annument nau commune one wan jouan, a Contilla See chapty. 6. and 33.13. and in the placet about Jesufalen] Where this fale is now made, and which is ready to be furprised, yet. 8.9. and in the filter of Judah] That are most of them taken already,

chap. 34.7.

and in the cities of the mountains, and in the cities of the valley, and and in the cities of the walley, and with (as before, and Plate 6.6. chap. in the cities of the Seuth:] Or, both (as before, and Pfal. 76.6, chap, 31. 13.) in the cities of the mountains, and in the cities of land, and in the cities of the up-land; in all the cities of both thefe Tribes, whether situate above on the hills, or below in the vale, or in a middle posture between those two : of which division , see on chap. 17.26.

for I will cause their captivity to return Though I suffer them to for 1 with cause their captions to return 1 1100g in 1 mines them to be carried away captive from their land for a time; yet will I bring them back from captivity again. See ver. 3, chap. 30, 3.

CHAP, XXXIII.

Verl. 1. Occover the word of the Lord came unto Jeremiah the found time, while he was yet shut up in the Court of the Prison, saying, This Prophesie, as it is very near of the same date with the next fore going; fo is it much of the same subject matter with it, and with that before it, contained in Chapter 30, and 31.
all three penned principally for the comfort and support of the faithfull, against that long and tedious captivity ready now to sur-prife them, and amids those grievous pressures that during it they prite them, and anima those greevons premites that during a they were to endure, with many gracious promifes of prefervation and reflitution, together with a confiant continuance of a fettled effate under the Meffias to abide unto the worlds end. Heb. And the word

of God was unto Jeremiah; as chap, 1.11,
the second time] As chap, 1.13, this being either the second revethe second time 1 and the second is the second as fome, of the same subject with the former.

while he was yet shut up] Heb. and he was yet shut up; 23, and he reigned, for, while he reigned, 1 King, 11.25, in the Court of the Prifon See chap, 31.2.

in the court of the virgini Dec chap. 3.2.

V. 2. This faith the Lord the major thereof, the Lord that formed it to stability it, I hat is, as some of the Lowish Commenters, and some that follow them, he that made Jerusalem, (before mental to the stability in the stability in the stability is to stability in the stability in the stability in the stability is the stability in the stability in the stability is the stability in the stability in the stability is the stability in the stability in the stability is the stability in the stability in the stability is the stability in the stability in the stability is the stability in the stability in the stability is the stability in the stability in the stability is the stability in the stability in the stability is the stability in the stability in the stability is the stability in the stability in the stability is the stability in the stability in the stability in the stability in the stability is the stability in th rioned, chap. 32.44.) and formed it, and made it not to be ruined, funca, (1833-34-4). Band tormed it, and made it not to be tunes, but to flath and continue, as I selfs not to let; it ly always suined. See Elia's 2,11, and 37-36. But others rather of either tank understand to the posmic of refilter tunes, rendring the words, the Land that debt, the Lard that frameth, (or contribethic, with a purpose) that dam, the Lora that frameth, (or contrived it, with a purpole) is effability, to perform and make good that his gracious promise of reflauration before propounded, chap 3, 137,44, and now again here reiterated with further affurance given of it, verse 6, 7. See

the Lord is his name] Or, wh fe name is I cheval, Pfal. 83, 18. Efai 42, 8, one able to give being to what foever he doth promife, or purpofe, Efai 14,24, and 44 26---28, and 46.10, the demonstrative for the relative; as verse 3.

V. 3. Call unto me, and I will answer thee; This fome conceive Spoken , as to Gods people, to encourage them to feek unto God. with affurance of successe in their suites; fetching in hither those wan anusance of necession in their unites; terching in unites into places; Elia 4:19, and 46. 10, and 48. 3 -- 7. But the most take the words rather as spoken to the Propher, encouraging him to feek for further revelations from God, concerning those favours, which for futner reverations from God, concerning those tayours, which in future times he purposed at confert upon his people. Howbert, 1 conceive not, with the Jewish Doctor, that they contain any revocation of the former inhibition of prayer and intercession in the peoples behalf, chap. 7. 16. and 11. 14. and 14. 11. for that concerned onely their prefent deliverance; this their future re-effa-

answer thee According to thy defire.

and show thee great and mighty things, which thou knowest not O, great and hidden, or, abstruct and referved things: as, there is nothing

great and means, or, anytruje and rejerved things: as, there is nothing rejerved, or, reftrained from thes, Job 42.2. See Islaid 8.6. which then knowed not.] Heb. thou knowed them not: the demonstrative for the relative; as wer. 1. 'coallo Efai 48.6. or, as fone, one of the relative is a seen. which thou acknowledgest not ; which in regard of thy weaknesse thou art not able to conceive, as having fome glance at his former debate with God, chap. 32,25. But the plainer notion feems here the

Chap.xxxiii. V, 4. For thus faith the Lord the God of Ifrael , concerning the houses of this city, and concerning the houses of the Kings of Judah, which are thrown down by the mounts, and by the sward.] Before God cometh to impart unto the Prophet his gracious purpoles concerning the deliverance of this people in future times, he first acquainteth him with those calamities that were suddenly to befall them, and which they should not by any meanes be able to avoyd or cscape: as before the like, Chap. 32. 28, 29. concerning the houses] As, concerning Judah and Jerusalem , Elay

of the Kings of Judah] Wherein their Kings have successively

dwelt: or, Kings, for, Princes. See chap. 17, 19, and 1.9 13.

are thrown down] As fome, by themselves, to raise fortification ons, and make places of defence against the enemy: as Efay 22.
10. or, that are to be thrown down, as sure to be demolished, as if already they were, by the enemies affault, or upon their furprifal of arrany they were you the enteries analyte, or upon their urprinst of them: as, defroyed, for, ready to be defroyed; Pfal. 137 8, perifyed, for, ready to perifh, Efay 27.13, fain, for, out of hand to be flain, Chap.9.1, this tather; because that for which the cure and recovery was promifed, verfe 6.

by the mounts] Heb, to the mounts, or engines, which fome therefore render for; as Ezek. 6. 9, 11. & 11. 12. & 27.31. understanding it of fortifications railed for defence: but others rather, as our Version yieldeth it, by the mounts, raif d by the enemy against the city, or the engines, wherewish they batter the walls and shoot into is, Chap. 32. 24. so the particle seemeth also taken in the next member, by, or with the sword, or what is there-

by the [word] That is, by the hostile force and violence of the by the fourd! I hat is, by the hottite force and violence of the nemy; as the word, fourd, is commonly uded, Jolhi. 10. 18. 30. Howbeit, the word may here be as well rendred, with hammers, with mattacky 10. with bases; (the word, though fingular taken collectively) for with this variety of motion is the term founcime expertfed. Exodo, 0. 15, if the ultifus phy they say, or, basemers, (as the Latine rendreth it pape it; thus half published it. there it feemeth indeed to be used for some polishing tool employed about building, but elsewhere for such instruments as are ed about building, out enewhere for men intruments as are used about battering and beating down of buildings; as 2 Chron. 44.6. where it is fail of Josias, that he caused the monuments of idolatry to be beaten down, and broken with mattecks. So is the adotaty to be batten down, and order with matteety. So is the word there rendred, and Eack. 6.9 of Nebuchadnezzast, that he flouid fet engines of battery againft the walls of Tyre, and with axes (the same word with this here, but plural there) break down the forest set they battered in likelihood during the fitege, with the latter after the furpifall of the city; Nor do will be the expectation of the same draw the constitution. tine frees, with their states after the inteprilation of the city; Nord do midlike that exposition of a learned man, who conceives it a complexive form of speech in the word of throwing dwn, renduing it, so be demillipled being exposed to spit and speech; though indeed of the latter word, I should rather slubblisture some other instrument of demolstian; O slight forms, see an E by Jug. 12. 8, 38, 37, 37.

ment of demolition: Of luch forms, fee on Effy 44, 13. & 38. 17, 2. So the preportion might retain its ordinary ufe, 17, 7 hay some to fight with the Chaldeans; but it is 18 full them with the chaldeans; but it is 18 full them with the chaldeaties of men. How the lew ords comein here, or how they cohere with the former, is not caffee to determine, Some impose them to be added, as sending a realon, why the house, came thus to be demolithed by the enemy; to wite, because the inhabitants food it our against them, and refuled to open rothem, that which exaspectate the Chaldeans against them. Others, as giving a flurance of the furnificial and definition of the circum. giving affurance of the furprifall and doftruction of the city, notwithflanding all their power and industry that should or could be used by them for the saving thereof: And the most read them as an entire fentence by themselves; which if we admit, I should in clude this whole verse in a parenthesis, as if it were faid, (they clude this whole verfe in a parenthefis, a si if it were taid, { (hy came indeed to fight with the Enddedars, but all too no purpole; for Inght my felf againft them, and have turned my face away from hem for their fins) and for the file of the difcourt fem ay be carried on from wer, 4, to ver, 6. Yet fome hang these words upon the former: and that divers divertly. Some, by repeating of the foregoing particle, Thus faith the Lord, concerning them doed of Jeruslam, and concerning them allo that owne fight with the Chaldenn, But this seemeth to leave the sentence in an abrupt kind of full and the sentence in the control of the sentence in the control of the sentence in the control of the sentence in the sentence pence. Others therefore rather by knitting them to the last words of the vefic, concerning the demilifying of the huter by the feta came (to wit, from other places) is fight with the Chaldeans, (and to defend this city against them) but indeed to fill them with the crafter of men, as God will dispose the issue and event of it is or, egites of man, as Good will dispote ten tiltue and event of it; or, concerning the engines and infiruments, wherewith they would be demolified, a sochets, on this wile, by the flot and fund (the demolified, a sochets, on this wile, by the flot and fund (the demolified, as the concerning the flow of the demolified, and to fill them with the careaffes of man; and their understand the place of those affociates and confederates of the Chaldeans. that affifted them at the fiege of Jerufalem; and this I should readily incline unto (for there is no more than coming to fight in the text) if I could find the particle here used in this notion of affistance any where joyned with the term of fighting, or warring; but fo I never yet met with it, but in the contrary notion of oppo-fing and fighting against, as elsewhere; so Chap. 21. 5. & 37. 10, Others again, by infertion of a copulative, and supply of the word houses render it, concerning the houses of the King of Judah,

and of those (that is, and concerning the houses of those) that 80 out to fight with the chaldeans, &c. that which yet feemeth not to go fo imoothly away. Nor can I rest satisfied with that of another learned late Writer, who rendreth the words , The Chaldeans come to fight. The particle being (laith he) oft-times a note of a noun nominative preceding a verb, whether transitive, or intransitive; nominative preceding a verb, whether transitive, or intransitive; as Neh, 9, 3, 4, 1 Sam, 17, 34, 2 King 6, 5, Chap, 38, 16, Ezek, 39, 14, & 4, 7, 1 shall leave it to the condiduction of others. I encline rather to put the . hole verie into a parentheig (Going they are 16 febt with the Chaldeans (very butte they are about it) but (Heb. and; as Chip 11, 12, 19 fill them with mean sorpies & C.) hat will be the illuse of its though not their ayme; to corper &c.) that with the the miles it clinded in the them, share to the howfer, mentioned, vert 4. as the most; though a learned Scholiast understa deth it of filling, that is, fatiating the blood-thirsty minds and defires of the Chaldeans, that were eagerly fet upon flaughter: but the word that peculiarly importeth fairty is not here: with the carcaffer of men. Heb. adam, taken sollectively; as Chap. 9, 22.

whem I have flain in mine anger and in my furj Or, whom I will flay, Heb, have [mitten, or, will limite (as Joth 11, 14,) to wit, by the fword of the Chaldeans: whom not so much the Chaldeans ans flay , as I flay by them. See Chapter 25. 33. & 32, 31,

37, 42. and for all whose wickednesse I have hid my face from this city] In dipleasure, Plal 27.9. Efay 57.17 the ground of all misery and calamity, as his favourable aspect the source and fountain of all true felicity, Pfal 30 5,7.

V. 6. Behold I will bring it health and cure, This is that which

by the Prophet God is reported to have faid concerning this city of Jerusalem, and the stately structures of it that are shortly to be or jetuatem, and the tracely tructures of terms are inorty to be demolithed and laid level with the ground, yere, a. Will caule them to be re-edified and raifed up again. Heb, I am making cure, and healing to go up, or to come, mush her, or, must it; to wit, the cli-ty. Of the terms here uled, and the application thereof unto buildings, (ee on chap. 30. 17.
and I will one them,] I will reflore the people unto their former

and 19116 on them.] I will reture the people unto their former fate again, Edy 97 18. Chapp, 242, the fate again, Edy 97 18. Chapp, 242, and will reveal unto them abundance of peace and truth.] I will there, that is, exhibit, and impart unto them's conferre and belrow upon them (at Vial. 84, -7. Kom, 8 18), 10 Pfal., 4. abundance of firm and fur propiety; vos Elay 39.8, Chap.

14. 13. & 32. 41.

V.7. And I will cause the captivity of Judab, and the captivity of Israel to returne:] As Chapter 24. 5. & 30. 3. &

32 44. and will build them as at fost.] Settle them again, and cause them to thrive and profper, as formerly. See chap, 12. 16, & 18. 9 v.r. 11. Efay 1. 26.

V.S. And I will cleanfe them from all their iniquity, whereby they have sinned against me; Heb. I will purific them: an allusion to the ritual purifications and lotions preicribed in the Law for the cleaning of polluted persons; before which performed, they might not be admitted into the camp or congregation, Lev. 13. 46. & 14. 3, 7, 8. Numb. 5, 2, 4. & 12. 15. & 19. 11--- 20, 50 Exck. 36. 25. 86 37. 23.

and I will pardon all their iniquities whereby they have sinned, and

whereby they have transgressed against me.] For till these be purged and pardoned, there can be no peace between God and man; and pardoxed, there are the form of comfort of ought to man, un-till his peace be made with God, Pfal 32. 1---5, See chap. 31.

tit in peace or mace with Gous, rini 31, 1---, occ chip, 34.

V. 9. And it shall be to me a name of joy, a praise and an bonour before all the nations of the earth, whith had hear all the god that I do unto them?] This reskrution of Gods Church and p. ople shall procure much honour and glory to God among other people a-broad, chap. 13, 11, Elay 63, 14, and, aname of joy for such as men are wont to rejoyce in.

and they shall fear and tremble for all the goodnesse, and for all nate usey points year and a settinute you not tree goodings; and of and the professity that I procure unto it.] Heb. seace; a ser, 6. The apprehention of Gods favour to his people manifested by his admirable workings for them, thall strike a reverent awe and dread of them into other people round about them. See Exod, 15. 14 ---

4. 35. & 12. 4. & 50. 3. & 51. 62.

which ye fay shall be deflate Heb. which ye are saying (that is, of which ye say and whereof ye make no other account) waste, or, of which ye say, and whereof ye make no other account; waste, or, defolate it is : the pronoun demonstrative, for the verb fubstantive,

as Hagg. 1. 9.
V. 11. The voyce of joy, and the voyce of gladnesse, the voyce of the bridegroom, and the voyce of the bride,] See chapter 7.

the voyce of them that shall fay , Praise the Lard of hosts , for he is good, for his mercy endureth for ever,] The folemn form of praising God, prescribed to the Levites, 1 Chr. 16.41.Pfal.106.1, & 107. &

from captivity, Ez. 3. 11.
and of them that shall being the facrifice of praise into the buse of the Lord. | See chap. 17. 16.

for I will cause to return the captivity of the land, as at the first, Jot 1 with early to return the captivery of the same, as at the pity, faith the Lod.] Or, when (as this 11, 23, & 13, 21, 1) I shall have brought back the captivity (that is, the captives) of the land, (as the captivity of Sion, Val. 1 6, 1.) and shall have settled them (a complexive form, as ver. 4.) as at the first, ver. 7.7. Chapter 30.20.

V. 12. hus faith the Lord of bofts , Again in this place , which is deslate without man, and without beast, and in all the sities thereof shall be an habitation of shepherds caying their study to lie down.] In the place, the land of Judah which is to be laid waste, and is in part fo already, the enemy having over-runne most of the Country (See Chap. 22, 43) and in the cities thereof; the lands and pa-Case Lang. 3.3., 43 / 3 min in the cities inferency the Ianus and parties plang round about them (as PLL.134.13). See Chap 3.4.1.) final be fine-p-coats, and fineds or cotages for fhephreds that final rend them and feed them quietly without diffurbance; so that they final have their due times both of feeding, and for reft: an argument off-ctimes of feeling pareauch those parts. So Chap 3.1.24.

argument occurred or tected peace in those pairs, 30 Chap, 31.24. V. 13. In the cities of the mountains, in the cities of the vale, and in the land of Benjamin, and in the laces about Jerufalem, and in the lates of Judah, Or, in the up-land

citics, both in the land of Benjamin, Rc. See on chap, 3.4. Apal the flock paffe ugain under the bands of him, that rellets between flash the facts paffe ugain under the bands of him, that rellets between flash the Lond. Or, flash the Lond. (Or, flash the Lond.) Cape the sign care of the word includent both, Exod. 12.5. and lo verse 12.) passe under the sed cobasilists. der the rod to be tithed or told, as they go quietly in and out, See

Lev. 26, 31. Ezek, 27 32. Joh. 10. 31. 0, 11. V. 34 Behold the dayes come, faith the Lord, that I will perform that good thing that I have promited, unto the house of Israel, and to the bouse of Indah; Heb. Behold the dayer coming (as Chap. 31. 27,

4. & 31. 27. V. 15. In those dayes, and at that time, will. I cause the branch of righteousnesse to grow up unte David; and he shall execute judgement in the land:] See the same promise concerning the Messiss, Chap. in the land 1 Dee the tame promue concerning, the oreimas, http., 23,5, onely hat was faid, 1 will raif, or, 1 felle, there, is faid here, I will make to bad, or, forest; as P[al, 13, 2, 7, Ezek, 20, 21, the rather, because he fepecketh as of a plant, word for word, I will make a front to forwind out 2 and, alproin of righteenfuelfs, here;

as, a righteons spreus, there.
V. 16. In those dayes shall Indah be saved, So chap. 23.6. In his

V. 16. In toole ages prous many of moving advertigable luddy be faved.

and lerufalem shall well safety Or, shall be inhabited (for the word is sometime used in a passive notion, See Elay 13, 20, chap,

word is sometime used in a passive notion. See Elay 13, 10. chap. 17.6. in Infect., See Calabon, 30, 18. & 64.17. and libit is the name wherewish the fluid be called, 7 the Lord is not Rightenoffel. Heb., and this is is that the Ball call ther, or, call 15 ber, (that is, faith the Rabbine, the name by which the Mellias 15 ber, (that is, faith the Rabbine, the name by which the Mellias 15 ber, the Called 15 ber, the Called 15 ber 16 faid to be the name of Jerulalem, the city of the Meffias, the last to be the name or Jerusaum, the cuty or the memory, the Church of Chrift, given to him a step party, who imparced righteoulinefle to her 1 Cort. 30, a Cort, 7, 21, to her, that by bearing that name the may profile to have her whole righteoulinefle, not from her felf-, but from him, Flayfer, 14,15, Phil; 3, 9, that which, last the Rebuine here, the Inhabitants of Jerusalem which, last the Rebuine here, the Inhabitants of Jerusalem should have continually in their mouthes, and shall no doubt when they come unto Chrift , 2 Cor. 3. 16. Some Interpreters of prime note render the text, and he that shall call ber, shall be Je-hovah our Righteousnesse; but the words seem clearly to import the imposition of some name; which the learned Scholiast observing, and yet loath to have the name given unto any other beside Christ, thus exhibiteth the Prophets words, and this, is the name, wherewith every one shall call him, Ichovah our Righteousnelle ; but this is a manifest corrupting of the text, which expressly holdeth

this is manniest corrupting of the text, which express nodeth out, not him, but her. See more hereof on chap. 23.6.

The Lord is our Rightensings I Jehovah tsidens: as Jehovah Shammah, The Lord is there; the name of the same city, Ezck. 48. 35.

V. 17. For thus faith the Lord; David shall never want a man to fit upon the throne of the house of Ifraet :] A further confirmation, not of the reflitution of the Church onely, but of the continuation not of the retitution of the United onely, but of the commutation of it in a felded condition of conflant government under Christ royal regiment, and the ministery of his facred ordinances, exercifed and executed by persons specially designed thereunto. The eHeb. shall not be cut off unto David a man (that is, some man of David; as, to David a Pfalm, for. a Pfalm of David, Pfal. : 4. I. fome one of his feed) fitting upon the throne of the house of Ifrael; as chap 35. 19. See iece) Jitting upon toe titoene of the Oute of 1/10/13. 3 t. t. t. 13/3, 19. See 2. Chron. 6.1. Fulfilled principally in Christ, one of Davids feed, unto whom God promifieth to give the thone of his father David to regin over the buyle of Jacob for every. Luke t. 32, 33.
V. 18. Neither fladithe Priefts 1 the Levitts, wann a man before

118, 1, & 136, 1 Elsy 12, 4. See this fulfilled after their return me, to offer burnt-offrings, and to kindle meat-offrings, and to defect, five commandly.] Heb. Neither to, or, of the Priest the Levites there fice cominnally. I tels. Nember 10, 07, of the Friells the Lewites there shall not be a man cut off from before me; that is, from attendance upon me: as Deut. 10. 8. A promile of the continuance of an Evangelical Ministery in the church of God to the worlds end, Mar. 28. 20. Eph.4,11--13, the Ministers and officers themselves deferibed by those that then were in place, as Efay 66. 21. and their employments and services by those that then were in use; as Elav

employments and fervices by those that then were in use; as Essy \$6.7, Mal. 1.1 Rom. \$1,5.1 to offer burnt-offerings.] Heb. making an afrension, or, offering \$10,5 to offer burnt-offerings.] Heb. making an afrension, or, offering \$10,5 to slend to write upon the altar. See Essy \$6.7, 2.1 to similar meta-offerings.] Heb. burning (as x. Chron, 12, 1.1) an obbitains; (so of sinch obbitations was a memoral made also by his upon the altar, Lev. 2.2, & 6.15, and of them, see on Boby his eupon the altar, Lev. 2.2, & 6.15, and of them, see on the since \$4.6.7, incling doth no there fo well; because the first upon that altar was kindled and maintained principally for the burne-fact force sonshifting of the bodies of beath, but being fo kindled and kept in for them, was used also for the meat and drink-offerings; into doth the word it let 16 formills. doth the word it felf fo fignifie.

to facrifice continually. Heb, doing, or, dreffing, (as Gen. 18. 8. Exod 10,25.) facrifice all dayes; as chap 32,29, but here alluding to the daily facrifice, Numb. 28.3.

V. 19. And the word of the Lord came unto Jeremiah, [ajing,] Mireover, or, Furthermore, as verse 1, chap 1,11.

constraints, (vor 10 the word coverant, nere importent, Gen 8, 22.)
concerning the day, and concerning the night, so as that (as Chap,
29, 6.) there should not be day and night in their due, or, set time.
It is be possible for any created power to break off the intercourse of night and day. See the like expressions, Esay 54.9. chap. 31. 35,

of night and day, see the inceapremons may 349, map 23, 33, 36, vertic 24, 7.

V. 1. Then may also my coneman to broken with David ny firman; that he should not have a fire veries upon he throne, and with the Levites the Prielly my dinisters. Het, my coverant, my promise or engagement (also shall be made wid (but potentially taken, as verte 20,) with David (2 Sam, 7.16. Pla.) 133, 11.) my fervant (the shyle commonly in way of eminency given himpsla.) 8, 70.86 18, 10, & 13, 10.) from being to him (as 1 sam, 15, as 16, 46, 66) a fan reigning upon his Throne, &c. as the like, ver. 18. As foon shall, the one faile, as either of the other, the Princely, or Priestly lucacellion, the same with that before, verse 17, 18.

ceffion, the fame with that before, verie 17-18.
V. 22. At 18 byl of phasure cannot be numbred: neither the fand of the fea measured: 10 will multiply the feed of David my servant, and the Lewise the minisser unto me. 1. A promise not of the continuation onely of a State and Church, but of a large increase of situe in the Kingdom of Christ (the honour of a King confisting in the multitude of his people, Prov. 14.18.) and a correspondent number of Ministers and Others for the ordering and managing of them. See the wormshipset on Abraham. Gen 12.12. 8. 12. 7. Heb. the like promifes to Abraham, Gen. 13.15, & 15.5, & 22.17. Heb, Which (for, Like as; as Exod. 34.18. Lev. 7.26. 2 Sam, 14.19, chap, 48.8. But found here also above those places, that the Jewish Criticks restrain it to) the host of heaven, (the flars, Gen. 2. 1.) shall not be numbred, (for cannot; as Gen. 16.10. & 32.12.) and the fand of the fea shall not be measured; (for cannet; as Hos. 1,10.) See the like potentiall notions, verse 20,21. See of the like promise, Esay 53.

40.7. & 49. 14. Ezek. 33 10. & 37. 11. or, the Chaldeans and other enemies of Gods people, chap. 50. 7.) have spoken, or, do freat; what they have commonly in their mouthes.

The two families Or, as some render it, As for the two families put absolutely : as Pfal. 104. 7. the two families; to wit, of David and Aaron, as fom, the princely, and the Priestly, verse 17,18,22. or, of Judah and Benjamin, as others, chap. 32. 44. or, of Judah, and Ifrael, as the most, verse 14.

which the Lord hath chofen, Or, did choofe, or , had chofen , as Pfal. 105. 26.

he hath even cast them off, Heb. and ; as chap. 23.33,34. where the copulative hath an emphasis in it ; he hath utterly cast them off : and doth not at all now regard them, or mind them any more. So rather, than, as some, he doth now refelt them. See chap. 30.17.

Thus have thry despited my people, that they should be no more a nation before them Or, Thus despite they my people. See Elay 54.6. Heb. and, as chap. 25.14, they set light by them, as never like to come to be a nation again, in their account. Heb , from being any more a nation before them; as chap. 48. 2.
V. 25. Thus faith the Lord, Gods firm resolution opposed to

this their vain imagination.

If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth : Or, as some, If my covenant abide not day and night, (that is, constantly and perpetually; as

i Chr. 9.33. Plaim 19.2. chap. 9,1.) or, (as others) concerning day and night, (the constant intercourse of either, verse 20.) and the Ordinances concerning heaven and earth (for the course of the one to dinances concerning heaven and earth (for the courfe of the one to do lervice to the other, chap 3.13, 7.36. (which I have fettled be met; that is, do not, continue or abide, Plalm 119, 91. Sec. 1.78. But this fyntax the lath claule will hardly admit tor, as others rather therefore, If I have not fettled, or If I fload not dipple (to that it cannot, or thall not be altered, vert.20. (my conflictution of day and night, Genefis 8, 22.) and if thewe not fettled, or flall not defined, the Ordinates of heaven and earth in a certain and conflant courfe, for the Office of the our. Genefit 1, 12, 2 and the face. courle; for the Office of the our, Genefis 1. 14, 16. and the fafety and benefit of the other, Geness 1. 9. chapter 5.22,24; & 31,35, or more particularly, those courses that I have set for such distin-Aion of times to be continued by the motion of the celestial bodies for the use and benefit of the creatures below upon earth, Plalm 74. 16, 17. and 104. 19, 23. the supply onely is in the former Branch, from the latter; the like whereunto: See E-Tay 20, 17.

Iny 30.17. Then will I cast away the seed of Jacob, and David my Ver 26. Then will I cast away the seed of Jacob, and David my Servant; 5 lothat I will not take any of bis seed to be Ruters over the seed of Jacob to come them at all for my people; 50 etc keep them in being, as a Nation, chapter 31, 35, 36, verse 22, 5 and David my servant (verse 23, 22,) from along off bis seed (as 1 kings 22, 3. kings 5, 30.) rulers (verse 11.) over the feed of Arbadam; Jacob and Jacob; unto whom the promise were specially made for outsimusance of their seed, Plalm 103, 9, 10, this for rulers, fulfilled partly in Zerubabbel, and his Succession. Eva 2, 7 zeb. partly in Zerubbabel, and his Successors, Ezia 2. 1. Zach. 2. 4. but principally in Christ, Luke 1. 33. verse 15 and the seed of these here mentioned are the body of the faithful, whom he ruleth by his Word, and Spirit, Pfalm 105.1, 6, Romans 9, 6,----8. Gal, 3.

for I will saufe their captivity to return; and will have mercy on them] Or, as some, when I shall bring backe their captivity; as Chapter 31, 34, but that though not amils there, doth not so well here: rather, but (here, as Chapter 14, 12.) I will bring backe their captivity: and thereby make it to appear that I have not ut-terly rejected them, as their enemies imagine. See Elay 14. 1.

Chapter 32.4. Verfe 11.

Chap. xxxiv.

CHAP. XXXIV.

Verse 1. The word that came to Jeremiah from the Lord,] This Chapter containesh two severals Prophecies at two feveral times delivered. The former is related from verse fixed and fubjoyned. The infeription here the fame with Chapter 18.1.

ter 18.1.
(when Nebuchadnezzar King of Babylon, and all his Army, and all the Kingdomes of the earth of his Dominion, and all the people fought againft fenfalem, and againft althe Cirice thereof) [aging] In the time of the fiege, whereof a Kinga 25.1. Chapton.

when] Heb. and c.14.15.& 16.6. Nebuchadnezzar] Elsewhere in this prophecy called Nebucha. dretfar, 21.2. & 25.1.9. of his Dominion] Heb. of the Dominion of his hand: See Plalm

89.25. all the Cities thereof] Either of Judah, verle 7. or of Jerusalem, Chapter 19, 15, that being the mother-City, Chapter 15, 8, and the reft as daughters to her, Lamentations 3, 51. To are inferiour Towns and Cities commonly stiled, Joshua 15. 32, 36, 41

V. 2. Thus faith the Lord, the God of Ifrael] As Chapter

30. 2.

Go, and speake unto Zedeliah King of Judah, and tell him; Thus
faith the Lord, This prophecy seemeth to have been delivered to
Jeremy while he was yet at liberty; and the message sent from God to Zedekiah by him to have occasioned his restraint, See Chap. 32.2.3. The meffage confifteth partly of an heavy denun-ciation of the surprisal of the City, and the King together with it. and the deportation of him to Babylon, verfe, 2,3. partly, of fome mitigation of this fad fentence, affuring him from God, that he yet should die a natural death, and have an honourable Sepulture, verfe 4, 5.

ture, vertice 4,5.

Go] Heb. Going; as chap. 2.2. & 3.72.

Bebold, I will give this City into the hand of the King of Babylon; and he shall burn it with fire] See Chapter 32. 3. and 21.10.

V. 3. And thou shalt not escape out of his hand, but shalt surely betaken, Heb. shalt taking betaken, as Chapter 26, 15, and 31.4.
and thine eyes shall behold the eyes of the king of Babylon, and he

fhall fpeake with thee mouth to mouth,] So c. 3 2.4.

and thou shalt go to Babylon.] c.32.5. V. 4. Tet hear the word of the Lord, O Zedekiah king of Judah Thus faith the Lord concerning thee, Thou fbalt not die by the fword ! Thou shalt not die a violent, but a natural death, by Gods ordimary visitation, chap. 32.5.

V. 5. But thou fhalt die in peace ;] Not in war or fight. and with the barning of the fibers the finmer kines, which were before thee, is full the burner kines for thee; I The king of Babyton that all on that la drois kin that, which he had denied unto Jahojakim, chap.as.19. & 36.56.he fiall give his people leave to bury him in an honourable manner, and with fuch folemnifies the burning of fweet odors amongst the rest, at his exequies, as they were wont to use at the funerals of their kings in their own Countrie, such of them at leaft, as had lived beloved, and died defired. See 2 Chr. 16. TA & 2.1. 10. 14.68 21.19.

and they will lament thee, Jaying, Ab Lord,] Or, they shall lament thee; that it may run in the same tenour with the former. There shall solemn lamentation be made for thee, as for thy father Josias

2 Chronicles, 35. 24,25. denied to Jehojakim his brother, Chapter

for I have pronounced the Word, faith the Lord] Heb. I have spoken the word; or spoken it, (word, for thing; as c.32.27.) both the one and the other, as v, 3, 4.

V. 6. Then Jeremiah spake all these words unto Zedekiah king of

Judah in Jerujalem:] Then, or So, 25 chap. 13.2, 5. The Prophet forbare norto go to the king and deliver Gods message to him in his royal Citie, though the doing of it was like to cost him dear, See chap. 2 2. 2.

V. 7. When the king of Babylons army fought against Jerusalem, and against all the cities of Judan that were left] Heb. And; and as verfe 1. See there.

veite 1. See there, admit fareleas of these Cities, see Joshua 10.10.3; and of the former allo, Elay 36.3. & 37.8.

10.10.3; and of the former allo, Elay 36.3. & 37.8.

11. the fareleased Cities remained in the Cities of Jadab: 1 Heb. Cities of definer, or furtification: 33. C.4.3. & 8.1.4, those two onely (besides Jerusalem) yet hold our against the Chaldean forces, of the Cities of Jadab, that were of any considerable thrength: 38. mountain in Gilbea, for mountains of Gilbon, 2 Samuel 1.21. or among the Cities of Fudah : as in the thousands, for among the thousands,

mong the clitics of Julian; as In the companing, to among the companing, Mile, 5, 2.

Vie 8. This is the word that came to Jeremia from the Lord] Hels, the word that was to Jeremia from the Lord; as werfe 1: and as that there, to this here, teemeth to be the infection or title of a new prophecy, foundwhat later than the fointies, delivered, as appeared by upon a more special occasion, related from verse 8---11. for from thence the word or message here mentioned, it self beginneth, continued unto the end of the Chapter : the former was delivered when the Chaldean forces were fet down before the city, and eager in the the fiege of it, and the city by reason thereof in distress, v. 1.7, this latter when there were some relaxation of their former ftraits; the Chaldeans being for some space of timerisen from before the city, upon the approach of some Egyptian aids. verse 2 1.

chap. 37.5.

after that the king Zedekiab had made a Covenant with all the people to proclaim liberty unto them] Heb, had cut a Covenant : of which form of speech, see on Elay 28. 15. and hereaster, werle 18, for when the enemy presed hard upon them, and they seemed to be in some distress, they made some shew of remorse and repen-tance for their sinfull courses, and renewed their covenants with God, and made some kind of reformation: as the like, Judges to. 15,16 Plaim 78.34,35. Holea, 6. 1. and among other enormities, which Gods Prophets it feems had admonifhed them of, verse 10. they had agreed to break off that in jurious course, whereby many of them kept their brethren ftill in fervitude, after the expiration of that term of years, which was for their fervice by Gods appoint-ment prefixed; (see verse 14.) and liberty was thereupon pro-claimed unto them, that is, in behalf of all those that were so wrongfully derained.

V. o. That every man should let his man-fervant, and every man bis maid-fervant, being an Hebrew, or an Hebreweffe, go free,] Have-ing ferved them the time limited by the Law, Exodus 21, 2. Heb. to difmifs free (as Deut, 15.18.& ver. 11.) a man, for every one ; as

that none flould ferve bimselfe of them, to wit, of a few his Bro-ther. I Keep them in service. See the phrase, chapter 27.7, and

V. 10. Now when all the Princes, and all the people, which had entred into the Covenant, had heard that every one should let his entrea into the contenting man heard that every one found its wan fervant, and every one his maid-fervant, go free, that none flowld ferve themselves of them any more, then they obeyed, and let them go.] Being by Gods Prophets enformed of their duty herein, they condicioned othercunto; as verse 9, Heb. And they heard &c .- - and they heard (for, when they heard --- as c, 26.10. then they obeyed, as c 35. 8.) and difmiffed ; a defect of the pronoun, as

chap 31.5. V. 11. But afterwards they turned, and caused the servants, and the hand-maids, whom they had let goe free, to return, and brought them into fubicition for fervants, and for hand-maids.] Heb. And (as Chapter 1..2.) after so (as Chapter 16.16.) After they had thus done in the time of their straits, when the ftrainadie of the fiege was for fometime intermitted, the Chal-deans, rifing in likelyhood to meet the Egyptian Army, that came to raile the Siege, and so relieve the City, Inppofing themselves now to be fare enough, and imagining that the 9 X Chaldeans would not return to the fiege again, they repented them of what they had formerly well done; as Pharanh did of the Ranth, Deuteronomy 38, 64 Ch. 15, 1, and 34, 9, and 39, 18, diffiniting the Ifactives, Exod. 14, 5, and brought them back into W. 18, And I will give them that have been that have a boundage again, which they boundage again, which they are the remarkable of the rem nicles 8. 10.

V. 12. Therefore the Word of the Lord came to Jeremiah from th: Lird, faying, 1 Or, Then; aschap. 43. 8. that word whereof before verte 8, which now here followeth: and it contains the relation of a Law enach d by God, concerning the difmission of their servants after a certain term of years, verse 13, 14. 2 A narration of the violation of this Law, together with a reformation of the effence therein committed, veric 14, 15, 3 A revolt from this their temporary reformation, veric 16, and 4 A denunciation of dreadfall judgements to be inflicted upon them for this their relapse and breach of covenant with God, verse 17.

V. 13. Thus faith the Lord the God of Ifrael,] As v. 2. I made a covenant with your fathers in the day that I brought them out of the land of Egypt, cut of the house of bondmen, saying Heb. I cut a covenant (as verle 8.) with your fathers (and you in them, Deuteronomy, 5, 2, 3, & 29, 10 15,) in the day (about the time; as Chap. 7, 22.) of my bringing them forth out of the land of Egypt, out of the house of Servants: as Exod. 20, 2, where ye were no better than as bondmen and fervants, Exodus 1. 11and he feems the rather to mention this their fervice and bondage here, thereby to imply the equity of the Law here subjoyned, that fince God hath freed them from the condition of bondmen, it was not meet for them to make bondmen of their brethren, Deuteronomy 15. 15. nor to make flaves of those, whom God hath fet free,

Lev. 15, 39 42.
V. 14. At the end of seven years let ye go every man bis brother an Hobrew, which hath been sold unto thee 1 Or that hath sold himself unto thee, Lev. 25, 29. Deut. 15, 12. for these passives have ofe-times

a reciprocal notion; as chap. 23.24.

At the end of feven years | That is, fix years being fully compleat, (as it is in the next words) at the beginning of the seventh, Exod. 21.2. Deut. 1 : 12,and the Jewish Doctors well observe, that the word here used, includeth either term, or utmost limit of ought whether that whence it beginneth, as that wherewith it is closed up, and concluded, 2 Kings 19 23.c 50.26.

let ye go] Hab ye fhall difmiffe. Sec on v.14. and a man for every

one; as there.

and when he hath for wed thee fix years then fhalt let him goe free from thee: Heb and he hath served thee, - and thou shalt disinish him, for when he hath served thee, thou shalt then disinish him: as beforc, v. 10.

tu your fathers hear kned not unto me, neither enclined their ear.

Lit your fathers scattered not nationally the control to the contr

as Gen. 1 1.3. Sec v.8. and ye had made a Covenant before me] Heb, cut a covenant to my

face. Ye had by a folemn Covenant in my presence (Psal, 4. 2.) engaged your selves to persist in the observation of what ye had

in the house which is called by my Name] Hcb. whereupon my Name it called : in the Temple that beareth my Name, chap. 7. 10. and

S: . 34. V. 16. Eut ye turned] Or Eut ye have turned backe; or are revolted; as c.8 5. Hcb. And as v. 11.

and polluted my name.) Or have polluted my name; have grievously wronged and abused me, by breach of your covenant so solemnly plighted in my presence. So Lev. 19. 12, Exod. 20. 39, and 22 26

and caused every man his servant, and every man his band-maid, whem he had fet at libery at their pleasure to return; and brought them into subjection, to be unto you, for servants, and for hand-maids.] Or and have caused each one his servant, and his hand-maid, whom ye had let go free (as v. 10.) according to their defire, (Deut. 21, 14.)

• mas ete g free (axv. 10.) accorang to sover a agirs (1904; 2.1.14) to eterm (unto toxivo) and have brought to team into philetilm to become your fervants and hand-madid again. Seev.11. V. 17. The (op. ot. thus faith the Lard, ye beaven to bearly ned mine me in proclaiming liberty every one to bit brither, and every man to bit antiphour: That is, one of another), a ch. 23.3.7 e have not done it, because we have not perfished in it, but have wickedly undone a gain, what we had done: whereby it appeareth, that ye did it not in fincerity. So Plal. 78. 3,34. - 37. Hol. 6.1,4. So reconcile, I Samuel 28,6, with 1 Chron, 10. 14, and 2 Kings 17. verse 33. with

behold, I proclaim a liberty for you to the fword, and to the pellilence, and to the famine.] I will give the fword, famine and pellilence, (Chapter 15, 2.) free liberty to seize upon you, to subdue you, to over-mafter you; thus is God wont to execute judgement by a kinde of retaliation. See Efay, 66. 5. Chapter, 14.

and I will make you to be removed into all the Kingdomes of the

V. 18. And I will give the men that have transgressed my Covenan, which have not performed the words of my Covenan, which she which they can the Cassin, and possed for ween the parts thereof, J. Heb. the Covenant which they can before me, as vers. 8. 15. 50 that by these and the like religious rices of divine infitution, God and man doe interchangeably feal either to other; and man covenanteth with God, as well as God with man, Exodus 24.8, Pfalm 50.5. John 3.33. Rom. 4. 11.
And we fee the ground of that phrase of cutting out a Covenant; al. luding to that folemn rite of dividing the body of fome flain beaft for facrifice, and passing thorow the sides of it lying apart, as confessing themselves worthy, and in way of execration (whence the eath and the curse, Nch. 10.29.) thereunto, devoting themselves to be so cut in twain, (Matt. 24.51.) and destroyed, as that creature was, if they should violate the Covenant that then they made, See fomewhat the like ceremony in Gods covenanting with Abraham. Gen, 15, 10, 17, and the like also among the Heathen, in making of folemn leagues and agreements. See in Homers Hinds, 1,3, Virgils Eneides 1.8. Tully of invention, 1,2, Livy, his Hiftory, 1.1. Some read the words, I will make the men that have transgreffed my Cove-nant (which they made one with another, but before me, and concerning a branch of my Covenant with them, verse 8, 13, 15. -as the calf (the note of fimilitude inferted, as Chapter 26,18.) which they cut in twain; and a learned late Interpreter thus di gesteth them, I will give the men that transgreffed my Covenant, and that have not performed the words, or contents, (as Eft. 9. 31.) of the Covenant, and of the Calf which they cut in two; and therewith obligned the fame : and the tenour of the Context inclineth much this way.

V. 19. The Princes of Judah, and the Princes of Jerusalem, th Eunuchs, and the Priefle, and all the people of the land, that paffed between the parts of the Calfe,] All forts reckoned up, that none may hope to cleape, having dealt all alike perfidiously in their

V. 20. I will even give them into the hands of their enemies, and into the hand of them that feeke their Life] So Chapter 21, 7, and

and their dead bodies shall be for meat unto the Fowles of the Heaven, and unto the Beasts of the Earth.] Chapter 7. 33. and

V. 21. And Zedekiah King of Judah and bis Princes will I give into the hand of their enemies, and into the hand of them that feeke their life, and into the band of the King of Babylons Army, which are gone up from you.] Or, departed from you.] as Exodus 12, 38. Chapter 37. 5 having upon the coming of fome Egyptian aids raifed their fiege for a thore time. Chapter 37. 5. 11. but not long after returned again, as the Prophet alfo fore-told, that they should. Chap. 37.8, ver 1,22. and left not the City until they furprized it.

V. 22. Behold I will command, faith the Lord, and caufe them to return to this city, and they shall fight against it, and take it, and burn it with fire.] I will by a scorer and hidden. but efficacious providence and disposal, cause them to come back and do all this; as if I had given them an express charge and command fo to do. See 2 Sam, 16, 10. 2 Kings 24, 2, 2 Chion, 36, 17, Chap, 49, 14. & 50, 21, See the like threatned Chap, 21, 10, & 32, 28, 29, executed, 2 Kings

25.4.9 Chap.52.7,13.

and I will make the Cities of Judah a defolation without inhabitant.] See Chapter 26.15.

CHAP. XXXV.

Veric 1. The word that came to Jeremiah from the Lord, in the dayes of Jehojakim the son of Josah King of Judah, saying; 3 See the like inscriptions, Chap. 11, and 18, and 21. This Chapter containeth a Narration of the Rechabites precise abstinence from wine, in obedience to the charge given them by their fore-father Rechab, ver. 1 --- 12, here related to control and aggravate the disobedience of Gods people to his commands, verse 12 ____ 15. together with a denunciation of evil to the one, v. 16,

17. and a promife of bleffing to the other, v. 18, 19.

V. Go unto the house of the Rechabites Those of the family of Rechab, which were by original Kenites, descended from Jethro, or Hobab, Moses his father in Law, Judges 1, 16, and 4, 11, they were called Rechabites from one Rechab, a man, it seems, of speciall note among them in his times, 1 Chr. 2.55, 2 Kings 10, 15, being forreigners they had no pollession among Gods people, but lived

upon their employments, v.7. and speake unto them, and bring them into the house of the Lord, into one of the chambers, and give them wine to drinke,] Under the name the Lords house, are comprehended all the buildings that were about the Temple, among which were chambers, wherein the Priests lodged, and wherein were bestowed the holy vestments, the oblations, and other the like necessaries, I Chron. 28.11,12. 1 King. 6.5.6,10. 2 Chr 3.11, Ezek, 4.17, 44, 46. & 41. 6. & 42. 13, thither would God have them brought, rather than unto fome more obscure and private place, that the more notice might be taken of it,

Go] Heb. Going Go. See chap. 2.2. & 34.2. give them wine to drink | Heb. thou fhalt make oc do thou make them dring wine ; that is, offer them wine, tender it to them; and that is all he did, v.s.

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V. 3. Then I took Jaaraniah the sonne of Jeremiah, the sonne of Habariniah, and his brethren, and all his sonnes, and the whole ho se of the Reshabites; Oc, So I tooke; as Chapter 13. 2, 5. Heb.

V. 4. And 1 brought them into the House of the Lord, into the chamber of the sons of Hanan, the son of Igdaliah a man of God, This Hanan some suppose to be that Hanani mentioned, 2 Chron. 16.7. ranan tome suppose to the training mentioned 2 Curon, 167, but that is uncertain, and not very probable; for, whether the title of a man of God (given usually to Prophets and Teachers of Gods people, Deut. 33.1. Plain 90.1. I Tim. 6.11.) b long here unto l'anan, or unto Igdaliah, is fomewhat doubtful. Whoever he was, these his sons it seemeth were of the course of those that waited and ferved that week. See 1 Chr. 24.5, 6. & 25. 1,2,&c.

2 Chron, 23.4 8.
which was by the chamber of the Princes That is, fay some, where the rich gifts were disposed; or their treasure for safety kept, the rich gitts were anjoined; of their winder to meet, to conful to-gether of publick affairs, See chap, 26.10, 17, though others un-derstand it of the chief of the Priests of the course that then miniftred, or those that were next under the high Prieft : See z Chron.

23.4. C.20. I. which was above the chamber of Maafeiah the fon of Shallum] For the chambers were built with divers Stories one over another, Ezek.41.5,6.See on Efay 6.1.

the keeper of the door] Heb. threshold; as Ezekiel 43. 8. and the the keeper of the door) Heb. btrefluid; as Exzekiel 43, 8, and the title of Keeper 56, or attendants at the threfluid, is commonly given to porters, or door-keeper 1, Chronicles 9, 19, 2. Chronicles 49, 9. Howbeit, the Jewill Commenters there creder is, the Keeper of the Velfet; in likely-hood, because the word is formettime used for Velfets, saps, balan, or bowls, Exchous 12, 22, 2. Kings 12, 14, See I Chron, 9, 28, 30, and the Chaldee both here, and 2 Kings 12, 10, 22, 4, the Tresfurer, as being one of these fevern Chamberlines, or Tresfurers, that keep the keeps of the facted Treasure; the word being used as for a threshold, or tran-some, first then for a dore, and after for a chamber; and thence the Kings Chamberlaines fo termed, Efther 2.21. & 6.2. See on

Elay 6.4.
V. 5. And I fee before the fons of the boule of the Rechabites pass full of wine and cups, and faid unto them, Drinke ye wine] Ho inviteth them to drink it, to try what they would do: Yet faith not to them, Thus faith the Lord, Drink wine: for then they ought not to have refused it; but the end of the tender was by their refulal out of obedience to their ancestors charge, to convince and condemn the Jewish people for their disobedience to Gods commands, v. to.

pots full of wine, and cups] Pots containing some large quantity of wine; for it hath affinity with a term that fignifies an bill, or billock; and cups to pour it out into, and so drink it : but because the former word is used for a drinking cup as well as the latter, Gen. 44.2 I suppose there is a trajection in the words, and it is all one, as ifhe had faid. bowls and cups full of wine. See the like

hereunto beforce, 32.9,11.

V. 6. But they faid, we will drinke no wine:] Hcb. And
(as Chapter 20, 9.) they faid, we will not drinke wine, or we
may not; as, that shall be done, for that ought not to be done, Gene-

for Jonadab the some of Rechabour father commanded unsaying.]

Our father, that is our Ancestour, or progenitour; for this Joand ab lived in Jehues time, 2 Kings 10, 15, between two and three hundred years before Jeremies dayes: Nor is that learned mans Argument convincing with me, who would hence evince, that this Jonadab should be one that lived in or about Jeremies time, because they call him their father, and say, Our father commanded us: joint father Abraham, saith our Saviour to the Jewes, John 8, 56. and, what did Moser command you? to those that then lived, Marke 10. 3. and how the one Passars; is called the fonne of Immer, and the other of Melchiab, fee on Chapter 20, 1.

Te shall drinke no wine, neither ye nor your sons for ever;] Why Jonadab enjoyned his issue this strict course of life, is questionable. Some suppose, to keep them in that course, that they had followed, while they lived in the land of Midian, where they gave themselves to a shepherds life, living in tents, and tending their flocks, not planting of vines, nor drinking wine, which the Countrey yielded not; but concenting themeleves with fuch furthenance as their flocks afforded, Exod. 1. 16. & 3.1 Judges 4. 17. 19. Others, because having no inheritance in the land, being but ftrangers therein, they were to live upon their employments, and should not therefore looke to live in so free and plentifull a manner, as those that had lands and revenues yearly coming in Others, that he would thereby enure them to hardship, as by a prephetical spirit foreseeing those calamities, that should in proceffe of time befal those among whom they lived, But these things being but mere conjectures, it is not easie certainly hereof to de-

neither ye, nor your fonnes] Heb. ye, and your fonnes ; as ye and your fathers, chapter 16.13. and, the King and hu fervants, chapter

V. 7. Neither fhall ve build house, nor fow seed, nor plant vineyard, nor have any; but all your dayes, ye shall dwel in ents | The words of the charge may well all be readred in the imperative, for which the future is frequently uled, Drink n t wine, nor build houle, &c. but dwell in Tents all your dayes ; all your life long ; as Deut. re.t. & ts. t.

that ye may live many dayes in the land where ye be strangers] Heb. on the face of the land (as Gen. 6. 1.) which ye are figurining there, or wheten p (june 200, 0.1.) minto year pything per here, or wheten p (june 200, 0.1.) minto year pything property or tighnall Kenites, or Midianites, not of the line or linage of titael. This promide of theighting their days (ub)pythed, fome refer to that bleifting annexed by God to the precept of bedience to parents, Exod A.o.a. Ephel, 6.2. Others rather (uppose herein to be intended that by retaining such a course of life, they were like to live the longer in a strange countrey peaceably and quietly, free from envy and grudge of the natives of the land, who are not wont to well to brook the growth and greatness of strangers among them, but are thence moved many times to feek the rooting of them out, Exod. 1.9, 10. But what lover the ground of the injunction was, or whatfoever the end aimed at in it, they had been and still were very careful to observe it.

V. 8. Thus have we obeyed the voice of Fonadab the sonne of Re-

chab our father,] Heb. And (which would rather be here retained)

in all that be charged us, to drinken o wine all our dayer, we, our wives, our forts, and our daughters 1 Or in not drinking wine: So chis is the particle with the Verb infinitive frequently used: as Gen. 3,22, c 28.6, and 19. 9. and 36, 8.

V. 9. Nor to build houses for us to dwellin] Oc And in not building: as before v. 8. neither have we vineyard, nor field, nor feed :] We neither till

nor plant V. 10. But we have dwelt in Tents] As he willed us, verfe 7. ordinarily, fave when necessity enforceth us to doe otherwise

and have obeyed, and done according to all that I madab, our father

commanded 11 Heb we have heard; as c, 34. 10. Exodus 20.19. yer. 8. And this feemeth to have been inviolably observed by them from the time of Jehu, unto the reign of Jeho jakim, for about three hundred years, See on v.6. V. 11. B.t it came to paffe] Heb. Andit was: As chapter 41.

11. 13. when Nebuchadrezzar came up into the land] In a warlike hostile

manner, fee on Efay 7, 1, that we faid] Heb. And we faid; and for that: As chapter,

come and let us go to ferufalem for fear of the Army of the Chalde-ans,] Heb. from the face of; as Elay 21, 15, & 31, 8, and so in the next clause.

and for fear of the Army of the Syrians,] Heb. Aramints; that affifted the Chaldeans, and served under them, in their expedition

against Judea, 2 Kings 24. 2.

So we dwell at Jerufalem) Or abide; as chapter 40. 5. verse 15.

It seemeth that they held not themselves so strictly tied to these observances, but that in case of necessity they did and might difpenfe with them.

V.11. Then came the Word of the Lord unto Jeremiah saying 1

Heb. And the word was to him; as c, 32 26.
V. 13. Thus faith the Lord of Hofts, the God of Ifrael,] as chape ter 27.4

Go, and tell the men of Judah, and the inhabit ants of Jerufalem,]

Heb, Ging (as v.z.) and this shalt say (or say thou, as chap. 16 11)

to the man of Judah, (as chap. 32.32.) and the inhabitants of Jerusalem ; as Elay 5.5.

will yen:t receive instruction to hearken to my word? faith the Lord.] Or in hearkning to my words : as v.8.9. See chap. 2.30. & s.

V. 14. The words of Jonadab the sonne of Rechab, that he commanded his sennes, not to drink wine are performed.) Or The things (as Deuteronomy 30. 10.) that he injoyned his sons, are each of them (for the Verb is fingular, the Noun plural, as Proverbs 14. 1. Joel 1. 20.) inviolably kept, Heb. are eftablished: as chapter

for unto this day they drinke none.] For fo many descents, verse 8.

but obey their Fathers commandement] Heb. heare : As veise 10

notwithstanding I have spoken unto you] Or yet. Heb. and; as chap. 27, 15.

rifing early and speaking] I have from time to time sedulously and affiduously by my ministers and mussengers minded you of my charge, and called upon you for obedience thereunto, chap.7. 13. & 11. 7

but ye hearkned not unto me.] Or but Heb. and as v. 11.) ye have n:t hearkned to me; as c.26.5,7. v.15.

V. 15. I have fent unto you all my fervants the Prophets, ri-9 X 2

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fing early, 'nd fending them,] Heb. And I have fent; as Chapter 1. 1 or I have even fent; as Chapter 30. 7. or, For I have fent; as Elay 63, 5. See Chapter 7,25, & 25.4. & 26. 5. & 29. 19. & 44.

faying, Return ye now every man from his evil way, and amend your

jajingseenin je nove eeer janal justi on teve mogsama annanyan doingel, Dece. 18.1.8. 32, 34 to ferve them,] c. 25,66, and ge not after oliver god to ferve them,] c. 25,66, and ye flad ideed lin the land whith I have given to you, and to your fathers,] 14.6, and fit on, 46 well; as Plalm 37, 37, 07, remain abide; as welle 11, Chapter 40, 5, 10, Sec Chapter 7-3,

and 25. 5.
but ye have not enclined your ear, nor hearkned unto me.] Sec c.

7. 24 26 & 11 8.& 17.23. & 34.14.
V. 16. Because the sons of I nadab the son of Rechab have per formed the commandment of their father, which he commanded them, but the people have not hear hard unto me.] As v. 14, 15. Their obedience to him thall rife in judgement against you to condemn you

for y ur disobedience to me. See Matt. 12.41,42.
V. 17. Therefore thus saith the Lord God of Hosts, the God of Is-

rael]'s ver. 13.c. 5. 14.
Bebil I will bring upon Judah, and upon all the inhabitants of Jenulaemallie evil that I have pronounced against them:] Or denounced, H. b., spoken; as Chap. 18.8. Heb. I am bringing. see c. 6.

19. & 11. 11 & '93.

because I have spoken unto them, but they have not heard; I have called unto them, but they have not answered.] Or, Because when I fpeak to them they would not hear; when I called anto them, they would not answer, Prov. 1.24 Elay 50 2. Psalm 81.11. Chapter, 7.
13. It is God that speaketh, and that ealleth, whether immediately by himfelf, or by the ministery of his messengers, Elay 1.2, 20. Chapter 15. 19. Luke 10.16. 2 Cor. 5.20. & 13.3 Eph.2.17.

V. 18. And Feremiah faid to the house of the Rechabites, 1 Or.

Moreover, as c. 33. 1.
Thus faith the Lord of Hifts, the God of Ifrael; As before, v. 13.

Because ye have obeyed the commandement of I madab your father. and kept all his precepts, and done according to all that he hath com manded you] Or, that he commanded you. Heb. have heard, for,

obeyed, as v. 8. V. 19. Therefore thus faith the Lord of Hofts the God of Isiael, Jinadab, the son of Rechab shall not want a man to stand before me for ever.] Heb, There shall not be cut off a man of sor, unto Jonadab the fin of Rethat flanding before me all the dayer. See the like forms of speech, chap. 33, 17, 18, intimating, that either his posterity should not be utterly rooted out, but continue in being and con fequently in Gods fight, as are all things that have any existence. Pfalm 89-36, & 139,7, Prov. 15, 3. fee chap. 31 36 for to expound it, as some, of continuance in Gods favour; as seems 17, 18 there is no necessity; or that they should not fail of some con as the phrase sometimes importeth a special attendance, Deut, to. 8. 1 Kings 10. 8. & 17. 1) which as some have not improbably Supposed that they might have because it is reported of them that they were Scribes, and given to the fludy of literature, 1 Chr 2. with restriction and relation to the continuance of those things, whereupon the matter mentioned dependent, are the like forms whereupon the matter mentioned dependent, are the like forms of perpetuity commonly conceived, and to to be underflood. See Genefist 17.13, Exodus 1.16, Numbers 18 8, But what fome others add out of Edelphian his Ecclifightan Hillory, 1. 6, c.22, from Hegefippus, that thefe Rechabites should be Priefls, and that one of them, a Priefl, being prefent as the muther of James the Just, should be proved them for Godoing, it of no probability, but feems a priefly find the provention of a doing, it of no probability, but feems a priefly find the provention of a doing, it of no probability, but feems a priefly find the provention of a doing, it of no probability, but feems a priefly find the provention of a doing, it of no probability, but feems a priefly find the provention of a doing, it of no probability, but feems a proposal find the provention of the priefly find the provention of the priefly find the provention of the priefly find the priefly find the provention of the priefly find the priefly fin frivolous supposition and groundless relation : for what part or portion could strangers, as they were, have in the Priesthood Numbers 3, 10. Nor seemeth that surmise of one of the Rabbines probable, that some of the Priests or Levites marrying of their daughters, some of their issue in processe of time might come to be Priests : for the words feem to imply continuance in some present employment (if to fuch a notion they be raftrained) and to a con-Stant succession therein And as unlikely is that which a learned Writer suggesteth, that these Rechabites in Jeremies dayes, should begin a new course of combining themselves into a body, and en gaging themselves to a constant attendance on the Temple-service in such manner, as did Anna the Prophetess Luke 2.37, and to a in their manner, as did Affine the Proprietors Danks 2,7, and to a free contributing thereunto; and that therefore it was, that they did forbear the use of Wine, because they were dayly to frequent the Temple; for that Law concerned the Priests onely, and then onely when they went in to do fervice Lev. 10.9 Ezekiel 41.21.

Nor is there any ground, or probability of such their perpetual
and general refort to the Temple service, living ordinarily in Tentsabroad out of the City,v. 7, 10.

CHAP, XXXVI.

Verse 1. A Nd it came to passe in the fourth year of Jehojakim
to Jeremiah from the Lard, saying, The charge mentioned

here to Jeremiah, feemeth to have been given him toward the latter end of this fourth year of Jehojakim (fe verse 9.) and in like-lyhood consequently to have been later than those related, chap. lyhood contequently to have been later than those related, thap 3, and 3, 4, the, it was that this word way as chapter 1, a. 8, 3, 1, 8. The Chapter containenth first, a charge given by Cod unto Jeremy to gather together, and engods in one volume, the fum of all the Sermons, that he had delivered from his first enrance upon his prophetical function unto the time present, verle 2, 3. on his propietical infection and the time present, verie 2, 3.

2 feremies performance of it by the help of Baruch is Serike, v. 4.

3 Baruc's publishing of it by the Prophets appointment in the Temple upon a folemn fall day, v. 5.

10, and after gazu upon occasion, at the Court in the Scribes chamber, before the

upon occasion, at the Court in the Scrubes chamber before the Pincets, vi. 1.—15. 4 The effect in had upon those that three heard it, and their acquaintung the King with it, verie, 6.20. 5 The Kings bearing lome part of it read and thereupon cutting it in preces, and burning it in the fire, and giving order to special formed Baruc and Jeremy, v. 2.—26. 6 A Recond charge given the Prophet to write a new roll with further additionals to the former verse 27, 28, 32. together with a dreadfull denunciation against Jehojakim for his burning of the other, ver. 29 -- 31.31. V. 2. Take thee] An elegant redundancy; as Efay 8. 1. & fo v . 28.

a roll of a broke I That is, a book made up in a roll, or a volume,

Blay 8. I, not flitcht up, as ours usually are; but rolled up. as our
records, and draughts of deeds, and instruments are ordinately wont to be Yet herein, as is supposed, differing from thele, in that not fastned all the sheets together, as they, at the head; but either glewed or fowed up fheet after fheet, the head of the fheet either glewed or lowed up there after theet, the head of the thee following to the rail of the foregoing, as our long Inventories of are and lo rolled up the whole body of it from the head of the first fleet or to the end of the last, See Efay 34 4, and write therein Heb. and thou shall prite] (as Deut. 37, 3;

or caufe to be written, as chap. 3 : 10. & Deut. 17.18. for the Rab. bines conceit, as if the King were there enjoyned to write out the book of the Law with his own hand, is frivolous) on it; as chap.

all the words that I have fpoken unto thee,] Or. all those things; as Chapter 11. 12, and 16 10, the fum and fubffance of the fermons that have been preached by thee hitherto ; for the Rabbines doat, that would have by this roll meant the Book of the Lamentations; though that be one of the five which the Jews call rolls,

or vision:

againfi liracl, and againfi Judah, and againfi all the Nations]

Ot concerning as Elay v. 1. See chap. 1.0. & 2.7.11

from the day that I pake anno thee] Or from the day wherein I

fake unto thee: a defect of the Relative, as Euckiel 38 15.

from the dayes of I flah even unto this day.] From the thirteenth year of Josiah, at what time he was called to his Prophetical ffice,c 1.2 unto the fourth of Jehojakim, by the space of three and

twenty years ,c. 2 5 3 3. It may be that the house of Indah will hear all the evill which I purpose to do unto them, that they may return every man from which purplet a count teem, that they may return every man from the evel may 10. It may be that when the books of fluids final the at all the cult that I intend (Hob am intending or thinkingsac.1.31.1.18 do mno then (unless they preven to by timely repentance, c. 18.8) they will turn cach one (H. a. manyac.3.3.9.) from the cult may c. 36.3. that it may fingive their inappir, and their fin [1 Hob, and] will form that the country of the co

ftroy Ezek, 3.18.

V. 4. hen Ieremiah called Baruch the fon of Neriah and Baruch wrote from the mouth of Ieremiah all the words of the Lord, which he bad spoken unto him upon a roll of a nooke.] Then; Heb. And as Chapter 29 12, upon (as Joshua 10, 13, so verse 18,) a roll of a Booke See on v. 2. Jeremy made that use of Barue, as Paul did of Tertius,Rom 16.12.

V. 5. And Ieremiah commanded Baruch, fajing, I am flut up, I cannot go into the house of the Lord: Or, I am detained or restraineating go more only of the Lora : 1017, 1 and retained or refreshed, (as 1 Samuel 21.5, 2 Chron, 20.37.) so that I channot get inter the bos se of the Lord: 1 a deset of the particle; as Chapter 18. 16. Elay 63. 13. what the occasion of Jeremies restraint was at present, is not certainly known. One of the Rabbines faith, he was thut up in prifon; but that feemeth otherwife ; for what needed the King then to give order for the apprehension of him series 26. Others say he was commended by the King to keep his house. But neither doth this seem to fort well with the advice given by the princes for Baruch and him to hide themselves, verse 19. Others, that he durft not goe abroad, or be seen in publike for fear of the King, whose cruell disposition he was well acquainted with. Chapter 26, 20----23. But this Story in that Chapter related, sufficiently refelleth—Others suppose that by some Ecclesiasticall consure he might be restrained; and that by some exectentations consure ne migrat per returning, and others gad in by some Legal pollution; and others, Laftly, by some special inhibition from God, or server intimation from Spirit, as was Paul, Asts, 16.6, 7. But sufficient light of information herein sailing us, there can be no certain determine nation of ought.

V. 6 Therefore goe thou and reade in the roll! Heb. And (28 Chapter, 29. 27.) then Shalt gee, and fhalt reade; as thou Shalt write, verfe 2.

to th. c, verfe 4.18.
the words of the Lord in the ears of the people] In their hearing; as chap. 19.19 and so verse 14,15.
in the Lords house A defect of the preposition; as Chap

ter 29.25. upon the fasting day: Heb. on the day of fast: on which, concourse of people would bee out of all parts. See on

veri 9.

and also thou shalt read them] Or; and read them also; as

in the east of all Judah that come out of their cities.] In the hearing, not of the inhabitants of fertaletim only, but of all the people allo, that from the feveral cities of Judah, repair thither, to elic Gad by inpupilication and prayer, as on fuch occasions they used of 0.9. Chron. 20. 3.4.
V.7. It may be they will prefent their jupplication before the Lind.] Heb, their jupplication will fall to the fact (or, in the prefence) of the Land: an allusion to the dejected getture of performs that come to fact for mercy, Deuty, 3.4. hatth, 6.5. 3.4. A wrest 6.3. all prayand will sure never one from the will fall or the fact of the common to fact the common that the in the ears of all Judah that come out of their cities.] In the hear-

12. 12. Zach.7. 5.7. being no other than a bare bodily exercise, I Tim. 4. 8.

for great is the anger and fury that God bath pronounced against this people.] Or, denounced. Heb. Spoken; as chap. 35. 17. See chap. 32. 37. Zach.7.12.

V. 8. And Baruch the fon of Neriah did according to all that Jere-miah the Prophet commanded him: reading in the books the words of the Lord, in the Lords house.] Heb. to read; as chap. 35.8. to drink. See betore, on verfe 6.

V. 9. And it came to passe in the fift year of Jehojakim the sin of Islab King of Iudab, in the ninth moneth, that they proclaimed a fall I flub King of ludab, in the ninth munth, that they preclaimed a fall before the Lord call the people in lenyfalem, and to all the people in but dame from the cities of ludab and terufalem.] Or, For, (acchap.3, 2.) joi is may (vecle.1, i) into fifty fare of lehyladim (in the b. gining of that year of his reign, the year after that, wherein this charge was given jerreny, velle i, 2, the length of the matter to be written in the roll, requiring fome time for the engrofting of it, or it being on your people releaved till then) in the numb moneth (not of that year of his reign, but from the outlawy beginning of the year rockiment (but the year of the reign, but from the outlawy beginning of the year rockiment (but the year of the refer the fall in the finite in a chap, 2, 0, 1 to the fall to first the Lord in his Temple at Jerulalem; as they fold Jufph to be carried into Farn. Ash 7 o, a well for other the veoule of Iudali. for the Lora in his 1 empire at jetulatem; as they join 1969 to be carried into 8gpy 1, 680 7, 9 a swell for other the people of Judah, as for thole that dwelt there, 'ee on verife 6. This was not the ordinary yearly faft enjoyned in the Law, Lev. 23: 27. for that was kept on the tenth day of the feventh month, answering to part of our September, and part of our October, whereas this was held in the ninth mineth, which comprehended part of our November, and part of our December, called hillen, Zach, 7. 1. two moneths later than that; and was therefore proclaimed upon fome extraordinary occasion, whether of that long and great drought and dearth, thence proceeding, mentioned, Chap. 14 1, 2, whereof some intimation seemeth there, verse 12, or upon some fear of a new invasion by forrein forces, Jehojakim having been sometime before compelled to submit unto the King of Babylon, and to hold from him, Dan. 1. 1. 2 Kings 24.1, from whom yet not long after he began to revolt, and thereby incensed him against him, 2 Kings 2.4. I. For that feemeth to me nothing pro-bable, which yet some suggest, that the fast should be to bewaile the calamities that had formerly befallen them, in the siege, and the calamittee that nad tolinerly betather their, in the latter part of Jehojakims third year, and entrance of his fourth a twelve-moneth, or more it may be, before: Nor doth that inftance of those fasts, Zach. 7.3, 5, come . Temple home here : for their captivity, and the state of their city, Temple and Land, did all that while still continue the same. But I encline rather to that first of famine by drought, which might be fur-

ther also encreased much by the spoy! made in the late invasions.

V, 10. Then read 'sauch in the bod's, I Heb. And (which may well be here retained) Baseth read in the bod's, as verie 8. the words of fermind J Which he had distanced to him, verie 4. 18, called allo the word of the Lord, verie 6, because they came to the Prophets from him. See chapa, 112.

the Veophees from nim. See cnap.1.12.
in the hostle of the Lord See chap. 5.7.4.
in the chamber of Gemariab the fin of shapban the Scribe! Out of
the window of his chamber, or fome balcone (tor fuch allo there
were about those buildings) adjoyning thereunto, and looking inwere about those outlamps, adjoyning theretunto, and looking in-to the Court, where the people were alfembled: Nor can I accord with that learned man, who supposeth; that it was read onely in private within the chamber to some few that were met together in that room. See Jeremies Charge to Baruc, verse 6. and the words following, which expresly controll it.

the eribe] An officer belonging to the Temple, as another to the Kings Court, verfe 12.

in the higher Court,] Or upper court the Prices court , 2 Chron. 2. termed usually, the inner, 1 Kings 6. 36. Ezek. 10 3. & 40. 32, here the upper court, in regard of the peoples court, cal-

which thou haft written from my mouth] As I endited or dictated | led also the great , 2 Chron 4. 9. and the ntter court, Ezck 16 ; 24.40 to being lower by divers degrees than it Excels 40.31. Howbeit, there want not those, who by the upper town here under-fland the peoples court; yet not fimply or abolutely, but that pare of it wherein the men or males mer. So termed in relation to the other part of it wherein the women used to affemble, being lower much than the other: but whether any luch diftinct court were to ancient or no, is uncertain: these Authours themselves acknowledging, that this lower court for the women, was not at the first built by Solomon,

at the entry of the new gate of the Lords house] Or, by (as chap-

at the entry of the new gate of the Lords buyles [] Or, by (as chapter 13,5, & 3,7,7,1) the entry of the new gate; but East gate by Jotham re-edified, a Kings 15, 35, in the east of all the topsis] O, bearing, as verife 6.

Verification of the book of the words of the Lord of Or, Now when beard out of the book at the words of the Lord () Or, Now when beard to the computation and thinging (as Jirmjobs, chap 1.1) beard () but the computation and the lord of th 12.834.10 or in this fyntax the one may be fetcht hither from the head of the next branch, verie 12.) from off the book all the words of the Lord ; as verse 6.

V. 12. Then he went down into the Kings house] Or, He went to the Kings house; the copulative hence taken into the former for the the Kings mayetine cognitative name taken into the former for the clearer expression, in our language, And be heard,—and be went, for, And, or, Now, (as chap 30.4.) when be had heard,—they came, went dawn into the Kings howfe 10r, went fimply, (see on

chap. 26. 10.) to the Kings houle : the particle is wanting; as

chap. 22. 1.
into the Scribes thamber 1 Heb, up to, the chamber of Elifhama
the Kings Secretary, Verfe 20. See Efay 36. 3.
and b all the Printes fate there; 1 Heb, firting, as 2 Kings 6.32.

even Elifhama the Scribe) Whofe chamber it was.

and Delainh the fon of Shemajah, and Elnathan the fon of Achbor, and Germariah the fon of Shaphan, and Zedeljah the fon of Hananiah, and all the Pintee.] That is, the reft of them, as chap. 39. 13 and as, all the budge; chap. 5:. 13. of one of these, see chap. 30. 22. of other of them, verse 25.
V. 13. Then Micajah declared unto them all the words that he had

heard, when Paruch read the book in the ears of thepeople. Hcb. And (which may well be retained) and, words, for things; as chap. 26 . (tor it he had related all the words that he fpake, they should not have needed to fend for the roll; nor was his memory so good) and, read in the book as verse to and ears, for, hear-ing, as there. Now for what end Micajah did this is uncertaine; whether out of a malicious disposition to cause the Prohet and his Sc. ibe to be questioned as Shemajah, chap. 9 24,25 or out of a re-li ious intention to have some course taken, if it might be for the pacifying of Gods wrath, and preventing of the judgement denounced, is not certaine : yet the latter feemeth the more probable.

V 24. Therefore all the Princes fent lebudi the fon of Nethanlah A 14. Interpretation Frinces for tended the food Reinanday, the food Shelamiah, the food Gushi unto Earneh, saying; Of this selected to further on verse 11.

Take in thine band the roll, wherein thou hast read in the eares of

the people . and come, Therefore, or, then, Heb. And (as verse 4.) and, which thou readest in it: an elegant redundancy; as the like, chap. 7. 14. and, eares, for, bearing; as verse 10. 13, So Baruch the fon of Neriah took, the book in his hand, and came un-

obsoluted to fee in section town the coordinate annual annual annual to them.] Heb, And, as Chap.18.17.

V. 15. And they fand unto him, Sit down now, and read it in our caret. Heb. Sit, for, fit down, as Elay 47.1.

So Bacuth read it in their ears.] Heb, and; as verse 14, and ears,

Ver. 16. Now it came to paffe,] Heb. And it was , as Verse 1.

when they had heard all the words ,] Or, those words, or, those things: as verse 13. and so after again.
they were afraid, both one and other,] Or, that they were afraid;

the particle supplyed, as verse 1. both one and other; as well bad to good; all of both sorts were stricken alike with terrour and dread: as Acts 5 11. or, they were afraid, and looked one upen another: as men aftonished are wont to do, Esay 13.8, or, as some, thay spake one to another; or, consulted one with another: they laid their heads together: but the parallel place feems to lead un-to the former fupply. Heb. a man to, or, on his fixend, or neighbours as chap, 34, 15, and it is, howfoever, a complexive form, fuch as v. 9.

and faid to Baruch; we will furely tell the King all these words.] Or, things, as before. Heb. telling tell : as 1 Sam, 22.24. Judg 14. 12. to try whether any good might thereby be wrought upon him for they feem to be better affected than either themselves, or other of them afterward in Zedekiahs time were. See on chap 38.4.

them acceptant in Locastant time were. Secondary 38.4, 4. V. 27. And they asked Baruch, Jajing. Tell un own how distill that write all these words at his mouth? Or, How coulds thou write (in a potential notion; as Chap 2.23) all these words, or, things (as belove) from his mouth; for so the Hebrew hach it: as I ob 22 22.

V.18, And Baruch answered them, He prenounted all these words to me with his mouth.] Heb, from his mouth; as verse 17.

V. 23. And it came to paffe, that ,] Heb. And it was , as verfe o when Iehudi had read three or foure leaves] The word properly

They feem to lay here too much weight upon the words of the text, who following the Latine rendring them, He fpake them as if text, who following the Latine renaring them, rie place told all per rad, would have Boruchs meaning to be, he uttered them as diffinelly and teasily all along, as if he had read them out of a book, whereby it might appear that they were by an immediate infitthed of pinit fuggefied unto him. But the terms of the text imitation of the pinit fuggefied unto him. But the terms of the text imitation of the pinit fuggefied unto him. But the terms of the text imitation of the pinit fuggefied unto him. initiate original leggested unto num, but the terms of the text imply no more, but that the Propher diffated unto him, what he should write; in doing whereof, he might well for ought I fe make use of fuch copies of his Sermons fo merly delivered, as he had by him: as also he did sometime in likelihood, not of as he had by him: as and he do the Sermons of what Prophets al-forme of his own onely, but of the Sermons of what Prophets al-fo that had been before him. See Chap. 45.19, 43, 44. & 51.

and I wrote them with ink in the book] Heb. on the book; as Joth, 10, 13. and the Jewish Doctors criticisme seemeth here over-nice, that would have it to be spoken in way of anticipation : for it is not a book, faith he, untill it be written in, and written out: as if tables to write on, were not tables, untill fuch use had been made of them; a defect there is of the pronoun: as Chap-

ter 34. 10.
with ink] The usual material to write with in those times; not added here, as a learned Writer, to intimate, that he did not draw them on sate, or in lead; or, on waxed tables; for their own eyes to whom he spake shewed them the contrary; but intimating on-

ly the ordinary manner of doing it.

V 19 Then faid the Princes unto Barneh, Go hide thee, thou and
Jeremiah, and let no man know where ye be] tHeb. And; as verse 4. and, he hid; the passive in a reciprocal notion : as Chap. 23. 24. & and, no high the painter in a reproduct notion 1 as chang. 23, 14, 14. They forefaw that the King might be enraged against them, and give order to apprehend them; as he had formerly for Uriah, Chap. 26, 21, that which also he did verse 25, and they feem to have been defirous of, and carefull for their indemnity and fafety: the one of them had been formerly employed by the King for the bringing back of Uriah, when he was fled into Egypt, Chap. 26. 12. but it may be had now some remorse for what then he had done. See verse 25. However, it appeareth that Jeremy was not at present in custody, as some have said. See verse 5.

V. 20, And they went in to the King into the Court,] Into the Inner Court, where his personal residence usually was; for the Kings palace was divided into three Courts : the utter, next the ordinary way, the middle, and the inner. See 2 Kings 20.4 The Scribes Chamber, and of other principal! officers was in likelihood in the middle court, the Kings percular lodgings in the innermolt; for the word court here, as also verse to, comprehendeth not the open court yard onely, as we call is, but the buildings also about it. but they laid up the roll in the chamber of Elishama the Scribe,] Be-

cause uncertain whether the King would defire to see it or no. and told all the words in the ears of the King.] Acquainted the King with the main fum and substance of the subject matter that

King with the main lum and unbitance of the lun) of the trice that it contained. See the like forms, Verfe 31.

V. 11. So the King fen 'Hondi to fetch the roll.] Heb, And, as verfe 14, and, study the roll.] On, to take and bring it 1 a complexive form; like that, Pla1, 8, 18, thus hold taken, or received effer, to men, that is, to give to, on, before upon, men : Eph. 8, 8. Prov. 25, 22, thus shalt take coales upon his bread, that is, take and heap them, Rom. 12,22. So Gen. 27. 9 take me two kids, for , take and bring me : and 1 Sam. 4.3. let us take the Ark from Shilo; that is, take and bring it: or, as we ule to say, fetch it: and so we render it not and misse both here and there: tor that word with us also includeth a two-fold notion. See the like forms, Efay 38.17.21, This Tehudi feemeth to have been one that was usually employed as a m: slenger, both by the King and the Princes, See verse 14, what a learned Writer here saith of him, that he was a man much of the Kings own disposition and one that the King therefore had conti-nually about him, I suppose is no more than his meer conjecture.

and he took it out of Elifhama the Scribes chamber;] look and brought it, as before; for the word is the same.

and Jehudi read it | Some part of the matter contained in it

not all, verse 13.
in the eares of the King In his hearing: as verse 6.14, and hereafter again.

and in the ears of all the Princes which flood by the King.] Attending upon him. Heb. from off; as at some convenient distance: he fare, verie 22, they flood: as 1 Kings 10. 8. See Efay 6, 1,2.
V. 22. Now the King fate in the winter-house,] Heb. And. as

Chap. 30.4. house, or, rooms for the manner of Kings and and great men was to have houses or rooms fitted for, and suitable to the feveral scasons of the year; some wider, more open, and airy, to let the wind and fresh air in the more freely, which they made use of in the summer, Judg. 3. 20. chap. 22. 14. Others, closer and warmer, which in winter time they more frequently used. See Amos 3. 15, in the ninth moneth.] Wherein the fast had been held; one of their

winter moneths, See on ver.9.

and there was a fire on the hearth burning before him.] Heb, onely; and the hearth burning before him: that is indeed, fire burning upon it, verse 22, but the partiole here used hath no such notion of upon here, but is a note onely, as also in divers places el fewhere, of that which we call a numinative cafe, So Prov. 16.33. Lzck.31.4.

fignifies doores, whence rendred in the duall form, two-leaved doores , Elay 45, 1. and as we take the word from a leafe of paper, to defign thereby a beard, or boards, whereof fuch doores confift. So the Hebrewes take from fuch doores, or, boards, whereof they are, gure and shape they resemble such tables or boards. Others, because they are shut and opened as doores are, Esay 29 11, 12, &

made, the word to fignific leaves of paper, par chiment, or the like whereof rolls or books are made. So called, fay fone, because in fi-34.4, chap, 32.11, Rev. 5. 1,2. & 6. 14. Some learned Interpreters renderlit leaves, as ours doth: that the Scoliast controlleth. becaule it was roll, not a book, fuch as we commonly ut: and he inflead thereof fublituteth column: i my mind more unfelly, fince the the term of followine; is uffed commonly for the two moi-ties, or counter-parts (if I may fo call them) of a page. Another learned man rendreth it, three or four titles of the fections, into which it was divided. I fee not why we may not retain, either with ours and others, leaves: or with the old Latine, pages: feeing that either word may be used, as well of the parcelle of a roll, as of a either word may be used, as well of the parcell of a roll, as of a filich book. Heb, three leaves and four, for, three or four, as Eay 17, 6, four, flue, by an ellypsis, for four or five: the copulative in a disjunctive notion: as, father and mather, for, father or muther, Exod. 21, 15, So two witnesses and three for two or three witnesses. 2 Cor. 13. 1, and a trajection withall, three leaves or four, for three or four leaves : as , seven shekels and ten, for, seventeen shekels

Chap. 32. 9.

he cut it with the pen-knife | He to wit, the King; the pronoua for the noun: as, he went, for, the King went, 2 King 25.4, not Jehudi that read it, but Jehojakim to whom he read: taking it out of his hands, and not enduring to hear any more of it, verle 29, Heb, be tore it with the Scribes buile, or rasor, as it is rendred, Plals 52.2. Elay 7.20, such as the Scribes used to make or mend their pens with, and to race out ought in any roll or writing, when occasion was so to do.

and cast it into the fire that was on the hearth, untill all the roll was confuned in the fire that was on the brath.] A complexive form, as that before, verice 11. together with a trajection, as before: he caft it into the fire, and left it on the fire, (to is the Hebrew) that was on

the hearth untill the roll was confumed; as Chap. 24.10.

V. 24. Tet they were not afraid, nor rent their garments.] In token of grief, or lear; as the manner with them was. See Elay 36. 22. & 37.1, See also on verse 27. The Princes feared, the King and his servanss feared not. See ver. 16.

neither the King, nor any of his fervants.] Heb. the King, and all (for, any, as Chap, 40.5.) bis fervants. Se Chap, 35.6, ye and your

fons; neither ye not your fons. that heard all thefe words] Or, though they heard all thefe things; as verfe z. 12.

V. 25. Nevertheleffe Elnathan, and Delaiah and Gemariah, had made intercession to the King, that he would not burn the roll, Or, And albeit, or; Notwissanding that; to is the particle used Neh.6.1. Esay 49.15. And it may be observed, that this Elnathan who had before to far condescended to the Kings pleasure, to be used by him as an instrument for the apprehending of Uriah, Chap.26.22. was one of those who now endeavoured to disswade and stay the King

from the burning of Jermies book. See ver, 11. 19.

but he would not hear them] Or; Tet (as Chap. 35.14.) he would not hearken to them. Heb, and he hearkened not unto them; being de-fperately bent to run on in a godlesse course to his own ruine: as Chap. 8, 6,

V. 26. But the King commanded Jerahmeel the fon of Hammelech, and Seraiab the son of Azriel, an Shelamiab the son of Abdiel to take Baruch the Seribe, and Jeremiab the Prophet] Heb, And (which may well here he retained) charged (as Deur, 3. 28.) Jerahmeel, d may well here he rectained) charged (as Deut, 3. 28.) Ferdamete, or, ferdamete, but on fire from the control of the control

1, 19. & 15. 21, Though we need not descend to such niceties, the Jewish Doctors here do, affirming that God either cast a mist about them , or made their eye-fight fail the kings mellengers, when they came into those places where they were: as was done with the men of Sodome, Gen. 19.11. and with those that camero seize on Eliseus, a Kings 6.18. God could many other wayes secure them.

V, 27. Then the word of the Lord came to Ieremiah,] Or , Again the word of the Lord come, Heb. was, as Chap. 1,2.) unto Ieremiah,

(after that the King had but nt the roll, and the words that Baruch wrote at the mouth of leremiah) faying, or, with the words: as Chap. 26.21, the roll wherein they were written: otherwise Gods Word cannot be burnt, no more than it can be bound, 2 Tim. 2. 9. And the Jewish Doctors here dally, after their wonted man-

per, who because it is said, burnt the roll, and the words, hence gather, that there should have been a two-fold renting of their garments, verse 24 one for the burning of the parchiment; and another for the burning of the writing in it: thy might betanother for the outring of the writing in it; they might better have faid, one for the cutting or rending of it, and another for the burning of it, but these are meer fancies, at his mouth.] Heb. from his muth; as before, Verse 4,

17; 18, V. 28 Take thre again another roll,] Heb. Return [as Gen. 26. 18.) and take thee (as verse 2.) another roll. See verte 18. and write in it all the former words that were in the first roll, which Johnston the Ring of Judah bath burnts, 1 Heb. write on it. as ver, 4. all the former words, or, things as veile 13. that were in the fight

4. all the Jointer models of slings as view. 53: immers as Elsay 8,35; Arjuakim Ring of Judah J. Or, And Va. 19. And thou fibal fay to J. Jujakim Ring of Judah J. Or, And Va. (28 Clans 3,21.3), and (28 verte 12 chap. 26 5) or, Genering (as chap. 18.89) Judah Judah ver. 30, and thus rather, as the practice doth with words of the claim off tengentry fightles, as Elsy 1. 1. 8: 2. 1. Chap. 16. 3. 8: 49. 1, 7. for it is not likely that God would have him to prefent himselfe to Jehojakim, from whom he had taken a course to conceale him ? but would have him to put these things into the new roll, verse 30.

Thus fat h the Lord, Thou haft burnt this rol!] Or, Because thou haft burnt this roll. See the like delect of this caufall, Chap. to. 14 the rather to be supplyed here, to make it cohere the more firly

with verse 30.

Jaying, 11/hy haft than written therein, faying,] Spoken as schoja-kims words, not unlike to those of Zedekish, Chap 32 3. This, say fome, he would have spoken to him, if he could have been found But God is wont to attribute unto persons speeches correspondent to their inward thoughts and imaginations, which he feeth and regardeth. See Elay 14. 13. & 47. 7 Chapter 2. 25 &

The King of Babylon shall certainly come and destroy this land Heb.

fhall coning come; as Habb 1.3.

and shall cause to ceale from thence both man and heast? See Chap. 33. 10, that it may keep an exact Sabbath; for thereunto the word alludeth, 2 Chr. 36. 21.

v. 30. iberelo e thus faith the Lord, of Joh jakim King of Julah, H. shall have none to sit upon the Torone for audit] None of his illue thall sit upon it, for any time, worth speaking off: for his fon Jehojacin; or Jeconials, reigned but three moneths and ten dayes , 2 Kings 24 8 2 Chron. 36. 9. and Zedekiah his Uncle inceeded him, 2 Kings 24, 17, See chap, 1, 1, 3, & 2, 3, where the like is also denounced against his son Jeconiah Yer we need not strain the term of fitting here with a learned late Weiter, to have it fignifie (maining) Hajing, abiding; as Plat, 9 7. the fense is proper and plain enough, as before: and it is like that, Chapter 37. 9. the Chaldeans fhall not depart, and yet they did depart, as is faid there, verse 5. but not for any space of time, or to any purpose: not unlike to that of our Saviour concerning Jaius his

daughter, the damfel is not dead, Mrt. 9 24. and no acas was plant we can with the cast of the fast by night to the first by night; that being so exposed, it may the sooner put life and become the the more yile and loath some; not that his body could be sensible. of fuch usage, or himself being de eased of ought that should befall his body; but that the fight of a Kings body in such a condi-tion, should be an hideous spectacle, and horrid monument of Gods heavic wrath and indignation against him, unto all that should behold it, Elay 66. 24. See the very same in effect denoun-

Ced before against him, chap. 22. 19.
V. 31, And I will punish him, and his feed, and his fervants for their iniquity, 1 Heb. I will wish upon him, and his feed, and his fer-

tieur inspirity, 1 two. I will vill upon oim, and on jeed, and on Jermans, their inspirity. So Chap, 3, 3, 4 See Chap 1, 7, and I will bring upon them, and the Inhabitents of Jernfalem, and myon the men of Judab, all the cuilt that I have promined against them: 1 See Chap, 3, 17, but they heart yeard of the Comment of the will be the provided on the comment of the they heart yeard on 1, 0, secand they would not hear. Heb.

and they heard no ; but the copulative hath sometime a ca stative notion; as Elay 64.5, thou art wrath, and we have finned, for, because we have sinned.

V. 32. Then took lenemiah another roll, and gave it to naruch the Scribe the fon of Neriah, who wrote therein from the mouth of teremiah all the words of the book which telepakim king of Indah had burnt in the fire; and there were added befides unto them many like words.] The Jewish Doctors here dote again, who as before by the roll, that Baruch wrote from Jeremics mouth, they would have to be meant the Lamentations of leren; so here they tell us, that there were but three alphabets of it in the first roll, the rest were added in this second.

CHAP, XXXVII.

Annotations on the Book of the Prophet Feremiah.

Verse 1, And King Zedekjab the sin of Ishjadum,] Or., Now (3)
Ezr. 7 2. thap. 9.1 verse 4 because this discoust harh no connexion with, or dependance upon, any foregoing relation) Zedekjab the sin of side side (6) the discoust harh him from another side the side of side side (6) the side of s Zedekiah, of the same time, his Nephew, (the son of Jeho jakim his brother and brother to Jeconiah , 1 Chron, 3, 16) reigned inflead of Coniah; that is, Jehojacin or Jeconiah, in contempt fo termed, Chap. 12.24.

whom Nebuchadnezzar King of Babylon made King in the land f whom reconsumerzer rang of ladyen made Ring in the land Haddh, Held, made to reign! to maning him, whereas before he was called Mattaniah. a Kings 14, 15. This relation of Z de-kiahs entrance into the royall government, tegether with the disobedient carriage of himselfe, his fervants, and lubj. As, verse 2. is here prefixed to make way for a mellige, which he was to receive by Jeremy from God, verie 7 ---- 10.

ceive by Jeceny from God, veile 7---- 10.

V. 2. But neithe be, no in his fevants, nor the people of the land did thea lea unto the words of the Lord, which he foods by the Probet levenids, 18-ce Chron 36, 13--- 16 Heb, by the hand of Ietenidsh 28-ce Chron 36, 13--- 16 Heb, by the hand of Ietenidsh 28-Edy 37, 24, Mall 2.1, Chap 50, 1.

V. 3. And Zodekjah the King Jent tehreal the In of Sheleniah, and 27 phaniah the fin of Analetah, the Priff, 10 the Probet

many, and Spannar to part of changing the first to the least of first the changing for the media from the first the first the changing for the first the fir there. But thus are the wicked in their diffreffes glad to feck unto Gods fervants for their prayers, whose who esome advice yet they refuse to follow, verse 2, Chap. 38 15. So 2 King 13.6. Acts 8 22, 14.

V 4. Now Teremiah came in , and went out am ng the people] Heb. and (as chap. 36 22) was teming and going in the midle of the people; as chap. 40 5, 10. He went at large, being yet at full linerty.

for they had not put him into prifon.] Or, be was not yet put in prifon: for the verb is indefinite; as Gen 40. 15. They have jut me in prifon, for, I was put in prifon. Heb they had not given him (as ver. priph, 101, 1 was put in priph. The large man given him (as vet. 18.) into the buile of refiraint; as Efay 42. 5, which yet thortly afterward they did, verle 15, thap 32. 2.

V. 5. Then "haraol's Ainy was come out of Egypt.] Heb. And.

which might here well be retained, Zedekiah was made king of judah by Nebuchidaezzar, and had fworne fealty unto him verfe 1. 2 Kings 24 17 2 Chron, 36 13, but being feeled in the king-dome, he entred into a feere confe eracy with Pharao king of Fgypt, and revolted from the king of Babylon, Ezek 17. 15.—18.
who thereupon made war upon him—and befieged him in Jerufalem, 2 Kings 25. 2. Now Pharao, though he came no more in perfon abroad after the great overthrow given him by Nebschadnez-zar in the reign of Jehojakim chap. 46. 2. 2 Kings 24. 7. yet he fent some forces to relieve Zedekith, and to raise the siege, if it might be; but all to no purpole, Ezek, 17 17.

and when the Chaldeans that befreged I usalem heard tydings of

them, they departed from lerufalem. | Heb. And the Chaldeans heard — and they went op or, departed, (as chap. 4, 7.) from a-gainst Ierofalem; to go to meet with the Egyptian forces: but Ze-dekigh it fremeth feared that they might eturn again; and therefore fendeth to the Prophet, verfe 3, and yet how wretchedly and perfideoufly they had deale in their covenants with od, upon the approach of those ayds, see chap. 34. 15 16,21. The like syntax to

approach of those space, fee chap, \$5, 11.

V. 6. Then care the word of the Lord unto the Prophet Ieremiah, faying,] Heb, And the word was to him, as chap, \$5, 12. And this hath reference to what was before related, concerning the m. fl.ge fent from the King to the Prophet, verfe 3 wher unto an answer is now returned; as between this and that, verfe 4, 5, being all inclosed in a parenthesis.

V, 7 Thus faith the Lord , the God of Ifrael:] As Chap-Thus shall ye say to the King of Indah;] Or, Thus say; as

than 1 on you unto me to enquire of me: \ Or, to feel to me; as that fent you unto me to enquire of me: \ Or, to feel to me; as Elay 5. 6. Ezck. 36. 37 for his request to the Propher was to

Beh-ld, Phura h's Army which is some to help you, fhall return to Egypt into their own land! Not dating to bicker with the Chaldean forces, or not able to fland before them, and much lelle able to relieve you, Ezek, 17.17. hus no course nor counsell can prevail, or avail ought against God, Pial. 33. 10,11, 16, 17 Prov. 21. 30, 31. Elay 14. 27 & 30.1---6. & 31. 1---3. But what the al-mudiffs here fable of the Egyptian forces coming by thipping, and what strange matters God caused the sea to taile up, that did atfright them, and made them turn bick again, is of the fame flamp with other their abfurd and ridiculous figments,

V. 8. And the Chaldeans shall return Having either frighted them away, or worsted them in fight, and so put them to

and fight against this city and take it, and turn it with fire.] Chap. 1

V. 9. Thus faith the Lord, deceive not year felves Heb. your fouls; as Chap. 17. 21. & 51.6.

[a) ing , The chald ans shall surely depart from us] Heb. Going go

[43] mg, 100 to manuant panis pure from m. 1 rec. coinggo (as Judg, 49.) from againft m, as verifey, for they fhall not adpart. | For any long time; or, so as to relinquish and give overtheir stegs, See of the like, on Chapter 36.30.

V. 10. For though ye had smitten the whole army of the Chaldeans that fight against you, and there remained but wounded men among them, Heb. if ye had smitteen; the conditional is a discretive or adverfative notion; as Chap. 5, 1, & 15, 1, and; there remained wounded; or, the uff thorow; as Chap. 5, 1, 4, for, none but fuch, or fuch both y: a detect of the referritive; as job 8.9. Ecclef, 4, 8, or, the control of the chapter of the chapte they were left all thruft thorow ; the general note supplyed ; as

yet should they rife every man in his tent, and burn this city with yet poula ingrije everyman in mittent, and ourn tom vir min fre.] Heb, a man (for, eath one; as Chap, 36, 3), in his tent they shall rife; the discretive wanting; as Chap, 15, 15, 10, and the foun singular with a yeth plural in a distributive notion; as Chap, 36, 16 See before verfe 8, the weakest and feeblest shall be able to prevail a ainst those whom God will have to be destroyed, Elay

40. 29 (hap. 49 20. & 50. 45. V. 11. And it came to passed Or, Now so it was; as Chap. 36. V. 11. Andit came to pallel, Or., Now fait wat; as Chap. 30-22, 23, veile a. For here beginnerth a new relation of a further businesse having no dependance upon the former; where it is related, first, flome harth usings of Jermy, and his impossionent, upon his attempt to repair to Anathoth the place of his former wonred abode. ver. 11 ——13, and scondly, a private conference that palled between the King and him, duting the time of his imprisonment, ver. 16-21.

nis imprisonment, ver, 16——11.

that when the drupy of the Chaldeaus was broken up for fear of Pharach's Army] Heb. when the Army of the chaldean was gone up from againff prajalam (as vertice :) from the face, or, before, or, because of, Pharach's Army: for howfoever the term here used be meretime not a mille rendeed, by fear of this; or that; as Elay 21.

15. & 31. 8. Chap. 3. 11. yet the word figuritiest more generally, because of, or, brighting is considered. 15. 63.1 %. Chap(3).1.1 Yet the word nighteen more generally breasts [4], 6), refaine[3], 61, prefaine[3], 61, prefaine[3], 61, prefaine[3], 61, prefaine[4], 6 ced their King to keep in person at home, 2 Kings 24.7. but rather, in likelyhood, to go forth to meet them on the way, and so to prevent their nearer approach, that fo they might the more quietly, and constantly, carry on the siege afterward, without any diffurbance from abroad,

V. 13. Then Jeremiab went forth, out of Jerufalem] Or, That, And Jeremiah went forth out of Jerufalem: taking in here the particle that; from verie r.1, where it hath no place, So the copulative is familiarly used; as Efay 2, 2. Chap, 3, 9, & 4.

to go into the land of Benjamin] To Anathoth his own Town in

18g 3186 106 1888 at \$150,000 11.1 & 13.6 \tag{1}.6 \tag{1}.6 \tag{1}.6 \tag{1}.6 \tag{1}.8 \tag{1}.8 \tag Latines here take it; he went to divide his possession among his people, or to share with the Priests at Anathorh, to receive among them his portion accrewing to him. Others, to buy, or get fome that of bread among his countrymen: And fome again, to divide, that is, to Ever and withdraw himfelf from the people; which he dld not offer to do, fay fome, while the Chaldeans lay in fige about them, but flayed to continue his prayers for them: This our Vernor for flat our Vernor followeth; and it conflicts well with that wish of his, Vennor sate that the greet for it is fivolous; there was full as much need of his prayers as ever; and that he limited well have be fides that, it is not faid from the people, but amidft them, Others, from another use of the word; in a notiamagi norm. Others a rom another the or the word; in a notion of making lick, or, finanth, Elga 4.1, 7. Chap. 32, 2.1,
render it; s fipawng, that is, to get filly and feerely away,
in the midfi of, or, among the people; as Chapter 39, 1.4,
verfe 4, in the throng of those that lifted out of the city torepaire to, and look after. their wonted places of abode, hoping
now quickly to enjoy themagain, and that they might be in fatethere. and the control of the control of the city of the control o ty there: and this feemeth most probable: But of the ground or end of this attempt of the prophet, we have no great certainty. Some suppose with the Jewish Doctors, that he did it out of fear eo be clapt up in prison, as shortly after he was, for his foreeo be clapt up in prilon, as thortly after he was, for his formentioned free language to the Kings mellengers, verfe 9, 10. Others; because he know that the city would be taken by the Chaldeans er long. Others againe, because hee faw that he could do no good upon them, and grew weary therefore of his work and painter with them; as Efay 49. 4. Chapter 20. 8,9. But to fix ought here is unfase, unstelle we had further footine.

V. 13. And when he was in the gate of Benjamin] That looked that way, and by which, men passed into those parts. See Chapter 20, 2, & 38, 7.

a Captain of the ward was there,] Heb. a master, or, owner of over fight, or, charge; that is, an over-feer: one that had the charge to keep watch and ward there, and to look to it, that charge to keep water and was those, and to took out, that none went out to agree or joyn with the enemy; but fuch onely as had occasions otherwise, whom it was not unlikely that they were content to let return unto the places of their former habitations, to ease the burden of the city, much shortned of provisions by the length of the siege, having been begitt some good space

by the tengen or the riege, having been neglected by the form already, 2 Kings 25, 1,2.

whose name was I right the son of Shelamiah, the son of Hananiah, 1

Heb, Jirjah: and this Hananiah his Grand-father the Rabbines tell us was that false Prophet, whose death Jeremy foretold, Chap. 28, 16, 17, and that upon his death-bed charging Jeremy Chap. 28. 16, 17, and that upon Ins death-ood charging Jeremy as the procurer of his end, he gave his fonne Shelemad withall in charge to be avenged upon him for the fame, if it lighted in his lot, and that Shelemiah accordingly gave the lighted to his lot, and that when the shell with a cordingly gave the lighted on his for a first him, who thereupon out of a liphe to Jeramy, for his Grand fathers quarrell , dealt with him as is here related. But these are groundlesse reports of no great probability, nor doth the small distance of time between the decease of that Ananias, and this occurrent, afford any great likelyhood of it. See Chap. 28 1.

and he took feremiah the Prophet.] Or, apprehended; as Chap. 16.8, or, laid hold on him; as 1 Kings 13. 4. [aping, Thou falleff away to the Chaldean] Heb. thou art falling to the Chaldeans: 10 falls them; as afterward, 10 go out to them,

to the Chanacans: 10 Janus vicem; as attermata, 10 go ont 10 inem, Chap, 38, 2, and both together, Chap, 31, 9.
V. 14. Then faid Iereminh, it is false.] Heb. And, or, Bus (as Chap, 12, 2) Ieremy said, Falshood, or, A lie; the abstract for

the concrete; as Chap 27.14.

If all not away to the Chaldeans] Heb. I am not falling to the Chaldeans; as hefore.

but he hearkned not to him:] Heb, And; as before: He would not give credit to him, regarded not his words: being one it feems ill affected towards the Prophet.

So Irijah took leremiah, and brought him to the Princes.] Heb. Ands

as Chap. 36. 14.
V. 15. Wherefore the Princes were wroth with Ieremiah, Upon the Captains mic information, ver. 14. Heb. And; which may well be here retained; albeit the copulative be also sometime so used : as

Neh, 2. 2. Efay 8, 2.
and smore him] Caused him to be smitten: as Chap, 39. 6. &

amplines um.] Caute unit to the time is as capp. 39-0. to 2, 10. Acts 2, 40, & 16.8+2.7, with 3,2. and put him in prina.] Hele, gave him into the houle, os, plate, cas vecte a, 0 fite hoad; as judg. 16.21. Eccled. 4:14. they were grown now more rough and rigorous against him, than 1 Jelojakims time they had been. See Chapter 16:16, and

36. 19. in the house of Ionathan the Scribe] One of the Scribes in the noning to the Court, and having his lodgings in some part of it, as had also Elishama under Jehojakim, Chapter 36.

for they had made that the prifon] Heb. made that (or, prepared and fitted it; as Gen: :8,7.) for an house, or, a place, (for the word is very general. See on Gen, 28, 22.) of restraint; as verse, a very inconvenient place it seements to have been for that purpole, verse 20. This (besides that of Pashur, which was but for a night, Chap. 20, 2, 3) feemeth to have been the first commitment and over sharp ulage of Jeremy; which some deem might befall him through an hand of God, for attempting to withdraw himself, and relinquish that place, wherein by Gods appointment his office was principally to be performed. See Chap. 26. 20,21. But such censures, unlesse better ground were for them, are not fafe.

for them, are not lafe,

V. 16 When Ieremiah was entred into the dangeon, and into
the cabinets, J. Heb. when Ieremy was come into the boules, or, you,
or, place, of the jit, or, the hole: as Exod. 1s. 39, and into
the cabinets, or, yells, or, wards, or, ladges. The Jewith Criticks foune of them tell us, that they were cells or lodges fituate
before the prifon, for the gates, or wards, that kept the prifon to abide in: but it may feem rather to fignife fuch forry cells
or eabines. as the prifoners had to lie in, for the word is with or cabines, as the prisoners had to lie in, for the word is with the Talmudist said to be used commonly for an inne, or lodging, wherein travellers and paffengers are wont to rest and repose themselves: for that seemeth not agreeable to the prefent relation which some other of them have, that by it should be here meant a certain room about the Temple built with hewen stone, situate without the place of Judicature: whereas it feemeth rather to have been about some part of the Kings house, about the uttermost court in likelyhood. See Chapter 36. 20. verfe 17.

and Ieremiah had remained there many dayer.] Heb. fate, or dwell: as Chap. 36. 11. & 40. 6. had remained some good space of time there: in likelyhood untill the Chaldeans came back again, having repelled, if not dispelled and dispersed the Egyptian forces, that were coming to raise their sege. See on verse 19.

Chap. xxxvii.

to be brought unto him. So Chap, 18.14.
and the king shed him feereth in his hosse, I not that part of the
Court where his own reddence was. See Chap, 36.20. feereth; for fear of the Princes, whom he was too much over-awed with , and

over-much enflaved unto, Chap. 38.5, 24.4.5.
and Jaid. Is there any word from the Lord? Thus obstinate and
rebellious persons would fain have some word of comfort from him, whom yet they refuse to be ruled by, and to obey, vers. 2. Heb. a word, for, any word : as, a man, for, any man, Chap. 23.24. or, any

shing, ought: as Chap 26.2. and Teremiah said, There is: for, saidhe, Heb. and he said : as

Pfal.60.11. thou shalt be delivered into the hand of the King of Babylon.] Heb. given: and hand, for power. So Chap. 24.8. and 32.4, and

34. 3. V. 18. Moreover, Jeremiah said unto King Zedekiah,] Heb. Ands

as Chap. 33.1 offended against thee, or against thy servants, or against this people, that ye have put me in prison? Heb, to thee, and to thy servants, and to thy people; as Psal. 51.4. and, for, or; as Chap. 35.9. and fo verf. 19, and, given me ; as verf. 4, and, house of restraint ; as

verl. 15.
V. 19. Where are now your Prophets?] As Chap. 2. 27. Where are your gods? See the like, Judge 9.35. Heb, And where, for, Where

mer; as Judge 6.13.

mhich prophefied unto you, Jaying, The King of Rabylon shall not come against you, nor against this land.] See Chap. 28 a. and it may well, hence be deemed, that by this time the Chaldeans, having defeated the Egyptians, were returned unto the fiege of the citie again. See Chap. 38. 2. Elle it might have been excepted, Why you see yet, that they are gone again, and have not pre-

V. 20. Therefore hear now, I pray thee. O my Lord, the King,] Heb. And now : which may well be retained : Nor is it unworthy our observation, both how free and plain the Prophet is in delivering onervation, not now iree and piant the reporter is in cellvering of Gods errand, verf. 17. and yet withall how thomific and humble in his addrelles otherwife concerning himself to his Soveraign, notwithstanding the hard usages that he had through his default unjuftly fustained, and did still fustain for the faithfull discharge of his duty : therein directly opposite to those , of whom , Jude, verf.8.16.

Let my supplication, I pray thee, be accepted before thee] Heb, let my supplication fall before thee; as Chap, 36.7, and 42.2. Give me leave humbly to present my supplication in thy presence: as Plas.

that thou cause me not to return to the house of Jonathan the Scribe] Heb, and cause me not to return. Of this place, see above

left I dre there.] The place being fo vile and noisome: wherein he could not but have endured much annoyance already , having been no small space of time there. See verf. 16.

V. 21. Then Zedekjah the King commanded] Or, So he commanded: according to the Prophets request, vers. 20. Heb. And; as

verse: 14.

that they should commit Jeremiah into the Court of the prison Removing him from that hole, and those cels, in which before he was couped up, verfe 16. unto a place, where he might have fresher aire and more liberty, and his triends freer accesse to him, Chap. 38. 1. Of this place, fee on Chap. 32. 2. Heb. and they committed him: yet our Hnglish Version may well stand. See the like, Josh.

nim: yet our angum venion may veni meme.

24.9. Mal. 17.9.

and that they shadle give him dayly a piece of bread 1 Heb. and to give him dayly a piece of bread: as the Chaldee rendreth it, both, here and elle-where: or, a morfel of bread; as our English rendreth it, 1 Sam, 2,36. and it may not amiffe be rendred, Prov. 6. 26. and 28. 21. But it may rather , I suppose , be here rendred a loaf; and 18, 21, Dut it may tatter, a imppose, be nere renated a loaf; and so the Greek after this manner for want of that variety, which our English affordeth, a bread, both here, and i Chro. 16, 3, as also in divers places of the New Testament, as Matth. 14. 17. Luke 11. 5. Joh 6. 9. 1 Cor. 10. 17. (in which place also in our English one loaf, would do better) the old Latine rendreth, a wreath, or, roll; and that the word doth fignifie a loaf. and that as the notation of it feems to imply, a round one, and that of some bignesse (for it hath near affinity with a term that is used for a talent, or great lump of lead, or other metal, Zach, 5.7.) appeareth by Exod, 19.23, where Moles is willed at the confectation of Aaron to take out of the basket one circar (the word here used) that is, faith the Jewish Critick, one great round loaf , the quantity whereof he thence gathereth , because it is diffinguished from the oily cake, and the wafer, or the thinner, or broader fort of cakes, such as we call cracknels: as also by that place, I Chron. 16.3. for howsoever that which is called by that place, 1. Chron. 16, 3. for nowlover that which is called ciccar, a loaf there, is termed a cake of bread, a Sam. 6, 19, yet being the Kings dole, and having a fair piece of fleth, and a flagon of wine joyned with it, it could not but be a loaf of come bigneflet and fuch a loaf, though not fo great, but according as the scarcity of the time and place then afforded; yet a loaf, not a piece of one, was that in likelyhood, that the 1 45. 5.

V. 17. Then Zedebiah the king fent and took him out, Caused him | King willed to be affigned for the Prophets dayly allowance. To long as any remained of the publick flore in the citie. Howbeit, if a piece of a loaf, not a whole one should be meant, it might have reference to luch quarters of loaves as were in common use among the Romanes, which being made of some bignesse, but after the fashion of our buns, were at table usually divided into four quarters , whereof each took one : whence the by-word with them, of living on another mans quadra, not trencher, as by many it is miftaken ; but bread, or, quarter. But I adhere rather to the

out of the bakers fireet] That were fet on work to bake our of the publick flores for the relief of those that wanted.

untill all the bread in the citie were fpent.] Thus God made the until all the obean line cites there pent.] I mit cold made the king himfel; Ahough no finend to him, an infitument to provide for him, that he might not pertifu for want of fullenance. See King 17.6,9,14, Job 5,20, Plal 3,19, and 3,410.

Thus feremiab remained in the court of the prijon.] Until the was by the importunity of the Princes removed thene for a while into

a worse place, where yet he stayed not long, but returned son thither again, Chap. 38.6, 13, Heb. And (as Chap. 7, 34. & 14.) Jeremy sate (as vers. 16) in the court of the prison; as Chap. 32.2. and 33.1. See Chap. 38.28.

CHAP. XXXVIII.

Verf 1. Then Shephathiah the son of Mattan, and Gedaliah the son of Passer to some fine of Passer to some son of Mattan the son of Shelemiah, and Passer to some son of Materiah hand some son to some nathans house, or hole rather, he is, at the Kings command, removed to the prison court, Chap. 37, 21, where he is at more liberty, and people have now freer accesse to him than before; and there repair to him not a few; some of kindnesse and good-will to him to visic him; Others, and those many more in likelyhood, either out of an itching affection to hear some novelties and either out of an itching affection to hear tome novelties and frange matters, or out of a longing define to understand what he thought, or faid concerning the illue of their prefent troubles and diffectles, as in fuch cates, both good and bad, are ready to enquire after the thoughts and speeches of those that are but deemed to have any spice of a prophetical spirit. But this freedome and frequency of accellewas a means of bringing this our Prophet into new troublets, and grivens annuans or olinging tune or prophet into new troublets, and grivensu annuances, even to the hazzarding of his life. For he cannot forbeat fpeaking, he mult of necessity be doing his duty, 1 Cor., 9. 17, chap. 20, 9, acquainting those that came to him with Gods minde, his mefacquanting the that the constraint with Gos and a fages, to wis, that if they flaid in the citie, they flould be fure to milearry; if they quitted the citie, and yielded themselves to the Chaleans, they might thereby fecure themselves, verse 2, 3. Hence, some of the Princes ill-affected, clamour to the King against him, and require to have him, either executed, or clapt up closer again, verse 1.4. and upon the Kings delivering of him up to their wills, yete (5, they put him into a worfe pit; or hole, than that of Jonathans was, where he remaineth flicking in the mite, yetfe 6 tuntill a religious Courtier; but a firanger, by importunity wrefleth from the King his delivery from thence, and restitution to the place of his former restraint, verse 7---- 13. After which here enfucts a new privy conference between the King and the Prophet, verfe 14---21, and the means contrived to conceal what had palled between them in private from the Princes, verfe 24---28. And this is the fumme of the whole

Then] Or, Now when 3 as chap 37.1.
Shephathiah] Divers others of this name are mentioned in Scripture ; but of this man , no mention is found , fave in this

Gemariah the fon of Paffour] Of that Paffour , faith one, mentioned chap, 20. 1, but of that no great likely hood; for that Pashue was a Priest : this Gemariah seemeth to have been a Prince.

Jucal the fon of Shelemiah] Of whom, chap. 37. 26, and this the Pathur the fon of Malchiah 7 The fame before-mentioned,

heard the words that Jeremiah had spoken,] Heard of them in likely hood hy such as came to inform against him: as those, chap.

unto all the people] That either were in prison with him, or re-

paired unto the prison to him,
V. 2. Thus faith the Lord, He that remaineth in this citie shall dye by the (word, by the famine, and by the peflitence:] Heb. He that fitteth, or, flayeth; as chap. 28, 21. See the like denunciation,

chap. 21 9.
but he that south forth to the Chaldeans And falleth to them ; as chap. 21, 9, that yieldeth himself to them. Heb. and be, &c. as

shall have his life for a prey] He shall live; he shall by so doing fave his life, chap. 21. 9. See the form alfo, chap. 39,18. and V. 1.

V. 3. Thus faith the Lard; This tity shall surely be given into the band of the king of Fablions Army, which shall take it.) Heb. being sliven be given. and, hand, for, power as chap; A.320.0.1. and, and he shall take it. to wit. the King, Chap; 31,318.

V. 4. Therefore the Princes giain unto the king, Or, These Princes there faid mote the king; for this hash reference to the percoins named, vert. 1. Heb. And they heard — and they faid for sylven them they faid. See the like, chap; 36,113.2.

We before the to, the this man be put to death.) The poor Propher is now in a pitisful plight, in a forlorn condition, when the Princes that favels him before from the Princes are turned as easer assainst

that faved him before from the Priefts , are turned as cager against him as the Priefts then were : nothing can fatisfie them but his bloud; they cry out now against him to the king, as the Priess did then to them. See Chap. 16,8,11,16, for thus he weakneth the hands of the men of war that remain in this

city, and the hands of all the people in speaking such words unto them. I Or because, or, for that, he weakneth. So is the particle oft used; as Gen. 38. 26. Num. 10. 3. and 14.43. Heb. to fpeak (for, in fpeaking : as, not to drink , for, in not drinking, chap. 35.8,9.) according to these words, Gen. 39 17,19. Thus out of carnal policy is piety im-

pigned. So I King, 12.17. Joh. 11.48.
For this man feelegth not the welfare of this people, but their hurs. Heb. is not feeling the peace; as chap. 28. 9. and 29. 7. or, to the peace and toole things that concern, and conduce to the peace and w.lfare of the State: as Luke 19.42. and yet none fought the true welfare of it more than he: the common plea against Gods miniflers, that feek to reclaim people and States, and to fave them from ruine by reducing them to God, 1 King. 18, 17, 18. & 21. 20.

but the burs.] Heb. the evil, or, to the evil: fuch things as tend thereunto, as chap. 29.11.
V. 5. Then Zedekiah the king faid Heb. And. which need not

here be altered.

Rehold, he win your hand I in your power, to do with him, as you

Ebbld, be thin your hang I in your yournesses pleafe; a schape, 6.14 Job., 6.6 for the king is not be that can do any thing against you.] As it he had said, he king can deny you nothing; too large a condescension, ill befeeming a Ruler, without all regard of right; or wrong, and tending to an unjust, cruel, and impious usage of Gods Propher, Howbeit, the Text seemeth not so clear here for this sense. It is true, that the particle here uled doth sometime fignific againft. So is it deemed to do, Efai 10.15. and Ezek, 21. 20. Yet those places are queftionable; and it is very rare, if any where it fod 0: for howlover in thole forms where it is fullyoyned to terms of fighting and firthing; as Plaim 37; 1: Eal 49, 35; Chap, 33.5; it be fometime rendred againg!: as Chap, 37; to, and in effect, it important to the small of the control of the small of the control with, and is to most commonly expressed. Nor hath it that no-tion of opposition from it felt, but from the word it is annexed unto. Some therefore would rather have the words thus rendred; For without the king , the thing (Hcb. word, as Chap. 32, 27.) may be done, by you: as Elai 7. 17. or, with you; among your felves. You have power enough to dispatch this businesse without me; which some also apply unto the power that they had, being some of the grand Consistory to try and doom a faile Prophet, such an of the grand Confifory to try and doom a falle Prophet, fuch an one, as they pretend Jeremy to be. But three appeareth here no hint of any judiciary proceeding; but a motion made, and prefled for dilipatching, the Prophet without more ado, and ridding their hands of him by any means whatfoever: and that not pupon fuggeflion of any falle Prophefic, but upon grounds of policy, because by his prophetics he different the foul. diery, and discouraged the people: and according to this read-ing therefore the king should rather imply, that having him in their hands already, they had power enough to difpole of him as they pleafed, without asking his aftent. And this way I hould incline to, did I any where finde the negative particle here found, to be used for without with another prefixed I finde it fo uled , Chap. 33, 13, and elfe-where , but never alone ; and I leave it therefore to the determination of the Learned : I fhall onely subjoyn, how I conceive, it may, very near to the former notion, be rendred, The king u not he that can prevail in ought against you; as Psalm 13. 4. I have prevailed him, for, I have prevailed against him; for the verb is the same there with that here used; as also, Eith 6.13. Plaim 129.2. Chap. 20.10. verf. 22. a defect of the relative there is , as Chap. 31,24. a word, for, ought,

v. 6. Then took they Jeremiah] Or, So they took; as Chap. 32. 14.

Heb. And Having gaten the king thus far ea condelected unto them, and to leave him wholly to their dipols, yet fig. and talk him into the dangen of Matchiad the fin of Hammelek, that was in the curs of the prijen! Or, as feme read the words, begoing at rapic cloth in them, they soe! Jeremy who was in the curs of the prijen! Or, as feme read the words, the proposing at rapic them in them, they soe! Jeremy who was in the curs of the prijen! Or, as feme read the words, the proposing at rapic them in them, they soe! Jeremy who was in the curs of the prijen! Or, as feme read the words, the proposing at rapic them in the proposing at rapic them. appoing a trajection in them, they took, freethy who was in the centre of the pring of a sey re translaing there, Chap, 37, 11, and caff him into the pit, or, bole (as Gen. 37, 23. Chap 41.7,) of Malchith, the fine of Hammlete, or, the type fine. See Chap, 36, 14, a filthy duringeon, far word chan that of Jonathans, Chap 37, 15, 16, fluxate in Some part, or place of Malchith's house where being deflicate of all means of relief, he might by the nollomnelle of the malcar from parts. place foon perish, and no body know what was become of him,

Thus Sarans instruments, therein like their mafter, are wont to be the fiercer, the fhorter their time is to tyrannize. Rev. 12, 12,

and they let down feremiah with cords :] There being it feems no stairs, or ordinary passage down into it, vers, 12. 13. and no means consequently of any relief likely there to come at him.

and in the dangen there was no water, but mire:] Which made it the more notion, Zach, 3.11.
So Jeremid Jank, in the mire.] Heb. And; as Chap, 3.1. 15.
[ink, 0.7, flate, fall 3 as 1 Sam, 17, 49, Plalm 69, 1. So veife 22, And of this pit loome expound that in Lamentations, 3.75. to

there.

V. 7. Now when Ebedmelech the Ethiopian, one of the Eunuchs, which was in the kings bousse, heard that, they had put Jeremiah into the dungeon, 1 The businesse, or it seems, was not so closely keep, or coverely carried, but that it came to this godly courtiers car ; whom the Lord, according to his promise more than once to the Prophet. Chap. 1, 19, and 15,20,21. made an instrument of his delivery and

Now when] Heb. And. And he heard, ---- and he went out, verf. 8. for, Now when he heard, ---- he went out ; as yet f. 1.4.

Ebedmelech] Or, a fervant of the King, a courtier, as the Chal-dee, who rendreth it, a fervant of the King Zedekiah; and the lewish Doctors, descanting thereupon , tell us , that by the Cushite is meant Zedekish, that had changed h s hew with the times, from meant zecesian, trait nagenage as is new with the times, from good to bad, but would not change back. Again: as Chap, 12, 12, and that this fervant of the King, was Barue the fon of Neriah but these are their fond fancies, which one sounder than his fellow Rabbines justly controleth, observing that then the article would have been prefixed before the word King, as in the clause following it is, but is not here; and concludeth therefore Ebedmelech to be his proper name, Chap. 39. 16. as the like is Abimelech, Judge 8, 31.

and Athimelech, 1 Sam. 21.1, the Ethioplan Heb. Cushire as Num. 12.1, See Chap. 13.23, Bet-ter affected did this stranger shew himself towards Gods Prophet, than those that professed themselves to be, and by birth were, of the body of Gods people; and well therefore deferving to be preferred

before them, Rom 2.26,27.
one of the Eunushs] Heb. a man an Eunuch; 25 Act. 8 27. whence the word may feem to be as there, fo here, a name, not of office as the Chaldee taketh it, but of bodily state and condition; see Esat

56. 3, 4. "
which was in the Kings house] Or, who was (Heb. and he was ; as Chap. 16. 13.) of the Riggs boye, 6 sis the particle used and rendred, 2 sam. 1.21. In this ungodly kings family as well as in Herods, Luk. 8.3, and inverce's, Phil. 4.12, there were yet some wellaffected. See 1 King. 14.13. and 18 3,12,13. in the dungeon] As verle 6.

(the King then fitting in the gate of Benjamin)] To receive peti-tions, hear causes, and decide controversies, and passe censures; the gates of the citie being the ordinary places of audience and pa-dicature, Deut. 17. 2.8. 2 Sam. 1.9.8. Prov. 3.1.23, Lam. 5.13, for it is but a frivolous conceit of those, who suppose that the king sate in the gate, considering how to make an escape out of the citie, he had other privater wayes to have done it than that, a King. 25.4. Of this gate, fee Chap, 37, 13, Heb, and the king was fitting

V. 8. Ebedmelech went out of the kings house, and space to the kings faying;]. He staid not till the king came in again, (the Prophet in the mean space might have perished) nor did he wait his time, to break the matter to the king in private; but though he knew be-fore hand, how distassfull his motion would be to the Princes, who in likelyhood were divers of them there attending upon him, he had the courage in open court to complain to the king sitting on the Bench to their faces, of their barbasous and inhumane usage of Gods Priest and Propher; and to press the king in his behalf, for his speedy delivery out of the present di-

V. 9. My Lord, the king, these men have done evil in all that they have done to Jeremiah the Prophet, whom they have cast into the dangeon.] These men that stand here attending upon you the darest tell os.] I nete men that trans nece attending upon you inc parent rein them their own to their faces; and in open couter publish how they had dealt with Gods Propher in facere. Such courage and confi-dence, and first freedom of speech should men have in Gods caule, Pfalm 119,46. Thus the Propher sound more favour and aid at the hand of a stranger, than at the hands of any one of his own counretrement: as God more obedience, Chap. 3. 14, 15, and more re-pentance, Jon. 3. 10. and Christ more faith, Matth, 8.10. than in Gods own professed people; to their greater condemnation, Matth,

21.41,42.
and he is like to dye for bunger in the place where he is ? And there he is like to periffu for want of relief; because no body feeth him to pity him, nor can look after him to relieve him (as formerly they might and did) where now he is. So the Rabbines or, as the words would rather be read, who (Heb. and he, as verse 7.) would have dyed (Heb, will dye; but used here in a potential notion, as Holea 7.1.) for hunger in the place where he was. Heb, under him, or, in bis place? a Joby. 10. Plalm 109, 16. to wit, in the prison, Chap, 37, 21. and it argued therefore in them a most spitefull and inhumane disposition toward the Prophet, by so vile and base a course to seek to hasten his end, when as he could not have long subsisted, though they had let him alone, had the fiege been for any confiderable time lengthened; the reason is

fub joyned in the words following,
for there is no more bread in the citie.] The citie flores are in a manner clean spent; from whence by the Kings appointment, so long as they held out, he was to receive some dayly, though but flender, allowance, Chap. 37.21.

V. 10. Then the King commanded Ebedmelech the Ethiopian , say-V. 1.0. then the Ling commance observatives the Estimpton, Joying Tale from hence thirty men with thee, and take up from the there is the proper out of the dangeon before he dee.] The hazzard the Propher was in, required hafe. And the king, better adviced, prefeit is to be done (peedity, without further delay; and ordereth Ebedmelech therefore to take a competent number of persons then and there present to be affishant unto him in dispatching the businesse; which he as readily goeth about, verse 11. But why thirty men to draw up one? when as three, or four at most would fuffice: To this some answer ; because the pit was very deep: and foin likelyhood it was; the upper part of the citie franding on a craggy hill, and yet mire found in the bottom of it; yet fewer might have ferved for fuch a buffnefle; nor could many in likelyhood be employed about it : the Jewish Doctors say, because their bodies were generally so weakned, and their strength so impaired with famine, that a few men were not able to do it; but this feemeth as improbable as the former : it is rather therefore not learneth as improvable as the hinder that have the tender amife conceived by others, that those men were taken along with him to be assistant unto him, not in the drawing up of the Prophet onely, but in withstanding and keeping off of any that should offer to oppose, or disturb them in the execution of the Kings command,

Then Heb. And; as Chap.37.6.

take from hence] take and lead from hence. So ver. 11. with thee] Heb, in thy hand; as Chap, 41,9. So ver, 11.
V. 11. So Ebedineleth took the men with him.] Heb. And; as verf. 6. and, in his hand; took and led them along with him; as

and went into the house of the King under the treasury,] Or , storehouse, (as the word in a generality signifieth, 1 (hro. 27.22. Neh. 12. 44. and 13. 12.) under which, into some cel, cellar, or vault,

were caft-cloathes and fuch trumpery wont to be caft. Heb. 10 under, for, to a place under : as, to a place that I know not, 1 King.

and took thence \ took, and brought, or, carried from thence; a com-

ant rose (rotte: Iron's, Anthrospies, Security of Security (and a rose (rotte: Iron's, Anthrospies, Security (and all -lobuts, and dul rotter roge,) lith, ald, or, norm, clouits, of edge, or, for n things; (for the one word council of a cerm that fignifieth be deal, and worn out with long wearing, Deur, c), the other of a root that fignifieth to drag, and teny, thap; 5; 3) and old, or,

by cords; Partly because the pit in likelyhood was deeper, than that they could by hand be reached to him; and partly, lest they should in casting down be scattered, or falling into the mire be

made unserviceable unto him. V. 12. And Ebedmelech the Ethiopian faid unto Jeremiah ; Put now thefe cast-clouts and rotten rags under thine arm-holes under the cords.] That is . between thine arm-holes and the cords , to keep the cords from fictting and galling the skin and flesh of those parts, which the weight of his body was to rest and hang upon in parts, which the weight of this body was created and upon in the pulling of him up. Heb. under the hollow places of thine hands; that which some render, put them under time arm-holes with thine hands: and such a deject of the instrumental particle is not unstrequently found; as Pfalm 17. 13, 14. but I suppose we need not have recourse to that desect here: the hollow places of the hands. are no other than the arm-holes : lo likewife termed, Ezek. 13, 18, the hands put for the arms ; as Efai 25.11. See there ; as also chap.

V. 13. So they drew up Jeremiab with cords, and took him out of the dungeon; and Jeremiab remained in the cours of the prifon.] Where before he abode, and whither now he was remitted. See Chap.

37.21.

V. 14. Then Zedekiab the King fent, and took Jeremiah the Proper unto him into the third entry that is in the house of the Lord,]
Hence followesh the narrative of another personal conference had in private between the King and the Prophet, during the time of his restraint. A former, see Chap. 37.17, that but short, this more large.

Then Or, Afterward 1 Heb. And, as Exod. 32.6.

took Cauled him to be taken and brought; as verf. to. 11.

into the third entry Of this third entry, or, as fome would have it rendred, principal entry : (as coming from a term that fignifieth a Prince, Pool 15.4. 2 King. 7.2.) being no where elfe read; neither our Writers, nor the Jewith themselves, have any great cerrainty: the most suppose it to be that on the South-side of the

Temple, by which the king entred, when he came thither from his Palace; called therefore the Kings entry, 2 King, 16. 18. yet it feemeth by Ezek 46.12,8. that the king used to enter, not by the

South, but by the East-gate.
that is in the house of the Lord] Or, that went to it. See I Kings 10.5,12. 1 Chro. 26.16,18. 2 Chr. 9.11. Elai 6.13. and it may as well be meant of an entry in the kings house, as of an entry in the Temple : and to the former rather I encline, supposing this prison, wherein the Prophet now abode, to have been in some part of the Kings houle. See Chap. 37. 15,22. and conceive that the words may well be rendred, into the third entry (to wit, of the kings house that confilted of three feveral courts, or parts, 2 King. 20. 4 chap. 36.
12, 20.) which is by the house of the Lord; near unto it, or of all the entries, or passages about the kings house next to it. See the very

ince, Lnap. 2.30.

and the King faid to Jeremiah, I will sak thee a thing; bide nothing from me.] Heb. I am saking thee a word; conceal nat a word from me: a word; for, a thing, or, ought; as Chap. 2.6.2. and 22.27. So ver. 14. Thus wicked men will leem defirous to know, what they are not willing to hear.

V. 15. Then Jeremiah faid unto Zedekiah] Hcb. And; as before,

verie 14.

If ideclare it unto thee, wilt thou not furely put me to death? Heb.
Againg flay 2 at Chap. 26.19, 28 if he had faid; wilt thou not put
me to death, if I deal plainly and freely with thee; if I tell thee the truth.

and if I give thee counsel wilt thou not hearken unto me?] This and if I give thee counful with thou not bearlen unto me? I this latter branch would rather be read enunciatively, so this wife, and though (as Pfal. 23. 4.) I advise thee, thou with no hearlen to me ? as if he should day. It is of meall purpose for me to feask ought to thee, for if I tell thee the truth of things, thou with the though fight them here to good counfle, (as formerly I have done) yet thou wilt not follow mine advice.

V. 16. So the King Zedechia fuere forcety hasto greeniah, faying, I Heb. And; as verf 13.1n fecret; as Chap. 37.17. being over-awed by his Princes, yetfe 25.

by his Princes, verse 25.

As the Lord liveth | The usual form of an oath, Chap. 4. 2.

that made in this foul] That gave unto either of us that foul , or that life, whereby we live, Gen. 2. 7. Pfalm 33. 15. Ecclef. 12. 7.

I will not put thee to death.] Heb. If I flay thee; and so in the next branch, If I give thee; &c. of which manner of speech, usual in oathes, fcc on Efai 1.9, and 22.14 and 62.8

neither will I give thee into the hand of those that seek thy life.] Heb. soul. and, hand, for, power; as chap. 34.20. V. 17. Then said Jeremiah unto Zedekiah.] Heb. And, as before,

verse 15. Thus faith the Lord, the God of bofts, the God of Ifrael;] As

Chap.35.17. If thou wilt assuredly go forth unto the King of Rabylons Princes,]

Heb. going forth, go forth; as 2 King. 4. 11. and yield thy felf to them, verf. 2. as lehojacin did, 2 King. 24. 12. unto bit Princes: for the king himfelf was not in person then before Jerusalem, nor at

the king nimicit was not in perion title needer Jeunalian, nor a the furprish of the citie. See Chapa 33.35, then the foulfhall live, Heb., and his fail fault live 3 (as Gen. 19. 22. and my food flux live) how fall live; thou shalt be in fastey, So Visi 119.175. Let my foul live, for, Let me live. and this citie flux live is born with fire, il as otherwise is will;

chap.37.8. verf.18. and thou (halt live, and thine house.] Thy family, wives, children.

and fervants. Sec verf.23.

and tervants. 30cvert.23.
V.18. Fut if thou wilt not go forth to the king of Rabylons Princes, then shall this citie be given into the hand of the Chaldeans, and they shall burn it with five, and thou shall not escape out of their band.] Heb, And, and, And, sor, But, and, Then; as verse 2, 2; See Chap.

V. 19. And Zedekiah the king said unto Jeremiah, I am afraid of the Jews that are sallen to the Chaldeans, left they deliver me into their hand, and they meck me.] He feared more the mocking of men, than the disobeying of God. Thus a mans tear casteth him into a fnare, Prov. 29, 25. See the like, I Sam. 31. 4. I Chro. to. 4.

Judge 9.54.
V. 20. But Jeremiah Said, They Shall not deliver thee :] Heb. And; as verf. 18. and, give thee, as verf. 19. God knoweth the affections of all men, and swayeth them as he pleaseth. See I Sam, 23, 14.

of all melts and no set the wayee of the Lord, which I freak unto the 2] the hear (as the wayee of the Lord, which I freak unto the 2] the hear (as they 7.33) not my word, but Gods; who is able to fecure thee against all these groundsels and falls fears; in the fall well and these Jo; it fhalls well with these 3D Deut. 28,63. Job 22,21.

and thy foul fhall live.] As verf. 17.

V. 21. But if thou refuse to go forth, this is the word-that the Lord hath shewed me; Heb. And, as verse 18, and, the word, for, the thing, or, that, simply; as verse 14. and, wede me see; doth as certainly assure me of it, as if I saw it. See Esai 2, 1.

V. 22. And behald,] Or, That behald; as Chap. 35. 11. or, Then that thou haft now spoken; according to his solemne oath and probabld; as vers. 17. 18. otherwise the words sollowing will have no mise, vers. 16. or, as the words may well be rendered; that thou do good coherence with the former,

all the momen that are left in the King of Judahs house,] Either those that were left in the kings palace when Jeconiah and his mother, and others with them were carried away; 2 King, 24, 12. or that Zedekiah should leave there, when he should feek to save himthat cedekian months reave there which me month reex to lave num-felt by flight, chap 39.4. 1 King. 15.4. and then the noun is put for the pronoun 1 as 1/al2. 1. But the former feemeth more pro-bable, that fuch court-Ladies that were left behinde, when Jeconiah went away, a crew of wanton creatures, would be insulting over Zed-kiah, and asking him why he could not do as Jeconiah did

(hall be brought forth to the King of Babylons Princes,] To be dil poled of at their pleasure.

and those women shall say, Heb. and they will be saying; these twitting terms, or the like, will be rise in their mouths.

twitting terms, or the like, will be rite in their mouths,

Thy priends have fet thee on, and have prevailed againft thee;

Heb. The men of thy peace, or, thy men of peace; as Plaim 41. 9.

Chap. 20, 10, Obad. 7. Either thy false Prophets and Priests, and Princes ; or the Egyptians thy confederates have encited, and encouraged to revolt from, and rebel against the king of Baby-lon, and to stand out slifty and unadvisedly against his forces, and have contrary to that wholsome advice that hath been f. om time to time given thee , and thine own inclination at some from time to time given time; a matthing own incumation at tome times to heaken thereunto, perfivaded thee, and prevailed with thee to hold on in that desperace course to thine own ruine, and now leave thee in the lurch, Chap. 2.36, 37. and 30.14. and

37. 19.

the feet are lunk in the mire;] Or, flick fast, or, are set salt: a
the word is used, job 38. 6. Prov. 8. 25. Soverl. 6. a proverbial
speech used of such, as are brought into grievous difficulties, out
of which they are unable to unwind themselves, Vilan 69. 2. or when they are unable to unwine incineres; Figure 9.

And fome of the Jewish Doctors suppose, that there is in these terms an allusion to some quagmire, wherein Zedekish should be taken, when the enemy over took him, Chap. 39 5. But how foever, thus that befell him from women, which from men he so much fcared. See Prov. 10.24.

and they are unred away bas lyward.] This the Jewish Commen-ters, and most others, understood of Zedekish, and apply to his feet before-mentioned, sty feet are turned backward; and this some expound of his revolt from the King of Babylon; as the word is used of the like, Pfal.44.18. and 80.18. Others of his being confrained at length to turn back and betake himfelf to flight, not betrained at length to turn back and betake himfelt to flight, no being able now tog on, or hold out any longer. So is the word uled, Pfal, 37.4. and 70.3. Elai 42.17. chap, 46.7. and this fermeth moft probable. Howbeit, some understand it, of his friends before spoken of that they were turned back, and had deferted him in his fraits. See chap 37.7. But the former feemeth the better. Some lea ned meipreters mince this paffage into parcels, reading the words, that thy friends have incited thee, --- and that thy feet are fast in the mire, and that they are turned back ward. But such supplies I

Impose he can neededle. Fing our all the mives and the children to the proof is the children to the children t fball bring out all thy women, (the word is the same with that, ver, 22, and may well comprehend concubines, and such like Court-21. and may well comprehend concubines, and fach like Contractures, as well as his wives, and top fan; (for for the word here is) who were taken and carried away by the Chaldeans, and flain before their fathers face, and in his fight, chap, 29.6. for as for his drughters, it feemeth, that, being leftle regarded, they were left behinde. See Chap, 41. to, and 43.6. Thefe he mentioneth the rather, to move him to hearken to the advice given him, if as for blindful way out of faither to the day of the day not for himself, yet out of fatherly regard and tender affection unto them. See the like, Deut. 28. 32, 41. Chap. 5. 17. and

and thou shalt not escape out of their hand] As verset 8, though

thy citic. See verf. 17.

and thou fhalt cause this citie to be burnt with fire] Heb, thou shalt burn this citie with fire; as Num. 4. 18. sut not off, for, cause not to be cut off thou by thine obstinacy wilt be the means to procure the burning of the citie, which by rendition of thy felf thou mightest fave. Yet some render the words, and this citie shall be burnt with fire: And in our English indeed, it might run well enough, were it faid; And this citie shall burn with fire. But I finde not where the Hebrew verb here used is in this form ever found in a paffive fenfe,

V. 24. Then said Zedekiah unto Jeremiah] Heb. And ; as verse 17.

Let ne man know of these words These matters that have past between thee and me in private. Heb. Let not a man know: a man, for, any man, as chap, s. 1. and, words, for, things, or, matters; as chap. 26.10. Est. 9 31.

and thou shalt not die.] Thou shalt not suffer death for ought

mile, verf 16, or, as the words may well be rendred, that thou die not : fo is the copulative oft used, Josh. 24.9. Mal. 1.9. lest the Princes put thee to death, as it is to be feared they will do, if they come to understand what thou hast spoken to me.

to under fland what thou half lpoken to me, V. 3; Pari fit Per Frince the natal bave talligd with the? Heb, And (as veft. 1;) when as Jer. 12, 5, the Princes the over-awed the King, and whom he was affait of diffleafe, with the King and whom he was affait of diffleafe, when and they come unto the c, and fay with the; Declare unto us now not put the to death; all what the King faid unto thee; I m fieth a many to the to death; all what the King faid unto thee; I m fieth a widelance as this now though the Delice which the middle of the second of the second of the control of the middle of the second of the control of the middle of the second of the control of the middle of the second of the middle of the second of the middle of middle middle of middle middle of middle of middle vaffalage as this poor King to his Princes, that he might not have any communication in private with any, but they would be diving into it, and dealing with him for it, beyond duty, if they

V. 26. Then shalt thou say unto them] Heb. And; as before,

Prefered my supplication before the King, that he would not cause me to return to Jonathans boust to die there.] Heb. I made my supplication to fall before the King, or, to his face, or, in his Chap, 36,71 and 41, 2, that is, in humble and submisse manner Chap. 36.7: and 41.2. That is, in humoic and humone manner falling down before him, I preferred my fuit to him ; and this in-deed he had formerly made fuit to the King for, Chap. 37.10. and it is not unlikely but that he now renewed it again; the rather, fome hint being given him by the King to that purpose, that so he

V. 27. Then came all the Princes unto Jeremiah, and asked him; What the King suspected, accordingly fell out, Heb. And; as

and he told them according to all those words, that the King had com-

manded:] Words, again, for, things; as verf, 24.

forher left 'ff speaking with hum:] Heb, and (as verf, 23.) they were filent or, ceafed, from him ; as Job 13.13.

for the matter was not perceived] Or, while (as Prov. 19.18) the matter (Heb, word; as yer. 14, chap 52. 34) was not perceived; as chap 5.15, as if he had faid, the mutter remained the whileft undiscovered, according to the Kings defice.

V. 18. So Jeremiah ab de in the court of the prison] Heb. And; as ver 17 and sate in the court of collody, chap. 37, 11, untill the day wherein Jerusalem was taken.] As he still told them

it would be, verf. 3, chap. 37. 8. being now no more shifted from place to place, as formerly he had been,

and he was there when Jerusalem was taken.] Being then there found,, and from thence taken, and not long after fet free by the King of Babylons officers, at their Masters command, chap, 39. 12 ---- 14. and 40, 1 ---- 4. a defect of the locall particle; as Job 3, 18.

CHAP. XXXIX.

Verf. 1. In the nimb year of Zedekiah King of Judah, This relation of the frege, and flurender of Jerufalem, ver. 1.—3. Zedekiahs attempt to e'cape by flight, apprehension and caprivity, to gether with the flagister of his flors, and his nobility, and solide of his flight, ver. 4.—7. the burning of the cities, verf. 8. the deportation of the people, ver. 9.10. and the Prophets delivery out of prion, ver. 11.—14. Is here inserted, partly, to declare the complement of the Prophets force, going predictions, and partly, to make way for, and give light unto some occurrents afterward reported in the Chapters ensline. the Chapters enfuing.

In the ninth year of Zedekiah] For in that year the fiege began, 2 King. 25.1.

in the tenth moneth] The moneth Tebeth, Efther 2, 16. containing part of our December, and part of our January, Chap.

5. 4.

came Nebuchadrezzar King of Babylon, and all his army against Jerujal m. and they befriged it.] Or, with all bis army: for to is the
copulative oft used: as chap.26.21, and 27.2, the occasion of this his expedition and invation was, because Zedekiah, whom he had made King of Judah, was revolted from him, and rebelled against him, 2 King 24. 17, : o. He came thither with them, but having settled the siege, withdrew himself to take his sale and pleasure else-where, leaving the businesse to be pursued and carried on by

his Princes, See chap, 38.17.

V. 2. And in the eleventh year of Zedekiah in the fourth moneth, 1
The momenth Tamuz conflitting partly of our June, and partly of

the ninth day of the moneth the citie was broken up.] Stormed and taken : fome of the gates being first broken open , and part of the citic furprized, ver. 3. the reft thereupon given up, 2 King 25, 3. Chap. 52. 6. So that the fiege continued about a twelve-moneth, and an half. Hence the faft of the fourth moneth, Zach. 8. 19. for the furprifal of the citie.

V. 3. And all the Princes of the King of Rabylon came and fate in vb. 33. And all the trunce of the King of the plan fame and jan-or be middle gard. Called the fecond gare, Zeph. 1. 10. fituate in the mid-wall that divided the one part of the citie from the other; for the most Yet Gome of the Jewith Dodors fax, it was the Eastern gare in which, Chap. 19. 2. So called a because it flood between two other gates on that fide of the citie? And others gadin, because

Chap. xxxix. it flood between the citie and the Temple, But howfoever about it flood netwern the cittle and the tempte, but nowhever about the particular gate they jar, herein they agree, that Jeremies prophete was hereby fulfilled, of the King of Babylons commanders pletiewas hereby fulfilled, of the King of Babylons commanders feeting their thrones in the gates of Jerufalem, Chapt. 11s. But of Cathery May have made a Quagashi and page 15. that place, see there. Why they made a stay at this gate is some question made: and some suppose it done out of warinelle, it being not fafe to pierce suddenly over-far into a strong and large citie, wherein trains and ambuthments may be, untill all be well cleared; which is not unlikely.
even Nergal-harezer] The Jewish Doctor telleth us, that these

are two feveral names of feveral parties; but the most rather (as doth our Version) take them for one name: the latter part of the name, one of Sennacheribs sons bare, Esai 37. 38, whence it may

feem to have been an Affyrian name,

feem to have been an Allyrian name.

Samgar Nebo] This most take allo for the proper name of a parry distinct from the former. But a learned interpreter deemeth it to be a name of office belonging to the fore-named party; eth it to be a name of once betonging to the fore-named party; and to fignifie the Keeper, or Ireasurer of the Temple of Nebo, 2 principal idol among the Babylonians, Esai 46.1, and the Hebrew points and pauses, both in this, and the following, encline

this way.

Sarfechim, Rabfaru, The former feemth the name of the man;

Sarfechim, Rabfaru, The former feemth the name of the man; the latter is clearly the name of his office; and fignifieth the Captain

of the Guard. Nergel Sharezer, Rabmag, One of the same name with the first; Rergal snarezer, Kanmas, 1 Che of the tame mane with them it is (whereby it appeareth, that it was an ulual name with them) from whom to diffinguish him, his office is added: and the title given him is by some deemed to fignific the Camp-Massarthough a learned late Writer would have it to be, the Master of the Magitians. But the former seemeth more probable, with different statement of the Princes of the King of Rabylon.] Heb, and all; as ver, i. for three onely of them are here named.

and an ; as veri, for three overy or them are three miners.

A dir came to pdfs, that when Zedelish the King of Judab, Va. 4. And is came to pdfs, that when Zedelish the King of Judab (av. thou, and all the time of war, then they field. Or, And fo it was (asclaps, 36, 16.) when Zedelish and all the men of war faw the (asclaps, 36, 16.) when Zedelish and all the men of war faw the (for three is a trajection in the words) that they field. Heb. And they fled; as chap 35. 11. as despairing now, and not daring, either to hold out any further, or to stay any longer by it; considering how far they had pierced into the citie,

and went forth out of the citie by night.] The more secretly to escape in the da.k.: which secret flight of his, see described,

by the way of the Kingt garden, by the gate betwirst two walls? By some posterin gare on the South fide of the citie, (for on that fide the Kings gardens ferm to have been fiture) by the supposed to have another weall before it, besides that wherein fupposed to have another vsall before it, besides that wherein it shood 1 but it feemen trasher to have been situates at the end of some private passes, having on either side a vsall to make it the more private. The 1-wish Dodors tell us of a cave, or vault, under ground, reaching from the Kings house to the plains of Jerisho, by which the King should tenum to estage 1 but set ended to the plains of Jerisho, in the state of the st

Chap. 52 7. and he went out the way of the plain.] Intending, it may be, for

Egypt. V. 5. But the Chaldeans pursued after them,] Heb. And; as chap.

38.15, See Lam.4.19.

38.15 See Lam.4.19.

and overtool. Zedel/tab in the plains of Jericho: This is the fandy ground on which the Talmudiffs build their fabulous vault: whereof, on verf. 4. But this is not amiffe observed to be the net that God threatned to catch him in , for the breach of his oath,

and when they had taken him , they brought him up to Nebuchadnezand when they had taken him, they brough him up to recursante-ear King of Balybon.] Heb., and they took him, and made him afcend, or, brough him, finnyly, as I Sam. 7, 1, So 2 King. 2, 6, chap. 7, 2, 9. See this fore-rold him by Ierewy, chap 3, 2, 4, and 3, 4, 7. In Riblab in the land of Hamath). Of this Riblab, fee Num. 34.

Chap.38.24.

also the King of Rabylon flew all the nobles of Judah.] That had encouraged, yea, in some fort, enforced Zedekiah to stand out against him, Chap.38.4,22. Heb. and; as Chap. 29. 20. and white

ones, as Chap. 7. 0. V. 7. Moreover he put out Zedekiahs eyes :] Hcb. And (as chap. 28, 12.) he blinded (as Deut. 16. 19.) Zedekinhs eyes: and to abandoned him to a perpetual darknedle: hence that Ezek 12-13. that he should not see Babylon, though he should be brought thither, Howbeit, he flew him not, as Jeremy had also fore-told, ch. 34.4.

and bound him with chains Heb, with two braffes vor, of braffe &

to wit, chains, or fetters; as Judge 16.21.
to carry bim to Babylon.] So bound; as also he did, Chap.32.5. and 34. 3. and 52. 11, Ezck, 12, 13, 2 King, 25. 7. See the like,

2 Chron 36.6. V. 8. And the Chaldeans burnt the kings house, and the houses of the people with fire.] Chap. 21. 10. and 37. 8. and 38.18, 23. and 52.
13. Lam. 2.5. 2 King. 25. 9. Heb. the house of the people: which some of the Jewith Doctors expound of Synagogues, or other places of publick convention: and some of ours, a place near to the Kings publick Convention: a mu tome of ours, a place near to the kings, court, which report be first or fefor for exercise of theoring, forting, walking and feating: But others, and most of both, take it in an ordinary, but collective notion, for the dwellings of the inferiout people; confirmed by that, a King, a, s, o, and Chap, s, 1, 3, and all the houses of Jerusalem.

and brake down the walls of Jerusalem.] Chap. 52, 14, 2 King. 25.

10. Lam. 2, 2, 8, 18. Nch. 1.3.

10. Launa. 2.50, 10. NCB. 1.3, V. 9. Then Nebwardad in the Captain of the Guard.] Or, Procoft Manfhall, Heb. chief, or, Maffer of the executioners or, flaughter-men as Gen. 39. 1. So allo, verf. 10. 11. the old Greek rendreth it, the oldfler of the Cooky: because the word is sometime used for a Cook, that killeth and dreffeth flesh, I Sam. 8, 13, and 9, 23. And some other again, the Mafter of the Butchers; because the Greek term in-cludeth either : but neither of these here seemeth suitable. Heb. And; as vect.6.

carried captive into Babylon the remnant of the citie, and those that fell away, that fell to him, with the rest of the people that remained.] Heb, and the rest : Whence some Interpreters supposing three sorts of persons here prescribed, would have the first, such as were found in the citie, when it was taken : the fecond, fuch as had gone out to the Chaldeans during the time of the fiege : the third, fuch as had left the citie, when the siege was intermitted. Chap 37. 12. Others would have the first to be those that were left in the citie formerly, when Jeconiah was carried captive ; the laft, those that were now remaining there. But I conceive onely two forts mentioned that were led away; those left in the citie, and those that had gone out to the Chaldeans together with them: as our Version well rendreth it. Nor is that use of the copulative unusual. So verf. 1.3. Chap. 22. 7, 14. and 26.21. Neh. 12.42. Even those also that turned to them, as well as those that staid in the citie, they took along with them to Babylon, though better entreating, it may be, the one than the other.

V. 10. Eut Nebuzaradan the Captain of the Guard] Heb. And; as

verf.s. See verf.9.
Left of the poor of the people, which had nothing in the land of Judah, and gave them vinepards and fields, at the fame time.] That they might till and husband the land, and it might not wholy run to might till ann anssand the land, a max a magin and working till unless and the land meaner fort fared better than either they now did, or themselves formerly had done : And by this means , God in all likelyhood providentially of dipfod lighth many poor, who had by the greater and wealthier fort, here fo metry opprefiled and forced out of their polificions, came both to recover their own again, and to be owners affor their hands, who had in former time to get their polificions. Each of their hands, who had in former time to get the forest their polificions. 17 ---- 22.

As King of Bahylan]. Heb, and have you have a man date him science, the second of the property of the second of th

nish his adversaries. V. 13. So Nebuzaradan the Captain of the guard fent, and Nebu-Shashan, Rabsain, and Nergal Sharezer, Rabmag, and all the King of Babylon Princes] Heb. great ones; as Chap.41.1. and 5:13. Of thefe names, fee before, verf. 3. He that was called Sarfechim there, is called Nebushashan here: it may seem he had two names; or there were two of them that bare that office: all the Princes, for, the rest of them; as Chap. 36. 12, and as , all the Captains, Chap.

Chap, x1.

V. 14. Even they fent and took Teremiah out of the court of the prifon,] Where as yet he remained, chap. 38. 28. Heb. And, as chap 33. 14. they fent and to de, that is, they fent to tale; and fo atter, to commit as, refe and waved, for, roje to war, Joth. 24. 9. They give order to have him taken out of prison , and set at li berty, and recommended to Gedaliah : which yer feemeth not to

have been prefently par in execution. See chap.40.1---4.

and committed him | O1, and to commit him; as before. Heb. and
they gave him; as: Chron.24.12. Efay 22.221.

unto Gedaliah the fon of Ahikam the fon of Shaphan] Whom the king of Bais lon had let over those that were left in the land, 2 Kings 25, 22, chap.40. 5. he seemeth to have been the son of that Abiliam, that rescued the Prophet out of the hands of the

P. iefts in Jehojakims reign, chap, 26.24.

That he (bould carry him home) hat he might either take him home to him; or convey him home to his own house at Anathoth,

[be dwell among the people] Heb, and, as verfe 13. and, in the midit of the people; as chap. 29, 32. & 37. Howbeit, the words multi of the people; as trait, 72, 32, 32, 33, 37, 1000 tests the words would rathe be rendred; 72 (4 (as thap. 27, 15, and 35, 14,) he abode fill, 01, flatd, (as the word is ufed, Deut. 9, 9, Chap. 38, 13, 28.) among the people; with whom, through the negligence of thole, to whom the charge of him was committed, though Ier out ot prifon, with fach others as were found there, yet was he not loofed from his bonds, but carried among the rest in chains unto Riblah, See chap. 40. I.

V. 15. New the word of the Lord came unto Teremiah, while he was flut up in the court of the prifon faying;] Here beginneth a new relation of a businesse that fell out in the time of his latter commitment to the prison court, after he had been drawn up out of Malchia's dungeon, chap 38 13, 28, and it concerning a gracious mellage tent by him from God to Ebedmelech, who had been a chief influment of helping him out of that dungeon, chap 38.7.— 13. Heb. And the word of the Lord was, &c.as Chap. 32. 1, & 33. 1

V. 16. Go and frest unto Ebedmelech the Ethiopian, faying,] Heb. Gring gro, and thou fhalt far ; as chap. 18, 13, of this Ebedmeleth, fce Chap. 38. 7. Yet we are not hence to garher, that the Prophet was then at liberty; because God bids him go, and deliver him this mellage: it is a familiar term of incitement to the doing of ought, requiring nothing of the Prophet, but that he should sometime ac quaint him with it, either by fending to him, or by word of mouth when he should come to visit him.

Thus faith the Lord of Hofts; the God of Ifrael;] As Chapter

33. 13. Behold, I will bring my words upon this city for evill, and not for

good | See chap. 21. 16. & 44.27.

and they shall be accomplished in that day before thee.] Ac that time, as verse 12. Thou surviving to sec it; as chap. 16.

V. 17 But I will deliver thee in that day, and thou shalt not be delivered into the hand of those men of whom thou art afraid.] This reward had he for his piety shewed to Gods Prophet, Chap. 37.7---13. Heb. And. as verse 10. and, before whose face thou art afraid;

V. 18. For I will furely deliver thee, Or, But, as chap. 14. 2.

and, Heb. delivering deliver; as the like, Esay 36.15,
and thou shalt not fall by the sword, That is, be saule men sain fall to the ground. So Psalm 63. 10. Luke but thy life (hall be for a prey unto thee,] Heb. and thy foule (hall

be for a prey unto thee, See chap. 21 9. So chap 45.5.
because thou hast put thy trust in me, saith the Lord.] He will -and fave them , because they trust in him, deliver them -Pfal. 37. 40.

CHAP, XL,

Verse 1. "He word of the Lord, which came to Jeremiah,] Thefe words are the Title or Inscription, of a word or mellage fent from God, and delivered by the Prophet unto the Captains, or heads of those people, that were left in the land, un-der the government of Gedaliah, recorded, chap. 42. 7. for all between this and that, is but matter of flory, relating the time and occasion of it, to clear the way to it, and to procure the better

occasion of it, to creat the way to it, and to promo in continuous understanding of it. See of the form, chapt, 1:3,4.

after that Neburaradan the Captain of the guard had let him go from Ramah.] Heb. had fent, or, disinissed him (as 1 Kings 20.41.) from Ramah, whither he had by over-sights, cuntrary to the Kings charge given concerning him, been brought, fo foon as he under-

crange gwen concerning ning neen orough; 10 1000 as ne under-mod who he was, Verle 4, See chap, 31,15, & 39,111, bt. when he had taken him being bound in thains among all that were staried way captive of fruidelm and fuddh, which were carried a-way captive unto rabylon.] Heb, when he had taken him, and he was bound, &c. or, for he was bound; and being found in bonds, was brought along to Ramah among the reft of the captives intended for Babylon; no notice being taken of him before he came thither, in chains, or manicles, Verle 4. See Job 36. 8. Pfal. 149 8. Elay 45.14. Heb, in the midst (as chap, 39, 14) of all the captivity; as chap. 29.1.

V. 2. And the captain of the guard tool Jeremiah,] Or, as fome render it, For (as chap, 36. 9.) the captain of the guard took him.
I should rather take the former copulative, verse I, in a causarive notion; and this in a discretive: for he was bound, --- but the captain of the guard, fo foon as he had notice of him, took him, and loo. fed him from his bonds, and fer him at liberty.

[aring, The Lord thy Ged hath pronounced this evill upon this place.]

fajing, The Lord thy God has pronounces time winn spon touchede.]
The inflidel Prince is cauled to utter and aver that, which out of
obdfinacy Gods own people would not fee and arknowledge; and
it is not unlikely, but that by those that feed to the Chaldean camp, he had heard of the lubstance and lubject matter of Jere-

V.3. Now the Lord hath brought it, and done according as he hath said:] Heb. And the Lord hath brought and done according to what he faid.

because ye have sinned against the Lord and have not obeyed his voyce, therefore thu thing is come upon you. | See chap. 50.7. or , for ye have finned against the Lord, (Heb. unto the Lord, as chap. 8.14) and have not heark ened to his voyce; (as chap 9. 12.) and this thing (Heb. word; as chap. 38.14.) is come upon you.

V. 4. And now] Here seemeth to have been a two-foldread-

ing, the one most commonly received; which our Version followeth: another, fome interpreters exhibit, who render the werds, And thou, o , as for thee; put absolutely : as, and I, or , as for me. I Chron. 28 2,

behold, I loofe thee this day from the chains which were upon thine hand: | Or, that are upon thine hands; as it is faid of Peter, Alts
12.7. his chains fell off from his hands: for the word hand, is solle-Give : and it appeareth that he came in chaines manicled to Ramah Verse I.

if it seem good unto thee to come with me into Labylon, come, and I will look well unto thee:] Heb. if it be good in thine eyes (as Gen. 20. 15.) to go with me to habylon, (a defect of the locall particle; as Chap. 32. 5.) come, as I Kings 13. 7.) and I will fet mine cye upon thee, as chap. 39. 12.

but if it feem evill unto thee to come with me into Babylon ,forbear:] Or, or (Hcb. and, as chap. 2.18. & 5. 12.) if it like thee not (Meb. he evill in thine eyes; as John 24. 15.) to go with me unto Ba-

behold , all the land is before thee, whither it feemeth good and convenient for thee to go, thither go.] Heb. unto good, and unto the right in thine eyes to go; as chap. 26. 14. A free and a large offer. Pharaoh could fay no more to Joseph concerning his father and his family, Gen. 47. 6, See the like speech of Abraham to Lot.

Gen. 13.9.

V. 1. Now while he was not yet gone back, he fald, Go back unto Gedaliah hie fan of Ahikam the fon of Shaphan, I These words are very dive. fly rendred and resolved, Who the person should be used to be a support of the person had be a s that is here spoken of , said not to have returned or gone back, is by fome questioned; and the generality goes for Jeremy : but these among themselves much divided: for some make all these the words of Nebuzaradan. So the Chaldee, thus rendring them, And if thou like not to dwell, then return to Gedaliah. Which our old English seeming to follow, rendreth it : And if thou canst not be conanguin teening to tollow, reneared it: Analy look any not be con-tent to dwell alone, then dwell with Ocadalab. The old Latin, And come not with me but dwell with Ocadalab; as joyning them to the words before going, forbear, Verse 4. But how the Hebrew will bear any of these Versions, I see nor, The most rather conceive them as a relation interted of fome thing concerning, or occasioning, the speech ensuing. And one of the Jewish Doctors rendresh them. And when he had no mind to go back he faid, that is, the bleffed Lord God faid, Go back to Gedaliah. God fuggested that to him, that made him willing togo, when as of himself he had no inclinati-on thereunto: another of them. And when he had not vet said. that he would return, Nebuzaradan perceiving yet by his filence. that his mind was rather to go back; than to go along with him, faid to him, Go back to Gedaliah. And others again, as the Ti-gurine, whom our Geneva, and the next Version before it, congurine, whomour cheeva, and the next vertical netter knows, and the next vertical netter knows, as by way of parenthelis, (for at yet be was not returned, or gone back), and then carrying on the feature, and goback, or, or goback, to Gedaliab. Take thy chorce, either tog o along with me, or to feat thy felfe ellewhere, where fower thou placefly, or to repair to Gedaliab, that he may provide for thee. Others, as our last Version, And when, or, while he had been constructed to the head of the control of the contr was not rece, or chers, as out that verion, and when of, while we may not yet gone back, he faild, Go back to Gedaliab. Either make thine abode where thou pleafelt in any part of the land elsewhere, or repair to Gedaliah and abide with him. And this feemeth the most probable of any of those, that understand the words of Jeremy. But some others expound them of Gedaliah, and render the words thus, And because he is not to come back, repair to Gedaliah. Since that Gedaliah is not to come hither to me, but to flay at Mizpah to fettle things in his new charge, repair thither to him, who will be carefull both to protect thee, and to provide for thee: the copulative in a causative notion is not in frequent; as chap 36.9. & 18 23. The Italian to remove the ambiguity, rendreth it, And because Gedaliah -- - returneth not hither, return thou to him

Gedaliah the fon of Ahikam the fon of Shaphan,] To whole care he vas to be commended, chap.39 14.

whom the King of Babylon bath made governour of all the cities of

Faddb, So 2 Kings 25, 12. being in likelyhood one of thofe, and a principall man among them, who had joyned themselves to the Chaldeans before the surprizal of the city.

And I,

Chaldeans before the lurprizal of the city.

and dwell with him among the people.] Or, abide with him among the received the the configuration of the people, that are with him, Heb. fit; as Genetis 24. 55. 2 Samuel 7. 18. Chapter 39. 14. and in the midft of, as chap.36.12.

or go whither soever it seemeth convenient unto thee to go] Heb. or to all (all, for any; as Job 1. 11, & 8.12.) place (a defect of the fub ject; as c. 38.11.) that is right in thine eyes to go to, (as verle 4) go. A full freedom.

So the Captain of the guard gave him vitails, and a reward, and

So the capitals of the guitar as-th thing oil 145, and, as c. 39-33 in the latter of the word arting from a root, that hath a notion of justed j. The word arting from a root, that hath a notion of justed justices, the which the Greeks call fire, the Latines, visitions, visitly, provision for a justice; and lost formeth to be here incended. Howbeit, becaule it is used founicement to be nere intenned. Flowest, occasine it is little lome-time for a med. Prov. 13, 17, for a diner, there is too feant; and a fedf too large: fome here render it, he feaffed him; and fo fome Greek Verfions, he made him a feaff; or he entertained him: and again, because it is used of a constant allowance, or diet, 2 Kings 24, 30. Chapter 52, 34, some understand it here of a continued allowance of dier by Nebuzaradan assigned him; but the entertaining of him with a meals-meat (though it is not probable that he would neglect fo common a courtefie) was fearer worth the reciting: and for constant allowance for the future, it is most likely that he would leave that to Gedaliah, unto whom he was to commend him; the first therefore is here most probable : he would not dismis the Prophet to travel in a land so wasted, and dispeopled, without competent provision and necessaries for his

and a reward] Or aprefent, rather; for it is ufed for a gift, ci ther tendred in testification of due respect and honour, as Ezekiel 20, 40, or exhibited in fignification of grace and favour, Efther 20. 40. of cambine in against a series and in series of meat, 2. 18. which because it consisted forectime in melfer of meat, Genesis 43. 34. 2 Samuel 11. 8. some of the Jewish Doctours would make this and the former all one: but there is small reason

and let bimgo.] Or, difmissed him; as verse 1.

V. 6. Then went Jeremiah unto Gedaliah the son of Abikam to
Mixpah,] A city in the land of Ben jamin, Josh. 18.26.1 Kings 15.

22. Then Heb. And as c. 39.9.

and dwelt with him among the people that were left in the
Land.] Or, abode with him. Heb. fate; and, in the middest: as

verse 5. V. 7. Now when all the Captains of the forces, which were in the fields, Having fled, and being scattered here and there, for fear

of the Chaldeans. See 2 Kings 25.23.
even they and their men. Their complices and their followers:

as Gen. 14.24.59. t Sam. 23.8.
heard that the King of Babylon had made Gedaliah Governour in the land, Whom they conceived good hopes of, as knowing him to be a man of an ingenious disposition.

and had committed unto him men, and women, and children, and of the poor of the land, of them that were not carried away captive to Babylon;] Heb. little one; or little child: taken collectively; as Efther 3. 13. and poverty for, poor; asalfo 2 Kings 24. 14. and

V. 28. Then they came to Gedaliah to Mizpah] Heb. And they beard ____ and they came; as c.38.7,8.

even Ishmael One of the blood royal, c.41. Heb, and, for even; or to wit, as c.42. I.

the fon of Nethaniah,] Heb. Nethanijahu : as Jirmjahu c. 1. 1; and

the like, Esay 1.1.
and Johanan, and Jonathan the sonnes of Kareah] Johanan, or John; as Luke 1. 14 for the name is the same; and so verse

14. 15. and Seriah the son of Tanhumeth] Or, Tanchumeth ; as Achar Mat.

1. 9. See Efay 1. 1.

and the formet of Ethai the Netophathite,] The name of a family in the tribe of Judah, so called from the City, of seat of their

and Jeanish the fon of a Maachithite.] Another family so called from some principal man or woman of special note in it, 1 Chr. 2. 48. & 9.55. & 27. 16.

48s. & 9.55. & 77. 16.
they and their men] As before, v.7.
V. 9. And Gedalia's the source of Shaphan,
sware unto them, and to their men, saying, feare not to serve the Chaldeans:] Heb, to stand before them, as Chapter 35. 19. Sec 2

Kings 25. 24.

dwell in the land] As Plalm 37. 3 or, abide; ftay in it : leave it not : as v. f.

and serve the king of Babylon, and it shall be well with you.] As

V. 10. As for me. Behold, I will dwell at Mizpah, to ferve the Chaldeans, which will come unto us :] Upon occasion of state from the King, Heb. And (as I Chr. 28,2: Sec v. 4.) I will abide, or refide, (Heb. fit; as verie 6.) at Milpab, a frontier Town; have- joyntly, he attempts to effect it more privately: luppoling that in ing its name from the Garrison or Sentinell, there wont to be private he might be persuaded to hearken to that, which he would

but ye] Or, as for you; Heb, and ye: as Elay 65. 11. So before.

gather ye wine and summer-fruits, and oyl,] For their Harvest was gards of the man yaumer / man, being dispatched usually within compasse of the three fit moneths, or near threadout; where as the click was shorted in the fourth, Chapter 33. 2. See Deuceronomy 16.1, 9, Wine, for grapes, Elay 63. 9. (2 grapes, for wine, bloid 3, 1.) and all, for olives, where of oils smade as wine of Grapes, Exodus 27. 20. Judges 9.9, 13. and, summer, for summer-fruits: as Elay 10. 9. and with the Greeks the like. So verfe 12.

and put them in your veffels | Referve them after your wonted manner for ftore, as in time of peace and fafety people are wont to do, making account in due time to make use of, and enjoy them; not fearing to be by any strip: of them, as in times of hostility frequestly falleth out, c.5.17.

and dwell in your cities that ye have taken] Continue in those

places that we have feized on, and feated your felves in being left

places that ye have lerzed on, and leated your letves in being left and abandoned. See c. 9.1. 9.9 32.

V. 11. Likewife when all the fews that were in Moah, and among the Ammonites, and in Edwar, and that were in all the Counties, beard that the King of Babylon had left a remnant of Judah; and that be had that the lying of earlyon has left a remnant of hand of hand as that fer over them Gedalish, the fon of Abilean, the fonn of Shaphan; I That had fled into forceign parts for fuccour and fatery upon the Chaldeans invalion. See Elay 16. 4. in all countries, for all other countries : as 2 Chronicles 32,22, Cant. 4. 9. Efay 26. 13. chap-

ter 31. 20.

V. 12. Even all the fewes returned out of all places whither they were driven, and came to the land of ludah to Gedaliah unto Mitpals, Heb., And alfo all the lewer-beard---and all the lewes returned; as v. 7,8 into the land of ludah; and Benjamintthe whole bearing the name from the principal part.

name from the principal part.

and gathered wine, and fummer fruits, very much.] Heb. in much
abundance: as I Kings 4, 29, the land being of it left rich and
fertile; and few left to perceive and enjoy its revenue. See

V. 13. Myreover, Johanan the fon of Kareah, and all the Captains of the forces that were in the fields came to Gedaliah to Mizpah] Here, beginneth a new narration of a conspiracy entred into by some of the forementioned parties, v. 8. against Gedaliah, which being discovered by some other of them, they acquaint Gedaliah with it, and offer him their fervice to prevent ir, verfe 13and once him their tervice to prevent tryetle 13 13. whom he giving no credit to, as being confidenc of the others fidelity, v. 14.16, is treatheroufly furprifed and murthered by them, toge-ther with thole as well Jews as Chaldeans about him, Chapter, -3. whereupon mischiefs and miseries , afterward. related, enfue.

Moreyver] Heb. And, as chap. 33. t. all the Captains] The rest of them: as, all the bouses, for the rest of them, 2 King, 25.9 those of whom before, v.7. See the like, chape

came to Gedaliah] The second time to disclose to him the mil-

chievous plot contrived against him.
V. 14. And faid unto him, Doff thou certainly know, Heb. knowing how: as chap. 13. It. but the negative, is wanting; as very frequent in interrogatives of this nature; for their meaning is apparently, Doft thou not know? undoubtedly it is fo? and thou maift. well be affured of it. So they to Elifem, Doft thou know? 2 Kings 2.3, for Doft thou not know? 2 as it is rendred. Job : 0.4. See the like

before,c.31.20. that Baalli the King of the Ammonites hath fent Ismael the fon of Nethaniah to flay thee? Heb; Ito finite thee in foul, or to firthe thy foul; octrantate to just one: r. rect., 10 junts to eet in José, or to firret by José, that its, for take away thy life; as Numbers 13; - Jt. Thus the king, having, as by a lineal defcent, a malignant affection unco Gods people, puffich up this young gallant (who among others in like-lyhtood had fled for thelter into those parts, ch., o. 11.) with hopes of rading himself by the rulne of Cedallah, that he might be an inftrument of this peoples further calamity, whereby himfelf might have the mere liberty to prey upon the countrey at pleasure, ha-ving none now to protect them. Because some of the Greek copies ving none now to protect them. Decame some of the Greek copies here render the words, the Queen of the King of the Jons of Ammin's (So the Hebrew commonly tyleth them, fee chapter 49.1.). a learned late Writer would have the word Raalis here used to be no proper name of any person; man or woman; but a title of dignitie t for, faith he, as the Queen-mother was among the Jewes called Gebirah, c.13,38. So was the lame among the Ammonites called Radin, which by a various dialect is no other than Basilt in Hebrew: and addeth withall, that this Queen Dowager being Regent in her sons minority, mingled her own malignity with this Princes ambition, to work this mischief. But this I shall leave to the judement of others,

But Gedaliah the fon of Ahikam believed them not.] An ingenious disposition is seldom suspicious, chapter 11. 18, 19, Heb. And: 28,

V. 15. Then Iohanan the fon of Kareah foake to Gedaliab in Mizpah feeretly faying,) When they could not prevail herein with him joyntly, he attempts to effect it more privately: supposing that in

not openly take notice of, or feem at least to be acknown of: withall rendring his fervice for the preventing of the floke, that was likely to fall upon Gedaliah, by turning it upon the traytour him-

Let me g., I pray thee, and I will flay Ishimael the son of Nethaniah, and no man shall know it. Heb. I will smite; as 2 Kings 6, 21, and man, for any one : man fhall not know; as c. 38. 24. and a defect of the pronoun it; as I King 1.11. & 2.32. So allo v.3, wherefore flould be flay thee?] Heb. Imite or firthe thy foul; or thee in foul; as be-

that all the Jowes which are gathered unto thee, should be scat-tered, and the remnant in Iudah perish: Being as succep without a shepherd, Zacha. 13. 7. See the like emphatical form in way of expostulation, chapter 37.13, 17. Heb, and, for that; as chap-

V. 16. But Gedaliah the son of Ahikam said unto Iohanan the son of Kareah;] Heb. and, as v. 14. Thou fhalt not doe this thing :] Heb. word : as Chapter 12.

for thou speakest fally of Ishmael] Heb, thou speakest fallshood, or alse; as chapter 29,9 & 43,2. Thus the well-minded intend-ing no evil to others, and deeming others by themselves, are not easily induced to think evil of others, or that others intend evil to them; and by occasion thereof, are oft deceived and eninared to their utter undoing : Yet it behoved a prudent man, in Gedalia's place especially,upon such intimation to have been more cautelons than he, it fecms, was,

CHAP, XLI

Verse t. Now it same to passes. Heb. And it was: as Esay 36.1.
In this Chapter is related the batbarous mutther executed upon Gedaliah, and others with him, with other villanies after committed, and further evils ensuing thereupon, See

in the feventh moneth] The moneth Tifri, containing part of our

in no fewents mental 11re moneto 11rr, containing part of our september, and part of our October: hence the fall of the fewents month, for the murther of Gedaliah, Zach, 7, 5, & 8 19.

That [Ibmath the fon of Nethaniah the fon of Eitfhama,] Whether this Elift, ama were the same with the Scribe of that names, 2, 37, 12,

of the feed royal] Heb. of the feed of the hingdome; as Ezek, 17,13, in regard whereof immael might pretend to have more right to the Ruler-ship of the Land than Gedaliah, and was the sitter inftrument for the Ammonite to make use of for his own ends, chap-

and the Princes of the King] Heb. great ones ; as chapter 39. 15. and the Princes of the King J Heb. great ones; as chapter 39.17, Such of the Princes as had formetly eleaped by flight, either before the fiege began, misdoubting the worft, when they faw the land invaded, and harafled, by fo potent an Army; or when it was for a time intermitted, by occasion of the Egyptian forces, that came to relieve the City, Chapter, 37, 5. or after the Supprisid of it, when they follow away by night x Kingsas. 4. even ten men with him. 1 Heb. and ten men with him; which to men underfland of the Princes to force moderated, and fother on

some understand of the Princes before mentioned; and so the copulative should have onely an explicative notion; as chap, 39.14. and so our version taketh it. But then there is a doubt how ten or eleven men should be able to make such massacre, as was by these there made. To which some answer that these great men came no without their followers and others add, that these ten are especially mentioned, as ten persons expert and skilful to do mischief (Exck, 21 31.) enured unto, and exercifed in fleedding of blood fuch as Abimelech hired to affift him in the murther of his brethren, Judges 9. 4, 5. which I finael, for that end, brought along with him, and are faid therefore to come not with them, but with him. See verfe 7.

came unto Gedaliah the sonne of Ahikam to Mizpah] The place of his residence, Chapter, 40. 6. as to give him a kinde

and there they did eat bread t gether in Mixbah Being enterrained by him and as familiar friends admitted to his board. See the same

by nim and as saminar through the form Plalm 419. Luke 14-1.
V. 2. Then arofe Ishmael the sonne of Nethanish, and the ten men that were with him Men fit for such a villanous and barbarous em-

ployment. Then. Heb. And;as c.40, v. 15.

and finote Goddliab the fon of Abiham the fon of Shaphan with the fword, and file Goddliab the fon of Abiham the fon of Shaphan with the fword, and flew him, whom the King of Babylon had made Governour out the land.] There feemeth to be a trajection in the words, as if out the land.] There lecemeth to be a trajection in the words, as it is were laid.] They finner with the fowerd, and few Gedaljab the fonned shipkem the finne of Shaphan, whom the King had made governour in the land: but there may well be more than 60 in it the words may be divided into two diffined fentences; they finner with the favord (which is in effica as much, as they flew is chap, 26. 13) Gedaljab, Sec. and they flew him, or, j. (as, Chapter, 40.5.) or, thus (as Chapter, 10.6. they flew him, whom the King had made Governour in the land; the vile fact prepared with his addition to a servave the crime: the welface of the whole land this addition to agravate the crime : the welfare of the whole land and people left in it, depending mainly upon this one mans fafety. Sec c. 40, 15.

V. 3. Ishmael also slew] Heb. And (as c. 1.3.) Ishmaelsmote: as c.40.14. Se Acts 7.23.

all the lews that were with him, even with Gedaliah at Mizpah,] all the levs that were with num, even with Geausan at Mixpab.] Having any relation to him, or in any place about him, or that offered to oppose his violence, and to hinder the execution of his murtherous defign: for he flew not the main body of the people; but carried them away with him, v. 9, 10, and the Chaldeans that were found there] That is, were there; as

Eft. 1.15. c. 52, 25. So v.8.

Eft. 1.15. c. (2. 25, 30 v. 8.

and the men of war.) Or, being men of war; as spoken, not of
the Jews. (of which 2 Kings 25, 4.) but of the Chaldeans: for
such in likelihood were all the Chaldeans, that stadd there with

Geognian.

V. A. And it came to passe the second day after be had slain Gedaliab, and no man knew it; And it was not yet bruited abroach for they had slain all sorts, that were about Gedaliah, as well friends as focs, their own country-men, as firangers, that none, as near as they could, might escape, to divulge what they had done. Heb. man knew not : as c.39 15.

man new nor a sc. 39 15.
V. 5. That there came certain from Shechem, and from Shilo, and
Samaria, even fourefore men.] Whole way to Jerusalem lay by
Mizpah, or near at least to it: Or, they might make it in their way, to visite Gedalish, and those with him there. Heb. And (as Chapter 39. 4) there came men, for certain men, as chap-

having their beards shaven, and their clothes rent, and having cut nature tentre caratipaven, and tentr convert tent, and caving out themselves, Jin the manner and habit of mourners; fuch, in part, as being Heathenish, was disallowed among Gods people, and inhibited in the Law, Leviticus 19 27. Deuteronomy 14. 1. King. 18.18.chap. 47.5. But hereof see on c. 16.6. Heb. shaven of beats; and torn of garments: as Elay 36. 22.
with offerings and incence in their hand] Having such things with

them; as 2 king 5,5,038.to 11.

to bring them to the boule of the Lord] But here question is moved, to what purpose these folk should travel with such presents to Jerusalem, when as both City and Temple were now rased and runtells, when as both City and Lempte were now rated and ruined. To this the Jewish Doctors andwer, fome of them, that they had not yet heard of the taking of the City, when thy fet our, but heard of it on the way, and thereupon put themselves into that mournfull habit. But against this may be objected, that though mourntull habit. But against this may be objected, that shough they had not heard of the floring and facking of the City; yet they could not but hear of the flrait fiege that; was about it: and could have little hope therefore of any irce access to the Temple. Other of them therefore fay, that they had heard indeed of the taking of the City, and the deportation of the people: but not of the demolition of the Temple: which afterward hearing of, when they were on their way, they turned in unto Mizpah, where they heard that Cedalliah the time Rules resided; for a feet that which heard that Gedaliah the new Ruler refided : for as for that which some add, that they might hope to find an Altar built at Mizpah, inftead of that at Jerusalem, such as Samuel sometime erefted there, I Samuel 7. 5-9 is nothing probable. It is more likely that, albeit they had heard both of the destruction of the City, and demolition of the Temple, which could not but be known in places no farther remote before that time, and was the occasion of putting them into that mournfull habit; yet they were travelling toward Jerusalem, to mourn over the sad condition of the place, and in hope to finde some of the Priess there, and an Altar at leaft erected in the room of the former, to receive fuch Aftar as seate erected in the foom of the forfiler, to receive how oblations as they carried along with them: and to the Hussion the Lord, may be here well put, for to the place where it fornetine flood: A. Hussier, and Patters, and Towers, for places, where which fometimes were feituate, Elay 15, 22, and

V. 6. And Ishmael came forth from Mizpah to meet them,] Or, went out. &c.

meeting all alone as he went;] Heb, in going, and weeping:
as Chapter 50, 4 Making thew of the like mournful disposition
with them, that they might not missraft him.

and it came to pafe at he met them, that he faid unto them, Come to Gedaliah the fon of Ahikam.] As feigning himself to be one of his followers. Howbeit, I conceive that to be groundles, which a learned Writer hence gathereth, that these persons intended not at all to take Mizpah in their way, had they not been ticed in thither by this train of Ishmaels,

V. 7. And so it was when they came into the middest of the City]
Or, into the City; as 1 Samuel 9.14. and so afterward, into the midst of the pit, for,into the pit : as, in the midft of a pit,for, in a pit, 2 Samucl, 23. 30.

that Ishmael the sonne of Nethaniab flew them, and cast them that iffimate the fonne of Nethariab Hew them, and call them into the middelf of the pir. J. Heb, five them into the middelf of pir 1 A defective or complexive. Speech. The like whereuntor See Pfalm. 89, 39. 44. Efay, 14. 12. and 38. 14, 17, 21. Chapter, 30. 10, 11. and the like is observed, 1 Maccabets,

he, and the men that were with him.] For he alone could not do it : but fuch murtherous varlets, as he made use of, affisted him in , and did the work for him. See v.z.

V. 8. But ten men were found among them] Heb. And, as c.10.16. and, were found, for were, as v. 3.

Chap. xli. that faid unto Ishmael, flay us not] Heb. And faid : the copulative |

Hat Jun may symmetry page 1 may 1 keep, companies for the relative yas 6.175.6. 8.2 3/4 mhost and of harly, and of opl, for we have to ediare in the field, of more 2 as the like word for notion is used, Chapter, 93.7. See there, and a Chorn, 7, 7, 5, a place therein parallel to in this 1 for we are it is also fall to the horse hat a Chorn in the line in the line is a time to a conceive that they had herein parallel to in this 1 for we are it is he, fall to have horse here. any grain at all at that time abroad in the fields their harvest being some moneths past over. See Chapter 40.to. But their meaning mast be, that such commodities they had in their countreying matt be, that tuch commodities they had in their country fanns and flore-houses which they were willing to par with the faving of their properties. However, I cannot affent to that learner their properties. However, I cannot affent to that learner their learner to endet the two codayse have treatgates the contrasting of a sit it were a speech parallel to that of the contrasting of the sit is to the contrasting of the sit in which they are a sit of the si trom a root that ignites the other parts are tast lometime by biddle. Bits 44.3 yet the word is general fignifiest treasures, or flores, whether hidden or other, Gen. 43.13, nor is typobable that fuel there as the Ge of nony forts, hould be hidden under the fuel there as the Ge of nony forts, hould be hidden under ground is flome one part of a field; and much lefs that all ten should so bestow their stores in any one place.

So be for bare 1 Heb and 33 c. 33.13.

So be for bare 1 Heb and 33 c. 33.13.

and flew them not among their brethren 1 Or, with Heb. in the midft of (as chap. 39. 14. verie 3.) their brethren, or countrey men; as Deut, 17.15

W. 9. Now the pit] Heb. And; as Chapter 40. 5, 7. and fo

werfe 13. wherein Ishmael had cast all the dead bodies of the men, whom he wherein simmer and east auther a cada posites of the men, which had it in because of Gedaliah.] To conceal his murthers, both of Gedaliah, and those other, who meither together with him, versigner by this occasion afterward, he had dispatche and made away. Heb, whom he smote (as v. 3.) at, or, by the hand; which is variously expounded; for some of the Jewish Masters expound it, as the word in its proper and most familiar notion is wont to import, by the hand of Gedaliah; as it is faid, they fell by the hand of David and his fervants, 2 Samuel 13. 22. and they are faid, fay they, to be flain by the hand of Gedaliab; he:ause he flighted the advice that Captain John gave him, whereby their death and his own alfo might have been prevented. But this feeming somewhat too far so might have been prevented. But this feening somewhat too far feeth; others of them gives often interpretation: Either, by acca-fined Gadaliab; for they came chiefly to kill him; and by occasion three of did the like to them finding them with him: as, thou half sonjuned us by the hand (that is, by occasion, or because) of our in-termediation of the hand of the source of the property of the solution of the source of a place or quarter : as Deut. 23. 12. Efay 56. 11. Chapter 6.3. Sce there. Others again render it, in the hand of Gedaliah; that is, in there. Others again render is, in the hand of testalish; that is, in the figure is hand, for fervice, or minifer; as in he hand of Mer; that is, by fire minifer; Nambers 4: 37, Pfalm 77, 20, and to a fits. Others, is of fire file of Goddinh 2 as, will fland at the hand (that is, by the file) of pm plants, 3 and is a fit of the fire file of the file of the file of the second of the file of the file of the second of the file of the file of the second of the file of the fi all his mafter & goods were in his hand; that is, under his charge, in his cufledy, Genelis 24. 10. and thefe were in the hand of Ithamar, for, enjissy, Geneura, 10. and incre were in the hand of ithanna, for, ander his charge, Numbers 4, 33, but the meaning of the form of preech, as it here ufed, is plain enough, intending no more than simply, with Gedaliab, the men that he flew with him: Nor need we go far for the interpretation of it we had it before twice, chapter 38 10. take thirty men in thine hand; and he took thirty men in his hand that is, tale them with thee; and he tooke them with him ; as it i there well rendred : and why it thould not be likewise here, I see not : for it was before faid, with him, v 3. yet fo to be restrained, as was there observed.

was it, which Asa the King had made for fear of Baasha King of Israel Oc which Asa the King made because of Baasha: for the term here used importeth no more : and is well so rendred, verf 18. See on chapter 17.11. How Afa fortified Mizpah, being a frontier Town between him and Baafha, with the ftones and timber, that he fetcht away from Ramah, we read, 1 Kings 15. 22. but of the pir here mentioned, we find nothing elsewhere; some suppose it to have been a trench or ditch, digged without the wals of the City, But this feemeth rather to have been some pit delyed within the City near to which he drew on those 80 the greatest part whereof he flew, before he maffacred them, the pit being ready at hand to receive them : but for what end or use it was at first contrived, whether to receive and contain water for necessary uses, upon occasion of a siege Elay 22.9,11. or for what other employment doth doth not appear, nor can easily be determined : deep and large it feems it was as the Prophet faith of Topher. Efay 30 33. that could

contain so many corples,
and Ishmael the some of Nethaniah fill'd it with them that were
stin.] With the bodies of them; which were therefore no small

V, 10, Then Ishmael carried away captive all the residue of the people that were in Mizpah,] Having out of all parts reforted thither to Gedaliah, c.40. 11,12. even the Kings daughters] whom the Chaldeans had left behinds

either being not much regarded by them when they were possessed

of his fonnes; or being by forme means otherwise concealed, and fo escaping at the surprisall of the City. See Chapter 38. 23. and

and all the people that remained in Mizpah, which Nebuzaradan the Captain of the Guard had committed to Gedaliah the Jonne of Abibam.] 2 Kings 25. 12, 12. Chapter, 39. 10. and 40.5.

and Ishmael the sonne of Nethaniah carried them away captive; and departed to goe over to the Ammonites:] By whole King he had beene fet on worke to doe what he did, Chapter,

V. 11. But when Johanan the fon of Kareah, and all the Captains of the forces that were with him, heard of all the evil that Ishmael the fon of Nethaniah had done,

fon of Nethaniah had done,
V. 12. Then they took all the men, and went to fight with Ishmael
the son of Nethaniah; Heb. And they heard——and they tooke, as
c.40.7,8.all the men; to wit, that were then with them, or that they could get together.

and they found them by the great waters that are in Gibeon.] The great pool of Gibeon (whereof 2 Sam 2.13.) lying in the way

from Mixpah to the Ammonites country.

V. 3. Now it came to pass that when all the people which were with Ishmael, saw Johanan the son of Kareah, and all the Captains of the forces that were with him, then they were glad.] Heb. And it was ; as verse 1, and, and they were glad, for that they were glad;

V. 14. So all the people that Ishmael bad carried away captive from Mizpab, caft absut, and returned, and went unto Johanan the son of Kareab | Heb. And, as v. 3. cast about, or came about: or wheeled about : as Eccl. 1.6.

V. 15. Eut Ishmael the sonne of Nethaniah escaped from Johanan with eight men, and went to the Ammonites.] Heb. the sons, of Ammon. See Chapter 40, 14. Some render it, For Ishmael escaped ! to wit, by flight; not staying, or daring to make head against the party that pursued him, which gave the people opportunity to go

party that puritied tims, which give the books opposition, you must of John. So is the copulation will be a set of the set of the set of the first first of the first set of those when he for if Kareda, and all the capains of the first were with him, all the remain of the people whom he had recovered from Ifomacli the fonce of Nethanish from Mitpath, (after that the half Iffomacli the fonce of Nethanish from Mitpath, and Mitpath, a men of war, and the women and the children, and the Eunuches, whom men of wars and the women and the contact, and the Emments, whom be had brought again from Giben:] from Mitpab, that is, cartied a way from Mitpab; to wit, formerly by Ilamael verf. to Heb. fmy, for flain; as verf. 2 and men. fimply, not mighty men, diffinguithed onely from the wamen, as chap. 43.6. and, child, for children; 25

chap.40.7. V. 17. And they departed, and dwelt in the habitation of Chima-ham, which is by Bethlehem; I Some portion of land, that either ham, worth is of letterem; I some potions of all that charge to David out of his own partimony, or Solomon his some after him, who upon his d.:ath-bed gave him a special charge concerning him, t Kings 2, 7, had in likely-hood conferred upon Chimham the son of Bazzilla; so the kindnelle shewed him by his father, when he fled from Abfolom, See 2 Samuel 19.38.) which though at the year of releafe, Ezek 46.17 it returned again to the crown; yet may feem ftill from thence to have born that name ! places oftentimes retaining the names of those many ages after, who had formerly held and enjoyed them, Pfal. 49. 11.

to go to enter into Egypt] Their wonted place of refuge, Efay 30

1. & 31 1. V. 18. Because of the Chaldeans: 1 Heb. From the face of the v. 18. Incrawje oj 100 t. Inducana. 1 1 120. From 100 jace oj 100 t. Inducana.

Obdidenti 3 as verfe 9, and theft words would better have been joyned to the laft claufe of the verfe before-going; as some other in like manner, Chapter, 50 13, for there is not the fame rear, fon of disjoyning thefe here as there might be, Pfalm 96. 12, 13.

and 98.8,9. and 918.9,9.
for they were afraid of them, because Issued the son of Nethaniah
had slain seedaliah the son of Abikam, whom the King of Eabylon made
Governour in the land.) They seared that the Chaldeans would fend in some forces upon them, to revenge the murther of Gedaliah, and the Chaldeans, that were flain together with him. See verse 3.

CHAP. XLII.

Verle I. THen all the Captains of the Forces,] In this Chapter is related a motion, by the Captains, that had put Ishmael and his complices to flight, refcued the people from them, whom they were carrying away toward the Ammonites, and had a purpose to transport them another way into Egypt, c. 41.17 made unto Jeremy, requesting him from God to advise them concernunto jeremy, requeiting nim from God to advie them concerning their journey, v. 1 ——6. together with the answer returned unto them from God by the Prophet; withal taxing them for their deep hypocrisie, and distembling both with God and him,

variet Johann the some of Kareah,] Or, even Jihn. As Chap-ard, Johann the some of Kareah,] Or, even Jihn. As Chap-ard, 40, 18. He especially among the rest: As the servants of David 3, and slided, 2 Samuel, 2, 20, and, Say to his Di-ples, and 18 Peter, Marke 16. 7. See Judab and Jerusalem, B-

and Texaniah the fon of Hofhajah,] See Chap. 43.1. and all the people from the least, even unto the greatest]Of this form of fpeech, fee on c.6.13. & 31.34

drew near.] A terme commonly used of addresses unto any by way of fuit for relief, or advice, Genesis, 43. 19. Num-

bers 16, 1. V. 2. And faid unto Jeremiab the Prophet, Let, we befeech thee, our supplication be accepted before thee, J Heb. fall before; as chapter 37 20. See v. 9. A learned Writer rendreth it, fall thou down in praye before God for m: but this is to confound it groundle fly with that which followeth: this form intimateth their fubmils feeking to him; the next branch his feeking to God for them, the subject mat-

and pray for ses unto the Lord thy God,] Whom thou hast special relation unto, as his Prophet. So they to Samuel, I Samuel,

12. 19 even for all this remnant, (for we are left but a few of many, as thine eyes do: hebold us.) That was fulfilled which had been long agoe foretold and menaced, Leviticus 26. 22. Deuteronomy

V. 3. That the Lord thy God may show us the way wherein we may walke, and the thing that we may do. Heb. And the Lord; as Mal. 1.9. watte, and the coing that we may not, it could not be that 3.8 and, ibe more, and 143.8 and, ibe word, (as chap, 40. 16.) that we flall watte, or go, for flowled go; as I falm 25, 12. and 143.8 and, ibe word, (as chap, 40. 16.) that we flall do; as 2 Chronicles, 10.12. They would have the Prophet tell them from God what they should doe; when as they (the leaders of them, at least) were resolved what they would doe already, chap-

ter 41.7.

V. 4. Then Je-emish the Prophet faid unto them, I have heard you; I lam willing to grant your request; to hearing is commonly taken in Scipture, Plaim 6.9.8 20.1. a defect of the Pronoun;

as Elay 1, 15.
behold, I will pray unto the Lord your God,] As well as mine; having taken you to be his people, 1 Sam. 12.22,

according to your words) According to what you propounded to me. So Gen.44 10. Joih 2,21.

and it shall come to passe that what sever thing the Lord shall an-swer you, I will declare it unto you; I Heb. and it shall be; as chap. 30 8, and, every word for every thing, or what foever; as chap. 44.17. So verfe;

I will keep nothing back from you.] Heb. not a word: as c. 26. 2 and 38.14, So Paul, Act 20.20.

V. 5. Then they [aid to Jeremiah,] Heb. And, and fo alfo verfe

The Lord be a true and faithfull witness between us,] Gods special attribute in an eminency, Rev. 3. 14. Heb, a wirnefs of truth: as Proverbs 14. 5,25. Thus in deep hypocrific abuse they Gods Name, and take it in vain, calling him for a true and faithfull witnesse, when as mean while they intended nothing dels, than what fo folemnly they professed and pretended, v. 20.

if we doe not even according to all things, for the which the Lord thy God shall send thee to us.] Heb. according to every word; as

6. Whether it be good, or whether it be evil,] Seem it never fo disadvantagious, or dangerous to us. See Mica jahs sound and fincere resolution, 1 King 22.8, 18. not counterfeit, as these mens. Heb. if good and if evil: as Eccl. 11. 3.

we will ober the voyce of the Lord our God, to whom we fend thee,] Heb.hearken unto : as c, 38, 20; and so after again. See the peoples

like profession to Moles, Deut 5. 17,29.

that it may be well with us, when we obey the voyce of the Lord our God.] As Deut 6.3.

V. 7. And it same to pass after ten dayes, that the word of the Lord came unto Jeremiah.] Here cometh to be related at length (after all this long discourse, or narrative inserted, to make way thereunto) that Word of the Lord before pointed unto, and intended, unto) that Word of the Lord before pointed unto, and intended, Chapter 4,0. 1 theb, and it was (a scherer 56. 1). From the end of tendagets, (as chap. 34. 14.) and (as chap 4.14.) it found fine the Anne as the series of the series and the series of the s him, and to them by him, an answer. The reason, why God thus delayed it, being not revealed, is not easily conjectured, much less, can it be certainly determined. Some say, to adde the more weight to the Oracle, when it should be delivered: and to free the Prophet from substitution, of speaking from himself, which might have been at least. If not misseemed, yet amiss pretended, had he fuddenly returned an answer. I conceive, it might rather be to punish their hypocrisie, by holding them in surpence, who were questionless impatient of delay, having before hand resolved what they would do, what foever the answer should be.

V. 8. Then called he Johanan the fon of Kareah, and all the Cap-tains of the forces which were with him, and all the people, from the leaft, even to the greateft: [No fooner had the Prophet his an-fwer and errand from God, but he calleth them all to come and hear it ; because all had requested it, and all were concerned in it.

V. 9. And faid unto them ; Thus faith the Lord, the God of Ifrael. unto whom ye sent me to present your supplication before him; Heb. to make y ur supplication fall before him, or in his presence; as chap. 38.27. Dan. 9.18,20, See verse 2, the like style given to God , see ch. 37. 7.

V. 10. If ye will stay in this land, then will I build you, and not pull you down; and I will plant you, and not plucke you up :] Heb. fitting, fit, or flaging flay; as 1 Samuel 20. 5. So verfe 13. I will fettle you, and prosper you. As chapter, 24. 6. See the contrary, Pfalm 28. 5.

Plalm 28.5.

for I repent me of the evil that I have done unto you.] I will
no longer deal roughly and harthly with you, as of late I have
done. Of this repertunce in God: See Chapter 18.8. So Plalm

V. 11. Be not afraid of the King of Babylon, of whom ye are a. V. 11. Be not affialed p inc using a paginum, vi weem ye are a-fiald be not affiald of bin, fails ble Lord! See the like encouragements, Efay 43, 13, and 44 2, an emphaticall ingemination; not unlike that, Efay, 8, 13, 13, and Luk 1,46, for I am with yeu, 10 fave yeu, and to deliver you from his band.] Gods affiftance,a fhelter al fufficient, Elay 41.10, 13,14.8 43.25,

V. 12. And I will fhew mercies unto you, that he mey have mere usen you, J. Heb. I will give you mercies, on; rendset (on-paffions: At Genefis, 43, 14, Deuteronomy 13, 17, 1 will caule you to find favour in the fight of Nubuchadnezzar, as Pfalm 1a6, 46, and the hearts of all men, as well Kings, as other inferious once, being in his hand to winde and turn which way he pleaf eth Prov. 21. 1. they needed not to fear man, if they were carefull

to please him, Prov. 16.7. Heb. and be shall, for, that he may: as and coupe you to return to your own land. To the several places of your former abode, from which ye had formerly either fled, or

been forced, c.40.11,12. V. 13. But if ye fay, We will not dwell in this land, neither obey the voyce of the Lord your God,] Or, and I will not obe; for it hath reference to, if ye fay. Heb. And. As c.41.15. and fit, or flay, as v. 10 and bearken to, as v.6.

V. 14. Saying, No, but we will go into the land of Egypt wherein we shall see no war, As v. 13. see no war, for sustain it, or suffer it?

batle, or of their own lummoning and calling people together to

prepare thereunto,c.4.19,21,
nor have famine of bread;] Which Egypt, watered yearly by Nilus, had usually good flore of, and was wont from Alexandria to furnish with bread-corn divers parts of the Remane State. See

and there will we dwell] Or, flay, or, abide; As verfe 10. 13. that is, faith a learned Annotator, there shall we have a fetled and fixed abode, and not be compelled to remove from place to place. at the pleasure of our Lords and Masters the Chaldeans; but the

fimple fense I conceive here to be the right, V. 15. (And now therefore hear the Word of the Lord, ye remnant of Judah;] As chap. 10, 1, but here prefixed, with repetition, by the way inferred, to give the stronger assurance, and make the deeper impression of what was to ensue, and was like to rellish ill with them.

Thus faith the Lord of Hofts, the God of Ifrael,] As Chapter 35. 13.

if ye wholy fet your faces Or, if you fet your felves obstinately Heb. fetting fet your faces: to fet the face toward a place, is sometime used for to looke wiftly towards it; as Exchiel 20. 46. & 21. 2. fometime for to bend, refolve and prepare for a journey that way,

as Dan. 11,17,18, Luke 9. 51.

to enter into Egypt, and goe to fojourn there:)] Which yet is
by fome here deemed to have been offenfive, not fo much in regard of that general prohibition in the Law, Deut, 17, 15, as in regard of Gods speciall Will at present made known unto them, and a particular in junction to the contrary now given them, to flay in the land, v. 10. and fo continue under the Babylonian government, unto which God would have them to be subject, Chapter 25. 6. 11. 12.

V. 16. Then shall it come to pass, that the sword which ye feated shall over-take you there in the land of Egypt; and the famine wherein year early all shall shill which essert silver you in Egypt, and there ye shall y! litch And it shall beyar v.a, and cleave after you, son, show you delive you applied. S. A. Thus what the whiched lear, and by indirect courses as Plait, s. 8. a. Thus what the whiched lear, and by indirect courses. feek to shun by those means befalleth them, by which they think to shift off and escape it, Prov. 10.24. Esay 66.4.c 38.19,22 Ezek. 11 8. For fear of the Chaldeans they would needs go into Egypt, c. 41.
2 , 22. making full account that they fhould be fafe enough from them, were they but once there; and thither God fendeth after them the Chaldean fword, that destroyeth both the Egyptians and them,

c. 43.11. and 44 27,30.8: 46.13,24.
V. 17. So it shall be with all the men that fet their faces to goe ino Egypt to jojourn there, Heb. And (for, So as Proverbs 17.2.) all the men fhall be that fet their faces ; as verle 15. chap.44. 12. that voluntarily and obstinately, contrary to Gods command, bend them-selves that way; not those that with the rest are carried away

chap. 11.7. & 24.10. & 28.8. Seec 44 12. and none of them shall escape or remain from the evil that I will bring

wpon them.] See c. 44.14.
V. 18. For thus faith the Lord, the God of Ifrael,] As before,

verte 9.

An interaction and my fort hash been powed forth upon the lababi.

An interaction is p hall my fary be pourced forth upon you, when
ye enter into Eqpt 1 Or, whose per accome into Eppt 1 As Nove beet 15, 13. Ut place where ye thinke your felves (scence, were
ye once got thinker. See Chapter 43, 7, and 44, 6, and of
the forms of speech, concerning wrath pourced out, Chapter,

and ye shall be an execration, and an astonishment, and a curse, and a reproach; Asc. 24.9. See C. 44.12. and re fhall fee this place no more.] There shall none of you return,

as those shall that were carried hence unto Babylon, chapter 24. 6.

and 31, 17.
V. 19. The Lord hath said concerning you Or, Thu; or, These

things the Lord hath faid.

O ye remnant of Jadah.] As v. 15 c. 43.5.

Goye not into Egypt;]Or, as fome render it, Therefore go not into

know certainly that I have admonished you this day.] Heb knowing know (as Gen. 11.13) that I have, or that I do, this day testifie against

y 111; 25 Deut. 4 20. y nigas Leuu. 4.20.
V. 20. For got diffembled in your hearts. Or, That (a schap. 4.
18.) ye diffembled; as kintcing this unto that which went before, I ethic again ye so; or, Certainly ediffembled; tor for is the parcile also used as a chap. 22.22.23.00 42.8. Heb. ye fedited in your founder or in your minds; as Gen. 23. Schrov. 3.2. 7. 03. a others, againfior in your minar; as uctile 25, 8, 170v, 23, 7, 00, as officers, again; your folders; as it King, 2-3, Provetbs, 7-3, ye fought to beguile God, or to deceive me, speaking one thing with your mouths, and minding inwardly another; for ye have dealt thus deceitfully to your own eyil and milichief. A learned Scholaist rendreth it, Te have seduced your selves; or made an erours in your souls. And the old Latine much to the fame effect, you deceived your fouls : fomewhat the like form of speech, is found in a term used, James 1, 26, but the former seemeth somewhat harsh here : the latter taketh no notice of the particle, which feems not here vacant, I should rather render it, with a late learned Annotator, Surely ye deceived me against your own souls, or your selves, me, wanting, as Elay 29.6. chapter 14. 16.

tet 15, 16.

when ye fint mee unto the Lord your God, faying, Pray for us unto the Lord our God, and according unto all that the Lord our God, and according unto all that the Lord our God foold yo, lo declare unto us, and we will do it, 124. vis. 35, 36.

V. 11. And now I have this day declared it to you, but ye have no object die voise of the Lord your God, are any thing for the which

be fent mee unto you.] Or, And when I have this day declared it to you, ye do not hearten to the voyce of the Lord your God (as vor. 13) year to men users the respect of the Lora year usa (as ver.13) or unto apple, and, a ver.6: 10 all, as chap, 3: 2, 3;) with which fent me to you. Yet had they not returned any answer to the Prophets speech: but the Prophets knew well enough how it was written, either having discovered it by their carra, eduring the ten dayes intervenient between their motion and Gods answer verl.7 or by their demeanure while he was delivering Gods mestage : or (which is most probable)he might have it by revelation fromGod: as some other particulars concerning himself,c. 11,18,19. The like Syntax (cc c.40 7, 8.

V, 22. Now therefore know certainly, Heb. And (as chap. 36.6.)

knowing, know; as v. 19. that ye shall die by the sword, by the samine, and by the pestilence in that place whither ye defire to go ,and to fojourn.] Or, to go to fojourn; As Genefis 12. 10. verfe 15. 7. In Egypt where ye leaft expect it. Sec verle 16,17, 18.

CHAP, XLIII,

Verse 1. And it came to passe, that when Jeremiah had made an end of speaking unto all the people, all the words of the Lord their God for which the Lord their God had sent him to them.even all these words; Or, things: as chap. 36.13,32. In this chapter is recorded what effect the message from God before related, had with those men it was sent to ; to wit, their refusal to obey it, perfiftance in their former resolution for Egypt, and accomplishment

ititance in this tormer relolution for Egypt, and accomplishment hereofy, 1-p-1, together with a new prophecy delivered by Jeremy in Egypt, after they were come thicker, v. 8.—13.

V. a. ben Palez A zariab the fin of Highiath, 1. This is deemed by most to have been no other than that Jeraniah, mentioned. c. 47.

Vet it might be another, and a brother of his, because the atther feems the fame; and fome: suppose him the first mover of the

journey into Egypt, and Johanan the sonne of Kareah,] Or, John; As Chapter 40.8.

and all the proud men] Among whom, those were chief ones, and it might well therefore be rendred, and the reft of the proud men ; as chap.40.13. So v. 14, chap. 52, 18. Pride being the ordinary and

by constraint, as was the Prophet himself among others, and Baruc his Scribe Cass, 5,6.

his Scribe Cass, 5,6.

top flattly by the found, by the famine, and by the pession of the contempt of his mellengers, and melizer lee Exod 5,2.

[Asying unto Jeremials, thou footbell falls.] Web Island. or aire the possible of the contempt of his mellengers, and melizer lee Exod 5,2.

[Asying unto Jeremials, thou footbell falls.] Web Island. or aire the possible of the contempt of his mellengers, and melizer lee Exod 5,2.

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[Asying unto Jeremials, thou footbell falls.] Web Island. or aire the possible of the contempt of his mellengers and the possible of the contempt of his mellengers.

[Asy the possible of the contempt of his mellengers and the possible of the contempt of his mellengers.]

The Lord our God hath not fent thee to fay, Go not into Egypt to fojourn there. Thus discovered hypo:risic turneth into outrage and fury. So they, c. 5.13. The Word of God is not in them.

V. 3. But Baruch the fonne of Nertah fetteth thee on againft 144,] They are not content to traduce and flander the Prophet, but Baruc also for him. The reason that a learned man rendreth, why they should cast this aspersion upon Baruc, to wit, because he being a younger man, should be more hot and eag-r than the Prophet in the delivery of these things, is groundless; nor seemeth probable a nor could he be lightly more eager than Jeremy himself was in the delivery of it, had he been to do it nor isit; likely that Jeremy made any use of him therein.

for to deliver me into the hand of the Chaldeans, that they might put us to death, and carry us away captive into Babylon.] To flay fome of us, and to transport the reft. See the like, Elay, 10.4. and v. 12. and what thould Barue gain by this? But any pretence is colourable enough, where men are maliciously minded, Heb. to give us into the hand, or power : as c. 34.20.

V, 4. So Johanan the sonne of Kareah, and all the Captains of the forces, and all the people obeyed not the voice of the Lord, to dwell in the land of Judah. Heb. And Johanan : 25 C.41. 14. 2nd, all the captains (or the reft of them; as v.a.) hearkned not: as c.42.14. and,

captains (of the 1956, 42.10,13).
V. 5. But J-hanan the son of Kareah, and all the Captains of the forces, took all the remnant of Judah, that were returned from all nations, whither they had been driven to dwell in the land of Judah, [Heb. And, as c. 42.13, and, all, for the reft: and to fit, for to abide; as v.4. Sec c.40. 11.

V. 6. Even the men, 3 and women, and children, and the Kings daughters, and every perfon that Nebugaradan the Captain of the quard had left with Goddlaith he fon of shiftym, the fon of ships, the See chap. 40.7. & 41.10,16. Heb. every foul; as chap. 52.10, Ro-

and feremiab the Prophet, and Baruc the fon of Neriah.] Whom by force they led away with them; and fome other also in likelyhood beside them.

V. 7. So they came into the land of Egypt ,] Heb. And as verse 4. for they obeyed not the voice of the Lord;] As Chapter 42, 21, verfe 4.

thus came they even to Tahphanhes.] Heb, and they came unto Tahtions came they even to Tahphamber.] I reco, and they came that phamber, of Tahphamber, of Tahphamber, and they came and Queen of that name, I Kings 11. 19. The ancient Greek Verinot terms in Tahphas. Whence the later Greeks, corrupting the terms and framing tereater to their own language, as if it had its original with them from a word that fignifiest a lateral to Bod-rees, call it commonly Daphne, and Daphne Pelusiace, to distinguish it from another Daphne in Syria, See Esay 30. 4, where it is termed in a more contracted form. Hanes, or Chanes.

V. B. Then came the Word of the Lord unto Jeremiah in Tahpan-

bes, fairing, J.Heb. And the word was 1 as C.36 v. J. Heb. And the word was 1 as C.36 v. J. Heb. 2 v. Take great flane in thine hand, and hide them in the clay in the brite-hill, which is at the entry of Phanad's hunfe in Tabpanher, in the fight of the men of Jedah 1. By this vilble flang would God have confirmed, and as by an ocular demonstration fee before the eyes of this refractary and rebellious people, the accomplishment of that julgement which before he had denounced against them, by the accels of Nebuchadnezzar with his forces into Egypt, and his purfuance of them among others there, from whole force they tlither fled.

in the clay in the brick-kill] By the former word here used, though no where esse found, is by the Jewish Doctors, and most others, agreed to be meant fuch materiall, as brick is went to be made of; and that by the latter word is meant fuch a Fornace, or place, as bricke is wont to be framed and burnt in, is no leis or puze, as direct is wont to de trained and dutit in, a fine training agreed on from 2 Samuel, 1.1. 31. However, because forme Greek Versions render the former word, an hidden place, and the did Latine, the former, a fors, or, Care, or, Van's, and the latter, a bricky wall! grounding in kitchy-hood, on a place in Mah, 3.1.4. hence former and sum that does to finde out to me vench. or ditch near the Kings Pallace, whereunto Jeremy should cast these stones; on which, as part of the foundation, Nebuchadtnete itones; on which, as part of the foundation, Nebuchaa-nezzar, when he came into Egypt, should raise a bricke wall, and build him a Pallace there. But little reason have we for such tar-fetcht fancies to recede from the received Interpretation of the words t the main matter that some object is, that there is no likely hood, that a bricke kill should be situate so near to as no interjy-moon, that is observed in thousand the moon of the kings vallace, which could not but be by occasion yet any offen of the moon form (maske thereof very offen five. To which yet any of them of val amplitude; and the brine kings were many of them of val amplitude; and from form of the Court of the work of the court o Gates, yet might be farre enough diftant from thole parts of the Pallice, wherein the King and his great ones, did ordinarily keep, Secondly, that this place might be rather a work-house

to frame some special kind of brick in for peculiar uses, then a furnace or kill to burn them; and that fuch, as were either to be burnt elsewhere, or to be hardened only with the Sun: and burnt cliewhere, or to be hardened only with the Shif; and lattly, that the word rendered enrygloth not alwayes fignific a deor, or, a prich but an exenting, or, open way, that leadeth to a place houle, town, or city. So it is ulcole, chapt. 1, 5, and for endered, Gen. 38, 14, and may well therefore also here so signific: as also that conquest of Egypt, Ezek, 19, 19, 10, & 30.19.
V. 13. He shall break also the images] Fieb... And (as Chap. 1. the particle here rendied, in, is used also for, besides, See Chap. 32. 7. & 36. 10. and the words may therefore be well here rendred, befide the spen may to I haraoh's house.
V. 10. And sin unto them, Thus saith the Lord of H. st., the God of

Ifrael,] As chap. 42.15.
Pehild, I will fend and take Nebuchadrezzar the King of Babylot

my Servant,] As he is also flyled, chap. 25 9. Heb. Lo I am fending, So alfo chap.25.9.

ing, so an octapy, 25, 9, and will fet his thems upon these stones that I have hid, and he shall spread his royall pavilion over them.] Thereby implying that Nebuchadnezzar should proceed so far in the conquest of Egypt, as to pitch his pavilion in that very place, not far diftant from the kings palace at Tanes; where his brick houses creeted for his building then flood : the word rendred pavilion, fo termed for the beautiful neffe of it, (for the term regall is not in the text) is no where elfe

V. 11. And when he cometh he shall smire the land of Egypt: and deliver such as are for death to death, and such as are for applicity; and such as are for the sword to the sword! Heb. And he all come, and he shall smite (the like to that, chap. 41.21.) the four time to make the minds in the content of the land, as Mal. 4 6.) those that are for damh, to death, etc. 15 finite, for, to finite and give, or deliverup, to by giving and delivering up, to death. A complexive form of speech, like those Elay 38 14, 17, 21. chap. 36. 23. 41. 75. etc. of this distribution of judge meants, compared with

0. 41, 7, See of time sufficient on judgments, compared with chap, 42, 17, on chap, 15, 2, See alid Sach, 11.2, V.12. And I will kindle a fire] As chap, 17, 27, in the houfes of the gods of Egypt] I will caule him to fet their idoll-Temples on fire, and burn them down; that I may execute judgement as well on their gods, as on themselves. So Exod. 12, 12. Efay 19. 1. Chap.46.25. Ezck.30. 13.

and he shall burn them, and carry them away captive, Some of their idols, being of wood, or other like combustible matter, he shall burn: others of them, being of more rich and sumptuous materials, he shall carry away among other spoils, to imploy other-wife, or to referve in token of conquest. See Esay 46. 2, chap. 48.

7, and of this form of speech, on verse 3.

7. aniso tens form speech, of week and of Egypt, as a flepherd putitib on big arment.] The meaning in general of this passage greed on, to within the big had of Egypt is here meant the foolis of that countrey, which the Chaldean thous pather together, and go away entirely dwith them. Due about application of it to a and go away entirely dwith them. I but about application of it to a the jewish wonted guile, there is some variety of opinion. One of the jewish Masters would by the garment here mentioned, have un-derstood the cloth, that the shephera setteth up for a tent, to shelter him, while he stayeth in some one place, but taketh down again and carrieth away with him, leaving nothing behind him, when he removeth to some other place; as they use oft to shift, Esay 13. 10, and to should the King of Baylon go from place to place in Egypt; and sweep all away with him; But this conceit need-lefty forceit the term and so the text; and some of ours therefore inflead of his rent substituting his coat, go the same way, but keep closer to the term in the text. Another will have it allude to a shepherds wrapping himself up in his garment to keep himselse warm, because in the wildernesse he is to tend his slock as well by night as by day, Gen. 31, 40. I Sam. 25, 16. Luke 2, 8. which fome of ours alio follow. But other of ours referre it to the fhep-herds going forth in the morning to lead his sheep out to their paflute. (see Elay 40.11. Chap. 31. 9. Joh. 10. 3, 4.) who is not wont to spend much time in arraying and dressing himself up, before he go out but castell on his coat suddenly, and is by and by gone: and so should Nebuchadnezzar, without difficulty or long delay, as speedily and easily, seize on the wealth of Egypt, and go away with it. And others again, to his returning home at evening, when having fate all the heat of the day without his coat, or upper garment, (as the word feemeth properly to fignifie, Gen. 9, 22.)
while he tended his fleep in those hot regions, he casteth it on
about him at evening, at such time as he goeth homeward. and in like manner should Nebuchadnezzar return at his leaving of Egypt; not migd or bare; (as men are faid to be; when they want their upper garment. See Elay a o 1), but well clad, as with his coas; or upper garment about him. And this feem beft to agree both with the drift of the Prophet; and the terms of the text. For as for that of the ancient Greek Interprete; whom a learned Writer supposeth to have read thata, for atab : and renders it, he shall purge Egypt as a shepherd purgeth his coat of lice. Which some ex-pound, he shall at leisure ransack all Egypt, and seize on all her wealth and treasure; as shepherds are wont leisurely to look their clothes, and pick out their lice : it is but a lousie interpretation (howfoever some seem to be much taken with it) grounded upon a corruption of the text ; and fo therefore I leave i

and he fhall go forth from thence in peace.] Or; depart (as Chap.

29. 2.) from thence in peace; that is, in Safety, without hurt or loffe, as 2 Sam. 3. 22,: 3. I Kings 22, 27, 28. or, quietly; the Egypt tians not daring nor being able to flirre, or to impeach him in his paffage. So Exod. 11.7. Plai 78.53. See the like, Efay 10. 14, or, feemely, faith a learned Winer, as a Shepherd that having cafe on his coat, doth not fear in his return to be robbed or fripr of it, before he get home. See the like prophecy of Nebuchadnezzar's

3.) he fhall break (to fhivers , for thence feems our English word

3.) Be final break (16 priver), for the time to examine using the word properly significant, and complete flat and properly signifies, Mic. 4, 13, of English and the mealled anciently, On, Gen. 4, 18, the word significant he howled site significant was famous for idolatery, in regard of a factor Temple, wherein the Sun was there worshipped , whereof Herodote , lib. 2. See Efay

that is, in the land of Egypt :] This is added to diffinguish it from another city of the same name in Hebrew , situate in the land

of Judah, Joth. 15.10. 1 Sam.6.12. and in the houses of the gods of the Egyptians shall he burn with fire.]
The same in effect that was said before, Verse 12, save that God is faid to kindle this fire there, and Nebuchadnezzar is faid to burn them with it here; who was therefore no other than Gods instrument in this act; as Sennacherib before him in other the like, Elay 10.5 6,15. & 37. 18,19.

CHAP, XLIV.

Verse 1. The word that came to Jeremiah, [In this Chapter is contained, 1. A second Sermon or mellage, brought from God by the Propher, reproving and menacing the Jewish people in Egypt, not fo must him to be the disobstance in leaving their own land, and journeying isto Egypt, contrary to God express command, as for that große and sominable interty that they committed, when they had feast demicities in fairty that they committed, when they had feast demicities in fairty that they committed, when they had feast themselves in fairty that they committed, when they had feast themselves in fairty that they committed, when they had feast themselves in fairty that they committed, when they had feast themselves in fairty that they committed, when they had the second that the second themselves in fairty that they committed when they had the second that the second themselves in the second that the second themselves in the second that the second larty that they committed, when they had feated themfelyes in feveral parts of that land, Verfi 1 - 1-14, a. The terfactary carriage of the people upon the delivery of is, exprefly refuling to give any heed unto is, and profetling a fifth refoliution to perfift in their idolatrous prafilies, Verfe 15:—19, 3. The Prophets reply upon this their peremptory answer; Verfe 20:—13, 4. A new melinge with the like menaces to the former, ratified by a foleam oath, whiterelever of a few that thould furtive to fee the accomplishment of it, Verse 24 --- 28. and confirmed by a figne that should be made good upon the person of the King of Egypt,

under whole proceedion they there were, verific 29 30.

The word that cames] Heb. that was: as Chap. 2, to wit, frem the Lord; as Chap 0,:
concerning all the fewers,] Heb. unto, the fame particle that was before: it came to him, to be delivered to them, as Rev. 1. 1. which God gave to him to flew to his Servants. Howbeit, the word is fometime used for concerning; as Chap. 22, 11,18. & 27.19. and so may not amisse be rendred also here.
which dwell in the land of Egypt.] Or, that were residing.

Heb. fitting : and fo again in the next words. See Chapter 42.

and at Impanior | Ot ruis, see cnap.43.7.
and at Nopl) Otherwise Moph, Hol. 96. and thence with the
Orecks and Latines Mombhs. See Elsay 19. 13. Excles.0.13.
and in the country of I elsays, Jajust). Another region in Egype,
that had its name from one of Militains illus, Gen, 10. 14. Supposed
by Iome learned to be that which is commonly termed, Thebais; which they conjecture, partly, from fome terms, though cor-rupted, of places therein fituace, as the Phaturite canton in Pliny, and Palbyis a Town in Prolomy; and partly, from the fi-tuation of it; which from hence they gather to have been higher, and farther up into the Country than Nob, or, Memblis, as Nob, or Memblis, than Migdsl, or, Magdoliu, as the Greeks and Latine term it. Of it, foe alloon lelly 1.11. It is mentioned allo, Ezzk. 29. 14. & 30. 14. V. 2. Thus faith the Lord of hosts, the God of Ifrael,] As

Chap. 43. 10.

ye have feen all the evills that I have brought upon Jerusalem, and upon the cities of Judah:] That which might have ferred to warn you, and make you more wife and wary. So Deut. 4. 3. See chap. 301, and mase volume with an way; as Deut. 4.3, See chap. 3, 7,8, 12. & 7, 12. lo Nch. 13, 18. Dan. 5, 12. Zach. 1.5, 6. and behold this day they are a defolation, and no man dwelleth therein.] defolation, for, extreamly defolate; as Chap. 37, 19. Ezck. 14.

15: Sec chap. 4. 7. 29.
V. 3, Perause of their wickednesse, which they have committed,]

Heb. frem before, or; from the face of, So chap. 7. 12. & 21.12

to provoke me to anger] See chap 7, 18. in that they went to burn incense and to serve other gods, whom they knew not, neither they, you, nor your fathers.] They went from me, word of ausmination : word, for, thing, as enap. 40. 3. and, abomination, for, abominable, as chap. 32.35,

V.5. But they heark ened not, nor enclined their exto turn from

v. 5. Dat incy pear great not, nor encurred their er to turn from their wickedness.] See chap 7 24 25. & 11.8. & 34.14. to burn on intenses unto other gods.] Or, rather, in burning; as chap, 35.8 9. & 38.4. to it is well rendeed, verife 8.

35,89,838.4. 10 its well renuced, verice 8.
V. 6. wherefore my fury, and mine anger was psured forth;] Heb.
And as chap 42.22. See chap 42.18.
and was lyindled in the Civics of Judah, and in the streets of Jerusa-

tem.] Or, and it burnt, as Numb. 11.3, and in tor precise of Jernju-lem.] Or, and it burnt, as Numb. 11.3, and they are walled and defolate,] Or, so that (as Chap, 19 16.) they are become walle and defolate, Hebs are unto wastenesse and de-

filation, as chap 25.38.

Mattin (as.) Of, as this day appeareth; as chap, 25.18.

V. 7. Therefore now thus faith the Lord of Hofts, the God of Ifrael; 11cb And now, as chap 42,22, See chap.35.17.8 42.15. Wherefore commit ye this great evill against your foules?] As Num

16.38. Chap.7.19.

Chap.xliv.

to cut off from you man, and woman, child, and fuckling out of Judah, to leave you none to remain.] To urge the Lord in his fierce anger to make an utter riddance of your felves, and all yours. See verfe II. Of the word rendred child, fee chap 6. 11. & 9. 21, Heb. out 11. Of the wind clearly as chap; 1.6. and, to made no remain to relate to fish mild play as chap; 1.6. and, to made no remain to remain to you; as Elan you only me unto wrath with the works of your bands; I Your idols, Chap; 5 67. burning, inceple anno there gold! Oc, in burning. Heb. to burn; as

verfe s, but fee there,

in the land of Egypt, whither ye be gone to dwell] Or, whither ye are some (as chap. 42.18, & 43.7 for there they now were) to

abide, or, refide. Heb. fit; as chap.42. 10. 13. verse 1.
that ye might cut your selves off, and that ye might be a curse and
reproach among all the nations of the earth.] So chap. 42. 18. See Elay 65. 15.

Elay 65:15.

V. 9. Have ye forgotten the wickednesse of your fathers, and the wickednesse of the kings of Judah, and the wickednesse of their wives, and you com witchednesse, and the wickednesse of their wives, but help have committed in the land of Judah, and in the streets of Ferdalem? See the like expositiations, Neh. 31: 81: Nebeccolls; as verfe 7. mill.

V. 10. They are not humbled even unto this day, neither bave they feared; nor walked in my Law, nor in my statutes that I set be-fore y u, and before your fathers.] Or, How they have not been humbled, or, Tet they have not heen humbled, Neither humbled by those asflictions, that for their fins have befallen them, nor been wrought thereby unto any fincere and ferious compunctions of heart and contrition of spirit, for their fins the procuring causes thereof 2 Chron. 36. 12, 13. Chap. 5.3. A change of the person, as if God not daining to talk further with them, should turn his God not daining to talk interest with ettern montaction in freech from them to the Prophet, So chap, 7.26. Heb. have been contrite; as Elay 57 15, an, that I gave before you, as chap.26.4.
V. 11. Therefore thus said the Lord of Hoss, the God of Israel,

As wele 2,

Bebold, I will fet my face against you, for evill, and to cut off all

Judab] God threatnesh to set his face against them, purposely to Judah God threameth to fee his face against them purposely to dow'll to them, Chapp. 1.10, Amos 9, 4, to cut them off, and deftroy them, Lev. 10, 7, Pal. 13, 16. See verfe 7, as they had oblinately fee their faces to go into Rayre against his injunction to the contrary, chap 4.1.7, 19, vefe 1. Thut God long beforehand menaced 10 walk raffy, or, threatingly with them, when they fould walk to with him, Lev. 46. 27, 12. See Elay 66. 3,4.

V. 12. And I will take the remnant of Judah that have fet their faces to gains the land fleggris floorin there.] Or, that did fet their faces; that face their reflection rog to thinker, or, have fet their faces; that face their faces are that is, out of a fixed refolution did go, and are come thinker. See Chap4. 15, no thole that were brought thinker by confirmin, as Jerumy and Baruc, Chap4.3 6.

and they shall all be consumed and fall , in the land of Egypt: they shall even be consumed by the sword, and by the famine : they shall die, pair even the component of the proving active the ground may be from the leaff even mine the greater[5], by the from and by the frauntier!

fall here; because men fail to the ground, when they die. So chap,
6.14, 8.8.1.1, from the leaft to the greatiff; as c'hap, 4.1.8,
and they falls be an extertainte, and an almissionen, and a Curfe,

and they fluid be an extertation, and an altonifiment; and a euric, and a reprach, la service 8. Chap 24.9.

V. 1.3, For I will painly them that awell in the land of Egypt, all have painly florentalem, by the flowed, by the famine, and by the politicate; 11 leb. And (as chap 38.33) wift upon (as chap 11.22.

R. 1.3.1) they (ic ow is, Lewes) that fip, or redde in the land of Egypt; as verie 1. Of the judgements, lee before chap, 14. 22. & 15. 2, & 38,1. & 42, 17, See verle 6.

V. 14. So that none of the remnant of Judab, which are gone into the land of Egypt to sojourn there, shall chape, or remain, that they should return into the land of Judah, to the which they have a defire to return to dwell there: for none shall return but such as shall escape.]
This passage is by divers diversly rendred. Some render is, so that This pailage is by divers diverily rendred. Some render it, so that (Heb. And) there faul be men state faul (Jenne, and be left of the remnant of the frenes that came into the land of Egypt to abide there; befides those least phalle (the tim mid (Heb. lift up their [ul.; as Holf. 4,8.)) to return into the land of Jadab, to return, I [ay, to dwell, there, But how this Version may be fixed to the words of the ext., I conceive not: that, befides, is without ground forced into the text. Out former Versions (Lare that of Genera, which neur last concurred with) Se that none of the remnant of Judab, which are consequently in the second and the last concurred with). concurrent with) 3s that note of the remnant of manh, which are gone to dwell in Egypt, full be life to ome again into the land of Judah, although they think to come thinker again, and to dwell there. I But neither will the words of the text admit this; that although, findeth no place in it. The Ancient Greek goeth much the lame way that our last dout, The old Latine a little otherwise; And way that our laft doth. The old Latine a little otherwile; And there shall be manel, that shall step and the step of the residue of who went to sojourn in the land of the Jewer. Egyt, and to returne into the land of flush, to which they sit you bein sould (that is, hope, or, desire, as chap, 22, 27), to return its, and dwall three. As if their going into Egypt, yet mere joyned, with a purpose not to abide for ever there, but to sojourn there for a time, as Elimelee did in the land of Moab , Ruth 1. 1,1. and the Shunamite with the l'hiliftines, 2 Kings 8, 2. and when opportunity should be, which they hoped after some space of time would be, to should be, which they hoped after fome space of time would be, to curur back into their own courty again: and this the words of the text may well hear. And these all agree in the Version of the last clause, a sourt-here exhibites the: for more full treature, but shad to should be a reserve of some, but very few. See verse 182, but a learned Scholialt departing, in the connexion of this salt clause, from all that went before him, thus exhibiteth; So that there shall none scape, or remain to the remain of stades, not to the state that came into Egypt to abide there, and to return into the land of stades in the state of the thefe that came time Egypt to abide there, and to return into the land of Judab: for the fifty up their mind indeed to return to a well there; but they find their mind indeed to return to a well there; but they find line return, fave thefe that efeate. But how that for cometh in lace; conceive no, and leave it therefore to the judgement of others. The old Latine feement to have kept clofeft to the terms of the text. Howbeit, I conceive that that which out Vection exhibiteth, may well fland, if one of the copularives in the text, be deemed fuperflower, as of tite, Is [Pal, 7,9, 160 at a. t. Chap 6, as, Jonna 1, other, and to return, be rendered finmly, the contract of the property of the contract of the property of the contract of the property of the contract of the contract of the property of the contract of the property of the contract of the property of the proper

Chap 6.25, Jon. 1. 1, fo that, and to return, be cendred fimply, to return. See chap. 2.2.7. That of lone, efpaing, Jone of the Jewish Docho a expound of Jeremy and Baruch, whom our of their Talmudick Chronicles they cell, that Nebuchahnezzar, at his conquest of Egypt-sent back againe into Judea: but the word as ren'in-thinte; and whether they died or no, is uncertain, vo. 31. Then all the men whith start it with the back and in the large sent making and the people of the month of the start make, we make the grade of the start make and the grade of the start make and the grade of the start make the ties that eturn a peremptory answer of resulas and disobedience to it; to wit, such as were themselves guilty of the crime charged upon them, or that knew their wives so to be; by the great multitude of whom it appeareth how exceedingly this idolatrous practice had spread it self among them, as such evills are wont to do, I Cor.

ipreasi i est autorig tienen, as men evins and monte tod 9, 1 0.67, 6. 1 Tim. 1, 17, 18. 1; 16. 2, 15, and the women feem to be the chief fleakers in this peremptory answer. See verife 19, V1.6. A; for the word which thou half follers mino us in the name of the Lord, we will not hearly on mon the Heb. the word pur able littley; a tech like, Ellih, 67, 1611, 73, 18. Luke 2, 16. See the following the chief with the seed of the Lord was the seed of the like seed of the like seed of the like seed of the like 2, 16. See the like seed of the like 2, 16. See the like seed of the like 2, 16. See the like 2, streit; at the like, Stellie, 7, 2 tal., 7, 3 ab., date. Stellie, 7, 2 tal., 7, 3 ab., date. Stellie, 7, 2 tal., 7, 3 ab., date. The preceding of the stellie of the stelli

V. 17. But we will certainly do whatfoever thing goeth forth out of V. 12. But we will certainly do windjecter roning getti futfl out own muth.] Heb. We will doing do (as chapa.1.4) every word (as chap.4.3, 4.) bath gane forth from our mouth; whatfoever we have refolved upon, and have fooken, or have by foleman vow engaged our felves unto; as Judg. 11.36. Edit. 78. Lam.3.38.

gaged our telves unto; as jud; 11,365-1111-112, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113, 1111-113

or to pour out drink-offerings unto ber] Or, and in pouring out drinkofferings to it, as before.

offering 10 is, as before, as we have done, we and we fathers, our Kings, and sor Princes, in the cities of Judah, and in the fivests of Ferifalem.] Their first argu-ments, or knot of arguments sather, why they would perfift in their idolatrous services, escentrom cultons, and amiquity shippractice of their ancestours submiryty, the subgest of great ones, their rules; and the generality, the exercise of it, in all places. See chap. 2,28. & 1 14 the generality, the exercise or it, in an place.

13 Just the Popish arguments for their superstitions at this day.

for and matins.

and forty creatures, the ignorant popish fort among us, What a merry time it was; and how cheap and plentifull all things were

before this new Gospel came in , when they had nothing but male

N. 18. But fince we left off to burn incense to the Queen of Hea-ven, and poured out dink-offerings unto her, we have wanted all things, and have been consumed by the sword, and by the famine.] Heb.

And (as verse 17.) from then; as Gen. 39. 5. Ruth. 2.7. Thus pro-

fine and godleffe wretches measure religion by their belly; will

ferve God no longer than he fredeth them to their fill; and fatisfileave God no longer than he freder them to their hill; and latisfies the their unlimited luffs, and prone to impute as their plen; when they enjoy is, to their ido's, fo their pessity and fearcity when they are pinched with it, o any other calamity that befalleth them, to their neglect, not of God, but of them.

V. 19. And when we burnt incense to the Queen of Heaven ; and

poured out drink-offerings unto her, did we make her cakes to worship

ber , and pour out drink offerings unto her without our men ?] Their

ber, and pour out aring openings mine are managed with a fine husbands, they mean, as Gen. 3. 16. whose approbation of what in this kind they did, it seemeth that they deemed warrant sufficient

to bear them out in doing of it. And hence it appeareth, that the women here took upon them to answer the Prophet, as well as the

men, yea, may feem to have been the chief and forwardeft in this bad bufineffe; as was Jezabel with Ahab, 1 Kings 21. 25. See verfe 24.26. Of the cakes here mentioned, fee before, on chap 7.18.

to worship her] Or, to worship, simply: the termination of the verb here used, seeming rather to be a lyllabicall adjection, than a pronoun seminine assisted. Some render it, not amisse, to identify the semination of the semination of the verb here used, seeming rather to be a lyllabicall adjection, than a pronoun seminine assisted. Some render it, not amisse, to identify the semination of the semination of the semination of the verb here used to be a semination of the verb here used to be a semination of the verb here used to be a semination of the verb here used to be a semination of the verb here used to be a semination of the verb here used, seeming the semination of the verb here used to be a supplication of the verb here.

lize, or, make anidoll, to wit, of her, or it, or, to do idol-fervice to her, or it: as framed for a term that is used for an idoll, Esay

48. 5. for that which one of the Jewish Doftors hath, who expoundeth it, of drawing figures of Idols on the cakes they made for that superstitious service, seemeth not so probable: and that much

that uperturious levice, nemetin not 10 propassie; and that much lefte that another hath, who interpretes his, to beds thes, 05, make her merry; by an Antiphrafit: for the word rather fignifisch to grievo, or, just 10 pin; whence 25 pher 14d his name, K Clit.4.9, and idols likewise just the time. See 17d.1.16.4. A learned late Writers, See 17d.1.16.4. A learned late Writers because in the Ethiopick tongue, the like term fignifies to be precised.

Mar. 14.3. Luke :2.23, from thence deemeth that it may fignific here to make precious: and knitting it to the next word, rendreth

in the in making precious, and painting to the next word, rendered, in pouring our precious, and on injuries: which is interpreted, in pouring our precious, or, celly liquors: at, he digged, and made deep, for, he digged deep, Luke 6.48. That which I thall refer to the

V. 20. Then Jeremiah faid unto all the people, to the men, and V-1.0. Then feeting had not not ils people, to the men, and to the momen, and to all the people, which had given him that answer, [sping,] Jeremies reply followesh to this peremptory answer, acquainting them with the true cause of all the evils that had befallen them; to wit, not the neglect of their idoll-fervices, but their perfitting fo long in them; which though for a while fomential their perfitting for long in them; which though for a while fomential their perfitting for their perfitting for the people of the

their peritting to long in them; which though for a while lome-time under lone religious Kinge they intermitted, yet ef-loons they returned unto again, and that thefe their idolatrous prafiles, God, though he long forbare them, yet could not endure to hear ever: but as length for the fame, inflicted thofe evills upon them, yet els 1----3, they, again, lyon, or, concerning the men; as Efay 1.1. but it is formetime used for units; as chap.1.6.5, and, anywored

a word; a Elya 6, 86, 21.

word; a Elya 6, 86, 21.

the third point of the first power in the cities of Judah, and in the frest of Judah and the Judah and Judah a

vengeance for all together. See Flay 65.6,7. a pallage from number to number; as Plal, 127. 5. & 140. 8. God remembred them, though they were past and gone, 2 kings 23,26. when they thought that he had forgotten them, Hol. 7. 2.

and came it not into his mind? Heb, did it not aftend, or, come

faw there was no remedy, 2 Chr. 36. 16. See thelike, Gen. 6.3,5,7.

confideration of others.

Chap, xlv.

forego and make way for it. There is a two-fold question here mo-

ved; the one who this Hophra, or, Cohphra should be? the other, who it should be into whose hands, he was given. For the former, some

of the Jewith Masters suppose, that there is no proper name at all

by the most deemed, that this Hiphra, is that king of Egypt, whom

by the most deemed, that this Hybras, staak taing or Egypt, whom the Greeks call Apries, being nepthers, or found fon son to Nechols; in fight with whom Jolas was flain, a Kings 23, 19, and herein most concurre. But concerning the party unto whost power here as delivered, there is more difficulty and diversity of opinion. For fome concert that this Hybras or Apries, was, by fedition, more doming his people, deposed, and one Amasis set up in his room; who was the state of the time time under orderates. In the fesh is now have

for a time kept him alive under restraint, but for his own better security afterward slew him. So Herodote reporteth it, lib. 2. and

this, fay fome, made way for Nebuchadnezzar to feize the eafier

tins, lay ones, mase way for reconcurating at to reize the caller upon Egypt, the Egyptians having been divided among themselves, and not well cemented yet again. But others rather conceive it to be meant of Nebuchadnezzar, and the Chaldean for-

ces, who under this Hopbra, or, Apries, invaded Egypt: Howfoever

that Creek Authours make no mention of any fuch their expedition

into those parts, either under Apries or any his successours, followanto those parts, ettiet under topics or any instructionins follow-ing onely fuch relations of those times, as he had from the Egyp tian Priefts, who would tell him no fories but fuch as might fland with the honour and reputation of their own nation. But to this

tian Pretts. who who quaration of their own nation. But to this purple? Jofph in Jow related us in his Ardiquiter, lib. to exp. is purple? Jofph in Jow which us in his Ardiquiter, lib. to exp. is that Nebuchadruzzar in the twenty and third of his reign, about five years and the Ammonites, invaded Egypt. flew their King, Phople and the Ammonites, invaded Egypt. flew their King, Phople and the Ammonites, invaded Egypt. flew their King, Phople was the King of Egypt, when that Chaldean King invaded that country, as was forerold the fhould do, Chap. 43 · 10. & 46. 43. 46. 9 a place parallel to this, Ezket, 29, 19. & 50, 109,11. Howbeit, as concerning Jofeph's relation, to let pall: his computation of times, which is nothing exach there, (See a King; 44, 13. & 45, 18.) that he faith concerning this deportation of the Jews out of Egypt to Babylon, feemed not true; God threameth the contrary, that they should die in Egypt, where a treefent they were, Chap4. 16 verfe in Seeth libe. Hold, 6, 6 and it is not improbable that Nebuchadrazzar would the rather do exection three upon them, being crowped against the nation, as well on them to the nation, as well on the results of the matter of exection three upon them, being conveged against the nation, as well on the results of the contrary of the contrary

not improbable that Nchuchalnezzar would the rather do execu-tion there upon them, being enraged againfile the nation, as wel-for the marcher of Gedalish and his officers with him, though acted by others, Chapter 41, 3 as for their repairing for fielder against the Chaldens to Egypt, unto whom he had a quarrell before for the file office, Chap, 37, 5, and unto his fword the theory of the chapter of the chapter of the chapter of the theory of the chapter of the chapter of the Hophra (under whole wing, they supposed themselves fase and fer-cure) by the chapter of the chapter of the chapter of the course of the chapter of the chapter of the chapter of the chapter of the course of the chapter of the cha

was to be used them an undoubted fign and fore-runner of their enling ruine and defluedion.

If we Zedelijah King of Judah into the hand of Nebuchadarezan (Neg of Balah) this tentry, and that fough the hirfte | See this before meniced. Chap-24, 31, 19,20 21, 18, 27, 17, & 38, 18, 23, and ac-cordingly accompilitied, Chap, 39, 4, hand for power; and, foul, for life archap, 34, 20, and fo alto in the former branch,

CHAP. XLV.

Vetle 1. The word that Jetemiab the Prophet foaky unto Raruch the Ino of Noriah, when he had written thele word in a book at the must of Ieroniah, in the foarth year of Ielonjak mits foat Jethojak mits f

publick perions, as Jehors, Jeho Jachim, Jeconian, and Zeacetan, Chapara, 11,18-44, & 34-4. & 36, -19. & 37, -17. & 38. 17, or whole companies of people, Chap, 42---44. is fullylored in this Chapter a prophecy concerning on private man, Baruck the Prophect Scribe; not until the Pault Epiffle unto Philemon concerning his fevrant Onefimus folloyased unto the main body of his Epiflets concerning publick affires. directed either unto while Charlette, or to founce thick Minites in nithem, as present

Timothy and Titus. And, as by the date in the title . prefixed

here before it, appeareth, delivered many yeares before, either

therefore it your land a defolation, and an aftenishment, and a curse without an inhabitant, as at the day.] Heb, and, See verle 2.6. for then had we plenty of villuals and were well, and fam no evill.] Heb. and (but the copulative is oft so used, as Elay 53. 2 Chap. 38. Chap. 26, 6. 18) we were farinted with bread (we had our fill of it, as Prov. 20. V. 23. Because you have burnt incense, and because ye have finned against the Lord, and have not obeyed the voyce of the Lord, nor walked in his law, nor in his statutes, nor in his testimonies:] See chap. 13. & 18,19. & 30.22. Ezck,16. 49. bread, for, villuals in gene-42. 21, & 43. 7. verfe 3,5. 2. See verle 6. none, suffered none, endured none, had no experience of any evillas none, luftered none, endused none, find no experience of any evilly as the, 1.1. 8.4, 1.4. A fector dreafon why they would not leave their wouted guif. s, from the plenty and prosperity, that they hade trougheyd while they used them, as 6 ibing to their idols, and idolatrous services, the good things, that God bestlowed upon them. See AG1s 1.7.1 See of their pronents for treunto, Efsy 48. 7, and their practice herein Hol. 2.7, 8. The usual argument of blind

V. 24. Mercover I ico, Ana, as crap. 39. 7. A munic demun-ciation ratified with an oast verse 26. 28. Jeremiah said unto all the people, and to all the wenten, Because the weaker sex secure to be as eager stickless as any in this contesta-

tion with the Prophet, See verle 15.19.

Hear the word of the Lord all Judah that are in the land of Egypt.]
As Chap. 42.15 and, all Judah, for, all ye lewes, or, men of Iudah, verse 27, and so verse 26.

V. 25. Thus faith the Lord of Hifts, the God of Ifrael:] As

fulfilled with your hand, fazing.] Ye make your felves guilty of grievous crimes, one on the neck of another, in making of wicked vowes, and in making of them good, and in making account fur-ther fo to do still. See chap. 3. 5. Heb. wimen; as chap 38, 22,

ye will furely accomplish your vowes, and surely perform your vows.] He has parey as exempling year courtes, and purey per year you were.]

He h. Ghabilping (flabilp): and, doing do: as before: a pallage from per four to per four, as chap 29,19; and the fame thing repeated, with vigorous ingenimatous again and again, as to expedie their ex reme oblinacy; flide refolution, and full account to carry things as themselfices luttled; for withall to riminate the ficecentle chings as themselfices luttled; for withall to riminate the ficecentle chings as themselfices luttled; for withall to riminate the ficecentle

by my tern; 30 cent. 21. 10. 10, of nm joui, cnap 7: 14. that my name shall no mare be named in the mouth of any man of isdab, in all the land of Egypt, saying, The Lord God livets, h. The usual form of an oath. See chap 4: . & 7. 2. & 38. 16. I loexceedingly hate and abhor these abominable wretches, who thus demean themselves, that I cannot endure to have my name come in their mouthes. See Plal, 50. 16. Ezek, 20. 39. Mal.1. 9,10. Luke 6. 46. and I will therefore utterly destroy them, that I may no more

40. alle a will therefore utterly destroy them, that i may no more be once named by them, we fee 14.

V. 7. Beh.d I will watch over them for evill, and not for gold.]
Heb. I am watching. A so one that purpofely watcheth, and lieth in wait to do a man a shrewd turn, or to mitchief him, Fal. 56. 6.

Chap. 1. 1. & 20.10. & 21.10. & 31.28. & 39.16.

and all the men of ludab that are in the land of Egypt shall be confuned by the sword, and by the samine, untill there be an end of them.]

37. 30. & 38.7. Luke 2. 12. that Plate.] Heb am vifiting on you; as chap.; 3. 2. & 29.3. am refolved force do, and am about to do it. Seeverfe 13. and I will do it in this very place 3, which you prefumed and made full account would be a place of the fureft fe-

that years know that m words shall furth fland against year evill.) Heb. shall standard flanding fland. It is again repeated with a more vehement ingemination, to controll their peremptory refolutions, and refolute prefumptions, fo speaking, as if it had been its their power to croffe Gods counfels, and accomplish their own purpoles and designes, as themselves pleased, verse 25, to assure them by a fign which should now be given them, that they should find findity to their finant by wofull experience, the truth and fla-bility of Gods Word, which should undoubtedly and unavoydably take esset, and be fulfilled; and the folly and vanity of their own

therefore this evill is happened unto you, as at this day.] As verse

V. 24. Moreover] Heb, And, as chap. 39. 7. A further denun-

faying, ye and your wives have both folen with your mouthes, and

23, and and, tor, both 3 chap, 32, 44.

We will furely perform our wowes that we have would to burn incense to the Bucen of heaven, and to pour out drink efferings unto her;] Heb, doing de; as ver. 17. to burn, or, in burning; and fo, in pouring ce allo there.

of Gods wrath incenfed against them, for such their presumptous and scountul carriage toward him. See verse 28.

V 26. Therefore hear ye the word of the Lord, all Indah that dwell in the land of Egy't;] As verse 24. So Elay 18. 14, 23 dwell, or,

abide; as chapto, 10,13.

Lebuld 1 have forome by my great name, faith the Lord, That is, by my felf; as Cien. 22. 16. 10, by his foil, Chap 71. 14.

See chap.42 22, verfe 12,

Sec chap4. 3. ver(e 12.

V. 28. Tet a final number that effects the food floatil return out of the least of Expt; into the land of Istals.) Heb. And (as ver(e 4.) the effects of the found (50 Exck 6.0 as, the left of the flowed, chap. 31.2, cowit, of the Chaldcans invading Expt) men of number licit as may be foon number of is a Dett. 4. 17. Effay 10. 19. at final referve God had yet among them, whom he was carefull to protect wherefover they were, Exck, 11. 16. and in his due time, to bring back again, Efay 27. 3.

and all the remnant of Indab that are gone into the land of Expt to fiyars there, fall know whole word float float mine or thirty. Heb. from me, and from them; that is, that which came from me, or that which come from them? the couplative in a disjunctive notion

Jrom me, and pon them; that is, that which came from me, or that which cometh from them: the copulative in a disjunctive notion as chap, 44. 6. whether shall stand; firm, as Numb, 30. 4, that is, be fulfilled and made good. So, The counfell of the Lord find! shad, Pfal, 33.11, and it shall not stand; Elsy 77, "See verse 29, V. 29, and this shall be a sign wind you, faith the Lord;] As Elsy 37. 30. 62 33.7, Lude 2.11.

prelumptions, which inouid be truttrated and annuited, I'al., \$3, 10,11, Elay 14, 24,16,27.
V. 30, Thus faith the Lard, Behold I will give Pharasab Hophra King of Eppis into the hand of his emissis and into the hand of hism that feekhi tile; 3) God in these words, as he pointed them before unto the instruments, and the persons of those, by whom the indemunited the present of the present the present

presumptions, which should be frustrated and annulled, Psal. 33. | the matters related, or the Sermons and prophecies recorded in the Chapters next before going.

The word 1 Or, thing; that which he spake: as Chap. 37. 13.

anto Baruch;) His Scribe, Chap. 36 4,246.
when he had written the words; 1 Os, the fe things: as chap. 26.
28 26,13. nor the things next before related; (for they were of a farre latter date) but those that God had long before commandad Jeremy to gather together, and make up in one volume, chap.
36, 2, unto which chapter therefore this, if we regard either the lubject matter of it, or the term demonstrative here used, it ought to have been annexedt

nave oven annexen;
in a boyl, I the, on a book; a sc. 36.4, 18.
at his muth; Heb. from his muth is sc. 36.17.
in the fourthyers of telojakim.] Sec. c. 36.1.
V. 2. Thus jaith the Lord, the God of Ufrael, unto thee O Baruch;

of the Jewish Malters inpoofe, that there is no proper name at all here of any Egyprian King, but that Hobbyta, or, Chopbra is by change of a letter (Chet, or, Het, put for He) I bat ash inverted, to note the overestiming or outerflow of him: and the Chaldee feements og much the fame way, rendering it, I will give, or, make I hard with the last like it, a confiding, or, broader, But this feemen the last like the last l

As chap.44.25.

V. 3. Thou didft fay, We is me now: Or, Thou fayeft. Thou beginned to be distracted. and discouraged, considering with thy less, what troubles are like to befall thee, and what difficulties than mayeft have procured thy felf by the writing and publishing of this roll, for which the king hath given our order to apprehend thee.ch. 36. 16. The words contain an usual form of lamentation.

for the Lord hath addedgrief to my forrow;] Heb, upon my forrow; hath given me grief upon grief: as Plalm 69,27.

I fainted in my fighing,] Or, I am faint with my fighing,

and I finde no reft] I fee no hope of rest or relief. So Lamentations 1, 3.

V. 4. Thus fhalt thou fay unto him] Or, Say thus unto him; or; rell bim ; 2 . C.34.2.

The Lord faith thus, Behold, that which I have built, will I breake down, and that which I have planted, I will place up even this whole land; Heb, I am palling down, and placeting up. I am about to demolish mine own special buildings, and to pluck up mine own peculiar plantations, the fewish State and people Plaim 44.2. & 80. - 8. & 37. 26. whereof thou art but 2 8 - 15. Elay 5. 5. - 8. & 37. 26. whereof thou art but a limb, and one of the smallest and meanest. Of the forms of speech,

into, and 18.7,9.

V. 5. And feeleft then great things for thy felf? feele them not: 1
Hast thou any thoughts of honour and credit? or of a peaceable
and prosperous estate? dost thou require or desire to live quietly. and at eale, when all is going to wrack and ruine? never dream once of any fuch matter.

once of any litch matter, for behold, I will bring evil upon all flesh, saith the Lord; [Heb. I am bringing evil (as Chapter 19. 3.) upon all flesh; either upon all the Nations in the Word. (as the word fish is more generally taken Pialm 143.2. Rom.3. 20, c.37, 27. See c. 25.15, 31.) or upon this whole nation, v.4. c. 11, 12, as the word is to be

31.) or upon time with a character Marth 24.22.

but thy life will I give to thee for a prey in all places whither thou
goff] Heb. and; as Chapter 43. 17. 18. Suffice thee it well
may that thou escaped with thy life. (Heb. thy foul: as Chapter 43 30.) See Chapter 21. 9.8 39. 18. I will proceed the and fecure thee, whatforver shall become of thee, and whitherfoever thou shalt be hurried. See the like of other the faithful, Psalm 125. 1, 12 Ezck, 11, 16.

CHAP. XLVI.

Verl. 1. The word of the Lord which came to Ieremiah the Pra-Verf. 1. The words fibe Leval white came to Itermiab the Pra-phet againg the Gentilet. 1 From this place, enflueth a recital of divers prophecies against feweral Nations; the most, fach as were to be lubuled and subjugated by the Babylonian Monarchy, as Egypt Chap.46 Palestine, Chap. 47. Mooth, Chap-ter 48. Ammon, Chap 49. Edom.Chap.49. Damafeus Chap, 49.33.Kedar, Chap. 49. 8. and Elam, Chap. 49. 34. And allay, against the Babylonian Empire is felf. Chap. 50. 85 cs. 1, And this 50.6 General to coprain a common Title or inferiorism. below ve fe feemeth to contain a common Title or inscription, belonging in generall to them all. See the like, Efay, 1, 1, Chapter,

1. 1. 1. 1. Against Egypt] Or, Conserving Egypt. Heb. unto Egypt; but the particle is used dometime for, conterning; a chapter 44. 1. and fometime for, against 1 a Chapter 34. 7. with the Egyptians the rather he feemeth to begin, because Gods people were too pronte or rely upon them, Essy, 30. 1. and 37. 1. and 36. 6. Chapter 3. 1. 38. and 37. 1. and 41. 17. 18. and 41. 14. Ezekiel

29, 67, 16.
against the Army of Pharas-Nethob King of Egypt,] Os concerning; as Edy 11, c. 23, 2, & 49, 1. This Pharas-Nethoh was the son of Plammetichus, and was King of Egypt in Josas time, who was alfo slain by him in fight 12 King 33, 2-9, 1116, which we have be the river Euphrates in Carchinss, which Nebnchadward king of Bushal fines in the fourth year of Itabiakim the for of Justin King of Judah.] Of this Carchensis, tee on Elsy 10.9, whence is anoseneth. that the Alviras King had luduloud is. and whence it appeareth, that the Affyrian King had lubdued it, and

fear from without, Plat, 18.7. or force and violence from within. tear from without, rial, 187, or force and violence from within, as Chap, f., 2, and folence for orather, than as that learned Annotator, her flowed are troubled, or, mindly, as alluding to the flimpness of Nilus its waters. See chap. a. 8. Eagl 23. The Prophet in this passage described the great preparations that the Egyptian

Chap.xlvi.

bling at, and upon them, & fo both coming to the ground together,

bling at, and upon them, & fo both coming to the ground together;
V. 13. The word that the Lot flack to Jestmab the Prophet,
how Hobbachetezer King if applying the doesn, and finite the land
of Egpt | Hob. contenting (as Plain pg. 1.1.) his coming to finite the
land of Egpt | Herb beginned a new prophete; but this allo,
as the former againft Egpt; that onely of a difconfigure that
Chaldean forces thould give Pharao Nocholois army in a forreign land, in the time of Jehojakim reign, yete2, whis
of their invakion of the Egyptians on country, and the dibduing of it; which was done divers years after that overthrow
yes, fonctions after both Zedekiahs reign, and the diffoliution of sometime after both Zedekiahs reign, and the dissolution of

and 30.
V. 14. Declare ye in Egypt, and publift in Migdal, and publift in Noph, and in Tabpanhes: 3 Of these places, see before on chapter that is, in all parts of Egypt; 1st young, in Migdal, sound the East; in Tabpanhes, soward the North; in Noph, toward the South: for as for the Wistern part, it lay out of the Challent and the Chapter of the Challent of the Chapter of the Cha abouth; for as for the Western part, it say out of the Chaldeans way. But not to stand seaning of this Chorography; these places seem rather here mentioned, because the Jewish sugitives had in these places most of them settled themselves, to let

publish] Heb. make to hear, as chap. 4 5, 16.
Bay ye, Stand fast and prepare thee:] Make preparation against

an invasion: as veri 3.4.

for the fword shall devour round ab ut thee.] Heb, hath devoured
for the fword shall devour round ab ut thee. And Latine render
it; hath already destroyed all thy neighbouring countreys, and so

cioufly, faring delicately, fumptuoufly & gorgeoufly attired, brought up faitable to his fate, whose daughter the is and, as is with such up faitable to his fate, whose daughter the is and, as is with such up faitable to his fate, whose fatigues are such as a finite to the former question, no marvel if they can not fulfally and to it, or stay by it (as the word also is used. Down and they can be upon the fatigues and the such as a finite of the such as a fin

in vain sbals thou use many medicines:] Heb, multipy medicines: as in vain justs 1038 uje many medicines: 1 rico, mustry y medicines: as multiply washing, Pl. 51.2, and multiply spe, chap. 1, 22, no medicine will heal, or help against the Roke of Gods hand, Hos. 5, 13.

will near, or neip against the kroke or Jusa name, 1905, 133. for the fluit near to cared. Or, without the first, which is not in the Text, those the Caret, the verb in a potential notion : as the Text, those the cared, the verb in a potential notion : as they a: 13.3. Ref. in our feel lable to thee. See Chap3.0313. V. 12. The Mariner have heard of the fluence; Ot thy thamscrill V. 12. The Mariner have heard of the fluence;

V. 1.3. The Nations have beard of 101 peacety? Over a confidentimetre, ever 15.

and thy cry hash filled the land. The out-cryes and lamentations for their detect and loffs of their men, is gone over the whole countrey. See the like of Moaby, E. Chap, A. 3.4, and the fame term tidel, Plain, 44.

for the mighty man binaries, faith a learned late Writer, the Experians against the plain being the properties of the properties of the properties against the properties of the proper the Chaldeans now, to the Chaldeans neceatter by the orders and Perfains, Chaldeans, or, 3.2. Others, not altring the received Verifion, understand it of the Chaldeans and Egyptians falling one upon another, and making much flaughter of men on either field; and for many of either party falling together as did thole; a. Sam. a. 16. many of either party tailing together as and thote, 2. 5am. 2. 16. But the generality of interpretees, both Jewish and others, expound it all of the Egyptians, their mighty men, that stumble one upon another, as in a confused flight is wont to be; those that fift fled, fome of them stumbling at somewhat in the way, and those that come after them, before they are able to recover themselves, stum-

yes, cometime after both Zedekiahs reign, and the disolution of the Jewith State, in another Egyptian Kings reign. See Chap, 43, 10—15, and 44, 30. of this expedition, fee also Ezek, 29, and 30.

them know what was like to befall them , being by the Chaldeans found there.

cleared the passage to thee. See 2 Kings 24.7. V. 15. Why are thy valiant men [wept away ?] Put to flight and cut off; or overthrown and beaten down to the ground. The word here used is no where else found, save here and Prov. 28.3. which must give light therefore to this place; from thence it appeareth, that it is borrowed term, taken from some vehement and violent shower of rain, or hail, that either breaketh the boughs and branches of trees, and the stems and stalks of lesser plants, like that in enes of trees, and the items and trans of tester plants; like that in Egypt, Exod 9.25. So a Tewish Doftor supposing it to be of affinity with another term use; Esai 10, 33, or beneth down to the ground So a learned late Writer, because in the Syriack the word is fometime fo found uled, Mat, 21.12. Luke 19 44, or that fweepeth all away, and so say the Jewith Commenters is the word commonly used in the Talmudick language. So it should be not unlike that the river Kishon swept them away, Judge ; 21. The verb is singular, the noun plural; and it would therefore be sendred, Why fingular, the noun plural; and it woul't therefore be tented; h h h y are hy firong men each of them better down or, 'open away; as the like, Edsy 2, 10, and 26, 19. Howbeit, the Latine here rendere his, Thy firong one it street is Which Popith Writers labour in vain to make tome good fense of: hither forcing that, Efsy 19,3: and the Greek. Why is Apis, thy thirte autel, or, we, fled? because the term is used domettine for a fax 20, ro, bull, Piala. 21.2. See chap 50.11; to which purpose from the Text.

both stray over-far from the Text. noth itray over-lat trom the lext. they flood not, beta feet be Lord did drive them.] Or, they can none of them flood (for the week is again fingular and in a potential notion; as Plaim 76.7. Who float! flood (for, who can flond) before the when thou are wreth? and Johna 21.44, not aman hath

because the Lord pursueth them : it is he that by the Chaldeans driveth them before him. It may seem an allusion to that speech of theirs at the red-Sea, seconded by Mofes, Exod. 14. 15. See verse 11.

V. 16. He made many to fall, yea, one fell up in another,) Heb. He multiplied the faller (as before ver. 11.) and a man fell upon his neigh-bour or friend, or fellow, that is, each one (as chap. 34.9) upon an-

bour or friend, or fellow, that is, each one (as chap.34.9.) when aniether as Lev. A.37. chap 19.2, and \$4.61.5 eco on ver. 13.
and they faid, Artife, and let us go again to our own people, and 15 the
fland of our nativity from the openiting friend. The speeches of hired
fouldiers of other nations, that affilted, or served under the Egyptians, repenting them of their undertakings when they began to
perceive what the silies of them would be. See the lake of those
that were affiltants to Babylon, chap.; a yee calloyer (1.3. Of
the latt clause, for before on the hold clause that the form the
from the from of, and the property of the latt clause of the property of the latter of the seed of
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16, would have the Chaldean forces so termed for their swiftnesse, Chap.4.13 and 48.40. as winged like a dove, Pfalm 55.6. But the collation of places, where the same term is used, refelleth all thefe farcies.

all their tables, land a nativity] As Gen 31.13, and 32.9.

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\begin{align*}
\lambda & nativity] \lambda & Gen 31.13, and 32.9.
\begin{align*}
\lambda & \tau & \t contempt of Pharaoh, as if he were nothing but a found of words, or a noife, like one of those tinckling cymbals or jingles, so rile in his countrey. See Esay 18.1. which may frem here alluded to; in mis country. See may 18.1. which may be misted the sast the like, 1 Cor. 13.1. one that valued and bragged, promifed and menaced much; made a great blufter and buskling, but performed nothing; so is the word commonly used for mose and reto men nothing; to is the word commonly used for rogle and the mult, or, a furnitions using f. Plain m. 4.3 E. Ely 2.4.8 and 2.5. Chap. 40.45 and 51.55 The reflicible particle is supplied: as 10b.8.9. Chap. 37. to. yet Gome retaining this notion of the term, would have it, the speech of Pharao's parastres, flattering their King, and perswading him that the Prophet Jeremies words, concerning the overth ow that flould be given him were but empty words, were but winde; as they, chap. 5, 13. Others, because the root whence it cometh hath a notion of devastation, and masteneffe, would have the word here fo to fignifie, and to be the freech neffe, would have the word neer to to lightle, and to the specim of the people complaining of their King, that he is one of a two multu us and reftlefse disposition (taking in with all the former notion) and one that thereby is like to bring nothing but devafiction and destruction upon this whole countrey and himself. But I finde not where the word here used hath the notion here assigned I finde not where the word here used hart the notion here affigured it. As for the Greek that renderch it. Edly ye he name of Phersa Nicho King of Egyn. Som Eibis Meed; which the Syrack is its to contact you be that dight bette and as a fleation to contact. One that dight bette and as fleating to the contact of the contact is the same of parallel with the Edia 8. they wrong the Text, both by corrupting it, and confounding one unember with another I adherence the first, as the confounding one unember with another I adherence the first, as the confounding one cure the word of the first, as the confounding one can be sufficiently received. I shall add onely, that i conceive the words may well be rendred, Phara the King of Egypt, is a King of no fe. See of the like

there | So hath the 'ext fham; which these last turn into fhem, a name : there , at Carthemith , fay fome , where the fight was, a name: torre, at Cartnemut, 1 ay 10me; were the fight wal, yetf. 2, and then Necoch fhould be the King here intended, as the Greek would have it, inferting over boldly his name into the Text: or in Eapy his own countrey; as others rather close the latter concerne; hin or a fore-going fight abroad, but the complete of it: and to Hophra fhould rather be the parry here implied, or

Chana4 30.. he hath paffed the time appointed.] So both the Jewish Doctors, he hath paffed the time appointed.] So both the Jewish Doctors. He hath and some Greek Versions, and most of our Interpreters. He hath let dip his opportunities, or the fit fe fon for action, and warlike employments : not unlike that, Chap. 8. 10 where they complain employments: not unine that, Chap. 8. 30. where they compliant in like manner, that the times of year for fuch affirs were over; and yet they were not relieved by fuch fuccours, in likelyhood, as from Egypt they then expected. And the most conceive this to be the freech of the forteign souldiery, as before. Howbeit, because the word here used doth sometime signific folemne meetings and feafivals , Efay 1,14, a learned late Writer would therefore

held it about Ezekiahs time, But the Egyptian King in Josiahs dayes, went with an Atmy towards those parts; to recover it from toem, which whether he did at that time, is not certain; yet is not unlikely but that he might. Howbeit whither making a fecond attemper to the fame purpole in Jehojakims reign, or the Chaldeans, now mafters of the Affyrian Monarchy, leeking then to regain it back from him; he and his forces opposing them, were then folled, as by this place appearent; yea his strength so impaired, and he so stript of all that before he held between Euphrates and Egypt, that he never du ft in person firre abroad again out of Egypt 2 Kings 14.7. And this great overthion was by Jeremy foretold fome space of time before the same, in this Prophecy, though after it was entred into, and recorded in this latter volume with the ter it was enter in me, and recover an unity sates you me was not hereft, The former part of this chapter, is concerning this follegiven to Pharao, Verfe 3--- 13, the latter part concerning the conquelt of his country. Verfe 14----16, with a close of comfort and encouragement to Gods faithfull people; containing a proand encouragement to Gous saturitis people, containing a pro-mile of protection and refitution, Verte 27; 28.

V. 3. Order ye the buckler and fhield, and draw near to battell, I Or, Trepare, or, Weld; the word is used sometime of preparing and

or, reparts, or, remains and concentrate of preparing and faranthing of the table; as Prov. 9. 2. Elay 21. 1. fometime, of fitting armour for fight, or welding it in fight, 1 Chron. 12.8. The Prophet maketh entrance into the prediction of this overthrow that should be given to Egypt, with an ironical incitement of them, to make all the warlike preparations that they could, to encounter the Chaldeans and their forces, with whom they were to joyn battell, werfe 3,4, but withail implying that all would be in vain, they should not dare, or be able to stand to it, werfe 5, 6. of the defensive warlike implements here mentioned, See alfo Pfal.35. 2,3. Efay 22 6.

V. 4. Harneffe the horfes,] Heb. Bind; either , faddle and girt V. 4. Intanelle interpress, reco. spina; crimes, radiate and gri-them, as fome; or rather, make them fast to the charets, which they are to draw in, So I Kings 18,44. See 2 Kings 9, 21. Mich, 1. 13. where the charet is faid to be bound in the one place; the bealts that draw in it to the charet in the other. and get up ye berfemen; I To wir , into the charets in those times

much uled in war. See Elay 21. 7,9.

especially, to have their arms glitter.

and put on the brigandines.] Or , corflets, or, coats of male : the terms here used is more commonly found writt n with another letter, to wit, with fhin; as Elay 59. 17. with famec here onely,

and chap \$1.3.

V.5. Wherefore have 1 feen them distraid, and turned away back?

V.5. Wherefore have 1 feen them distraid, and turned away back? chap 4.13. to wir, their aftrightment, flight, and shamefull, dif-comfiture) that they (to wit the Egyptian fouldiery for all their gallant preparations) are dismaid, and recoile; turn back upon the enemy. See the like chap, 30 6.

and their mighty ones are beaten down,) Or, and that their mighty men (such as should support and stay the rest) are beaten down; to carry it on in the same tenour with the former. Heb. are broken to carry it on in the raine tended with the former. The are to pieces: as Mich, 1, 7.

and are fled apaces, Or, and fled apace] Heb, fled a flight; or,

ned with pigor, andloshed not back;] Or, look not back. So chap. 47. 3. for fear was round about, faith the Lord,] Or. fear being round about: or, by reason of fear on overy fide: a defect of the particle for; as Mal. 2, 5 of this proverbial form, see chap. 6. 25. &

V 6. Let not the fir ft flee away nor the mighty man escape Or. The fwift shall not see away not to emony man example; Or, The swift shall not see away; (that is, escape by slight; as along 2, 35, see Elay 30.16.) nor shall the mighty man escape, Pla1, 3, 1.6, 17, neither shall be able to save himself, nor the one by flight, nor the other by his might, Amos 2. 14 15. for the particle here used is not alwayes an inhibitive, but sometime a bare negative. See on Esay 2.9.
they flumble and fall) As Psal, 27 2, Esay, 8, 15, being discom-

fixed by the Chaldean forces, Verse 12,13.

toward the North] Or, in the North; in the Northern parts: for Carchemish where this overthrow was given, verse 2. lay North-ward from Egypt; and the paragogical addition dorh sometime denote not a motion to the place, whereunto it is affixed, but a flay , or act done in it, as, on the ground. Gen. 28. 12. and on the alter, Exod. 29. 13, 18 and, in Babel, chap. 29.15. and fo it is expounded here, verse 10.

by the viver Euphrates | Heb, upon the hand; that is, place, or

region, near Euphrates, on the banks whereof Carchemish was situate : hand, for, place; as chap. 6.3 or, fide, as 1 Sam. 19. 3. and by the hand of I ordan, Numb. 13.29, that is, befide it, on the bank, or the coaft of it. So alfo Jofh, 15. 46.

or the coatt of it, so an o join, 17, 46.

V. Who is this that cometh up as a flood, whife waters are moved at the rivers? Or, flir themselves, as the waters of rivers to many joyned together, more than one. See Elay 11, 15, the word waters supplyed from the former member; as Pfalm 92. 10, chap.6, 23. and the verb importeth a vehement concustion, either through King had made for this expedition, and with what multitudes of men, and shew of valour and vigorousness; they fer soward to the place of encounter, as if the waters of their river Nilus, or of Euphrates, had broken thorow their fea walls, or got over their banks, and with a ftream irrefiftibly bore down all before them.

See the like, Elay 8, 7, & 59.19, chap, 49, 19. And he speaketh it, as if he beheld Pharaoh Nechoh marching out of his own land with a vast army, overspreading the face of the countrey, and proceeding without resistance. See the like, Elay 63.1.

V. 8. Egypt rifeth up like a floud, and his waters are moved like the rivers; and he faith, I will go up, and cover the earth, I will deftroy the city, and the Inhabitants thereof.] The Egyptian forces they are that rife and fwell and furround their banks, as their river is wont to do; and make full account to cover the face of the countrey, and to carry all away before them, and with their impetuous allaults to beat either the city of Carchemith, as that against which their expedition was principally intended, Verse 2. down to the ground, and destroy her inhabitants, see on verse 7. or city, that is, cities; (for the article is not in the text, city pur collectively for cities, as Efay 25, 2.) and their inhabitants: whatfoever cities or people shall come or stand in my way. See chap. 47, 2, the like:

and fee the like peremptory Egyptian vaunts in confidence of his forces, yet all blown away with a blast of Gods breath, Exo, 15, 9, 10, V. 9. Come up, ye horfes, and rage, ye chariots, and let the mighty men come forth, Before the Prophet had by way of derifion incithe tropic that the properties and by way to tenthing the conditions that the condition that a hand, Verfe 3,4. now in like manner he calleth upon them, as being room enar to the place of encountry, and ready to joyn battel with the adverfe parry, to come on gallandly, and in finere and furious manner fee upon fight.

rage] bestime themselves, as if they were wood or mad; so the word properly signifieth, 1 Sam 21, 14, Psal, 102, 8 Eccl. 1.2. So it is used also, chap. 25, 17, & 50. 38, & 51.7. Nah. 2, 4, where it is applyed to charicts, or cavallery , as here : the verb is plural; because the noun, though singular, yet is collective, and might not amisse be rendred cavaller, both here, and Exod, 14. 7. all the

cavallers of Egypt.

the Ethiopians, 1 Heb. Cush, or, the Cushites, the Egyptians kinfmen and allies coming both of Cham, Gen. 10.6. near neighbours and confederates, Efay 18, 1, & 20. 4. Ezek.30.9, See more of them, chap. 13. 23.

them, cnap. 13, 25, and the Lybians that handle the shield, Heb. Phus, or, Put, or, Phush: people of the same race with the former, Gen. 10.6. I Chron. 1. 6. seated in Africa to the West of Egypt; in wheth parts was fometime a city of the fame name mentioned by Prolomy. and a river likew. fe that in latter times retained the fame appellation. See Pliny, 1.5, c. 1. Joseph in his Antiquities, 1.1. c.7.
und the Lydians that handle and bend the bow.] Heb. handlers,

and treaders, of the bow; as chap, so. 14, 29, and two regents to one fubject, as the like, Deut. 33, 19 Job 20, 17. Elay 19, 11. Of this name are two found in Moles his Anxiquities, one the son of Sem of whom came the Lydians in Afia, Gen. 10, 22, another the fon of Mitfraim, from whom descended the Lydians in Africa, Gen. 10. 13. and of thefe latter a Jearned Writer would have to be the Lydians here mentioned, and to be no other than those who are now termed Ethiopians; the rather for that they are here brought in as auxiliaries to the Egyptians, and have a peculiar mark fet upon them, as noted for skill in archery. See Elay 66.19.

V. to. For this is he day of the Lord God of Hells: A day of other cather render the copulative particle, rather it of any of the Lord God of Hells: A day of other cather render the copulative particle, rather it of any of the copulative particle, rather it of the copulative particle, rather it of the copulative particle, rather it of the copulative particle, rather than the copulative particle, and the copulative particle, and the copulation of the copulati averiative notion; wer. I ney mond one thing, our oon memo-eth another; as chap, 33; 5, Mic, 41a. They make account to carry away all hand-imooth before them; but it will prove farse otherwife, God in this expedition hatta a purpole to take verge-ance upon them to the purpole, which to this time, as as day of af-file or execution, he hath hithereo deferred. So, Efg s 6. x, & 65; 4. chap. 51.6.

4. chap, 5.1.6. and the freword final devour, it shall be faistes, and made drunk with their blood: 1 It shall be glutted with their lifeth, and drenched with their blood. See Eng 4.6. for the Lord God of hight bath a facrifice in the North-country by the control of the shall be sh

river Euphrates.] Or, a flaughter : as Efay 34, 6. and of the place

V. 11. Go up into Gilead, and take balme;] Or. Go (as Gen.13.1 & 19. 30. & 26. 23.) to Gilead; where the best balm was to be had for the cure of wounds, chap. 8, 22, implying that the hurt that E-gypt should receive by the blow that should now be given to that State, should prove incurable, and irrecoverable, Ezek. 30.21---25. See the like of Babylon, chap. 51.8,9.

O Virgin, the daughter of Egypt:] Or, O damfel, daughter of Egypt:

nor, as fome, Virgin; because unconquered : it is a term usually given to great and goodly States, compared to some faire and beautifull damsel, the daughter of some great person, living deli-

have it so here to fignific, and to be the voice of the people, complaining, that by reason of their Kings tumultuous and turbulent courles, and the troubles and devastations, which thereby he had brought upon the State, they had not opportunity to observe their folemne feastivals, as in times past they had wont to do. But this 1 leave to the judgement of others.
V. 18. As I live The usual form of an oath (chap. 44 26.) God

himf. If here uleth, as Chap. 22.24.
[ath the King] The Soveraign Lord of heaven and earth, Pfal.

103.19. Mal. 1.14. Mat. 11.25.
whose name is the Lord of Hosts | See Esai 47 4. and 48.2.

Chap, 48, 15.

Surely, as Takor is among the mountains, and as Carmel by the fea, fo fhall he come.] Or, it fhall come : abor, a mountain of the play is platine come; 30, proma come; about a mountain or ten Tribe of Ilfachar, John 19-12, Judge 4, 6, 14, called in the Greek Version, Itaby imm, supposed commonly, but grounds(s), to have been the place of our Savious transfiguration, Mat, 17, 1, Carmel another mountain structe in the confines of Ather and Is. fachar, not far from the Midland-fea-coaft, and extending it felf into the land near to mount Tabor, Josh. 19.26. 1 King. 18.42,43. Amos 9. 3. The meaning is, as some of the Jewish Commenters. and others, As fure as thefe two mountains keep their feveral fetled fituations, and fixed feats; fo affiredly shall that which I now fore-tell and threaten, come to passe and be effected. Whereunto some addithat there is here an allusion to two ancient stories; the one of Barac, going down against Sisera from mount Tabor, Judge 4. 14. the other, of that florm of rain, the approach whereof Elias descried from mount Carmel, 1 King. 19. 41, 42. as if it were faid, the King of Babel shall as furely come upon Egypt, as Barack did with his forces upon sifera from Tabor, and the form of rain, that Elias fore-faw and fore-told, from Ca: mel. But this fecmeth over-nice and needleffe. Others thus understand and open it, As Tabor advanceth it selfabore, and over-looketh, and commandeth the lefter hills, and lower grounds, round about it, and Carmel the Sea near unto it; So shall Nebuchadnezzar come and Carmel the Sea near unto it; \$0 inhall Neutuchadnezzar come into Egypt to fuldue, and biring under the whole country, both before, and on every fide of him. And laftly, fome later Interpreters, Though (as 10th, 17 !!. Pfalma3,4) the Egyptians be at Tator among the bills, and as Garmel that gotth, (or, reachest) anto the feat; that is, albeit, they feem as well fecund, both by fea and land, as Tabor that is encompaffed with hills, and Carmel that that the feanear to it; yet thall thefe things befall them. So doubt there be a defect of the reddition, or later the feature of the season of the control of the contr ter part of the fentence, and application of it to the prefent purpose: not unlike that, Psalm 48.7. Matth 25.14. Marc. 13.34. And this seemeth not improbable; more probable sure, than that far-fetche conceit of a great Jewish Maker, who would have Tabor and Carmel here mentioned, to intimate, that the Chaldean forces should hunt the Egyptians, as men used to hunt dean forces (hould hunt the Egyptians) as men uled to hunt Deer, or other wilde beads on mount Tabor, Hofea, 51, and that they should carry them away captive, as merchandife used to be transported in shipping, built of the Timber-trees growing on mount Carmel: though the words next following imply this

V. 19 O thou daughter] Of this title, see on vers. 11.

dwelling in Egypt, That sceness to have there a sure seat of constant abode; as chap, 10 17, and 21.13, furnish thy self to go into captivity; Heb. male thee instruments, or, implements of captivity; or, captivity furniture. So Ezek. 12. I.

for Noph shall be waste and desolate without an inhabitant] Or, Memphis, See Chap, 44. 1. verse 14. and of the like condition Chap, 9. 10.

Chap, 9: 10: Egpp is the a very fair heifer 1] Or, calf. So the word is readred, Pfal. 106. 19. Chap. 34. 18. A rich and goodly Kingtom, and not caured to the yolde of fubjection as Hofe at 10. Though in the word heifer, form suppose an allusion to Apis the Eug. 3 and Ainess the Cowy. 3 and cord with them, as detries. See He-Bull, and Ainess the Cowy. 3 and cord with them, as detries. See He-Luly, and Market title 10 by a sadrew with them, as detites. See Herodote, ilb., 2 and verife f. And the Epithie there given her, arifing from a root that hath a notion of beauty, fome make but one word, but in a doubled form; as the verb it cometh of is found, Plalm 45.2. Others divide it into two words, and renfound, Plaim 45.2. Others derive it most two words, and render it, fair of face: as, fair of visage, Genel, 12.11, and, fair of shape, Deut, 21.11, Heb. of mosth: and the latter word here used, though no where found in the singular form, as here, yet uses, indugen of weiter toutian three implicat form, as here, yet in the plural it is found, Judge 3. 16. Prov. 5.4. But others go a ftep further, and deem it a compound of three fimple terms, Jai face, or mush, and God, and to lignific Jain of face to God, as it is Isid of Mofes, that he was prelly, or, comely to God, Adt. 7. 10. as being of the fame form with those emphatical words. a flume of God, for, a most intense stame, Cant. 8.6. and, a mist of God, for, a most thick mist, Chap. 2. 31. Howfoever it be for the genuine frame of the word; (for a two-fold exception may be taken to thefe latter one, that the term of mouth is hardly found used in Hebrew for face, though in Latine nothing is more common; another that in thole forms a point is usually in the belly of the last letter, which is wanting in this) yet certain it is, and general-

ly acknowledged, that the word importeth an eminency of good-

linefle and beauty.

but destruction cometh; it cometh out of the north.] Heb. cutting by adjustion comein; it contents out of the mother. Heb. chiting out, or, cutting up, from the north cameth cometh, or scaning cometh; for I suppose the former to be a participle, the latter a web; as Heb, to 37, though for the participle the verb infinitive be found, Heb, to 37: though for the participle the very minimize be found, Habb. 1.3, how lovers, the genification argueth the certainty of it, as in that of Habbakuk, and in that of Ezekiel 7.6. A next it can, the end it eme, the end it eme, it is come; and the word rendred definition, no where elle found, fave in the Writings of the Talmudiffs , where it is faid elle round, save in the writings on the animum, swhere it is said to be used for the hilling, and cutting up of a beast: (onely the word whence it springest in that notion Job 33.6. where man is faid to have been cut out of clay) may well be deemed to have fome respect to the former similitude of an heifer; as if it were said, from the North (that is, from Chaldea, lying North from those parts, chap. 1. 14. and 4. 6. and 6. 1.) shall flaughter-men come (so the Chaldee rendreth it) that is, sacrificers, or butchers that shall and cut up this fair beifer, or fat calf.

V. 21. Alfo her hired men are in the midft of her, like fatted bullocks: Her fouldiery likewise of forceign forces, hired from abroad, (see ver. 16.) that are with her, or within her, in her counbroad, (fee ver. 16.) that are with her, or within her, in her country (fee ver., 17.) Heb, in the midfl of her, as Elay 7, 18.) are life flatted, or, flatled bulledly, (Heb, bulledly of the flatl, as active or, shefter of the flatl, Alma, 3, and, catove out of the midfl of its flatl, to, saved the flatl, Almo, 6.4.) they are fat, 8. 10Hy, and in appearance like the perform, and go through with whatleever undertake the Propher perform, and go through with whatleever the flatled before, v. 13. Egype like a goodly fair calf, or helfer, and her fouldiery like flalled oxen, or bullocks. See Chap. 50, 11, the note of similitude wanting there, as Pfal, 11.1. Elay 21.8. is here expressed.

wanting there 33 1741, 171, 1219 21.0. Is note experience, for they also are turned back, and are fled away together. Or, rather, but I for the particle here is in no causal, but in a discretive notion; as Chap. 43.3. as strong, and stout, as they seem to be they turn their backs, or nechs (as the Hebrew phrase is , and the word there to be supplied; as Josh. 7.8. Pfal. 18.40) to the enemy, and instead of fighting, betake themselves to flight. See ver. s. and the ike, Efay 22.2.3

they did not fland] Or, could not fland. See ver.15. because the day of their calamity was come upon them, and the time

of their vifitation. | See ver. : 0. So chap. 50.27.

V. 22. The voice thereof shall go like a Serpent, Or, Her voice, that is, Egypts shall be low and submisse, not loud and lotty, as formerly. She thall not now bellow, like an heifer, Efay 15,5 or like a bull,or bullock,chap 50.11. as most there render it : but she shall now, as being utterly daunted and damped, whisper foftly and sub-miss, like a snake out of some hole in the ground, scarce able to monty; since a mane outer of the near the ground; facet able to mource or uncere outer could for fear. Elsy 19,4, for as for the old Latine Version that renders it, a write of profife that is, lay your Popility Westing, the found of trumpers, or for model, and giggle; 1 Cont. 13.1, See 19, 11, I found writhing it this way, and some that way, lone applying it to the Chaldeans, and some to the Epythans; it is grounded on a palpable mistake, and we shall leave it therefore to them, to make what they please of it. Nor do those Tewish Commenters ftray leffe from the notion of the Text, who expound it of the noise and found of the Chaldean arms and army , that should come creeping towards Fgypt, like a Serpent, Gen. 3. 14. And as for their Talmudifts, they doat here prodigionfly, when they would have it meant, that the cry of Fgypt should be so loud, that it should passe through the whole world; like that hideous cry, that the Serpent made, what time, God having paft that doom on him, that he should go upon his belly, the Angels came down from hea-

ven, and cut off his legs, Gen. 3.14.
for they shall march with an army, Or, when (as chap, 11, 13, and 10, 2.) they, to wit, her enemies, the Chaldeans shall come march-

ing with an army into her countrey,
and come against ber with axes, as bewers of wood 1 The Prophet here paffeth to another comparison, wherein Egypt is compared to a wood, or a forest, bethwacked with trees; either in regard of her number leffe towns and cities, or of the multitude of her people. Howbeit, there want not those, who conceive some respect to be had here to the former resemblance, supposing the state of Egypt to be compared to a wanton heifer running at large; and the countrey to a large wood, grove, or coppies, wherein the ran lo at large, grafing, browling, and sporting her felf at pleasure. See somewhat the like to this, Chap. 22. 7. Heb. hewers of trees; as Josh. 9. 21.

V. 23. They shall cut down her forts, saith the Lord; Or, That shall fell, (a defect of the relative, as Chap, 31, 21, 24;) or, (as some of the Rabbines would have it read in the imperative; which tome of the Raddines would have it lead in the imperative product though others of them juffly control, yet fome of ours retain) Fell ye, (as spoken in the person of God enjoyning it) the trees (supplied from verse 22.) of her forest. See Elay 10.18,33.34.

though it sannot be fearthed: Heb, though (as Josh, 17, 18.) is shall not be fearthe! but the verb is in a potential notion, as some other in this Chapter before ver. 11.15,21. It is a proverbial form of speech, intimating such a number, or quantity of ought, as it is vain to endeavour to take any reckoning or tale of it. See I King. 4.47. 2 Chron. 4. 18. of the almost incredible number of their towns of note, and cities anciently, and the populous field of the countrey. See Herodote, 1.2. & Diodote, 1.c., 31. Howbeit, some expound the form here iffed, as implying not fo much the number of the places, or people, as the difficulty of pullage and accelle to them, the land lying low, and full of freams, and water courfes, them, the land lying 1007, and that or treating a min water-countes, either branching out of Nilus, or derived from it. Dee Elai 19.5. —
10. Ezek, 19.3.4. But the former feemeth the light. Howbeit, the Jewish Commenters expound this clause of the Chalbett, the Jewini Commencies expo-ind this clause of the Chal-dean Army that was to come against Egypt, and render the words, jor (as chap. to. 11.) if (that is, their Army, verse 12.) is unsearthable. But it seemeth rather to have relation to Egypt.

Chap. xlvi,

because they are more than the grashoppers, and are innumerable] This last clause is likewise varies fly expounded; some conceiving it to be spoken of the Chaldean forces; as tendring a reason how they should be able to do such execution as was formerly inti mated, to wit fell down a whole to eff so large, as seemed scarce possible to pierce thorow it, or finde an end of it. To which answer is returned that their multitude thould be answerable to the largenefle of that for ft; for they flouid come, as beuffs, that are wont to come flying in fuch iwaims, or clouds ather, that they overto come thying, in tuch awaims, or crount statter, that they over-freed a whole country, and fairce on all the trees and firmby, and whatforer ele is great that growelh in it, and make haveck of all before them, see Exol. to; 15, Elia 7, 19, 20, Joel 1.67, and 2, 2000 And this expodition feement most probable. Yet fome others unde ft and it as spoken of the Egyptians; and either as rendoing a real-m of the branch next before-going why her for eft could not be farenet; to wit, because the trees thereof are more than b 6-ffs; (Heb. leuft; taken collectively: as judg. 6.5, 'o.) and there is no number of them, as Ifal. 104. 34, 35, or, as further pre-occupating and meeting with what might be fuggeft d to make the matter here foretold unlikely ever to be effected; and of thefe, fome render the particle, as before: though (as it is repeated also in the like speech, Josh 17.18.) they be so many: as if it were said, their numberleffe number thall not hinder the doing of this execution upon

V. 24. The daughter of Egypt shall be confounded] See verse

11. 19. the fall be delivered into the hand of the people of the North.] hand

for, power; as chap 44, 30 No.th; as vert 10.

V. 55. The Lors of hells the Odd of It ael, faith;] Or, bath faidit; as chap 48.8. and i thall lurely theretoe be effected, toe, fhell he lay, and not do ! Num .: 3 19. The Jewith Dofter Supposeth the God if Ifreel, to be here added, to intimit that the ground of Gods proceeding againft Egypt, was for the wrong done to fleach in the death of I wish, Kings 23, 29, but this feemeth fomewhat too nice and narrow. See the fame file with this here, chap. 35.

enild, I will pur fo the multitude of No.] Heb. Lo, I am vifit ng costa, weight pure maintaine of the 1 reco. Def an infile of coming to wife 1 a, on (sa than 4,13, and 5, c. 18.) Amon Manny of 1 vs Ne. The Chaldee by Amon un-erfanded the company, on promite our maintained, which our verifion followeth, ta king Amon for the fame with Hamon and fo is the said uled chap. 52. 15. as also many take it Nih 3. 8. rendring No Amor there, p pul us No : whereunto would fit well that of a late learned Annotator, could it be made good, who affirmeth Amon here to be a dialect, for Ommin, or Ommin; that is, people. But I fee little ground for this conceit. The learned Scholiast, who alone seemeth to have taken notice of the particle min, rendicth it, the multitude born at, or illaing from No : as the boar from the word, for, the wild boar, Pla. 80. 13. But othe s both there and here render it not iffer, or nourifling. No : and to Amon here should be the same with Omen, Num. 11, 12 and these would have N , or Alexand ia , (for that both Jews and ours moft generally agree to be meant) to be for called, as a citie that by its trade and traffick being the principall Sea-Town and start for Merchants from forreign parts, fed and furnished the whole countrey with wares and commodities of all forts from abroad The fame term is found, Prov. 8. 30 but there fomewhat ambiguous , whether one now iffing , or nourified , as Some Greeks here render it and the ancient Greek here, Ammon ber fon ; as if it were rather nurfe-chilie , than nu-fe : whereunto also they feem to incline that render it, the fifter-childe of No. to wir Pharas, and Egypt: for they go too far wide here, that render it, the cumning workman, or arificer, of No; because the term Amon is so sound used, Cant. 7. 1. The Jewish Doctors affirm it to be the name of the King of Alexandria that then was But for that they give no great ground, or proof. A learned late Witer here departing from the common fream of former Authors would have this Amon to be Jupiter whom the Egyptians should term Amoun : the Africans (and the Greeks and Latines after them) Amm n, and Hammon, not from a Greek word that fignifieth fand, because a famous Temple of his was fituate amidst the sandy wastes of Cyrene; but from Ham or Cham, one of Nozhs fons; whom another in part complying with, would have Anon to be Ju-piter Alio; that is, the non if r; as before; or Jupiter later, that is, the confirmer, or, effablifher : because the word, Amen, hach some time a note of flubility and firmnesse, Elai 65, 16, that former Amon, doth, as he conceiveth, exactly expresse. Howbeit, because

there are two cities of the name in Egypt, the one famous, called also Thebe, but an in-land city , and not fo furnished with water, as the description of No in Nahum importeth, the other situate in the lower part of Egypt, with much water about it, but of lefte note, whereas Nahums Na feems to come in competition with Ninevel it felt : this learned Author feemeth fomewhat uncertain in his judgement concerning this No, sometime hanging it upon the one, fometime fixing it upon the other. I shall leave the controversite to be decisted by others better seen, and versed the contro-my self. Hence it appeareth, as also by those other places, that it was a principal city in the land of Egypt, and of great repute, and renoun alfo in forreign parts,

mount and it totage pairs, and Egp] See chap 44.30.

with their grafs] Heb, and, as chap, 39.1,3. See chap, 43.12, 13;

and their Kings] Petty Kings, or Princes; for Egypt was divided into divers principalities. See Herodote, lib. 1.

and Pharaob, Hophia; the foveraign of them, chap. 44.30.
and all them that truft in him.] Those of the Jewish people that make full account to fit fafe under his shadow, See chap. 42. 14.16. and 43, 1, and 44,27 29,30.

V. 26. And I will deliver them into the hand of those that seek their lives, and into the hand of Nebuchadrezzar King of Babylon, and 1. to the hand of his vervants : | See chap, 44 30, and the like, chap.34,20.21.

and afterward it (hall be inhabited, as in the dayes of old, faith the Land. After the space of fourty years expired from this time of its conq :ett, and fpoil made of it by the Chaldeans, See Ezek, 29 13. some and, and poin intage of it by the Children's, See Exect 19 13, the final fit for, of arther, or inhabit 1 as Efficy 13, 20. hap 17, 6, and 60, 39, and days: of antiquity as Lam.; 7, and 5 21, yet the meaning is not that Eg. pt fhould at that time be raided to its former lufter again but that it fhould then be peopled again where-

abroad, and abiding in captivity at prefent. ee the very fame in the ve y fame te ms, chap. 30, 10. Thus God vet never fo getterh, or forfaketh those that continue constant and loyal to him, Pf. 9 10. and 94 14 Ezck, 1,16,

V. 28. Fear thou not, O Jacob, my fervant, faith the Lord;]
The fame exhoration inc leated and repeated again and again, to cause it to make the deeper impression upon their drooping and de jected fpirits. So Elay 41, 10, 13, 14. and 43. 1, 5. and 44 2, 8.

to I am with thee: for I will make a full end of all the nations whither I have driven thee, but I will not make a full end of thee; but correct thee in measure : yet will I not leave thee wholly unpunished.] see chap 30.11. where the very lame words are.

CHAP, XLVII,

Verl. 1. THe word of the Lord that came to Jeremiah the Prophet 1 against the Philistines? Or, Concerning the Philistines; as chap.44. The foregoing two prophetics as chap. 44.1. The foregoing two prophecies chip. 46.1,13. were concerning the Egyptians, the wonted flay that Gods people were too prone to ely upon the prefent in this Chapter, is concerning frant vexers and annovers of them, See Efai 9 12. Chap. 15. 20. and the like prophecies concerning them Elai 14. 29. Lzek. 25. 15. Amos 1. 6. Zeph. 2. 4. 5 Of the phrase, see Chap.

1. 1.4. befove that Pharash finite Gaza.] Refore that Pharash Nichoh, as most funpole, either by the way in his excedition against Catchemith, as some would have it , 2 Chro. 35.20. 0°, as others, rather, in his return from thence, after he had stim Joshih in Megiddo, king 23 29, and was now on his way homeward, had mire, that is by fo ce ftormed and taken, (as Ezek 40.1.) Gaza Hib Azzah; a ftrong town of the Philiftines, Judge 16.1. See on chap 25 20. And this feemeth mo e probable, than that which the Rai bines out of their Seder Olam, or, bonicles relate, that the Egyptians com ng to relieve Terufalem, befieged by the Chaldeans, in the tenth of Z dekiahs reign, when they found them rifen, should in their return home over-run Paleftine and furprife Gaza. See chip 14.12, and 37.9 t his is here mentioned, to shew that this Prophesie was then delivered, when the Pailistines were in a present quiet and flourishing condition and had no fear of ought, either from Fgypt, or from the Aflyrians; much leffe, with whom they were then at no enmity : as also, as some suppose, rolet the Philifines know, that they were to receive for a far greater, and more general hurt from the Chaldeans, than that blow that the Egyptians were shortly to give them in the surprisal

V 2. Thue faith the Lord , Pehold, waters rife up out of the North, and shall be an over-flowing floud, and shall over-flow the land, and all 10 A 2

Chap. xlvii. that is therein, the city, and them that dwell therein] A far greater delage will com au on the Philiffines land, from the North (that is from a habaca, Etai 14. 3 :, chap 6.1) than that tempeft from the outh, from Fgypt, Elai 30 6, that lighted upon Gazat fuch an our as found over the same down, not tome one citie alone, but the who! I and citie, and country. As the liggreians excurtions are cell mbled by the inundations of Nilus, chap. 44-7, 8, 80 the Adyli n and Chalde in Invation by the over flowings of Euphrates, Ffai 8, 7, See the like, Efai 28, 18, and 59, 19, ch 51,42. Heb. the land and the fulneffe thereof; as Plaim 24 1, and the city : not this, or that particular, but collectively, the enies, in general as lifai 19, 1, and 27, 10. See chap. 46 8. This, in all likelyhood, came to path, not long after the destruction of Jerusalem, See Jofeeths on equation, lie, 13, cap 7.
then the men (ball cry) and the Inhabitants of the land (ball howl.)

Heb, and ; as chap 44.15, and man, for men; the man fhall ery, for, 13.9 that ey each one; the noun fingular, the verb plural; as chap. 4.3. & 44.16, there shall be nothing but crying and howling every where with them. See Flai 14.32.

V. 3. At the mile of the flamping of the host of his flrong horfes;]
A defeription of fuch a dicadiull approach of the enemy, as floudd fo aff ight men, that it flould make them, forgetting all natural offection, to feek onely how to thitt for themfelves, with an utter neglect of those that are wont to be naturally dearest up to persons of all degrees. Inftead of floor hosles, which om Verifion exhibiteth, fome both here, and Judge 5, 3.1, a place parallel to this, under land flyong men; a mong whom the old Lettine: the word is used of the prime, pincipal, eminent, or excellent in any kind, whereoff is indeed, See Effici 10, 13, and is most attributed unto beeves, o', bulle, Pfal. 2.12. Etai 34.7. and burfes, or fleeds, chap. 8 16. and 50,11 and fo here : and might well be rendeed without further addition, of his fleeds : the word rend ed flamping, is no where elle found, but of the 1 ke notion another Judge 5 12. by which fome of the Rabbines here expound it : Yet the Chaldre rendreth it, by a worst that fignifieth to go, faffe, or pace, in found near to these our latter; and a learned late Writer the rather inclineth this way, because in the syriack it is so commonly

at the rufhing of his charious, I Or, ruftling, Elai 17 12, or ratling, N1h 3.2, the word fignifieth fuch a found or noise, as is railed by the violent one flin, or flating of ought, chap, 10.12. Heb. charges, for, cavaly; as chap. 46.9 See there.

and at the rumbing of his wheels] Of their chariot-wheels, Efai

5.29. Ezek 3 24. Nah 3.2.

the fa hers shall not look back to their children for feebleness of hands. Texteeming of tear, jouned with feeblenesse as well of hand as of heart, thall to over-iway natural affection with them, that they shall cast and seek every one onely how to shift for, and save himfelf, not once looking after their children, as unable to refeue them, though never fo fain they would, and being in vain for them therefore to hazzard their own lives, by looking after those whom they were not able to relieve : they will troft to their heels rather than to their hands, See Chap. 16.6,7. and 46. 5. and 49. 5

S. calfo, Deut. 8 31,31.
V. 4. Fecause of the day that cemeth to spoil all the Philistins The time by God designed for their destruction; as Chap.

and to cut off from Ty-us, and Siden, every helper that remaineth : For these being the issue and posterity of Cham by Canaan, and feated not far from the Philiftines quarters, who likewife were de feended from him by Culh, were on all occasions ready to be affifrant unto them See Gen. 10 14, 15, 9. Joel. 3 4.

for the Lord will spoil the l'hilistines, the remnant of the countrey of

Caphtor. 1 That the aphtoim were of the fame linage and race with the thiliffines being both of them descended from Mitfraim, appeareth Gen. 10. 13,14 that before Mofes his time, they dwelr near unto them, poll fling the land that bordered upon them, even unto Gaza, from whence they had expelled the Avites, appeareth Deut. 2,23, and it may from that they had fometime subdued the Philiflines, and carried of them captive motheir own countrey, from whence God had yet by fome means refeued and reduced them again, Amos 97. Howbeit, in Jeremies time it may hence be ga-thered, that they and the Philiftines were confederate together, and in regard both of vicinity and confederacy, were likely to fare alike the one with the other. By the remnart of them , fome would have meant the Philiftines, in general , because descended from the Caphtorim; but that is not fo: for the Philiftines are faid not to have descended from the Cashterim, but from the Cashuchim, Gen 10.14, Others, those of them, whom the Cashterim flouid leav , when they did over-tun Palestine. But they feem rather to be diffirguished here from the Philiftines, as well as the Tyrians. and iderians, before-mentioned, and to be called the remnant of that countrey, either because the Fgyptians had made spoyl of them before, when they invaded Palefline, and Gaza, near unto which their ancient abode was : or because the Chaldeans were to begin with them, before they fell upon the Philiftines countrey. See the like, chap 25 20 What countrey this Caphiar thould be, much doubt is made. The Chaldee Paraphiaft both here and elfewhere rendreth it, Cappadocia: and with him most , both Greeks and Latines, concur: and a learned late Writer , though affigning Cappadocia to others, yet would feat these Caphtorim in Colchis country, if not coming within the compatte of some part of ir, yet confining at least upon it; and that the rather, because he findeth a region in those parts , called Sidene from a citie therein fituate termed Side, which in Greek fignifieth a pomegranate, as doth caphior also in Hebrew, Exod 39 24 26. But as well Colchis, as Cappadocia, seemeth too tar remote from the habitation of these Caphtorim. One of the Jewish Commenters on this place, with whom the Arabick Interpreter, and one, or two other Jewish Writers are faid to agree, would have caphtor to be Damiata, which the later Greeks call l'amiathu, a city in Egypt : which though it may feem the more probable because they were of Misraims race, yet the facred records feem ftill to feat them not far from the Philiftines, and more into the land, and not likely therefore in Egypt, I thould rather suppose their place of abode to have been between Paleftina, and Idumea, by conjecture f om a city in Idumea, or its confines, called anciently from this Captur Caparorfa; as out of Ptolomy a learned Annotator here observeth. But why is their countrey then termed an ile? may some say; for that term in Hebetwey, though it do not alwayes denote an Iland, properly fo termed; yet it implieth, at leaft, a fear-coult, or a countrey border-ing upon the fea i whereunto some answer, that all temote, or transmarine parts, such as passage was to by sea, are in Scripture so termed : but the word is used more generally for any forreign countrey, one, or other indefinitely See Efai 20.6. and 4 . 1. and fo the Caphtorins countrey, though an inland one, may well come with-

Chap. alvii.

in the compasse of that term,
V. 5. Faldnesse is come up n Gaza: Either she is shaved and ftript of all her wealth by the enemies pillage of it : as Efai 7. 20. or rather they have made them elves bald by shaving and cutting, or pulling and tearing of their hair ; which upon occasions of great griet, was a thing usual among them, Job 1, 20. Esai 15, 2, chap. 16 6,7, and 4, 5, and 46,37. Fzek, 29,18. Mic, 1,16, Of Gaza, See verl t. Heb Baldne fe is come unto Gaza : and fo the ancient Greek rendreth it fometime ; but el is oft ufed for al, or ujon ; as chap. 36, 23, and fo the old Latine,

Albelon is cat off with the remnant of their valley.] A chief city in Paledine: when of fee I Sam 6 17. 2 Sam. I. 20. inftead of, it e 1 off; as the word commonly fignifieth Esai 15.1. Hosea 10. 15. Zeich, 1, 11. the old Latine here readeth, is filented : and the two roots in Hebrew are somewhat near, but divers. By the remnant of their valley, some of the Jewish Dostors following the Chaldee, understand their wealth : for the word of depth, fay they, from whence the word cometh, bath a notion of abundance, or muchnelle, Efai 7. 11. Hofca 9. 9. But other of them take the term in its ordinary fenfe , and under fand it of fuch Askelonites , as lived nor within the citie, but in the vale near unto it. Some others more generally of the rest of the Philistines country, that lay most of it low, and is termed thereof a vale. See Joseph the Jew his Antiquities, lib. 5. cap 2. the ancient Greeks following few in summants, 100, 3, cap 2, the anterin Green contouring fome corrupt copy, tender it, the remnant of the Enalyin; as if it had some reference to the sons of Anal., Nums 13, 22, 29. Deut, 1, 18, 21, which yet a learned Annotator seemeth to ap-

how long wilt thou cut thy felf ? I Spoken to Askelon, or to Palestine in general, or the inhabitants of either; demanding of them how long they will be taking on in that manner, cutting & maiming themtelves, as in extremity of grief and vexation, out of impo-tency and impatiency of Spirit, heather people were wont to do. ce Lev. 19.28. chap 16.6. The speech implicth as a gicyous, for a long and tedious calamicy, and lamentation thereunto correspondent. The Greeks joyn this clause to the words following, rendring it, how long will thou cut, O | word of the Lord? but the word is in a reciprocal form : nor is it ever found in any other notion elfewhere. Howbeit those reciprocal forms are not in notion perpetually such; and if any instance of this therein varying from the ordinary use could be produced, I should incline to this Version: the rather, for that the Text would go very smoothly away

V. 6. O thou fword of the Lord , how long will it be ere thou be quiet ?] The words, as some would have them, of the Philistine people cutting themselves, verse y. But it sounderh not after their prophane strain; little dreamed they in likelyhood of any hand of God in those things that now befell them. And the most therefore rather conceive them to be the Prophets own words, lamenting the havock that the fword made among them, ranging up and down fo long together from place to place with them, and humbly preferring his supplication to God for a stay of it. For Gods Prophets are fensible of , and affected with r e calamities not of their own alone, but of other people also, though their enemies. See Elai 15,5, and

O [word of the Lord] The frend he speaketh of is the sword of the Chaldeans ; but it is called the Lords (word , because fent by him; because it cometh by command, and with commission from him, chap. 25. 29. verf. 7. So, the fword of the Lord, and of Gideen,

put up thy felf into thy featbard: \ Not, gather thy felf, or , be gathered; as some render it : though the word have usually a notion

of gathering : but retire, or betake thy felf unto thy feabbard; as the word is ulcd, Exod. 9.19. Num. 11.30, 2 Sam. 17. 13. Pfalm

reft, and be fill.] Reft; Of this term, see on chap. 31. 3. the Lardy, and at Jim. 1 Acq. 3 of this term, see on chap. 31. 3, the La-ine renderth is the colledge coll by fell; and that Pophin Exposition defeat upon to no purpole; for the word hath no fuch notion in its and be fill. Helb. be fillent; as Pfal. 4.4. Efail; as ya., V. 7. How can it be quite?] An aniwer to the Prophers request:

or his own reply to himself, as recalling himself, and demanding of himself, how it could be that it should so do, when as God had given it a charge and command to the contrary. Heb. How that thou be quiet? or, flouddest thou; as in a potential notion ta change of the person; as Ezek, 31, 10.

feeing the Lord hath given it a tharge] Heb, and (as chap 10.26,) the Lord hath commanded it, and it cannot stay till his Command be executed, till his work be done, till his will and word be fulfil-

De executed, thin its work of cours, thin its whit and word of fulfiled. See chap, 31, 0. and 30, 14, (againft dryelon, and againft the fact of there bath be appointed it.] Heb. anto Arkelon, and ano the fee-port, or, coaff, Gen. 49, 13. Dout. 1.7, but cf. may be for al; as before, verf., the fea coaff; that is, Paleftine in general, which coafted much on the mid-land-Sea, Elai 9,12.

CHAP. XLVIII.

Verl. 1. A Gainft Mab) Heb. Unto Moab; or, Concerning Moab:
As Gen. 20. 13. Plat 91. 11. chap. 14. 10. See the like
Prophecies against Moab, Elai 15. and 16. 2 mos 2. 1. but those to be executed for the greatest part of of them by the Assyrians; this as that alfo, lizek. 25. 9. by the Chaldeans. See Josephs Antiqui-

as that ano, 12-zer, 3, 9, 9 the chanted as 5 of Fotopas Annique His, 11b.7, c.p. 11, on chap.44 30.

thus faith the Lord of bifts, the God of Ifrael.] As chap.46.25, but here the rather fo filled, because he is coming to be avenged upon Moab, for his Ifrael, and the wrongs by Moab done them; as the like, Efai 34.8.

Wounto Nebo ; for it is spoiled : 7 Nebo , a city of Moab : where of, fee Efai 15, 2. It feemeth to have its name from fome idols ora-clethere feated: and the Prophet is by fome deemed the rather to begin with it: because thence they had their oracles of prosperi-ty and peace, such as themselves desired, and their idol Interpreters were event to coyn for them, and to furnish them

Kiriathaim is confounded and taken :] Another Citie of Moah fometime belonging to the Reubenites, Joh. 13, 19. it is of a dual form, whereby the city feemeth to have confifted, as divers others, and fo Jerusalem it self, of two parts.

Mileah is confounded and difinaged.] Whether the word here used be a noun of common notion, figuifying an high place, as Pfal. 9.9 and 46.7,11, but taken collectively for the high & ftrong forts if Mash in general, or the proper name of a place, is que-ftionable: and it may well feem to be, either the peculiar name of some place usually so termed, though form a word of more general notion; as B (Frab, both in Moab), ve. f 24, and in Edom, Efai 24.6 and 6...t. or as fome think, an attribute of it, rendring the Text, the city of the high place; thereby understanding a city in Moab from its figuation called Bamth, Num, 21.20, and Sela, Elai

16.1. because situate alost upon a rost.
V. 2. There shall be no more praise of Mab: in Heshbon they have devised evil against it ;] This pastige is variously both divided and rendred. This of our Version will not well stand, for who in Hestibon should consult, or conspire against Noab? Hesbon it self being a city, and that a chief one in Moabs countrey, Elai 15.4 & 16.8, and no better will that of the old Latine hold, There shall be no more exultation of Moab against Heshbon. For there is as little rea-fon, why Moab should exult against Heshbon, as why Heshbon should conspire against Moab. Others therefore render it, where shall be no more vaunting of Maab in Heshbon; that is, Heshbon shall no more vaunt it self of the strength of their State, of the King dom of Moab its wealth and power. Others, There (ball be no mo vaunting in Moab concerning Hestbon; that is, the Moabires shall vanting in this tendering reposit; that is, the first that in on more value of Helibon as a place impregnable; effected one of the greateft firength in those parts, verse 45. Others lastly, No more praise of Mosh shall there be; (there shall be no more talking abroad of Mosh), as of a goodly, famous, rich, flourish ing State) as concerning Heshbon, (so is the particle used, chap. 38.
24. vers. 27.) they (that is, the Chaldeans) have devised evil against it. There is in the words an elegant allusion to the name of the city; as if it were said with us, There is mischief devised against the Devises : a Town of that name with us , that suffered in the late civil wars ; and for notion answereth precisely to the

come and the us cut it off from being a nation.] The Chaldeans words exprelling their purpole againft Moab, and egging one an other on to the execution of it, as c. 6.45, See the like of other nations, among which 'loab is one, now paid in his own coyn, againft Ifrael Pfal. 83 4. The like form, fee verf. 42. Efai 17.1, and 23.1.

and 24 to. t Sam. 15, 22, Hol. 4, 6, and 9, 12,
also thou shalt be c. t. d. wn, O mad-men;] Another city of Moab
called Madiams by Prolomy; Medeba, (which some suppose should

be Medema) in Josephs Antiquities, lib. 13. cap. 17.) thereof see Esai 25. 10. Heb. thou shalt be sitenced, or shought to silence 22. Psal. 31. 17, 18. thou shalt be brought so low, that thou shalt not dare so much as to mutter for fear and dejection of spirit, much lesse vaunt thy felf as formerly. See Bai 29.4. chap. as if it were faid, Silly (the name of an Island with us) fhall be filenced.

the fword [hall pursue thee,] Heb, Go after thee , as chap. 42. 16. and 49.37

V. 3. A voice of crying shall be from Horonaim:] A city of Moab, where Sanballat was born; or whereof he was fometime Governour Neh. 2. 10. See Elai 15. 5, vers. 5. And it is of a dual form, saith the Rabbine, because there were two Horons, the upper and the lower. See Josh. 10. 10, 11, and 16. 15, and

(poiling, and great destruttion.] Heb, a great breach; as chap.4.20, So chap 50.22, and 51.54. V. 4. Monb is defirored: Heb. is broken: as chap.22.20.

her little ones have caused a cry to be heard.] While the great ones leave them to fave themselves ; as chap, 47. 3. and there is an elegant consonancy in the words of little ones, and cry, which our gant Coltonancy in the words of inite steep an expensive frequency from the total cannot experted. See the live, Elia's, 7, For the Chaldee feems to ftray here, rendring it Sultans or Printers; which yet the Jewith Commenters retaining, fay, four of them, that they are fo called here, because lelfe than Kings, lower than Soveraigns. Other of them, that they are for termed in way of deritors and control of the control of th tempt. But these are like herein to the Popish Expositors, torturing the Text, and their wits withall, to make somewhat of a vicious Vertion.

V. 5. For in the going up of Lubith, continual weeping shall go up :] before the Chaldeans pursuing them, verl. 2. shall be nothing but continual weeping and wailing. See Efai 15.5. Heb, weeping with

weeping shall go my; as Edi 16.9; m the entities have a cry of defiru-firm.] Heb. of breading; as veri, 3, which some expound a broken cry; as having reference not so much to the occasion, or subject of it, as the Jewith Commenters, and others of our stake it; as to the manner, or quality, and affection of their cry; and because the word enemies is in a form of regiment, they render it, the enemies of breaking, or broken noile, have heard a broken rey, to wit, from the Moabices, crying fo loud, that they drown the enemies shouts with their out cries. But the Jewish Critick well observeth, that the form regent, or the contracted form, is not infrequently found used for the absolute and entire; as Num, 7, 18, 1 King, 46, and 17, 13, and our Version therefore may well stand. As for that which a learned Writer hath, that they wept indeed as they went up to Lubich, but more abundancy and vehemently when they went down from Horonaim, because that was the utter limit of their land; and they were then going into captivity to leave their courty. Rems not fo probable, because of that which followeth, ver 6. Whereby it appeared, that they file drather from them, than were yer led away by them. It feems rather to argue the imporency of their fpirits, and excessive-neffe of their griefs; that whereas it had been their wifest course to have made away, with as much silence, and secrecy as they could ; yet they were not able to contain themselves, but must needs cry out, and that so loud, that the ene-mies themselves might hear them. See somewhat the like, but in another cafe, Gen. 45.2.

V, 6. Fire, fave your lives, and be like the heath in the wilder-neffe. These are by the most Interpreters conceived to be the words of the Moabires, calling one upon another to flee with all speed for their lives, and betaking themselves to the defarts, there to live: as Pfal 55. 7 The word Areer here ufed, the Chaldee taketh for the proper name of a place, as it is afterward, verf. 19. as if it were faid, Be like the tower of Arver that ftandeth in the waste, but therein few follow him: the word fignifieth a bare naked tree: whereof fee on chap.: 7.6. and one of the Jewish Doctors feems to expound it of their cities, leave them as bare as fuch trees on the waste. See verf. 9. Some would have them to be the speach of the Prophet himself in a prophetical way, fore-telling what should befall them, nimier in a propincies waysour-tering what module oran item, to wir, that they flould be compelled to flee for their lives, and be as bare and vile as the heath that groweth on the walle, or as fome naked tree, flanding by it felf alone on the walle, fript of all gracefull furniture of fruit, so leaf, and expoled to all winds and wearthers. And a learned Writer conceiveth it to be mixt with an Irony, as if he thould fay, Flee, ye may fave your lives, and fo do ; bue when you have done all you can, and escaped the sword, your life will be such, that it had been better for you to have died by it, your life will prove more miserable and bitter to you than death. See Lam. 4. 9. I adhere to what was propounded at first: or, if ought further be deemed to ly hid in this last clause, I should raought interes of definition of the first trainers a fround fa-ther conceive it to be fooken out of a regard had, above all be-fides it, to life; as Job 2, 4. Match, 16, 16, as if it were faid, Flee, and fave pur febre, or yair lives. (Heb, Jeal, as chap, 51, 6, lob 2, 6.) whatfoever we do elfe, though you leave your felves as bare as the naked'ft fhrub that groweth on the wilde wafte : the looking after ought elfe may cost you your life. It feemeth to me

not unlike that advice of our Saviour, Mat. 14. 16 --- 18. Luke have done to the purpole. See chap. 47. 67. & 50125, and eursed be he that keepeth backs his smooth from blood.] A

17, 31. 33. V. 7. For because thou hast trusted in thy works, and in thy trea fures, ib in shall also be taken. Thy felf-confidence shall prove thy tuine. By mortes, some understand their idols, Pfal. 115. 3. Chap. 32.30. Others, their possessions, 1 Sam 15, 2. Others again, their fortifications, verse 18.41. It may seem to comprehend all those means, whereby they had endeavoured to firengthen

and chem fo fall go forth into captivity with his Priefts , and his Princes tegether. J Chem sp. thy chief idol, Numb. 11.29. I Kings 11.7,23, whom in vain therefore thou shalt ceck unto, Esay 15. 2. verse 12.46. shall en interesting, (as Chap 15. 1, . See Esay 46.2. Chap 43.1.2.) and all his abettors together with him, the Priefts that attend on him, and Princes that maintain both them, and him, Chap. 49. 3.

and limit, cnap.49. 5.
V. 8. And the popler shall some upon every city, and none shall escape ! The King of Babylon chap.6.36.
the vall.y shall perish, and the plain shall be destryed.] The cities situate in the vale and in the plain, together with those that stand

on the hills, and higher grounds, verfet. See chap 47.5.

as the Lord hath spoken. Ashers, for, cashber, as the Jewish
Critick here observeth; and so the ancient Greek here rendreth

it ss; fo alfo, Exod 34.18. Chap. 9.14. & 33.32. or, as others, and fo the old Latine; became the Lora bath spoken; as 1 Kings 15. 13. Neh. 3. 10. Chap 1.15 & 13.25. or, farely, as a learned late Wite; and so faith he, 1 Sam 15.20. N.h.4.12. Psal, 10. 6. & 9. 11. & 144 13. Esay 8.10. H.10b 3.16. I suppose it may as fitly be rendred, for the Lord hath faidit : as I Sam, 15. 15. Chap. 3:. 3. a defest of the pronoun, as Elay 1 20. See chap. 46. 25.

V. 9. Give wings and Mash.] Implying, that there would be no politibility for him to cleane, unleft, the could get wings and fly. So 1'fal. 51.6. Heb. Give ye feather, or, wing to Mash: the word here used, doth with the Hebrewes, in the first place, fignific a flower, Job 14,2. Efay 40 6. in the next place, a feather ; fo termed, faith the Jewish Cricick, because feathers sprout out from the bodies of Fowles, as flowers do from the stems and branches of trees and plants: and from a word therefore of that notion have the young of Birds and Fowles their name, Deut, 22.6. Joh 3, to. Pfal 84, 3. feather therefore for feathers, or for wing, confifting of feathers: either taken collectively. Howbeit, some of our Jewish Mafters feecht it another way about; the word, fay they, in Chaldee, fignifies the fins of fith. So used, Levet 1. 5. and in the next place the wings of Fowl : fo they use it, Pfal. 139.9. because wings are to the one, as fins to the other; the one to flye, the other to fwim with. The word in this notion is no where else found in the Hebrew. But the old Latine taking the word in his fifth and proper fence, as also some Greek Versions before it, rendresh it, Give Month a flower, or, flowers, for he shall go out sturying: Which though it be here so senselessed a notion, that it can be no way sirted to the context; yet Popish Expositors waste ink and paper in discoursing at large of it, and descanting upon it; forcing in hither the fading nature of flowers, and the sticking of corpses with them; and adding a forged fixion withall of a ceremony used in the land of Moab, of setting garlands on the heads of those that were to be executed : and all this, because their vitious Version must be maintained, though it be never so absurd. What the ancient Greeks read here is uncertain; for they render it, Give Mould a fign; for with a touch he shall be touched. And the Chaldee roveth here as wide as the reft, rendring it, Take away the crown from Meab, he is going into captivity; and it feemeth that hence the Paraphrast took his rife for this Version; because the word here used doth sometime signific a plate of gold, Exod. 28.36. Lev. 8.9. such as crowns are wont to be adorned with, or consist of: whence also some expound that, Plal. 132. 17. I will adorn the crown, with golden den plates. But the text speaketh of somewhat to be given to him, t taken from him: and the very next words sufficiently refell all thefe figments and fancies: whereof thus much onely, that none may trip or flick at them.

that it may flee, and get away, Heb, that (as Job 11, Pfal, 25, 15), she may flying, sy: as the word is used, job 4, 15, and thence a word for a feather, wherewith Fowl fly, Lev. 1, 16, Ezek, 17, 3, 7. and for the Efficit, a Fowl of goodly, large, and fair feathers, Job 39, 15, an irrefularity which the Jewish give notice of, not observed in the word here used, hath caused a mistake both in our Verfion, and fome others: which yet for the meaning in general are found, though they fail in the genuine notion of the terms, fuppoling them to come from two feveral roots: and the latter to fig-

nific to go out, not to fly.

for the cities thereof fhall be defolate without any to dwell therein.]

Heb. defolation: 2. Chap. 44.2,22.
V. 10. Curfed be he that doth the work of the Lord descrifully,] Or negligently : (and fo the Greek render it) or flackly : as . a bow of negigenty: (and to the Crices remain by of packers, on a flact bow, Pfal, 78.77, and an hand of flacknesses, or, a flact band: opposed to a dilgent one, Prov. 10, 4, & 12, 24. The work of the Lord in destroying the Moabites, and doing execution apon them; which God hath now given in charge to the Chaldeans, by a fecret infline concerning the Moabites: as by an express word to Saul concerning the Amalekites, 1 Sam 15, and would

curse there is as well on such as shed not bloud, when they have

Commission and charge from God so to doe, as on those that doe the like without either : Numbers 34.31, 33. 1 Kings 20.42, P.o.

V. 11. Month hath been at ease from his youth, and he hath setted
V. 11. Month hath been at ease from velled to velled, neither hath on his lees, and hath met been empired from veffel to veffel, neither hath be gene into captivity :] Moab hath lived a long time at case, he hath not been diffurbed much in his land, or removed out of it, and hurried from place to place, as Ifrael hath been: illustrated. by a refemblance taken from wines that have not been drawn from lees, as those whercof Elay 25.6. Heb. to bis lees : el,for,al; as chap 36.13.8 A7.5 7.

therefore his tasse remained in him, and his fent is not chanced. Or, remaineth. Heb. standeth, or stayeth: Deuteronomy 5.31. Eccles. 1. 4. He retaineth still his state, his dignity, his strength. his wealth; and withall (as with fuch wicked ones especially is wont to be) his pride, his prefumption, his impiety, his impurity, his iniquity. See Plalm 55.19, Elay : 6.10. Hol. 4.7. Zeph. 1. 12, versc 26, 29.

V. 12. Therefore behold the dayes come, faith the Lord; Heb. The

dayes coming;c. 31 17.
that I will fend unto him wanderers that faal cause him to wander;] Heb, and (aschap, 41, 15.) I will fend him wanderers; (fuch as come from a far country, from Chaldea, Efay 39.3, chapter, 6, 22 and 8. 19.) or transparters: as the Jewish Commenters would have it to tendring it also, Esay 63. 1, such as make others to wander: but the word feemeth rather to be in a confiftent, than a transient notion, both here and there; and to fignific in his first and fingle form to mander, or travel from place to place; in his fecond or double form, to make to wander, or to remove : and there is an elegant antanaclasis, or variety of notion in the terms; as if it were laid, the Chaldeans shall come far from their own place of abode into the Moabites countrey, as if they were fome vagrants, or wandeces; but they shall make the Moabites in good earnest to wand-

der by leading them away captives, v46, ond the bleading them away captives, v46, and fhall empty bit weifels, and breake their butles.] Alluding to the former refemblance of Wine, either in caske, or in bottles. They shall depopulate his Cities (as Chapter 51, 34, and break them as earthen bottles, Pfalm 2. 9 Efay 30. 14. Chapter 19.10,11.

V. 13. And Mont shall be assumed of Chemash, as the house of Israel was assumed of Bethel their considence] Because he shall be no more able to deliver, them from the Chaldeans, v. 7. 46. Elay 15.2. and 16.12. than the golden calf at Bethel, I Kings 12. 39. was able to fave the Ifraelites from the Affyrians, 2 Kings 17 6,12. Hof 8 4.c & 10.1c.

1315.445 & 10.15.
V. 14 How Jayyee, we are mighty and strong men for the war?
Or, Him can yee Jay? As Chapter 2, 23, with what face can ye brag of your valour, when ye carry your selves as cowards? west. 39, 41. See the like in another kind, Elay 19, 11, and of Moabs

vaunts, 2, 29, 30.

V. 15. Moab is speyled and gone up out of her cities] There is no small varietic of Versions and Interpretations of the latter clause here; for the former is the fame in effect wit's what he had before, 1.8. and have after again, ver 18, 20. The Hebrew hath no more than this, and her Cities 11, or he, Mgone up. Some render it her Cities, or the multitude of her Cities are gone , p, to wit, into smoke; that is they are burnt, as 'udges 20 40. Efay 9.18. Others, ber Cities aregone; they are lost fallen down. So the old I atine: Or are gone up fay fome, that is, are perithed and deflroyed as the Chaldee hath it taken from vapours, that as they alcend, vanish away, James 4 14 so they suppose the word to be taken Amos 8 8 N.h.2. , but thefe places are as dubious if not more than this, Others, be (that is the inhabitant of Moab) is departed from, or gone out of his, or her Cities, or he shall depart from his Cities; as the word is used, Numbers 16.26, 1 Samuel 14.46. Chapter 37. 57. but the Verb is here masculine, the Pronoun affixed to the Noun feminine. Others, be (to wit, the enemy) bath made the Cities to afcend; that is, he hath destroyed and taken them away; as Psalm 102.24 but the forms are not the fame. Others, the flirrer up of her is come kp ; that is, one is come, or coming up to her that will rouz her from her fecurity, verse 11. from a word that fignifies to raife, or rouz he. Joel 3. 9. but no instance of such use of the word is produced. A learned late Annotator coming after all thefe, rendreth it, her enemies are got up, over her : 10 afcend, or get up, or over one, for to over-mafter him, or to be advanced to greater honour and dignity than he : and to descend, for to be overmastered by another, and depreffed to more difgrace and mifery, Deut, 28, 42. So here in this branch, and the next; and the word ar, is by a Chaldeifm put femeorance, and the nextender the word arish by a challening in charge time for far, that is, an enemy, or adverfary; as 1 Samuel 18. 16. Neh 4, 12. Pfalm 10.6. & 95.11. & 144. 12. Efay 8:20.Dan 4.16. and for the diversity of the number between the Verb and the Noun, it is not unusual in a distributive notion; her enemies each of them hath got up, or shall get up; as the like, Exodus 17. 12. Job 12. 7. Proverbs 14.1. Joel 1. 20. But this learned man doth elsewhere go himfelf another way, one of those before specified. I shall adde in the last place mine own opinion, yet not mine alone, for I

and it backed by a Jewish Master, I light hitherto on none that take notice of it, and his fon, though he relate him, feemeth not to adhere to him : I render the words with him, Moab is, or , fhall bespooled; he (to wit, the spoyler) is come up, or, shall come up on her cities; as verse 18. the spoyler is come upon thee; and of Babylon, ner cities; as verte 18. the poyter is come upon ince: and of Babylon, Chap. 51. 48 56, and, her cities, as her young men; in the next branch: the noun or participle is supplyed from the foregoing verb; as. Gen. 50. 1, 26. the preposition included in the verb

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and his chosen young men are gone down to the flaughter,] Or, shall go down; that is, be strucken down, and slain, as an oxe, or other the like beast, by the lacrificer, or the butcher, as Elay 34.6. chap. 50. 17. & 51. 40 So rather than as that learned Annotator, who would have it parallel to that, Deut. 28.42 and an antithefis herein between this and that of ajcending in the former branch : which though some may well be granted; yet that which he would have, the very words of the text ictuse to admit. Heb, the choyce of her young men; as Exod. 15. 4. and there is an elegant confonancy of the two terms in the text, not in found of letters onely, but in notion allo, and notation; as if it were faid, The choyce of her

faith the King whose name is the Lord of Hofts.] As chap. 46.18. V. 16. The calamity of Moab is near to come, and his affliction hafteth faft. | So Efay 13. 22. Mal. 3.5. 2 Pet 2. 1,3.

V. 17. All ye that are about him bemoan him, and all ye that know his name; Condole with him, both ye that are his near neigh-

his name;] Condole with him, both ye that are his near neighbours, and have been formerly acquainted with him, and ye allot hat a effurther of, and have known him only by hear-lay.

Say ye, how the through flight hooken, and the beautiful tool?]
Heb Haffe of fireight; and, rod of beauty, or, horsery; as it is rendered, Elsy 3, 18. See Erck. 19, 11,14. How is Moba dethough notwithshanding the greateness of his fireight and state, that he much allocity in and tringle states. fo much gloried in , and trufted unto? Ezck, 19, 12 flaffe and red, are emblems of power and authority. Pfal. 110, 2. Zach. 11.7. Yet because the same terms import oft-times an afflicting and chafiling or punishing power, Elay to. 5. Lam 3.1. in regard here-of some conceive here to be an intimation withall of Moab's ha-ving been over-troublesome and burdensome to others in the height of her former ftrength and ftate; and this way the Chaldee Paraphrast seemeth to encline. See the like of some other,

Efay 14.4,10,12 (hap.50.13. & 51.41. Lam. 1.1. V. 18. Twon daughter that dest inhabit Dibon,] Thou goodly fair city, like some beautiful and gor eous damsel, See chap. 46.11,

19. and of Dibin, fee Num 21.30, Elay 15.2,9.

Gome down from thy gluy, A. Elay 47.1. Chap. 13. 19. the pro-

noun is wanting, as chap. 31. 17
and fit in thirs? Not in thy fat foyl, and well-watred plains,
where formerly thou didft refide, Numb 21.13 14.20. & 22.1. but
in forme day and thirdly place: thirst, for a place of thirst; as Pfal. 107.33. Elay 35.7. or, a thirfty place; as El y 44.3. a defect of the

(his)ect, feevele 6,
for the fryler of Made fhall come upon thee and he shall destroy thy
frong hold.] Seevecle 8.15 & verle 1.
V. 19. O Inhabitan! Helt. Inhabits ffe; as chap. 10. 17 & 22.

23. & 44.19. & 51.35. So verse 18.
of Areer] A city of Moab situate on the banks of, the river Ar-

non, Deut. 2,36. & 3,12.

fland by the way, and effy, ask him that feeth, and her that escapeeth, and Say, what is done? Ask of every one that passeth by thee,
whether man or woman, What is the cause of their slight; as chap, whether man or woman, what is the cause of their inging above 46.5. or enquire of them, how things go abroad; as people full of tears are wont to do, 1 5 am 4.13. V. 22. Model is enfounded; for it is broken down:] The answer of those that either slee, or palse by, returned to the former enqui-

try: that all is loft, verife 4.

howland cry.] Efay 16 7. So chap. 47 2.

tellit in Arnon] Of this river, see Num. 31. 13, and it may feem that some city of speciall note had its name also from it of therwise, by Arnon must be understood the region near about it, or on the other fide of it.

that Moab is [poyled] Verfe 15.

that rose on popies, y verie 15.

V.21. And sudgement is come upon the plain countrey.] As well as upon the higher land: or upon Moab's land in general, being most of te fach. See the like, chany 47, 5, 140, land of plainness, or, evenness; as Plai. 141, 10. Elay 26. 10

negge; as real, 14(: 10. Elay 26. 10

upon Holom, J A city of Moab, verle 24. We find one of that name
in Jedah's lot, John 15,75, affigned the Levices. John 21. 15.

and upon Jabazab J Mentioned in Reubenslot, John 13.18.

and upon Mephaath,] Out of Reubens lot, Josh. 13, 18, affigned the Levites, Joth, 21.37.

V. 22. And upon Dibon, In Reubens lot, Joh. 13, 17. See verfe 18.

and upon Nebo,] See Num. 31.3, from whence it appeareth that most of the Towns here mentioned, were sometime part of the polessinos of those Kings of the Amorites, whom the Israelites subdued beyond Jordan. See also verse 1.

and upon Beth diblathaim,] One of the Ifraclites stations in their paffage to Canaan, Num. 33 46, 47. called there Aimon-Diblathaim, and Dibla, Ezek. 6, 14, whence it appeareth, that it

flood toward the wildernesse. The ancient Greek rendreth it, the bufe of Daiblathaim; and the old Latine accordingly, though lefte corruptly, the house of Deblathaim; as if it were the name of some person, as is Diblaim, Hol. 13 but Beth is part of the name of the city, as in Bethlebem, and Bethfhemefh, and Betheren, and the like ! and it may in them fignity not fo much an h.ufe, as a city. So Beth-gamul, and Bethmeon, verle 23.

V, 23. And upon Kriathaim,] Ofit, fce Nam. 32. 37. Josh.

and upon Betheamul, This city I find not elfewhere named in Scripture : A learned late Writer supposeth it to signifie in notion and notation, the fame with Gag-gamul, or Gangamula, the place of Darius his last deteat by Alexanders, and to fignific the Town of Camels: (as Strabo also, lib. 16. observeth of that other, that it fignifieth, the lowfe of a Camel) and to be that which for Gamala is written Makala in Prolomy

and upon Beth meon.) See Efay 15.2.

V. 14. And upon Keristh.] 1011, 15.15. Amos 2.2. and upon Bozrah,] Not that in the land of Edon, Elay 63. 2. but another of the same name in the land of Moab, called also Be-, zer, John 22.36. the word fignifieth a ftrong fort, or hold, Elay 25, 2. & 26.10. See on veile 1. and thence after the Punick pronunciation, Butfra, and by Invertion of letters in the Greek and Latine, Byrfa, the name of the Fort that Dido built in Africa; of which they give another fabulous notation. See Virgil. Eneides, 1.1. and upon all the cities of the land of Meab, far or near.] And, tor,

ann upon au the circle of the tank of means y are near, zame, to, the reft of a of Chap. 43. v. v. 25. The barn of Mah is cut off, and his arm is broken, faith the Lord.] His might and majefly is utterly abandoned; let out by a two-fold expression and resemblance; the one taken from beast, whole force and grace is in their horns, Pfal. 74.4 5,30. & 89, 17. & 91.10 & 148.14 Lam. 2.3. the other from man, whole strength, for Action, confisteth most in his arms Job 22. 9. Pfal 10.15.& 18 30. 8 (3) 1.7, & 39.13,21. Fack, 0.21,22. A learned lace Witer fuppoieth in the terms of horn and arm, the names of two cities in that country alluded to, called by "tolony", the one Kana, the other Zana; which come very near so those words in the Hebrew. And by harn, and arm; fome, after the Chaldee, understand Sul-

Ann. or 'rintes, Num. 22.14 15.

V. 26. Mak. ye him d unk.)

Nake Moab deunk, ye Chald: 2ans, not with wine, but with the wine cup of Gods wrath, cause him to drink of it, till he stagger and fall Esay 11. 17. 23. Psal. 60. 3. & 75 8. Chap. 21. 17, 21, 28. Ezek, 23. 32 34. as drunken men ufeto do, Pfel. 107. 27,

as drunken men u'eco do, 1/13; 107; 27; for he magnich thuicfic against the Lord:] So Lam. 1, 9 Zeph. 2,10. and those that is do, God will expose to shame and con-tempt, Prov. 3,3,4,5; & 11. 2. Luke 14 11. & 18:14, against the Lord people, faith the chalder. So veriezz, & Zeph. 2,4,10. See Pfal.89 50,51. Ezek.36,20.

Moab alfo fhall wallow in his vomit, I As men in drink are wont to do, Elay 19.14 Heb. and; as chap. 1.3 or, as some render it, then: as Chap.44.10. The old Latine rendreth the verb here used, Chall clay by bands; and though the word band, be not in the text. yet the word here found, is fo ufed ! fometime with it, as Numb. 24.10. Job 27.23. I.am 2.15 fometime without it, as Job 34.37. but this feem nor to fit fo well here : the word is used for to jmite, or, beat- So, to finite on the thigh Chap, 31, 18, Ezck, 21, 12, and, to beat down or, beat- me against another, Job 34, 26, and might therefore not smills be rended, beateth himself (as he tumbleth and rolleth to and fro) in his womin. It all adde onely a conjecture, and fhall leave it to the Learned Why may not the verb be taken here indefinitely? and then might the word well be rendred in its most usual acception, as the old Latine taketh it, but making Moab, not the agent, but the object of the action: he shall clap the hands at Meab lying in his womit: he that is, any one-or-every one-as in such indefinite forms, the words are commonly expressed as Gen. 11,9, Some fuch thing the Chaldee giveth an hint of who paraphrafing the place, faith jidreflum: that is, in the common acception of the word, they shall see tout the Moabites in their place, but perad-venture it is a term, by corruption drawn from the Latine irrideo: as divers terms in Chaldee both from the Latine and Greek are, See Dan 3, 5. and then it is , they fhall deride them, But this I

propound only : yet hence observing that the Caldee took the word Mond here for a noun, not preceding, but following the verb. and he alfo (hall be in derifion] As men in fuch cafe are wont to be exposed, while they so Iye along, to scorn and derision, Gen. Gen: 9, 21,

V. 27. For was not Ifrael a derifion unto thee ?] Heb. And. as Chap. 44. 13,17. Didft nor thou deride him in his mifery, and coap. 44. 1317. Ditth not be the the ten film in his linery, and rejoyce at his fall, Job 31. 29. when the ten ten tenses were fpoyled and captived by Salmancfar? 2 Kings 17. and is it not just then, that the like now befall thee? See Judg. 1. 7. Prov. 24. 17, 18. See the like charge against the Ammonites, Ezek, 25.6, and of the insolencies of them both against Gods people, Zephan, 2, 8, 10.

was he found among thieves?] That thou shouldest so deride him, infult over him, and make a langhing-flock of him, as men are wont to do with thieves , when they are taken in the manner? a proverbial form of speech, See Chap. 2. 26. and Job 30. 5. and the like expossulation, chap. 2. 14, & 49, 1. Some require here a 1 fupply of fomewhat, whereof they conceive a detect, to make the Sentence more compleat : and they supply therefore both the negative particle frem the former branch, 28 Pfal, 9, 18, E-zek, 20, 30, and the rote of smilitude, as Pfal, 12,1. Efay 21.8. and whereas in the copies there is here some variety; the word found; being in a masculine form, in some of them, in a feminine in others; feme following the former; which is the more commonly received, render the words, was he not to thee as one found among thicues? Others, taking to the latter, render it , Was he not with thee a thing found among thieves? for the Hebrews use ordinarily the feminine in a neutral notion: and the thest or thing stolne being found about a thief, is wont to be much matter, as of fhame and difgrace to him lo of merriment and laughter to others. But I fee no

difgrace to him, fo of merriment and laughter to others. But I lee no necessity of departing from the tectived; either reading or, yeelfon, for fine thou [back] of him, i then skippel for joy] Or, that (as Veile to.) [be jets a then grackel] of him, (b is the particle here found utid, 1 Sam 18, 10. 1 Kings 14, 18. 2 Kings 4, 8. 2 Chron. 12.11. [Eayl 81 29]. Heb, from thy mord of him; at Chap. 20, 8. 8. 31. 10. 30 of its thou half any woods concepting him, or the salamity, or capitive, the Model Hop foll, or, more find the following the constitution of the salamity of the here of the salamity of the salamity of the here of the salamity of the here of the salamity of the here of the salamity of the salamity of the here of derifion, Pfal, 2.7, Lam. 1. 8. and foalfo fome would have the word here, ufed, Pfal, 64, 8. Howbeit, a Teanned late Writer following the old Latine, would have this clause rendred, but (as Jewing the old Latine, would have into clause renores, our (as Gen.4,3 & Chap, 46.31.) for 1/6g roads (or Seculie c) that which thou halt fioken) againg him; then flat wander, or he led approximate the control of the

V. 18. Oyethat dwell in Moaby leave the cities, and dwell in the rock :] Leave your wonted places of abode, veife 6. and betake your selves for furety and fascty to the ragged rocks, if you can find any fuccour or thelter there, Judg. 20. 45. and 21. 23.

Efay 2, 19, 21, and be like the dove, that maketh her nest in the sides of the holes mouth.] That for sear of birds of prey is wont to build in some cless ges of the mouth of the pil. Whence the Chaldee understands is come down from her turner, or locker, to hide

of a dove, that is come down from her turrer, or locker, to hide the felt in fome hole on the ground? but the former feemeth the geauluse fenfe and more agreeable to that fowls wone, Vz. 9. We have that due private of Mado), but is executing proud bis loftimelle, and the arragancy, and this pride, and the haughsingle of bit heart; I Cods word, manifelting his taking notice of Moab's proud and arregant carriages, See Elsy 16.6. where a great part is found of that which followed:, Yet Inembal is added here to is found of that which followeth, Yet !ennewhat is added hete to Elsy's words, and foafter gaiss; to thew, Jaith a !earned Writer, that the Moabites not onely perfilted in the !ame fins, but grew woff eather than better; as thofe, Chap, 9,3 V. 30. I know his wralb, faith the Lerd, but it hall not be [6] hittle fhall not fof [6th]. Ill his vain yaunts and menaces against

his lite fall not feeffelt.] His vain vaunts and menaces againft me and my pool to. Vetle 1.6. Zeph. 3. 8. which it take notice of, (as Hof. 5:3. Amos. 5:1.5.) finall not take effect, Pfal. 1.4. & 3.7. to., 15. or, ty? the words read interrogatively; as 1 Sam, 20, 14. But of this

spalings, fee more on Eley 16st for Meab, and I will try out for all Made 1 Eley 16st, Meab full houf for Meab, and I will try out for all Made 1 Eley 16st, Meab full houf for Meab. But what was there failed of the Mosiliest how ling one for, or over, another, the Propher applych unto himself there. So vertle 2s.

mine heart shall mourn for the men of Kirberes mine heart, is supplyed from Elay 15.5. Yet some render it without any supply, he shall mourn, that is, Mah shall mourn: or taking the verbindesne plad mound, that is, mount plan mount. O. taking the year of meen nicely, men shall mount, or, mounting there shall be: as Esay 32. 12. for the men of Kirheres. Esay 16.7. for the joundations of Kirheres; the same of the foundation of Kirheres, the same of the foundation of the for the city there; for the people here : for the city is the fame.

The converse of the people elects of the cry is the same, V. 3.2 One of Sibmab. I will weep with thee for the weeping of Jager. 3) Or, as some render it, or, a show more than, the weeping of Jager. So is this form taken: Pla1.45.7, 8. 130. 6. Chpp.49.19.1 will be wall the emore largely and lamentably than Edy bewayled Jazer: whole words and forms of lamentation Jeremy here emerlardeth and enlargeth, the rather for that this devastation of Moab by the Chaldeans was to be much more grievous, than that Efay foretold by the Aflyrians, Efay 16.14. See of Sibmah, and this passage there, Elay 16. 8.9.

thy plants are gone over the fea, they reach even to the fea of Jazer:]

the spoyler is fallen upon thy summer-fruit, and upon thy vintage.] Sce Verle 8,18. & Elay 16. 9.

V. 33. And joy and gladneffe is taken from the plentifull field,

and from the land of Meab, and I have caused wine to faile from the nine profes; none fait tread with fleuring, I See Elay 16, 10. tread, for, tread grapes, as Elay 63, 2. Chap, 29, 30, and in Elay;

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Head, 10r, 11 eta giapes, as easy of a congress, so, and in easy, to tread wine, etc in tread giapes, to make wine, their shouter shall be no shouter of the enemies affailing them, and breaking in upon them, Chap. 25.00 or the shouter and out-cry that themselves, shall make at the enemies in upon and florming of them, shall be another mar ner of sheut and ery, than that which they were went to use in the Vintage or harvest times, at the brirging in of the wine and coin; a fliout, not of jey and mith, but of terrour and dread, verf.34.chap.51, See Fxcdus 32, 18.

cdus 3 3. 18. V. 34 Frem Hefthen, even unto Elealth, and even unto Jabax have they untered their wore] See Elay 15.4. joint Zoar even unto Herenaim, as an heifer of three years ald,] Thus beginneth to low after the bull. See Elay 15.5. Vetle 3. for the waters also of Nimim stall be defolate.] Heb. defolations; as Chap. 51. 62. See Elay 51.9.

V. 35. Morecver, I will cause to cease in Moab, saith the Lord, him that effereth in the high places, and him that kurneth incesse to his gods.] Heb, And as Chap. 44, 24, that which was beforethreatned, Ver. 7 See Num. 2 1. 18.

V. 36. Therefore mine bears shall sound for Meab like pipes, and mine heart stall found like pipes for the men of Kirberes:] Alluding to the custome of playing with flutes and pipes certain sad and doleful to nes or funerals and folemn mournings. Mat. 6. 23, See Elay 15, 5, & 16, 11.

Easy 15.5. & 16.11.

No richer hat be halb getten is perished.] See Elay 15.7.

V. 37. For every bead stall be bald, and every beard tipp.] Heb, diminipled, or, out short, Exch. 51. 11. See Elay 15. 2. Chan 47.5. apro. all the hands shall be cuttings, and upon the loyner sack-class.]

See chap 27.5. Elay 15. 3. bands for, aims, as chap. 38. 12, for their aims they used to cut and sigh in such cases. So also, wound in their hands, for, upon their armes. Zack, 13.6.

V. 38. There fhall be lamentation generally upon all the house tots of Mond, and in the firees thereof :] See Elay 15.3.
for I have broken Mond, Or, for I will break; or, when I fall

break, Moab; as Chap. 13.21. like a vessel wherein is no pleasure, saith the Lord.] See Chap-

V. 39. They shall howl, saying] Or, Men shall howl; or, There shall be howling, and, saying ; for the verb is indefinite, as verse 31,

Elay 32. 12.

How is it breken down ?] See the like, verfe 17. How that Mode frame the back with florme? As those that dare not flow their face for flame, [ay some that dare not flow their face for flame, [ay some that dare not flow their face for flame, [ay some that dare not look the enemy in the sace, but turn their back to them; and in flame (ul manner instead of fighting, betake them-

them; and in financial manner infleted of lighting betake them-felves to flight is a Chap.46, 'theh reck; or, hinder part of the neck: as Chap. 2. 27, 'to John, 'to S, ta.
So fluid Macho he advirgin, and adjingsing to all these about him.]
Or, thus, Heb, and, as Chap. 25, '14 and, for laughter, or, unta' design; as I facel was Leforce to him, verse 27, and of, or a dispinging, or, diffightment, as Essay 2, 1637, & 235, as searing yet, left the life with the second of the search of the s like might also befall them.

V. 40. For this faith the Lord; Behold, he shall five as an Eagle and shall spread his wings over Meab.] Nebuchadnezzar shall come and flad i press on wings over meas. I reconstraint East measurement wittly. I the an Eagle, flying at, and foreading his wings over his prey. Deut. 18. 49. Chap. 4.13. & 49.2. Dan. 7.4. Hol. 8.1. Hisbb. 1.6. and in the term of wings, may an allusion be to the wings (as they are termed alfo) of an army : wherewith the Chaldean Kings for-

are termed alloy of an army: wherewish the Chaidean nugator-ces should over-forced his whole land, See Elay 8, 19; id: 1 Or, The clitica state, no for item by be, either the proper name of a city, a welle 14, or, a common term of citizi in general: as Bid, 2, 5,112, and it fortest well here with what followers, citize and fort are all surprised; no place so strong, that, is able to hold out, See Verse 12. Sce Verle 15,24.

and the mighty mens bearts in Meab at that day shall be at the heart of a wiman in ber pangs.] The hearts of the strongest and stoutest of them shall quail, and it shall be with them, as with a woman that hath grievous hard labour, So Esay 21, 3, Chap, 30, 6, & 49,22,24, Mich. 4, 9, 10.
V. 42. And Moab fault be destroyed from being a people] Scevesse

2. Elay 7. 8.

because hee bath magnified himselse against the Lord.] See Verse 16.

V. 43. Fear, and the pit, and the fnare shall be upon thee, O In-

**A. Feer, and we pit, and we pade what we upon new po-bolism of phodo, faith the Lord.] See Eliy 2 all 1 fall in the high and be that given the feeth from the feer, shall fall in the high and bet that given the your of least, that I be target in the faare.] He that cleapth one danger, shall be furpified with another; and if that mile a flo, with a third, So x Kings 19, 77, 82 a.9, 30, Amo 5. 19. See Efay 24. 18.

for I will bring upon it, even upon Monds, the year of their visitation, faith the Lord.] So chap. II. 23. & 29.22. & 46.21. There is an elegant redundancy of the noun subjoyned to the pronoun; that maketh the sentence more vigorous; as the like, Prov., 21. Elsy 8, 13. & 48. 6. Chap. 9. 15.

V. 45. They

V. 45. Tory that fled, flord under the fludow of Hessian, because of the space: I those that fled out of the villages, for want of freenth, Cas some render it; like that, from far, that is, for want prengin, (as iome render it; ince that, jump in, that is, in with efful, Plain 109,24. See Lamentations 4.9.) or from the enemies prerepurching them, betook themselves to Heihbon, as being a place of chief ftrength; hoping to find fuccour and finder there, place of emer menger; noping to man mechanism meter mere, as in the shade of some great tree against the feorthing heat of the Sunne, or under the shroud of it against a storm: shadow, for, protellion: as Judges 9, 15, 20, Ecclef, 7, 12, Efay 32, 2, Daniel

but a fire shall come forth out of Heshbar] But their expectations that be frustrate: for both Heshbar shall be surprised by the Chaldeans, who from thence shall furround, and with fire and fword waste the rest of the Countrey unto the itmost bounds of it, This whole passage with little variation, is taken out of Moses, in whose writing is recorded a proverbial kind of speech in those daies writing is recorded a provential and of spectri in those dates very common in mens mouthes, concerning the milehief that from Heilbon King Sihons city the Ammorites had done to the Moabites, Numb. 11. 28, 29. but by the Prophet here applyed to the Chaldeans, Sec v.z.

a fire fhall come forth out of Heftbon] So Judges 9. 15,

and a flame from the midft of Sibon Hob. from between Sibon, that and a frame from the midit of Nuon 1 rico. Jrom between Supporting is, simply, from sibm, or from act of Sibm: and Sibon, for the city of Sibm; as it is in Moses, that is, from Hessian; to Hessian the City and seate of Sibon a King of the Ammorites Numbers :1.26.

and shall devour,] O:, which shall devour; the copulative for

the relative : 25 c 41.8. the corner of Mish] Or as some render it, the fide from Exodus the corner of mines 100 as some extract in success to me associate 27.9. Numbers 33.5, but it may here better be rendred english an either fide, or corner: as it is Numbers, 34.3. As also Nehemiah 9.22. conflis, rather than corners, or the end: as it is rendred, Exchical 44. 12. it shall spoil all Moabs land from the one end to the other.

and the crown of the head of the tumulturus ones] Or , revellers, Heb. children of noife; as chapter 46 17, not fo much the rude and promifenous multitude, Efay 16.14 & 17.112 as the gallants those revelling and roting ones; as Efay 5. 14. & 24. 8. 50 rather, than as form of thole tums leaves ones, that could not be quiet, but would needs be shaking off the Chaldean yoke. See Chapter 17. 3, 8. and, the cown of the head : Either the King and his Princes; as Elay 1.5, 6. fo the most, b caule they find Lords Numb. 21. 28. though the word be no more than owners and mafters, there : or, the chief and printipal, among those revelling gallants; as the like the cotes and printipal, among those revening galants; as the like Efay, 28, 1, 3, or the principal of the wealthy and fat foyl, that maintaineth them, and their riot; as Hay 28, 1,4, Chapter 2, 16, or fimply, which I take to be the genuine fenfe, It shall deftroy thefe gallants,it thall break their heads; as Pfal.68 21.

their gallants, it final break their heads; as Pla1,68 a.t., V. A. (Who must he, O Mahb.) See Num. 1.1.29.

1 the people of chemift perifities. O or is perified, a the people of chemift perifities. O or is perified, a the people of the mift, where chief their works (grevel, v. 7. a.g.) for 10) pure a telegan Capitues, and thy daughters capitues. I Heb. They have taken them in capitality, as vect. 7, but the verb is indefinite and is belt therefore rendred by the passive: As Nehemiah

nite; and is bett theretoes remained by ... panels ...

the Melias, So the Jewith Commenters memorisation (1996).

3.9.26ph.s.1.55c Hisy 49 W.6.

Thus fax is the judgement of Mah.

mophecy concerning Mosh; as the like of the whole volume of his prophecies, c. 51. 64. So rather than as fome, following the Chaldee, would have it, as feeting a limit to Mosab defolation: Thus long that the properties of Mosab continue.

CHAP, XLIX.

Oncerning the Ammonites, thus faith the Lord 1 Into Verfe 1. Concerning the Ammonites, thus faith the Lard \(^1\) Ince
againt feverall people, most of them the Jewes, their near but
had neighbours. The first that he beginnesh with arc the Ammonites, the Moabites brethren, Lots illus, Pfaith 83, 8, the former by his elder daughter, ithe latter by his younger, Genesis 19. 37, 38, they dwelt near together, and banded both with the Chaldeans and others, against Gods people, 2. Kings 24, 2. Pfalm 33, 6, 7, and are therefore joyned together, Zeph, 2.8. Heb. fons of Ammon: as chapter 43, 10, they are so constantly termed from the root of their stock, whom his mother named Eenammi, Gen. 19. 38. Heb, unto them, and so some render it: but the particle is sometime also fo uled, as our Verfion rendreth it, Genefis 20. 13. Plalm 91.11. Chapter 14.19. & 28.8. Others, against; as it is rendred, Joh 7. 20. & 8.4. chap 3,25. See the like denunciation with this against them, Ezekielz 1,28.& 25, 2, Amos 1, 13.

Hath Ifrael no fons ? hath he no heir ?] He beginnerh this difcourse about the Ammonites, with an expostulation concerning their wrong offered to Gods people, in feizing on their Land, as if they wanted iffue of their own, or other nearer of kin, that might more juftly lay claime thereunto; continueth it with a denunciation of judgement against them for their so dealing, verse verse 6. See the like exposulation, or demand at least, Chap.

ter 1. 14. Why then dobt their King inherit Gad, and his people dwell in his Gitter? I What ceasion is there, that their King or idoll should as by right of inheritance sleez upon, and hold any part of that Land, that God hath by lot assigned to his people, as escheated to him for want of Heirer 8 &es Judges, 11. 23, 24, and

their King] Or, Melcom, their ldol, 1 Kings, 11. 5. whom in place of the true God, they set up in those places which they seize upon. See Verse 3. and the like ambiguitic. Zepha-

they Ierze upon. See Veire 3, and me interanogeness. Zapinaih, 1, 5, Gad...] The Tribe of Gad. - that which God had by Mofes affgred unto it, the one half of Glead (for the other halfe of it, the Tribe of Manalles held, N: mbers 3,1.39, Johna 13, 2.9, 31 oven fo much, or all of it, as confed upon half of the Ammonites, country, Johna 13, 24, 25 (for fo I hould rather chufe to expound that place, than as fonce other, of Lands taken by sihon from the Ammonites, and fo podelied by the Ammonites, Numerical and the Ammonites. bers 21. 26. for there is no mention at all of the Ammonites countrey in that place) and that the Ammonites had by their vicinity, when the Ifractites were fomerime in a weak and low con-dition, either by diffractions at home, or diffurbances from abroad. taken occasion to encroach upon the possessions of that Tribe, that part of it especially, that lay so near to them, to wit, Gilead, appart of respectatly, that may be near to them, to wit, Grieda, appeareth plainly by Amos, 1. 13, howfoever the Text (in one word there ambiguous, whereof fee on Efay 7, 14.) be rendred t and this feemeth to have been about Jeroboam the feeonds reign, for under him Amos prophecied, Amos 1, 1, and at that time was that State in a very dejected and forlorn condition, 'z Kings 14. 26. Howbeit, som: suppose this to have more special reference to Pekals reign, under whom the Ammonires, joyning with Tig-lath Pilefer King of Aflyria, should feiz upon the Gadites inheritance : and that Tiglath Pilefer indeed then feized among other tance: and that Tiglath Prifeter indeed then letzed among concerning places in that Kingdome, upon Gilead, we finde a Kings 15, 25, and that both Pul and he carried the Ga lites away captive, it honolices 2, 36, but of the Ammonites joyning therein with either of them, nothing is faid in the Holy Norm under the model of the mode they took occasion thereby to leiz upon fome part of that Tribes inheritance. Iying so near to them, and so fit for them; as also that after the diffoliution of that State by Salmaneer. 2 Kin's 17, they continued their pollellion of it; while the Allyrian Kings having dispeopled much of it, did not look much after it. To which purpose diffeopled much of it, did not look much after it. To which purpole Zephany alfo long after giveth us an hint, that both the Anamonites and Moabites in Jofas his reign had encroached upon the broders of If. ed., Zeph. : 38. And we finde them both further in Jehopikim's reign joyned with the Chaldeans againf Judah. Skings 3.4. And that at the time of this prophecy they had formed good part of that territory, doth from Gods expositions with them by the Prophet here appears I God with Ill intimateing, that they could have no right thereuntor, fince that, albeit the God and the sign of the country of the state of the country of the state of the sign of the sign of the country of the state of the sign of the s those ten Tribes had had no iffue of their owne, yet they wanted not an Heir; Judah by right of confanguinity might well come in before the Ammonites, and lay claime to that Land, which his brethren of the other Tribes had formerly held, I Kings,

V. 2. Therefore behold the dayes come, faith the Lord,] The wrong was before, v.t. the rightning by judgement to be executed upon the Ammonites now followeth, Heb, the dayes coming; as

that I will cause an allarm of war to be heard in Rabbah of the Am inst writestiffen and thermoff war to be beare in Radound of the Ammonites; Hele, and (for, that; as c. 48. 11.) I will caughe to be heard alhout, or founding of war, (that is, a warlike, or military thout; as Chapter 4.19. & 20.16. So Amos I. 14. & 2.2.) in Rabbabi the chief City in the Ammonites countrey, 2 Sam. 11. 1. & 12,26. A-

mos 1.14.
and it shall be a defolate heap,] Heb. an heap, or hillock of dese-

ama 11 junii oc a aquiante urapi, 3 1500, ao neap, ot minot et a aquiante urapi, 3 1500, ao neap, ot minot et a latini as Deut, 13.16, See Erzekiel 25, and her daughters (hall be burni with fire:] The Towns and Villages belonging to her, as a mother city to them. See ch. 15.18. So are the inferiour Towns usually termed in Scripture, Num. 21. 20,33 Lam.3.51.

then fhall Ifrael be beir unto them that were his heirs, faith the Lord. | The Uraclites thall then inherit the Ammonites land, who had before, as if he had been rightful heir to them, possessed him-

field of theirs, v. 1. See the like, E(ay 14 1.

V. 3. How! O He/hom] A City which had been fometime

V. 3. How! O He/hom] A City which had been fometime

King Sihonschief fear, Numbers 21, 20, re-edified by the Reubenites, Numbers 32, 37, but whether parted afterward between them and the Gadites, or whether by lot it fell afterward to the latter, doth not fo clearly appear; for it is mentioned as one of

their boundaries, Johna, 13, 15, 16. and as a City out of their inheritance affigned to the Levites, Johns 21, 38, 39, but feemed to have been about these times possessed by the Moabites. See Chapter, 48.2, 34, 44. Andhence some gather that the Ammonites were over-runne, and suined before the Moabites; because Helibon is willed to howle upon the taking and sacke-ing of Rabba, and some other place betweene Helibon and it, as expecting to sare as Rabba, and those others had

for Ai is spoyled:] Not that Ai. whereof mention is made, Tosh, 7.1. & 9.3. but another of that name, on the other fide of Jordan, fituate between Heshbon and Rabbah; by Prolomy deemed to be called Gaia; as Gaza, for Azzah, Chap. 47.1. and Gomorra, for Amo-

crieye daughters of Rabbah,] Either ye towns belonging to it as verle 2. but then towns, for inhabitants; as Elay 1. 27. and fo the Jewish Commenters : Or, ye women of Rabbah ; as Daughters of fined, 2 Samuel 1, 14, and Daughters of Sion, Isaiah, 3, 16, and, Daughters of Fruislem Luke 23, 28, girdy with fackeelah) Heb, gird fackes: the usual mourning

giray wire) acceptant proc. gira jasees a the trust mourtaining weed in those times, c. 4.8 & 6. 20.

and ranto and fro by the bedger:] To hide your selves behind whem in the fields amiddt the bushes and the thickets, for sear of the enemy ranging up and down; feeing ye have no towns or cities left for you to repair unto, they being all furpified, facked and buint down to the ground, verf 2. For the Jewish Masters seem to Aray, who expound it of fuch mounds or fences as their villages had about them, that had not walls and gates, as their great cities had 1 Sam, 23.7.

for their King shall go into captivity; and bis Priess, and bis Prin-ses together.] Heb. Malcam. Either the King of the Ammonites that refided at Rabba, verfe a. or their idol, as verfe 1. fhall goe into captivity, or shall goe among the captives; as Ezekiel 1:, 11, the very same is said of camosh, Chapter 48.7, of Malcam, Amosh, Chapter 48.7, of Malcam, Amosh, Chapter 48.7, of Malcam, Chapter 48. but there their King scenarth to be intended, because he speaketh onely of his Princes: here the idol rather, as Cample before; Prinfer are also in both places mentioned; of idols carried captive, see al-

fo,c. 43 12. V 4. Wherefore gloriest thou in the valleyes I in thy rich and fertile foyl, in thy well watered plains that therefore sear no drought, c. 17. 8. and that by their constant fertilety make thee so wealthy. So the Jewish Commenters, with whom most others concur: yet a learned Interpeter of ours would have it rather rendred in thy profundities, as in a notion of fertification. See v. 8.30. becaufe though low, yet invironed with hils. But the former no-tion feemeth the natural, and is the more familiar notion. The Greek here hath, the fields of Enacim : whence I wot not. See c.

thy flowing valley,] Thy valethat floweth with abundance of all revenews, as well for delight and pleasure, as necessity and wealth; as the land of Canaan is said to flow with milke and homey, Chapter, 11.15. and 32. 22. But the most, both jewes and others reade it, thy vale floreth; which they expound diversly. Some, it fainteth, and is grown weake; as a woman in her infirmity, or man and woman by an immoderate fluxe, Lewitcus, 15, 2, 3, 10,23. Others, it fluid flow, with blood of those that shall torm of rain or land floods, as finall wath away all that is in thee or groweth on thee, thine inhabitants and all their wealth : As Chapter 48.8. Others, laftly, it fhall fom away, wafte, vanish away, and be gone or be flioyed; as Lamentations 4.9. See Job 20,28. It is an allusion, faith one of ours, to the site of Valleyes, that shoot along betweene the Hills, as Rivers, or, Brookes, or, Land-floods runne downe, till they emptie themfelves into the sea, Plalm 104. 10. Either Version hath good probabilitie; of this latter, the last, most of any, But I incline rather to the former reading, because the menace comes after,

O backe-fliding daughter] Or, that turnest away : to wit, from God; as Efaiah, 57. 17- Chapter, 31. 22. But I should rather here render it untoward, or refrastarie: because spoken ther nere renoct is nationally or regressarie; occasive spoken of a people, that never had been joyned in Cowenair with God. Of the terme Daughter: See on Chapter, 46. 11.19. that tripled in her tressaries; Or traffeth in the tressaries can happe of the person, as Joh 18.4. O that that tearth humfelf in his wrath:

Of fuch vain confidence, See Plalm 49. 6. & 52. 7. Prov. 11. 28. Mark 10.20,1 Tim. 6.17.

faying.] Supplied; as Pfalm 105.15. Acts 7. 32.

who shall come unto me?] or who can come at me? in a potentiall rotion; as supposing themselves impregnable, and sufficiently able to keep out any forrein force, that might offer to invade them. See

V. 5. Behold, I will bring a fear upon thee, faith the Lord God of Hofts, from all those that be about thee: Heb. I am bringing; as c. 42. 1708, 45, 5 fear upon the from all thy arcents, or from all (places, rather than persons here) round about thee, as c. 46, 14, 1 will rour you out of this your self-confidence and security, by surrounding you with terrours on every fide of you; as Chap. 46.5, So v. 29. 32.

and ye shall be driven out every man right forth,] As Amos 4.35 and ye shall be arriven our every man right joint, 1 as amos 4.35 not dating either so stand still or to looke backe, Genesis 19 17. Chapter 46 5, and 47.3. Matthew, 24.16.——18. Marke 10. 14. Luke 16. 31, 32, and 21, 21, Heb. a man, for each one; as chap. ter 44. 16.

and none shall gather up him that wandreib.] None shall entertain and none shall gather up our that wanters, 1 from that entertain them, or take them in, when they sice and wander from place to place, seeking for refuge and relief; as Psalm 27, 10. Mic. 4:6. or place, tecking for resuge and technique from together again, to none thall be able to raily tinen, are oring them together again, to make head againft the enemy; as Judges 3.13.07 none thall look after any other to discour them, or to take them along with them in their flight, but as in great confirmation and affigument is wont to fall out, every one shall feek onely how to shift for himself.

asc. 47.3. V. 6. And afterward I will bring again the captivitie of the chil-dren of Ammon, faith the Lord.] or yet afterward; asc. 44.4, 28, A gracious close with promise of restitution: the like whereunc, fec c. 48.47. So v.39.

tec c. 48.47. 30 v. 39.
V. 7. Concerning Edime, this faith the Lord of Hofts;] Heb. anta
Edome. See ver. 1, The fecond Prophecy is of the Edomites, the
pofterity of Efau, Genefis, 36. 8, 9. See other the like concerning them, Bfay 21.11.8 34.6. & 63. 1 Ezekiel 25. 12. Amos 1, 11.

Is wisedome no where in Teman ?] The Arabians, or those of the 13 mijeanne no more in seman [] 1100 Atavanan, or invoe et une fast, were anciently famous for wijedome, t kinge 4, 30. Mar. 2.1, those of kiau spoterity especially, and among them in Framitics, a race defeemded from Teman, the foot Eliphare, whom Elau had by Adah his first wife, Gen. 36, 10, 11 th which family was Eliphaz, one of Job's friends, Job 2, 1 1, God therefore demand-eth, whether all their wifedome that they had wont to be so much cried up, and renowned for, were utterly loft, that they feem to be at their wits end. like those at ea, Pfalm 107. 27, See the like of Egypt. Efay, 9. 11 13. and of this concerning Edom; Ohad.

is counsel perished from the prudent ?] Heb. from the understanding ones. Howbeit, some of the Jewish Masters render it, sons; which the word also may well signific : and one of them taking it to have reference to Teman, expoundeth it from those of this generation; as if it were faid, from the children of Teman, from those of his race that now live: the old Latine also going this way rendreth it: from the son, which some referring to wifedome, expound it, stimuthe

the jon; which tome executing to separating specially in the word here used; 11.19, 11 their wifedome vanished? I some render the word here used; it is become furperflaum, unprofitable, or whether, nawfor with on the old Latine, and the Tigutine, because the term hath fometime the old Latine, and the Tigntine, because the term natu omeome a notion of fuperfulty. Exodus 26:12,13, The Jewish Doctor after the Chaldee, It is corrupted and popled, from a term that very commonly in the Talmudic congue fignificity, to be corrupt, return, flinking, ville, and abominable. A learned late Witer, It it time a out from an Ethiopick term, that fignificath to be weared or tited, stanking, a learned later of the Challenger of th Match, 11.28. An Interpreter of note, It is wornout? and confe-quently, become ufelels: which may feem to come home to the firth, nor to fwerve from the fecond; for that things worn out, are ufually fuch, as that Rabbinical term importeth c. 38. 11. and to

thing) turn, 35 turk (ABODINEAI term imposessing, 58, 11, and the fall with one Verfion, fince that things waxen old and worn out, are ready to swnife, like b, 8, 13, V. 8. Fleez, sum backgewildeep, O Inhabitants of Dedan, J Thele words are diver life read, and diverily rendeed, Some read the words all in one notion; as imperative, or hottative. Flee, turn bathe, dwell deep: as this our present Version exhibiteth themsand to the same effect our former; as also the old Latine, the Tigurine, and some other Interpreters of note. But aginst this a Jewish Crititk excepteth, and faith, the two latter terms cannot have that notion ; because there is no such mood in that form of the one, and the vowel is divers in that mood with the other; and a learned Scholiast therefore to establish this Version, requireth some change in the points. But to help this without any such alteration, a late learned Annotator well observeth, that there may be, as of late learned Annotator well observes, that there may be, aste-there is, an interchange of the person, the chird for the feoral, as was before, Verse 4, and the Tense past or present, for the law-perative; which is also not unusual: File yee, they they they dwell deeps for. Filee yee, and turne yee backy, and soul-deeps, O yee Inhabitasus of Dedan. See the like change of per-son, Genesia 88, 21, 22, Elsy 22, 29, and 61, 7, Chapter 7, 11, and 12, 20, 416.7, and 22 to 20, and 42. To and the Tense unit or 6. 17. and 16.12. and 29. 19. and 44. 10. and the Tense past or present with the Copulative here understood, Exodus 3. 16. and 4. 22. and 12. 22. and 25. 13. 2 Kings 9.3. Chapter 2. 2, and 3. 12. and 5. 20. Howbeit, other of both the Jewith Commenters and ours, render the two latter Verbs as in an enunciative form; one of the Rabbines, Flee yee Inhabitants of Dedan ; they , (that is, the Enemies) are turned against you, and have pierceddeep, or, farre into your Land to dwell in it, and to expell and drive you out of it and other, when they faid. Flee; and drive you out of it 2 and other, when they laid. Fire; furch a defect and fupply; as Pfalm 27, 8, no some was fuch a word cast out, but prefently) the liabilitiant of Dedan turned their backy, and dweit deep; lought to get into Caves and Holes as deep as they could, where they might be most fast, and secure from the Enemy, for sear of whem they sed. A late that they have been supported by the deep set of the country to the search of the searc learned Interpreter including the two latter in a parenthesis; Flee

Chap.xlix. ye (it shall come to pass that they shall turn themselves away, and retire to deep dwellings) O Inhabitants of Dedan. If any change in the word points might be admitted, I should rather choose to attempt it in the first word, reading Nafe, for Nufe, rather than with that learned Schollaft, happing, for hopping: but I fee not why ness may not be here a Verb of the indicative past or present; since that form is indivers precises of Verbs of the same sampe and that form is indivers practices or vertis or the lame flampe and ranke found, as in Cafb.m, baffening, Numbers 32, 17, farab fling, Elay 49, 21. fb.ocs, returning, Mic. 2. 8, and other the like. Thus they might run all in the indicative, The Inhabitants of Deanus trey might this at the the mass area for industrials of De-dan are field, of fies, they have timed the backey, or an extraned backey, they dwell deep, or white in deep places. But fince that I finde the fame in effect, yea, for the first and lath in terms the same, again af-terward, v. 30. I adhere to that which our Version exhibiteth, and with the change of the person only allowed, the irregularity, found in the last, is not great, nor fuch as need force it from being an impe ative form,

turn backes] Or, they turn backe: a term used sometime of curn-ing, or looking back, either to make head against the enemy in pursuit, or to save and rescue somewhat from them: Soc.46.3. & 47.3. See v. 5. sometime of turning the back to the enemy, to make an escape by flight, chap. 46.21. and 48. 39. So here, and make an except by high, thap, the year 1, 37, and year 24. One of the Jewish Matters renders is, they have 1e-moved themselves, as faith he, the word is used, Leviticus, 14, 36, where it is rendred, they shall empty the house; that is, remove all the houfhold-Ruft out of it : but the forms are not here and there

dwell deep] Or they dwell, or abide deep. Heb. they make deep, or make deep to fit : that is, to dwell, or to abide ; as 2 Kings 6. 2. make deep 1s fir: that 1s 10 dwell, or to abide: a 32 Kings 6:2. Chapter 43; 4. So Valant 13], 5. that maketh bigb, or all-1s, 1o dwell: that is, who dwelleth disfs, or an high; as our Version well renderchi. So, on make deep domand, for sak domewhat below, or in the deep, Elay 7:11. and, that make deep 10 couplals, for, device profound projects, Elay 20. 15; and, they corrupt, they make deep for they are deeply corrupted, 160, 30, 3, and that which cometh nearest home to this, he digged and made deep, for he digged deep, Like 6 48, the meaning is, not dwell, or abide in the vale, as a learned lines preter would have it, because the word for a vale, v.4. cometi, from this root : but retire, pierce as deep as ye can into the clefts of the Rocks, or Grots and Caves in the ground where ye may lye hid, by most out of fight and so safest and sourcet from the enemy, and there make your abode, See Judges 6. 2. 1 Samuel 13. 6. & 14.11. Elay 2. 19.21. c.48.27. The very form is

Dedan] A city in Arabia joyning upon Idumes, Efay 21, 11; in-habited by the people defended from Abraham by Keturah, Genefis 25.3. who it feemeth had been subdued by the Edomites, and their city with its territory annexed to the Land and State of Idumea. Sec Ez.k. 25.13.

for I will bring the calamity of Esau upon him, the time that I will wisite him.] Heb. for I have brought. As Chapter 32. 42. and 44 2. but the time paft here for the future, as Efay 30. 19. Micah 7. 8. yet it may be rendred, when I bring, as Chapter 10.2, and 13, 21.

And, in the time of his vifitation: a defect of the Particle in; as Chapter 11. 23 that is, what time I come to visite them: as Chapter 10.15, & 46.21; Elau, that is, Elau: for Elau and E'on are one and the same, Genesis 36, 1,8 9, as Jacob and If act, viencfis 32, 18.

V. 9. If grape-gatherers come to thee, will they not leave fome gleaning grapes?] Heb. clusters: but the word feems peculiarly to fignifie fuch clufters as are wont to be left, either by overfight, or ngaine unit citates as at eviting 15, 10, Deut. 14, 11, in the cutting and gathering of the grapes in Vintage: alluded to, Judges 8, 2, & 20,45, lifay 17, 6, & 14, 12, chap. 6, 9, Mic. 7, 1. The fame thing is found Obadia 5. and thereby is implyed, that the Chaldeans when they came, should strip the Edomites utterly of all their wealth, leaving nothing of worth behind them. The old Latine, not regarding the interrogation, maketh the fense direally contrary to what is intended, while he rend oth the words, they would not have left a cliffer; it is intimated indeed, that the Chaldeans would do no less; but that illustrate by an agreement of diffinilitude, Which howsever the Greek not unsity expresfeth, rendring it, There are grape-gatherers come, that will leave thee no remnant; yet they mangle the Text, and do not faithfully exhibit it, but inflead of the i retaffs, or former part of the colla lation, give us here the Apofis. or application of it, which cometh after, as being the latter part: v.10.

if thiever] To wit, had come unso thee : Supplied from the former branch: as the like, Gen. 1,16. 2 Chron. 10 11, compared with 1 Kings 12, 11.

by night 1 As thieves usually do, Job 24.16. 1 Theffalonians 5,2. 2, Pet.3.10.

they will destroy, till they have enough. \ O they would have defir yed Heb, their fufficiency; as Exol 36.7. P. ov. 25. 16. they would have taken so much as would serve their torn, and left the reft behind, not have fivept all away, as these Chalde ins will do, when they come

V. 10. But I have male Elia bare ! O . I have theirt, (as Incl., 1.7.) or will frip Einer: that is, the Edomices descended of Efau

Gan. 36. 1, as v. 8, I will by the Chaldeans ftrip them of all that ever they have.

I have uncovered his [ecret places] Heb. his coverts, or hiding plathe move mover causi ever learn 1 selo on votels, or many phases, or places of overs; as Chapter, as 2.4, either their fors and firong holds, Elay 4, 6, or the holes that they creep into to hide timelieves in, v. 8. or the holes that they creep into the hide treature, flay 45, 5, See Elay 15, 7, or both the one and the other? implying that nothing flouid be concealed or kept from the enember of the concealed or kept from the enember of the concealed or kept from the concealed

and he shall not be able to hide himself,] Or, so that (as Chapter 29. 6, 26.) be shall not be able to hide himself. Heb. to be hid; as

chap. 36 19.
his feed is [poyled] Either the Edomites themselves; as the feed of Jacob, the Ifraclites, Chap. 33 26, or their children: as Chap. 36. 31, for whom they shall finde no place, wherein to conceal. or I cure them, nor friend or neighbour to commit them unto,

and bis brethren] The Moabites and Ammonites descended from Lot Abrahams nephew, Genesis 11. 31. and 19. 37, 38. undergoing the same calamitie with the Edomites, Chapter 48.

and his neighbours,] The Philitines, Pfalm 83,7, spoyled as well as himself, chap, 47.

and he in oil Edom is no more a Kingdome, or a State; 4s, Pfalm 37,366.31.15,0 as som: of the Jewith Masters, who joyn this clause to the next verse; There is mone being in or there is mone left him : he hath none, either brother or neighbour to take charge of his children, that they may fay, as it is there, or there is not he, that may fay, Leave thy orphans with me, v; 11. But of this fatther

V. 11. Leave thy fatherless children, I will preserve them alive, and let thy widowes truft in me.] These words most interpreters conceive to be the words of God himself to the Edomites, as advifing them to commit their children and their widowes to him. And our ancient English Versions render them: Thou shalt leave thy fathert is children with me, and I will beep them: for it is no fmall comfort fay fome of them that goe this way, when men dye, or when they fee they must perish themselves, yet if they have some friends, that will take care for their widows and their orphans : or fay others, when men are compelled to flee, or withdraw themselves, being constrained to flit from place to place, if they have fome friend with whom they may leave wife and children as David did his parents with the King of Mosh, 1 Sam. 22, 3, that which God, as fome suppose, should put the Edomites in hope that he God, as forme hippois, flouid pir the resonances in operation would do for them, when all others thould be not unlike that, Pfalm 27. o. But others conceive that God flocaks it, not as promiting any fuch thing, but implying onely that they should have none left to leave them to, but God, their friends, alliance, and neighbours being in the same case with themselves, verse 10. Others, that they should have no such to leave to any their wives and children being flain as well as themfelves. Whence ic is faid, that there flould be no remainder of them, Obad. 18. and that of Babylon fay they, incl: dethalfo the Ed mites, Plalm 137.7,9. Others, that God speaketh it by way of irony or derision, as if he should say, you may do well to commit and commend your wives and children to me, as hoping that I thould undertake the fecuring of them; but little favour or mercy are either they or your felves like to find with me, who have carried your felves fo infolently rowards me and my people. But these seem all of them semewhat strange and strained inter-pretations. Which the Chaldee perceiving, maketh it Gods speech to the Israelites, rendring the Texts, o house of straelye shall not leave, or leave not jour or phans, I will secure them: and let you wid wes rely on my word; as encouraging them, not the Edomites, to depend upon him ; as one that would take care of them, and provide for them, Pfalm 68,5. But others, as was in part before hinte!, suppose them to be conscived as the forcech of some friends, if any fuch were, that would offer fuch kindneffe to the Edomites in this their diffresse as to undertake loch an office of love and amity in their behalf : to which perpole fame, not of the Jewish Do tours onely, but of ours also following them, tear off the laft claufe from the former verle, and affixe it to this. But howfover in fome places, there may feeme fome necessity of 6 doeing; whereof, see on Edy, 64 r. yer it feemeth nor so here. That may well stand still, as in our Version it doth; and this, with that Supply, which a learned Scholiast Suggesteth, follow as a Sentence difting from what went before ! No man is there that may fay, Leave me thine O phanes &c. O., as I thould rather supply it, to make some coherence of this with the former : Heis not : (Edome himselfe is lost is gone :) Nor is there any to fay, Leave thine Orphanes, I will been them alive. See the like supply of the negative, from the Verse before-going, Efry 28, 28, fathe I ([children] Not at death bequeathed to them; but com-

mitted to them at departure by flight : called Orphanes or fatherlefs, bec use bereft of their father, though living, yet leaving them, and living apart from them; in regard whereof they are as without a father, their father neither being with them, nor able to do ought for them.

I will preferre them alive :] Leave them to me, and I will fecure them. Heb mile them live, or quicken them ; but the word is uled alfo, for to prejerve in life, or keep al. ve, I xod, 1, 18, Numb. 31, 15, 18. Pialm 22,29 and fo it would allo be rendred, Pfaim 1:9.25,37,40.

50 88, 93. because bereft of their Husbands, being either fled from them, or carried away captive, and uncertain whether ever to fee them

truft in me.] Or truft to me: rely upon me; as undereaking the

charge of them. V. 12. For thus faith the Lord, Rehald, They whose Judgement v. 12. Prices jain for Lord, feeting, increasing Judgement was not trainine of the cup, have afferedly drunken; and art thin he that shall altogether ga unpunified; thou shall not goe unpunified; but then shall surely drink of it! I have not spared mine own peculiar people, who might rather have expected this favour at my hands than you; and what reason have you then, who have no such relation to me, to expect to be spared ? See this very mellage of the cup he e intimated, Chapter, 25, 29. See also, Obad, 19 Heb, drinking drinke; as Chapter 25, 28, and acquiting be acquitted; as

Chip.46 28. V. 13, For I bave fworn by my felf, faith the Lord, As Gen. 21.

16. Sec . 44. 26.
that Porrab] Nor that of Moab, Chapter, 48. 24, but that of Edom and their principall City of Arrapth, Efay, 63. 1.

fhall become a defilation, a reproach, a waste, and a curfe.] As chap.

and all the critis thereof shall be perpetual wastes.] The infe-riour Townes and Cities belonging to it, or near about it: As Chapter, 48.24 verse2. Heb, shall be wastes of perfetuite: As

Elay 61. 4.

V. 14. I have heard a rumour from the Lord:] I have heard It in a Spirituall rapture, wherein this hath been by God revealed to me. So Efay 13. 4. Chapter, 4. 19, 21. See the fame, Obadiah, 1. for with this Relacion he beginneth his Pro-

and an Emballadour is fent unto the Heathen] Either from God to the Chaldeans by a fecret inflinct, inciting them to warre upon Edom; as Chap. 34, 22, or from the Chaldeans calling upon their confederates, and inferiour potentates that held from them, to be affiftant unto them, or attendants upon them, in this expedition,

faying] Supplied, as ver.4.

Gather ye together and come against her, and rife up to the battell.] Against Edom, v 17.

V. 15. For loe I will make thee fmall among the Heathers,] So Obad. 2. Heb, I have g ven thee to be finall, As Chapter 1, 5, and

and despifed among men] As Ffalm 22 6. V. 16. Thy terribleness hath descived thee, and the pride of thine beart. The word rendred terribleness is no where else found; and is therefore by divers diverfly both rendred and expounded. The root from whence it rifeth hath a notion of terrour and trembling in it; and it is but once found, Job 9. 6. but another word thence fp: inging is found oft used for dead or rerour, Job 21.7. Pfal, 55 5. Etay 21.4 Exekiel 7. 18. Some render it, hime idoll, because a word from the same root, differing onely in a ministerial letter, is used for an id II, fo termed, because the worthippers of such dread them, 1 Kings 15,13, 2 Chron, 15, 16. Others, pride or arregancy; fo fome of the Jewish Masters, whom the old Latine followeth, and they fay, pride is fo termed, either by a contrariety of speech because proud persons are furthest from fear, or because they affeet to be frightful to others, Job 40.10.—12. The Chaldee renderth is famels, or fathing, felly, for the word he useth may fignifie either: and they go frequently together, as the Greek Proverbinfo methus. See Elay 6.10. nor as pride and fathings, far alungther than the Greek Proverbinfo methus. der, Pla'm 73.6,7. and 119.69, 70. th : Greek giveth it, fort, or mockery: whince I wot not. A learned Interpreter, harrour or roughness; as having reference to the roughness of those mountains, on which, having expelled the Horites, Edom feated himself, called from their roughness, saith he, the mountains of Seir, Deut. 2, 12. But of these scarce any seem very probable. The plainest. and that wherein most both Jewish and ours agree, is of those that take the word, as its fellow, in a notion of terrour; thereby under-flanding not the terrour wherewith Edom was affected himself, but the perfor that he struck into, and wherewith he was wont to affight others: as the like is faid of other great States, Esay, 14. 16. Ezekiel 32. 23 27.and it is therefore in our Verfion very fitly and exactly rendred terribleness: And pride of heart or a prend heart, (Heb, thy pride of heart, for thy proud heart; as his greatness of heart, for his great stornacte, Esay 10. 12.) is well ad-joyned to this terribleness: for that is one principall thing that putteth up persons with pride, when they perceive that others stand in aw of them, and dare nor fit, or do any thing to cross or oppose them in ought, Elay 10, 12—14, and this terribleness is here faid to have deceived the Edomites, or to have seed, and led them aside as the Chaldee rendreth it; and as Babels wifedome is said to have perverted her, Efay 47. 10, becanfe it made them fecure and prefumptuous, as if none durft attempt ought against them and

and their State, as their enfuing vaunts flew. But herein a learned late writer controlleth all the tormer versions; for faith he, the word of terrow, or terriblenefs, cannot here be joyned with the Verb decerved, or decerveth : for the Noun is feminine, and the Verb mal. culine, and agreeth therefore not with terreus but with pride; and he would therefore have the Text thus to be rendred; Ob thy ierrour ! (as spoken by way of admiration ; as, O their perver frest Elay 29. 16.) the pride of thine heart bath deceived thee; and this Syntax the place in Obadiah, whence this pallage is taken, may feem to feeond; for there this fift term is not found; but the text runneth there, The pride of thine heart hath deceived thee : Obad 4. But to let pass that place of Esay, wherein I conceive that this no-tion will not so well fit, it seemeth not to carry any plain or smooth lense here : and for the diversity of the gender, it is siequently found, and there is an inflance of it in the verfe next before going; where the word widowes is feminine, the Verb of truffing joyned with it, mafculine. Howbeit because the words are so conceived in Obadiah, I suppose that they may well here be thus rendred; Through thy terribleness, or Because of, or by reason of thy terri blenesse, the pride of thy heart, or, thy proud heart bath deceived thee, The particle Beth, taken in such a procuring, or, producing notion, is frequently wanting: As Pfalm 56. 4. and 167.

O then that dwell it in the elefts of the rock, that holdeft the height of the hill:] The land of Idum:a, was much of it hilly and rocky, in regard whereof they deemed it inaccessible and impregnable, Gen. 36 8,9 supposing themselves as safe there; (See Obad. 3.) as the Dove when the hath made her neft within some cleft of a rock, where the Fowl of prey being bigger of body, cannot get in to her, or her young ; for that feems here alluded to. See c.48.28 and of the conv. Prov. 30 16.

though then floor ldeft make thy neft, as high as the Eagle, I will tring thee down from thence, faith the ford.] So Obadish 4.06 the Eagle, ice Job 39, 27, 28, neft, for, babitation: As Numbers 24,21, Job 29, 18, Ashmfe, torneft, or harbour, As Pialm

1. 17. Also Edem Shall be a desolation ? Heb. And Edom Shall be for, or, anto defolation. As veile 13, that is, utterly defo-

every one that goeth by it shall be astenished; and shall his at all the plagues thereof.] A Proverbial form of speech; intimating a ftrange alteration, and extreme defolation. So 1 Kings 9.8, chapter 50,13.

V. 18. As in the over:brow of Sedome and Gomerrah : 7 Or. Ac. ording to the oversbrow (as Amos 4.111.) of Sodome and Gomerrah. Whereof, see Genesis 19, 14, 25, So Elay 1, 9, Chap-

and the neighbour cities thereof. faith the Lord: Admah and Ze-boim, Deut. 29:23, Hof. 11.8, the fubject concealed; as Efay 5.4. and 17.5 10 and 18.4. Ezek, 13, 11,

no man shall abide there; neither shall a fon of man dwell in it 7 So

. 33 c,50. 40, 19. Behild, he shall come up like a Lion from the swelling of Jordan, I This pallage is very varioufly by interpreters expounded, bome expound it of the Edomites in ferce and futious manner in-vading Judea Gods people, 2 Macab, 10 15. Others, of fomeenemy that fhould in like manner break in upon the Edomites; and this enemy fome would have to be the liraclites according to that, Obadiah 18.21, which they understand of Hircanus and Judas the Jews victories against them; whereof Josephs Antiquities, 1, 13, 7.17, I Maccab, 3,3. I Maccab, 10,16—23, but the most understand it of Nebuchadnezzar, and the Chaldean forces; of whom chap,46.20, v.28, resembled by a Lion, as here, so chapter 4.7. this Lion is faid to come up as some conceive it, from the fuelling of forces. dan; as noting the place from whence he should go up against the Edomites, whether the Jews army under their conductors, that were to pais Jordan, ere they could invade Idumea, or the Chaldean forces under Nebuch unezzar, who having first conquered Judea, fell afterward upon Idumea, marching up thither from the fertill foil that Jordan watereth, Zach, 11, 3, where the word feemeth to be fo taken. Others, as defigning the violent manner of irruption, whether of the Edomites into Judea, or of forrein forces; 3 lews. or Chaldenns, breaking into idumea . and these render the words, he shall come up above, or beyond the swelling of Jordan; (Heb. the excellency, as Elay 2.10. or pride of Jordan: as it is rendred, Zeph. 2.10. and fo Zach, 11.3) that is, more forcibly and violently, than Tordan is wont to break in upon the plains near to it, when it geteth over its banks; and fuch hoftile irruptions are indeed compared to fuch inundations, Efay 8.7,8, chap 46,7,8 & 51, 42, and the particle is in comparisons commonly so used, Genesis 19 9. Elay 2. 6 and 48 4. and 53 5. But others rather, as pointing to the place where Lions used to harbour, to wit. in the woods and groves near to the banks of that river, from whence they were wont to prey upon cattle that feed thereabout, Zach. 11. 3, and of thefe some thereabout who at that time of the year, when Jordan used to rife and fwell above his banks, were fain to quit the plain, being then all over-flown, and to make up to the higher grounds. And the learned Scholiaft's Supply doth very well here; as a Lion, or

Lions (the word taken coll : Lively) cometh up, or, are wint to Link (income action entervery) contrology or, are while some p (as Gon fix 445, 6 day), to the six worst of wings of fix day, is worst of wings from the over-flowing of fix day, is field the cume up. See the like, Chipter 3, 46.18. Oi] Joulanes over-flowings: See Johna, 3, 15, 1 Chipter 13, 5, of the Lious leaving 3, 15, 1 Chipter 13, 5, of the Lious leaving his covert, Chap. 25. 38. and this whole pallage again repeated,

Chap.xlix.

chap. 50. 44:

against the habitation of the steam; !] Heb. of Ethan; which some

ake for the proper name of a place in the land of Edom, which

they conceive to be that, which was one of the strategies stations, in their journey from Egypt, Exodo 13, 20. Numb. 33, 6, 8. but they are herein much miftaken : for that place is termed not Ethan, but Etham; and lo the ancient Greek, but corruptly, readeth the word here: but the wo. d, as most take it, fignifieth frong; as Numb. 24. 21, chap. 5. 15. Pfalm 74 15. Or as fome, frength: and fo it is clearly taken, Genefis 49.24. and Seir or Idumea is here termed, clearly taken, Genens 49:44 and Serr or Idumea is neer termed, as Babylon allo, chap, 50:44. I the dwelling of the firing or a dwelling of the firing that is, a firing dwelling: in regard of that supported through of their land, which the Edomites so much boasted of, and whereunto they fo much trufted. See Obadiah 4. for as for those, who interpret it, the habitation of the mighty, to wit, God understanding it of Judea, by the Edomites invaded; I suppose to Witer would have it rended, a rough, or rocky habitation: from that of Mofes before cited: Supposing also a city in Sicily so structure, to ave its name Neeton in Greek, and the inhabitants thereof Netini in Lavine, from the very terms here used : and true it is both that I domes land was fuch, as alfo that fuch a fice confereth much to the fliength of a place; but the word feemeth to be much larger.

but I will faddenly make hin run away from her] This branch is exceedingly tortured with multiplicity of Versions and Interpe-And whereas the root, whence the former word here used doth arife, bath a th. c. fold notion, sometime of rending and break ing; fometime of flore and fudden alling; fometime of relling and being quiet. Some take the word here in the first notion, tendring the Text; I will b. eale or rent them (to wit, the Edomites) afunder as the word is used Job 7.5. and chap 31 15.) and I will make them run out of their Land. I will cary them out of their Land in to captivity. Others take the word in a notion of Suddain, quick momentary motion, or action. And of them fome, whom our Verfion may feem to follow, take it for an adverbial, s they suppose it and not be provided that an avertism and the supply it of the Edom test invading Ifrael, whom God would fuddenly drive our a ain, See Edy 59, 10. The fame way goe the ancient Greeke and old Latine though in expolition of the futernee they depart both from those, and either from other : for the Latine rendreth it I will ca Je him to com: suddenly into the land. I will cau'e the enemy suddenly to invade it : the Greek, I will make them suddenly to r. nout of their Land, being by the enemy thence expelled. Others taking it for a Verb, but in the same notion, thus render it, I will in a moment app oach to her or bring him to her, and I will make him run from her, that is, depart again and retire as speedily, having had good successe, and obtained in a short time, what he came for. Those laftly, that take it in a notion of reft, render it; fome, when I fhall have rested a while, as Elay 18 4 Others when I shall make to rest: when my purpose is, and I shall come to live rest to my people Ifrael, chap. 31.2. I will male him (to wit, Ifrael) to sun out of her; that is, out of Edoms land, where they had been in captivity. Others, when I nave caufed him to reft I will male him run ott of it : after that I have fuffered the Edomites to enjoy reft for a while, I will compell them to q it their Countrey, and disperse themselves into forcein parts. Of Il these the old Latine seemeth to have come nearest home to the true notion of the Text; the terms whereoff y t require fome clearing. The initial partiel would be rendred for a sachaw 47.4 the next word, whether it be an Adverbial or a Verb, is to the fenfe not much material; it comes from a root, that fignifieth a moment; and is used for speedily, Sudfrom a root, that uniter a moment; and state of percent factors for dealy Elay 26 20. & 47 9. & 54 7. 8. chap 18. 8. I suppose it to be here a Verb; so taken it should signific to cause ought to be done in a moment suddenly: and after the Hebrew Idiom to say, I will tau(c to be done in a moment, or fuddenly, will caufe him to run (for in fuch transitive forms both the Verbs are) is no more than, I will cause him suddeuly, or in a moment to run : as wilt thou not return wilt quicken is ? for wilt they not quicken is again ? Pfalm 85. 6. and, they made hafte forgat, for foon, or halfily they forgat, Plalm 106. 13 and, they have made deep have corrupted, for they have deeply corrup ted, for they deeply corrupted, Hof. 9.9 which by the Adverb, whether it be an adverbial or a verb, is to be alike expressed here; as the like, though Verbs, in all those other places ye see is: thus the sense is thus far plain: I will ca fe him in a moment, or fuddenly to run: about the last particle is most doubt, and it hath contrary sences about the late particle is mind and of, and in the country account given it: I that the words may fign fie from fif her, or it; cannot be doubted much lesse denied: 22 Chron. 33 8. chap, 24. 10. and 28 16 Ezekiel 1.19, 21. & 10. 16 but one of the Jewith Criticks observeth on the place, that the term meal, is sometime as much as mimmaal, above or over : as faith he, Gen. 1, 7, the waters above the firmament ; and Ezekiel 1, 26, above the firmament that was over their heads : and befides these instances, a learned late Anno-

tator Supplieth us with Some other, Gen. 27. 39. the dew of Heaven from above : and Gen 49. 25, the bliffings of Heaven above : and Palm 50. 4. He final call the Heaven from above; or above the thoir of the Rubbins fit here better than the fig. 5 can list in the term is abbolute and confillent, whereas in thoir is to antitive; as it is also in this place. Thus then conceived, the Text runneth fimoschly. The Deftroyer, Neubenhalenzara fhail come up with his forces against Edoms strong dwellings, like a Lion, or as Lions use to doe from their covert about Jordan, when by that Rivers overflowing the plains near unto it, they are forced to make up in-to the higher grounds; and shall suddenly, or in an instant, overrun his whole Conntrey, get above it, and become mafter of it that which is after fet forth by another refemblance of an Eigle, the chiefe of Fowles of prey, as the Lion of brafts, Verle 21. See further there.

and who is a chosen man, that I may appoint over her?] This branch is as many wayes tentered and to tured, as the former, Some understand it of the Jewish people, whose land the Edomites had invaded; I will drive them again out of it; and I will fet over it, him, whom I have made, or shall make choice of: not him to whom they defign it, as Elay 7.6,7 Others of the Edomites, and those diversly: Some, what feever choice young man there is with ber; to wit, with Edom, him will I vifite; that is, I will destroy all the flower and choice of her youth: as of Moab, Chap. 48. 15. all the flower and choice of her youth; as of Moody, Chap, 48:15, Chers, what choice of young men is there that I may fet up for he? to oppose the Chaldean forces that came against her? implying that the had mone at all left. Others, apply it to to 'ofe that were either to afflict or to deftroy Edom; and of them fome more generally; what choice once (as Rev., 17, 14.) are there that I may maller against her? as if he had faid, will pick and cull out Warmeller against her? as if he had faid, will pick and cull out Warmeller against her? riers as many as can be found fit for luch a fervice, to be imployed in this expedition against Ed.m, as 1 Chron, 19. to. Other of them retraining it to one chief Commander, and him that is chosen, (that is whom I have designed to that service) will I fet up (that is whom I have designed to that service) with 1 ft ingalatif her. Others again, what obsice one is there, that I may fet over those forces that are to goe againff her? and others, what obsig one is there for me to fet over her? as inalying, that he would finde out enow fuch to Get over the ledomics as thould not mildly and undersatily rule, but syranize. over them, and grievously oppresse them; like that of Egypt, Esay ten ed to imploy in that service, to wit Nebuchadnezzar, the Lion, or spyler, before spoken of and render the words, for (the Lann, a proper, active power or any tennet the words, by (the copulative in a cardal notion), as chap, 44, 13, 7, 1 and give that g: 5 (a. East, 1, 2) him that is (the interrogative for the demonth, astive, as Eccled, 4, and a decke of the relative, as chapter (50, 7) a boilet one, (as Plaim 8, 19.7), againly ber, cl, for al 3 at the field of the definition of the defin 28 cc Elay : 0.6.

fir who is like me?] Who can do as I can? Who am able to enable whonfoever I commit any charge unto, to go thorow with whatfoever I give him in charge to do. See the fame. Exod. 15. 11, 1 Kings 8, 23. Pfal. 35. 10. & 88, 6,8. Chap. 10.

6. & 50. 44. and who will appoint me the time?] Or, or (as Chap. 13. 18.) will, or, dare. (as Chap 2.23.) fet me a time? either to joyn iflue with me in judgement, as fome; from Job 9, 19. or, as the moft

noun demonstrative, for the verb substantive; as Pfal'25. 12) the thepherd (that Prince, or Potentate, as blay 44.28. Chap. 6. 3. & 12. o. but the term here uled the rather; as alluding to a thep-12. 0. Dit the term here the thather 3 a arthoring to help-herd into whole flock a fixee lion is broken, and maketh havock of his theep, Elay 3: 4. Joel 2. 11. Mich. 5.8.) that tan, or, date to fland befire me, Plal. 767. Nah 1.7. or, before any one, that fhall come with committee in our me? as he Elay 36. 9. fhall fland; 107. can fland; as Prov. 47. 4 or, da effar a; as Job 41. 10. Se Chapter

46. 21. and the fam: again, Chan; 30 44.

V. 20. Therefore hear the consiel of the Lord that he hatb taken againft Edom, and his post-fies that he hatb purpled againft Teman: Heb, the counfel that be hath confulted , as Elas 8 1, verle 30 or the courfe that he is refolued upon , as it were upon due defibe ation : nor that God conflicted as men use to do about ought; but to flew the feriousnesse and sectednesse of Gods actions and executions; that he hath good g ound for the doing of them , as men for thole things usually, which they do not rathly, but confiderately and advisedly undertake; and he is peremptory in them when he hath once resolved upon them, and will be sure to effect them as men are wout to proceed constantly in those things, that they have advifedly undertaken. See Lfay 19 17.8 44. 15. & 46. 10. and the thoughts that he bath thought, or, the devices, or, the contrivements, that he hath devised, or contrived; as I Sam. 4. 14. Verse 30 a form of speech taken likewise from me, who having cunningly contrived, and prudently plotted things before hand, are the more likely to go thorow with their deligns, and to bring them to good effect. See Efay 14. 24, 26, 27 Heb. unto Elom; or, confirming, as Chapter 44. 1. Of Teman, fee on Verse 7. and the same again, Chap-

Chap, xlix heart of a woman in her pangs,] See the same of Moab, chap 48, 41 heart of a woman in ner pangs. Sectine faint of away, stap. 48. 41. V. 23. Concerning Dama(cus.:) The third Prophecy in this Chapter contained, hath reference to Dama(cus, the head city of Syria, Elay 7. 8. put here for the whole country; as Elay 17.1. Amos 1. 3. Heb. unio: which the old Latine here retaineth. See on verice 1.7.

Hamath is confounded, and Arpad: Two other cities giving denomination to two other parts of that country: concerning which,

for they have heard evill-tidings:] To wit, of the Chaldeans for they have heard evili-itangs; I all the formerly done, breaking into their countrey, as the Affyrian had formerly done,

Elay 10.9. & 36 19. & 37.13. Heb, an evill hearing; as v. 14.

Elay 10.9. & 36.19. & 37.13. Fig. 1, and voice or sensing, and 14. they are faint-hearted.] As heavy 14. 31. Ezek, 21, 15, there is forrow on the leat, it cannot be quiet.] Or, as utulen the fea, which cannot reft: a defect of the note of similatude; as Plaim. fea, which cannot reft : a defect of the note of similitude, as Pfalm 11. Effy at 18, and of the relative, as they are like perfons to filed up and down, to and fro at fea in a four. Pfalm 197 25—37. Jon. 14, 13 or, as others, with the that inhat in the fea coaft; as Effy a 3, 4. He in the fea, for the filed as Chap. 13, 5. See on vector (23.1) whether way it be a kick, an all lufton there feemed to be in it to the unquietrefte and reftlefields with the middle of the filed of the filed of the filed of the middle of the filed of the

thin there recrues to be that come an quietnesse and renteiness of the neighbouring [ea, Elay 57.20, V. 24, Danieless is waxen feeble,] Heb. is grown remiffe, or, faint: her spirits are abated; as Judg 8.3, or her hands hang down: as e Sam 4 1 Chap 6 14. & 50.43.

and turneth her felf to flee Or, or, the turneth her felf to flee. See

on verfe 8.

on verfe 8, and feare bath feixed on her.] Or, for, or because, (as rending a reason of her faintenelle and flight: the copulative in a causal notion at chapped, 34, 15, 17, letrour (the word is almost the same) or, trembling, bath taken had an her: as Chappe. 48, 50, 43, the term rendered fear, is no where clife found in Seripine to but in the Chaldee it is found, Job 7,5, and the verb is comend in a notional chapped. the Chaldee it is founds/100 7/3, and the veto a content of in a no-tion of rembling Edft. 5/4 Plain 3/9.7, and that which our Verfi-on here exhibiteth concerning this branch, agreeth with the Chal-dee, ancient Greek; and the Latine, and the most Interpretery, one and another; yet an Interpreter of prime myee, and a learned Scholland another; yet an interpreter on prime note, and a neutren occou-aft following him; render; it, the fall get, the one, the harb getter, the other, a feaver ifth trembling, the is fallen into a thaking it of feaver: that, I luppoft, that induced them to fwarve from the for-going Versions: was because they found no point in the body of the last feeter; a and took it therefore nor for a pronoun affix, which hash disclude the social raise has been a few for the last hath usually that point in it, but for a seminine som of the verb, which yet they needed not to have serupled; for that point in the affix is fomerime wanting, and that in the very next clause, where yet themselves take it for a pronoun.

anguish and so rows have taken her as a woman in travell.] So Pfalm 48. 8. Chap. 6, 24. & 22, 23. & 31. 21. & 50. 43. Mic.

4. 9. verle 2 ... V. 25. How is the city of praife, not left, the city of my joy?] A lamentation for the ruine and destruction of Damascus, not un-Jamentation for the state and definition of Damarcus, not unlike those, Chap. 48, 17, 39 & 50.23, & 51, 41, Lam, 1, 1, 4 dity of praife; fo: a renowned city; as praife; for matter of praife, Edge 62, 7, spoken of Jerusalem, and of Babylon, Chap. 51, 41, and a city of jpy, for, a jeyus city; as, a name of jey, for, a jeyoss name, Chap, 33. 9. fo Jerusalem is said to be the jey of the whole land, Pfal 48. 2, to the joy affixed in the end is by fome learned deem-Plat 48. 2, 15 the 199 amxed in the chat is by 10me learned deemed, not ob a pronoun, as it is commonly taken; (whence many Interpreters make it the freech of the King of that State) but a meer termination onely, taken from the Syriack idiom; like whereunto is in many laces found, as Elay 20, 4, & 19.9. Ezek, 13.9. unto is in many places tound, as play 20, 4, & 19, 9, Ezek, 13, 9, Nah 7 9 Zach, 14, 5. Damafeus is meant, faid, not to be left to wit, standing by the enemy: as fome cities in Canan were left by the Ifraelites, when they burnt down others, Josh, 13, 12, 13, as by the Iffactites, when they burnt down others, John II: 12, 13, as if they should say, what meant the Chaldeans to destroy so goodly a city; and not leave it standing, though they had razed and ruined others that were not of the like note? Howbeit, some of the Jewish Doctors would have the word taken in a notion of fortification; as if it were fald, why was not so famous a sity better fortified?
Why was the not so fortified with walls and bulwarks, that she with was menter to fortined with waits and outstains, that me might have been impregnable? and they alleadge to that pur-nole a place in Nehemy, in which the word feemeth fo used, where it is said, and they satisfied Jerufalem, Neh. 3. 8, to which may a second be added, Neh. 4 2. where the fame word again is so used a sit cutteth off all those far-fetcht and forced interpretations that the cuttern on all those rate-seems and sorted interpretations that fome of the preacted note give of that other place; and from thence a term in the Talmud, which some expound a parameter. Some a paraphet, (to which purpose also one of the Commenters on Nehemy , expounds the word in the former place there uled, they filled is up with earth unto the wall) Others, the plaiftering, some more generally, the firutiure: hither also is that use of the same term referred in that place, Exod. 23. 5: of the helping up of a beaft, that lieth under his burden: where the words would be rendred, (bouldest theu forbear to lift him up ? thou shalt in any wife lift him up together with him : that is, be affiftant to the owner, though thine enemy, in helping to lift, or fet him up again: a metaphor from the erecting end fetting up again of an edifice or building, when it is fallen, And this interpretation of the word in this place, seemeth to me not altogether improbable: Though I cannot come

furely the least of the flock (ball draw them out | Heb, if the little | ones (included as 1 am , 2.1.) fluid not draw, or, drag, themouts as dogs do rea casse, Chap, 15.3, or wolves a sheep, when they work it it is conceived as in the form of an oath; as Pfalm 95.11. chap 44.16. and it is as if he had faid, What speak I of Nebuchad nezzai as a fierce lion, that I shall bring in upon the Edomites, the very weakest and secblest of all his retinue of those that follow his camp, going under my conduct as their fhepherd and leader, (alluding to the title of a sheperd before mentioned, v. 19) shall setch out the strongest and valiantest of the Edomices: nor shall they be able to stand before, and make head against, or by skulking into caves and corners to conceal themselves from the meanest of his followers. See Rabshakehs vaunt of his masters followers, Esay 36. 9. and fee v. 10. As for those Jewish Doctors, who by little ones here mentioned would have understood, either the Persians, because they came of one of Japhers younger sons; or the Jewes that were of small efteem at present, but were ftill Gods flock, Ezekiel 34. 30, 31. The posterity of Jacob, younger brother to E-sau, to sussil that Prophecy, The elder shall serve the younger, Genesis, 25, 23. and some again of them more particularly of the iffue of Rachel Benjamin and Joseph, who were Jacobs youngest children: they are many miles from the Prophets meaning in furely he shall make their habitations desolate with them] Heb, if he make not (as before) their dwellings desolate upon, or, together with them: As Exodus 35 22. Elay 7,2. Chapter 3.18. he; that

is, the Lord, faith the Rabbine; the enemy, faith the Scholiaft : but there is no necessity of either : the 'erb is indefinite; and it may well be rendeed, their dwelling together with themselves shall be definored: as Chap, 51.30. See the fame again, Chapter 50.45.
V. 21. The earth is moved at the noife of their fall.] Either the earth it felf shall shake with that hideous noise, that the sall of their State, as of a vast structure, shall make : or the people of the lands and countries round about them shall tremble and be dif-

mayed at the report of this their down-fall. So Ezckiel, 26, 18, and 32, 10 See Chapter, 38, 39 and the same with this

18. an 13. 10. See Chapter, 38, 39-and the lame with this, c50.46, vice, for reportises, c4, 15, at the c9, the noise thereof was heard in the red sea. Heb., a cry by, or, in the sea of weed, or, reit, shall be heard her wyce, or, its wyce, not, there wyce, as, their fall, before, though some here for render it. W iere the interpreters suppose a defect, and make affay of sundry supplyes, some one, some another ; some prefix a preposition, fry imprives, intended to the crystal a preparation of the crystal a preparation, at the crystal chers, by reason of the crystal a preparation of the crystal and a p and divers others, render it not altogether amiffe, without cither, the clamour of his, or, its voyce is heard in the red feat but more agreeably to the lyntax and prophecy of the original thus, the novle of the out-cry is heard to the red fea : for the pronoun feminine affixof the current with meaning the reafter. The tried promoun remnines affects excel to the word upper, on angle, hath reference to erg, or, out-erg, by an elegant redundancy for rife in that language as nothing more, Gen. 1.4. 1 Sam. 9.13. Job 3. 8. 1941. 19. 30. & 104. 17. Eccl. 2. 18. Elay 8.13. & 45.9. & 48.6.

17. Eccl. 1. 18. Liay 0.13. cx 43.19. cx 40.0. in the red fea of the particle, befide the red fea; in the coasts, and places adjacent: and so it is used, Chap. 32.7 & 36.10. 1 should rather render it unto: as Esay 8.8. & 9.8. & 37. 18 Heb. the fea of weed, or, fedge, or, flag, or ruft. (as fome render it, Exod. 2. 3 5.) or; reed, (as others, because they find it joyned with the cane, Efay 19 6.) or, reit; for, fo, I take it, we call that fea weed, which the Latines term alga; and which feemeth to be the Hebtew saph that Jonas saith was wrapped about his bead, Jon. 2.6, and whereof store is said to be sound in the bellies of whales; this fea is that which is by Geographers called the Ara-bian Gulf, because it shootesth in from the main sea between Arabia and Africa; and is by the Hebrews termed the weedy, or, fedgy, or and thites; and is by the reconstruction and recording, in stage, or faggs, or, rufp, or reedy, or reity, fea, in regard of the great abundance of fuch kind of weeds that grow in it, being but shouly, and especially about the banks of it; it coasteth in the inwardest parts of it. on Egypt on the other fide, and on Idumea fited in fome part of Arabia, the stony, on the other fide; as appeared by Solo mons hipping there built, I King 9 26, from whence it came at furt to be termed the Edomean or Idumean fea; and because Edom hath a notion of rednesse in it, Gen. 25. 30. it came therefore to be te: med by the Greeks, and the Latines from them, mare Est. thraum, that is, the red fen; not as fome have thou, ht frem the colour of the lands, or the water of it, or of the coral growing in it: and much lesse as the Greeks, who have thence forged a fable, from one Erithræus, or Rufus, a King, that flould be either drown ed in it, or buried near to it: the meaning is, that the cry of the Edomites should be se loud, and so great, that it should run thorow the whole countrey, and be heard as far as the red fea, See the

like of Moody. Ety 15. 4 9. 8. Chap. 48. 34.
V. 2. Behold, he shall come up and sty as the Eagle, and spread his wings over Boreah. Nebuchadnezzar compared before to a lion for his fiercenelle, verle 19 here to an eagle for his swiftnesse, and fudden accelle, Job 9. 26. & 39 29. Hef 8, 1, See the like be-fore, Chap. 48. o. where of Moab the fame is faid; only the word of coming up is here added, being a military term, whereof fee on Efay 7.1 and of this Bezrab before, verfe 14.

and at that day shall the heart of the mighty men of Edom, as the

Chap. xlix.

home to that learned Annotator, who would have it rendred, How is that fo much commended city not paved ? that is, hath not now fo much as a pavement: because the word fore-mentioned is said sometime to to fignise: if instead of pavement he had said terrace, or paraper, it might more easily have past; this of pavemens feem-

or paraper, it might more catily have past; titus or pawment teameth no way to dist well here.

V. 46. Therefore beryone men fluid fall in her fleests, and all the mens of was fluid be cut off in that day, faith the Ltd.] How this Therefore fulleth well here, I dee not. I rather accord with what one of the Jewish Mafters suggestech, that the particle is here and I should therefore tender is, Surely, her young men Jun fail (that the lating states of the New Lord States of the Ne

and I should therefore render in Surely, her your men shall fall (that is, be lain. as chap.6, 15, 18, 28, 21, no ber fireer, as chap.9, 21, 13, and all the men of your shall be out off (as Chap.91, 3,) in that day are that time: as you had been to see the same, Chap.91, 3, 20, in that day to the string of th laces might at hitt be built? out it may well be understood simply of the King of Syria; the name of Benhadad importing the son of Hadad, their idoll, whereof see on Esay 66, 17, being a title given commonly to the Kings of Syria; as Pharaoh and Prolomy to

ven commonty to the Kings of Julia 23, 24 has a hand a second of figypt. See a Kings 13,3124.

V. 28. Conterning Kedars, 1 A people living in Arabia descended from Kedars, the Son of thimsel, Sen. 25, 13, 50 whom, see Edga 21, 13, thely anto Kedars; as before, verse 17,723, and so in the

next member. and concerning the Kingdoms of Hazot, The Provinces of Hazot, whereof that was the head city, John 11, 10,11, the royall feat of Jabin, Judg. 4. 1, but this Hazor seemeth to be another from that there mentioned, situate in the land of Canaan, whereas this seemthere mentioned, muster in the latin of California and the fact that have been facted in Arabia cither flown or defairs, and to have been built by fuch as having fled out of Canaan from that part of the country, where the former flood, into thole parts of Arabia, and there leated themselves, named this their city by the name of that from whence they came.

name ot nac trom whence they came,
which Nebnchadetzar King of Babylon [hall [mite;]] Heb. [mote:
wS.Chap.46.25 for, most 10 fmite; Speaking in the prophetical ftrain
of a thing to be done, as already past and done. So verse 133,14,
though [mute, muy be recained: this prophety being after the accomplishment of it by the hand of Nebuchadnezzar, Gods chief
influencement is thing wangerson most of the narious here menainstrument in taking vengeance on most of the nations here mena-

influment in taking veneance on most of the mations here menanaced, Chap 46. 13,46. & 47.3. verfe 30.) for the ule of pollering
inferred into this volume, or book of prophetics. See on ch.46.4.
Thus faith the Lord, Arife 17.3. Ye Chaideans: Coal them, as inciting and fetting them on work to winds. Kodarens.
Of which form of fpeech, lee on chap 1.17. & 13,46. So verfe 31.
28 up to Kedar? O logg up (in hollie manner: a military term,
as verfe 2.1. Elay 7.1.) gainfi Kedar; as chap 38 3,16. & 34. 7.
and fup the time of the Eafl; Heb. the far Arbaia, that lay to the
3, Julig 6.3. Elay 1.1.4, the inhabit and Syria, See Gen. 10, 30.
Eaft from Judea. as did also lowered 7.) Elay 3.6. 8. 9. 12.
V. 19. Their tens!; Fee the Kedarens lived most in cent; called therefore by the Creek of the Kedarens will be suffered to the control of the contr

used to remove their tents from place to place, to have fresh pa-

used to remove their tents from place to place, to nave resulpa-flure for them. Efay 13. 20. Hence they were also called No-mader, See Ray 60, 7. Excl. 37.21. Sowerse 31. full they take away:] That is, their tents and flocks shall be taken away: for the verb is indefinite: 22, this night shall they take away thy faule; that is, shall thy soul be taken away, Luke 13.20.

and they shall take to themselves] Those that take them the and they final take to themselvers! Inote that take them the Chaldeans (the nominative case included in the verb; as Gen, 03.65, Sec on chap, 48.15.) shall take them, to their own proper use, having now feized on them, and become master own, as Plat-4, 10.0 or it is an elegant redundancy, common also in their language; as Gen. 12, 1, Exod. 32.2, Sec on Char. 2.

See on Chap. 13, 2.
their curtains | Whereof their tents confifted, See Elay 54.2.

their currants (Merco unch conditions). Or, with (as Chap, 44.36) all their velfels, for the word is of a large extent. Secon Elay 22.24, 8, 39, 2, Chap, 24.28, and their annual) Of much use in those parcs, because able

to travell and endure long without water, Job 1. 3. Elay 60. 6.

and they shall ery unto them, fear is on every side.] Some read the words, as two distinct sentences, as our version doth; which fome thus paraphrafe, they fhall but cry to them, Terrour terrour , on every fide: and the very cry of it alone shall so dismay them, that they shall have no heart or lust to fight, but leave all to be taken, and carried away by the enemy without relift nce. But some again make them but one joynt sentence; so the old Latine, and divers others, They fhall cry, or, proclaim fear upon them, or, against them, on every fide: they shall by their hideous cries put them on every

fide in fear. So rather than as a learned Writer, Who would have feare here put for arms, the matter of fear: a spraife, for matter of praife, verleas, and so expounded it, They shall best them with arms on every side. Of the form of speech being proverbiall, fce ch.6, 25. & 46.5.

fee ch. 6, 34, 8, 46,5.

V, 30, Fleeg grow far off, dwell deep, Oye inhabitants of Hazors faith the Lord: The like advice was given before to the Edge mires, verfe 8. See there, Heb. Flee, file greatly, made deed dwell: which last branch, yet a learned interpreter reading enur-catively, inclosed in a parenthesis, and turs renders, (although the inhabitants of Hazor dwell deep) that is, feem to have a learned to the control of the control of the control of the limited with the last of the last firm and fafe. But I suppose that few herein concur with him; and it feemeth to mangle the context.

for Nebuchadnezzar King of Babylon hath taken counfell against you, and hath conceived a purpose against you.] See the same terms, verse 20. and of them there.

V. 31. Arife, get you up into the wealthy nation that dwelleth with-ish, Judg. 18, 10,27, that keep not in fenced cities, 2 Chron. 14. 6. but scattered here and there in tents, (see on verse 19.) apart one from another, or apart from others in the wilderness, Mic. 7.14. trom another, or apart from others in the winterness, Mic. 7.14, aloof from any that may aid them againft any that fhall come to invade them, the case of Laith, Judg, 18, 28, and all these things being laid together, such as may without any great difficulty be furprised.
V. 32. And their camels shall be a booty, and the multitude of their

cattell a spoil;] As before, verse 29, and I will scatter into all winds,] Into all parts of the wide world. So verse 36. See the like form of speech, Dan, 11.4. Zach. 2.6. and

the like judgement menaced, Ezek, 5. 12.

then the judgement menacco, EZEN, §, 12.

then that are in the settemility formers; 10 Or; out off into corners, or
that have the corners of their hale cut. See on chap, 9 26, 82, 54, 32,
and will bring their calamity from all flest threefsfaith the Lord.]

See verie §, 8, and of the words rendred fides here on Chap, 22,

Dee verie 5, 8, and or the words rendred justs nere on Chap. 22, 20. So it is uled, 1 Kings 4, 24, he had peace on all fides, V. 33. And Hazar hall be a dwelling for dragons, and a defeation for ever, 3 See of Hazor before, verie 18, and of the like mena-

ces, Chap. 9.11. & 12.22. & 51.37.
there shall no man abide there, nor any son of man dwell in it.] As

before, verice 8.

V. 34. he word of the Lard that came to Jeremiab, the ProV. 34. he word of the the following of the reign of Zedekjab, King
of Jadah, Jang, J. This laft Prophecy concerning Elam, that the
of Jadah, Jang, J. This laft Prophecy concerning Elam, that until invocable on prefixed before it i fuch as Chap, 14, 1. & 25,
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L duction, there is a trajection.

against Elam, | Or, touching; as Chap. 21. 11. or concerning Elam; as Chap.27.19. & 44.1, the Elamites; that is, the Persians, 2 people more remote than any of the former in this Chapter mentioned; descended from Elam the son of Sem, Gen, 10.22. Of them, fee on chap, 25, 25, as also on Elay 26 6. whence it appeareth, that lee on chap. 2, 5.7. as allo on Elay 26.6, whence it appearects, that they ferved under Sennacherib in his expedition againt Jerufalem; nor is it unlikely, that they ferved under Nebuchadienzara alfo, having made himlelf mafter of the Affyrian Monarchy; in his invation of Judea, which the Jewith Mafters therefore lay was the main ground and caule of this prophecy againth them, in the beginning of the reign Jedekjab, King of Judah, Jaying, I A long time before the execution and accompliment of it, much about that gime, when the Pondherwas by God commanded as

A long time-before the execution and accompilibnein of it, 'much about that time, when the Propher was by God commanded to make their years, and find them to the neighbouring Kings, implying their introduction to the Balylonian Kings, Chap-2-7, 136, Chap-2-8, 136, when the falle propher Hennathah had broken the yoke, that the Propher himlel by Gods appointment were, with all promiting a diffoliution of the Balylonian dominion, and the return of the Jews autonution or the Davytonian dominion, and the return or the jews abiding at captivity in Bablyon, Chap. 8.1.—3, to control that vain concers, that he endeavoured thereby to work into the minds of Zedekish and his people, a sbeing able to flake off the Chaldean yoke; when as Nebuchadnezzar should carry all away, as well farther of, as nearer at hand before him, Chap. 25.9. & 27. 8. V. 35. Thus faith the Lord of Hofts, Bebold I will break the bow

V. 35. Thus faith the Lord of Hofts, needed I will break the how of Elam, and the chief of their might.] Instead of that yolke, which Hanniah broke, implying a didioution of the Chaldean power. God theatneth by that Chaldean power to break, the third particular is, wheir main might and principal therepit, the bim of Elam, that is, wheir main might and principal therepit on expert archers; as Elay. 2.6. See Pal. 183.4. & 37.1.8. & 26.6. of Chap.51.56. Hof. 1.7. the latter expertion may be joyned by any of appoints to the former; and fomoth here take it. Yet in may be a diffinite notion, and imply as the former their arms, for the latter their men of arms, the chief of their fouldier, Hoth. the beginning so the principal (as the word is ulcd. 1 Sam, 3 x. Amos 8 6.6) their frength, for, shift frog notes; as Elay 1.3. the like term is used of Strength, for, their firong ones; as Elay 3.25, the like term is used of the fielt-born, Gen. 49.5, Deut, 21.17, Pla1.78, 51.8, 105.37, thus taking it, the copulative is to be supplyed; as Exod. 1. 2. Habb. 3, 11, V. 36. And upon Elam will I bring the foure winds from the source quarters of beaven, and I will scatter them towards all those winds, and there if all be nation whither the out- cafts of Elam fiall not come. See the like before, verfe 3 :. and the like menaces, Deut. 28. 64 See the time occurs, which is a more than the manage, Delit, 24, 64. Chap 14, 9, and of the fear winds; blowing one against another, Dan, 7, 2, here intimating a violent driving of the Elamites to and fro, a scither thips at lea, or, light matter on land, by contraty blafts and gufts, driven one while one way, and foon Back

again another, V. 37. For 1 will canfe Elam to be difinated before their enemies and before them that feel; their life: 1 Heb. And, as chap. 48.47.and and foul, to the, as chap. 44.30. See the like threatning of confler-nation and terrous, verie 5.14,19.

and I will bring will upon them, even my fierce anger, faith the Lord O., I will bring will as Chap.: 6, & 11.12, & 36.21.) upon them in my wrath, or, with my fierce wrath. Heb, the frouse of my moje, or face, See Elay 13 9, 13 'Chapas, 37,38. The like defect of the particle, fee Elay 5, 1, 2, 6, 19, 46, verte 21, and I will fend the twood after them, 3 ee the like menaces, Lev.

26.33. Chap 48 2. Ezck. 5. 2.

set 35. Chap 40 2. Likes, 5.

Ill I have conjunctinem.] As chap 9. 16.

V. 38. And I will fit my throne in Elam,] I will place Nebuchadnez zar there; as Chap. 43. 10 whose throne is termed Gods throne, because he received his royall power from God affigued to him by a peculiar providence to do God speciall service, Chap. 27. 6. or I will execute judgement upon them, as having creeked a tribunal, or feat of judicature among them; as Dan. 7.9 - 11. yet there want not, that refer this to Cyrus, and fome to his conquest of Media, which, fay they, marching out or Perfia, he made entrance did , Which , 139 (1925) marcining out or rerins, ne made entrance unto, by breaking fifth into Elymais a part of it. Others, of Cyrus, his throne in thoic parts by God fetled, to do him fervice against Babylon, actraed therefore by him, bis Anointed, Efay 45, 1, But the received opinion of the Babylonian King Eemeth the

and will destroy from thence the King and the Princes, saith the Lord.] To seat the Chaldean King and his Princes in their stead; and by so doing to execute judgement upon them: as Dan.

V. 39. But it shall come to passe in the latter dayes, that I will bring again the captivity of Elam, saith the Lord. Or, Tet it shall be. Heb. in peterity of dayes: in after times, either when the term of the Cealdean Monarchy shall be expired, chap. 25. 12or, and that principally, in the dayes of the Messias, Acts 2. 9. The like gracious closes, see before, Chap. 48. 47, verse 6.

CHAP, L.

Veile 1. The word that the Lord spale against Babylon, and a-phet.] In this Chapter, and the next, is a very prolix prophecy against Babylon, which cometh last here, because that State was to drink last of the wine-cup of Gods wrath, after that it had to drink latt of the wine-cup of Gods wrath, after that is had gone round. and that the reliable drunk deep thereof by it, chap. 25, 9, and it is therefore the large. I because the confort of Gods people depended much upon the expected downfall of that State. The whole prephecy is intermingled, partly, with dreadfull memcaces againft Balylon, deferbing the manure of her overthrow, the person by whom it hould be effected, their proceedings in it, and toxically against the sign had been already actions. complished, and the Prophet present himsels at the accomplishing of it; together with the procuring causes of this her calamity, among which, their cruelty exercised on the people of God, one of the chief; and partly with gracious promifes of protection and of the chief; and patify with gracious promites or protection and deliverance to Gods people, together with encouragements of them, not to doubt or delpair, though they fee not things fo foon, or fo fuddenly effected, as they defire, but to bear up their spirits with an hopeful expectation of affured freedome from captivity , and return to their own countrey in the time by captivity, and return to their own countrey in the time by God prefixed: and thefe are fo clofely interworen, and fo variously intertwined thorow out the whole body of it, the one with the other, and that also accompanied with so many interchanges of persons speaking, spoken of, and spoken to, as that it may well challenge any the ftrongest and clearest brain, to make out an exact and accurate analysis of it, which also, when all were done, exact and accurate analysis of it, which also when all were done, it may be, would not power to uffell in clither. The infectiption of the whole prophecy is in this fift werfe, wherein is decared the perfon, from whom it comes, the Lord; a schap, 46. 13, against whom it is datted; Babylan and the land of the Chaldean. (Heb, unwhom its batter's *bangion and the land of the Challacans* (1702, un-te) but ef, for al. (interining, or againff, as Chap, 49, 19, 10, 34, and so chap 51, 11.) and by whome denounced, *Jetemy*, Heb., ly the hand of *Jetemshai*, 2a, by the hand of Maladby, Mal. 1. I See the like monthecies concerning Babylon, Efay, 13, & 14, 8, 21. & 46. & 47. whence also some things are transferred into this Prophecy
V.2. Declare yearning the nations] The entrance is made in-

C kap.l. fall of Babylon , as a bufine fe already accemplished , among the nations. Because it concerneth them, as well as Gods people, who were to be freed frem the Chaldean tyranny by the fall of Babylon, as well as they, Efay 14. 6, 7.

lon, as well as they, Elay 14, 6,7, and publish. Heb. make it to be heard; as Elay 48, 10. See the like, Pla196.30. Elay 12, 45, Chap 3, 11. 0. and fir up a flandar's, Heb. lift up an engignt: not; as fome, to gather Gods people together; to acquaint them with this prophecy; nor; as others, to get people regether; to be employed in fervice againf Babylon; as Elay 14, 2, for the work is here definited and delivered, as a ferrad-adomntum certail morals regard. livered, as already done; but to call people together, to impart unto them the glad tiding of Babylons rauin and downfal; as the manner was on fuch occasions for those that came with good tidings of victory, delivery, good successe, or the like publike affaires, to get up into some eminent place, and from thence by some signall given to gather people together, to declare it unto them, and acquain them therewith. See Efay 40,9. & 52.7. Nah. I. 15: the words following confirm it,

rottowing commit in.

publifly, and conceal noss. Heb. caufe it to be heard; as before:
the copulative here is needlefle, See Plal 50.9,10.

Say, Babylan is talen; So, rabylan is fallon, Flay 21.9.
Bel is confounded.) The Babylonians chief hed; Chapy1.4b, Of

it, fee at large on Efay 46.1.

Meredach is broken in pieces, Another of their Idols; from which fome of their Kings had their names : and was, it may be, at fift, the name of some King, who after his decease was idolized : such as were many of the Pagan deities. And this Merodach is by fome learned supposed to be the same with him, whom Africanus calleth Mardocentes, one far more ancient than Bel. See Efay 39. 1

her idols are confounded.] Being neither able to fave their people nor themselves, Esay 46, 1, where also see of the terms here uled.

her images are broken in pietes.] Elay 21, 9, the term here used cometh from a word that signifieth dang. Ezekiel 4, 12, Zeph, 1, 17, and importeth consequently dangy, darty iddisidels, as vile, base, loathsome, abominable, as dung and

V. 3. For out of the North, there cometh up a nation against her,] on, the stem on the control that the control was a matter against this, on, the stem on (a military term as Chap, 49, 3-1, or, of the stem of a military term as Chap, 49, 3-1, or, of a thing already done) against her, a mation (the Meds and Persians accounted as one nation, because belonging to one crown. See Elsy 31, 17). If mm the North: from Media, Jying North stom Chal-31, 17). If mm the North: from Media, Jying North stom Chaldea; and from Affyria, through which Cytus marched unto Baby-

lon, verse 9, 21, 41,
which shall make her land desolate; end none shall dwell therein: 1 Or, so that none shall dwell therein; the copulative for the finitive: as Chap. 9, 6,26 Heb. shall put it unto desolation; as chap. 2, 15, See

they shall depart both man and beast] Heb, from man to beast; as

they final depart both man and beatil 1 Heb. from man to beatit; as chapp. 1, 0. Et along, 1, 30.3.8 31.5,6.

going and weeping:] Or, weeping at they go; as chapter 41.6. 88 with grief for their fins whereby they had grieved God, and proved the me wrath, and procured those fore-passed calamities to themselves: so for joy also in the apprehensions of Gods protent gracious goodnesse toward them in remitting their sinnes, removing his wrath, reconciling them to himfelf, reducing them from their long captivity again: for tears there are of joy, as well as of grief, and some mixt ones of either, See Gen. 29. 11. & 42. 24. & 43. 30. & 45. 2,14,15. & 46.29. Nor need we therefore to understand these words, as a learned Writer therein sollowing the Chaldee, of their weeping what time they went out into captivity, Pfalm 126. 6. and while they continued there, Pfalm 137.1. but of teares fled

in their return, as before, and after it also. See ch. 31, 9, Ez. 3, 12, 13, they shall go and seek the Lord their God.] Or, go to seek; as, anose and warred, for, sofe to mar, Jeffe, 24, 9, or, go feeling: as fland and feed, for, fland feeding Elay 61,5, to feek after him who had fleved fo much mercy, goodnefle, and kindnefle to them: to acknowledge the state of the sta

ledge their thankfulnefle for the fame. See Pfal. 24.6. & 105.4.
V. 5. They shall ask the way to Zion with their faces thinherward,] Heb. They shall ask after Sion the way thither shall their faces be : they shall enquire the way to Jerusalem, (see Ezr. 8, 21, 23, 31.) and that more specially in regard of Sion, the ancient feat of Gods residence among them, and principal place of his solemn service, Plaim 84.7. See chap. 37.21.12. Zach. 8.21,22 and their fates shall be let that way. Of which form of speech, see on chapter 42.15.

faying, Come and let us joyne our schoes to the Lord, in a perpetual covenant, that that not be forgotten.] Let us renew our covenant with God again, let us enter into a fumer and more constant co-venant with him than ever : (Heb, accremant of perpetuity : luch as o it, with a commandement to publish in all places the down God promiseth to make with them, thap, 12.42. Ezek. 16.60. &

Chap. I. 27, 26.) fuch as we will never start from again, P[al, 80, 18. Chap. others, they have been hurried up and down from place to place, Lads replie: which iome on the Jewin Doctours following, ex-pound the Text of their transpers that floud adjoyn themselves to Gods prople either upon their return from eaptivity, Elay 14,1, or in the dayes of the Mellis, Zacha. 11, becade the fame word is three used: and of facility is used indeed also, Elay 56.3 6. But neither is the word people, here, which the Chaldee crammeth into the Text: nor is there any necessity that the word should here be taken, fince that the current of the context runneth clearly for Judah and Ifrael : it may rather imply, that they had fo broken their conjugal Covenant with God, and God fo cast them of their conjugal Covenant with Goos and Goo to cate trem on thereupon, than 3.1.8 and 3.13.1 that they were in a manner become as meere firangers to God, chap, 2.5,15,Holea, 9.10. Amo 9.7. and m.y Gem as futh to be now new joyned again to God, from whom hey had fevered themfelves before by their fins, Elay from whom they had revered themselves before by their his, hay 59 2. And of them a learned late Writer aright understanding it, but for the notion of the words concurring with the Chaldee, rendreth the text; They shall come and adjoyn themselves to the Lord: and the fame way go both the ancient Greek and old Latine . nor is this Version improbable, though some difficulties there feem in it: for as concerning the former word of coming, the form here used is generally an imperative, no where found in an enunciative notion but to remove this feruple, that learned man produceth two of the same stamp with it in an enunciative notion, the one in these words, they were abassed. Chapter 14. 3. the other in those, they are pleasant, Canticles 4. 10. for the latter, the Jewish Criticks, whom most of our Grammarians concur with go another waysthey take it for an imperative, and render the words therefore, as the former come ye; to this, beye adjounce, or adjouncy new felver; the former come pe; to this, be ye adjound, or adjoun your jetuer; the patitive form in a reciprocal in notion; as Chapter 4. 4, & 2.3 d. & 3.6. 19, and fome Interpreters of prime note, whom the learned scholland alfo followeth, do herein agree with them: an arregula-rity indeed, they acknowledge in it fo taken; but they fuppole an other Imperative, just of the fame making, to be found in those words, and be gainered regulers. Joed; 3.11. But this place produ-ced by them, it as questionable as the preferry and it in the face of the preferred production. ced by them, is as questionized as the precion, and a missionized fore to the former, which is neither peffered with much irregularity, and dorh very foothly and cavenly, without any funyiestry on the context: conceiving the words do contain a prediction, what the faithfull party of Gods people; being fer free from, what the faithfull party of Gods people; being fer free from their fore-mentioned captivity, should do. Though some Inter-preters of prime note read and render this whole pallage concerning Gods people, as spoken by way of adhoration or advice. Let them come—let them feeke——let them fay, verse 4. 5. But I leave that to the consideration of

V. 6. My people have been left sheep:] Gods Word speaking of the Jewish people, as shill owning them; My people; as charge 3 24, hash been I ft sheep, or a slip sheep; a defect of the notic of smillsude; as Plaim 14. 3. Elsy 21.8 chap 26.18. Graying from God Elay 53.6. Matt, 18. 11, 12. 1 Peter 2. 25. and chafed out o their way 53.6, mart, 18. 11, 12. I reter 3.15, and chaled out of their own country into forcein parts, Pfalm 119.176.v. 17. H.b. p. floring, operified, and so Pfa'm 119.176, that is ready to perific as Elay 27.13, and because the Noun subject is singular, the artificial force of the property of the property of the artification of the property of the pro bute plural: some render it, a fick of perishing theep; as if there were a defect of some other subject to be supplied: as Ezekiel 13. were a detect of forme order into ject to be imprice; as Executed 13.

11. but neither doth the word fignific a fieldy properly; and yet being here in a collective notion, the Syntax is not unufuall; yea with the very fame Syntax is the word found used, 1 Samuel

their shepherds have caused them to go aftray, they have turned them sterr preparers have easiest torm to go apring, two feels three when any on the monitaris? I have fix Rulets, Princes and Pattors, Ma-gistrates and Ministers (for the word comprehendent Governous-sawell Ecclesiafical as Civil Elay 6, 11, 6, 11, 21, 31, 52, 31, 52, 32, 34, Exckled 34, 2), have by their bad example, and faile Do-crine, led them out or the way, and made them to go afting from God, Esay 3, 12, & 9, 16, chap, 23,13,14,15, & 28,16,& 29,32, and by meanes thereof they caused them to be turned out of their own land, as sheep out of their pasture, and driven into strange countries, as sheep to graze on barren hils and bare moun tains, Nah. 3.18. See hap.27. to. I.mentations 2.14 and it feeneth an allusion to those mountains which they were forced to pass when they were carried away in caprivity to Beylon, chap. 13.16. Yet want there not, both of the Jewish and others, who understand this of the mountains on which they worthipped their idols, Efay 65.7. Ezekiel 18 6,11. and they render the words, some, they have broken them upon the mountains as they suppose the word to be used, broken them upon the mauntains as they suppose the thorn to rebell the first the munitains; as the word is used, Esay 47. 10, chap. 8 g. the latter whereof seemeth the more probable; but neither to suit so well with the Prophets purpose, and the resemblance used by him

they have gone from mountain to bill] That is, as some, they have run up and down from one idol to another, chap, 2.23, 24. or as

during the time of their captivity; as feattered theep are wont to

be be Erck 3,4.4.6.

they have forgotten their refling place.] Heb. place to lye down in a 8 Prov. 14.2, that is, as some, they have forgotten God their one-ly true refl, chap. 6.16. while they run thus after idols, chap. 2. 3 they have been some -33. & 23. 27. Hof 8, 14, or rather, as others, they have been fo long absent from their own countrie the place of their rest. Deut. 12.9. Pfalm 95. 11. chap, 31,2. that they may feem to have rgotten it : as in continuance of time, by long discontinuance, folk are wont to for get persons or places, that they formerly either conversed with or abode in.

V. 7. All that found them have devoured them :] As filly theep when they stray, without any to look after them, and secure them, become a prey to every Wolf, or other ravenous wilde beaft that ighteth on them, Ezckiel 34. 8. Thus the most: onely one learned interpreter renders it, All that lead them out devour them; as chap. 23. 1. Zach. 11.15. and so it should be much the same with that before, v. 6. But the vowel points in the text will not admit this reading.

and their adversaries said; We offend not, because they have sinned

again!! the Lord,] Those that prey upon them, pretend that they deal but justly with them, no otherwise than as they have deserved for their fins against their God, chap. 40.5. Zach 11. 2. and we are therefore faultless. But see the contrary, chap. 2.3, nor indeed did those wicked wretches intend or regard any such thing whatsoever they pretended, Elay 36.7,10, but the fatisfying of their own ambitio is dispositions, and the enlargement of their Dominions, Elay 10 6.7. Heb they have finned to the Lord: as Pfalm 51.4. and fo both the ancient Greek, and old Latine rendreth it; but the Particle is frequently used also for against; as job 7.20. & 8.4.

the habitation of Juftice | This our prefent Verfion, as others beforc it do as by way of appointion, adjoyn to the former; and make an attribute of God, and so the Jewish Doctor expoundeth it, make an attenute of conduction to the event Boyco's exponential to a full habitation, a fire dwelling: according to that, Lord, thus half hen our dwelling, Plaim 90. 1.8 91. 1 The Childce renderth in, hip have, no Lay, or key, adol off fir in the habitation of his hop-infl. (terming to undertland it of their leaving his Templeto goe after their lobbs. The old I atting gotth the same way herein with ours, but rendieth it the beauty, or goodling of righteousnels. But I find not where the word here used hath any such notion, though one near to thath. Other Interpreters of good note, conceive at defect of the particle in, off suppreffed; as Job 1.73. Elay 26. 8,18. chap, 5,7, and the place here defigned, in which they fo finned, which did much aggravate their offence; and they render the with the mental agravate titler of the can they find the word for in the field of pitchealing is because they find the word for used a samuel 7. 8. I Chron. 17. 7 See Fackiel 24. 14. Some in the mahration frightenings, that is in the Church of God, in the land of Judah. and the city of Jerusalem; the place where righteouinefs thould dwell. See chap. 31. 23. or righteouinefs, as fome for men of righteoufnefs; righteous ones; as Elay 1, 21. See Ef. v 60.21.

earn the Lord the hope of their fathers.] Heb. and the hope, or, exp Sation of their fathers the Lord. That which divers diverfly render and expound: the old Latine retaining the copulative; and the expellation of their fathers the Lord: nor doe our English Ve from much swarre from this; onely they make the copulative, not fo much a note of conjunction as of amplification, or exaggeration; as chap 15.13. & 23.9 Bot others make the copulative a note of similitude: as it is, Piov. 17 3 & o. 25, rendring the text, Who would have been a sure habitation to them, if they had not finned against him, as he had been the hope of their fathers.

Others take it in a relative notion While fathers expellation he was, and of them, for whose : the copulative with the Pronoun demonstrative, for the relative: as chap. 15. 19. & 17. 7 Some last-ly, with whom I close, take the copularive in a discretive notion, as ic is frequently ufed, Pfal. 78. 3 Efay 35. 9 hap, 31. 33, and make it an entire sentence. So a learned Scholiast rendreth it, albeit the Lord was the expellation of their fathers, that is, he, on whom their Anceftors depended and from whom they expected relief, f. c. our,

Ancetors appeared and to monthly respectively. So and all manner of good Sec. 17.13.

V. 8. Rem we out of the midft of Eabylon, and g. forth out of the land of the Chaldeans:] Or, Remove out of her; as Elay § 8. & 7.

tans of the Commence of the Co more usually compared to theep, Matt. 25 32,33. because they are

more ultially compared to fleep, Mate. 15, 33-33, because they are the nimbler and the wister of the two. Strive to go one before another, in making haste coyart own country again. See Elsy 60.8. V. 9. Fee, Justivarist, and agrie to ome shap again Babyl 11, and assigned the strip of great nations from the North country, likely 1 am rading (as Elsa, 21.7) and making to come upon mate (fast 11.3) again as alternally (a company), as called together; as Zeph 1.7) of great nation from the Material Delgan. Figure 17 or 15 from the Land. tions (as c. 27 7, the Medes and Perfians, Elay 13. 17) from the land of the North See v.3.

and they shall set themselves in array against her]or set the battel in array;as I Chr.12.33.& 19 9.the like defect is,2 Sam, 10, 17, Heb to her fer againft her; as y.3.

from thence fee fiell be taken : | From thence; that is, by people | us unto from Chap.5, 16, where both the terms here used are the Join times (see you we seem) from times (sinks to by people and forces coning from those parts, So rather; than as a fearned late Writer, from there; that is, out of hand, fuddenly, unexpeddly: o. as one of the Rubbines, from the place; where they sit down, and set their forces in array against here; not needing to remove to any other place from thence: (hall fhe be taten, veile :.

their arrawes shall be as of a mighty expert man,] Heb, their arremes shall be at a mighty man, for, at the arrowes of a mighty man; as, he maketh my feet like kinds , or, barts : that is, like the feet of binds, or harte: Pfal, 18,33, and Elay 63. 2. garments like one that treadeth the wine fat, for, life the gaments of one that treadeth the wine-fat. In the latter term here used, there is some variety of reading : as in the pronunciation of Sibboleth, and Shibboleth, Judg. 1. 6. according to the diverte placing of a point upon the iight or left corner of the initial letter. The Chaldee, and and the Lewish Doctors, with whom the old Latine concurreth place it on the right hand, and then it fignifieth one that deffroyeth, that bereaveth wives of their husbands, children of their patents, and parents of their children; as the the word intimateth , Hol, 9, 14. Others turn the point over to the left fide, and then it fignifiech one expert, or skilfull; and fo the ancient Greek here rendicth it, which our Versions follow: unto which I shall adde a third Interpretation, from the root, which the word cometh from in the latter form; wherein it fignitively, not to deal prudently, and skilfully, only, but topreffer allo and be fuceiffe uit. See Elay 52.13. & Jer 23 5. and to it may be rendred of one Juccessfeld, whose shatts never mille, like those Benjamites, Judg. 20, 16, hence it followeth.

none fall return in vain.] But fhall hit and fpeed, 2 Sam. t. 12. effect what it was flor and fent for; as Elay \$5, 11. under flood of their arrows; because like the arrowes of a man both of ftrength to driw the bow, and of skill to guide the shaft, and that directeth it to the speeding places, and is successful in his shot. But the words in the text rather are, it Thall not return empty; as the term is used, Chap. 74.2. that is a fewng other expound it, the affembly of natients before mentioned, fhall not return the pipe furnished and la-den with flore of rich [poyles; as Exed. 3, 21 the contrary where-unto, fee Ruth 1, 21, See verse 18, those that go the former way are fain to render it; there fhall not any of them, to wit, of their as rows, return empty, or in vain : Either may fand with the termes of the text.

V. 10. And Chaldes shall be a spyle, all that spyle her shall be satisfied, saith the Lord. They shall find wealth enough in her to Sarisfie them to the full : the flate of Chalden , and city of Babylon being the richeft place at that time in the world. See Ufay

13. 19. & 14.4. & 45.3. Chap \$1.13.44. V. 11. Because ye were glad, because ye respected. Because ye have responded at, and spected your selves in the miseries and calamities of my people; as of Moab, Chap. 48. 27. or, as fome read it, When (as Chap. 10. 2.) ye shall be merry and revel it; as alluding to the session at which Balylon was surprised, Chapter \$1.39,17.

O ye with opers of mine heritage, Ye Chaldeans, that have made fuch thought and have k of my land, Lev. 25, 23, chap. 2. 7. & 16. 18, or of my people, chap, 11.7-9, as dear to me, as any mans inheritance is to him , 1 Kings 21.3.

hecause ye are grown sat.) Or, by, or corpulent; as some: or, when (as below) ye abound: or, as others, are grown sat, or, laser pious, as, subnelle and farness is wone to produce wantonnesse, Deut, 32.15, chap 5, 8, Ezek, 16, 39, the fame word is found, Mal, 4. 2. but in no cyill notion there: and from thence a word for abuhdance, Job \$5, 15. Others again, Te are diffuled, and shir up and down; as alluding to beafts that grow skittish, when they are full fed, and run at large, because the word is found in a notion, of diff fion and differ fron, Habb. 1. 8. Nah. 3. 18.

at the herfer at graffe, Or, like an herfer, or calf, (the fame word with that, chap, 48 34.) feeding on, or fed with tender graffe; for it is an adjective derived from a term that fignificth such herbage as doth first sprout out, and is not grown over rank, or exhaust, but is full I moissure and sweetness, and doth therefore suddenly fill and fat, See Efay 15, 11, & 66.14, as alfo, Deut. 32,2. 1 Sam. 23 4, inflead whereof to the fame purpole, is calves, or, heifers of

the flall, that is, flalled ones, Mal. 4. 2. and bellow as bulli.] The word here used fignificth properly to neigh; the peculiar note of borfes Chap, c. 8. & 13.27. Job 6, 5, Pfal. 23.2. and because not without cause it may be questioned how bulls flould be faid to neigh ; fome fuggeft from a Jewish Ma-out of corn, Hof. 10. 11. to which employment, the ftrongest of them should be defigued, (which seemeth nothing probable; and that of Hofen implyeth the contrary) and uled to grow yet fatter and laftier by that imployment, having by the Law liberty to feed the the more freely, Deut, 25. 4 for the latter word here uled fignifich as well harfer as beeves, as well fleeds as bulls. See on chap. 46.15. & 47.3 and it would therefore be rendred, ye neigh as fleeds, . lufty fleeds: for the word hath a note of eminency in it, as hath been before thewed : and this Verfion the Prophet leadeth fame found joyned together; fave that the noun of the one is there, the verb whereof is here, in those words, the neighing of his

V. 12. Your mother fhall be fore confounded, fhe that bare vo hall be ashamed: I Your former routing and revileing, insulting over and deciding of others, shall be seconded with shame and confusion; as Chap. 48, 26, 27, for your mother-city Babylon, or your native countrey Chalden : as Elay 23.4. & \$1.18, Chap.15. 9. thall be afhamed of you, that could defend her no better; a

they of their idols, chap, 48.14, bebold, the independent of the nations that libe a wilderneffe, a dry, bebold, the hindernoff of the nations that libe a wilderneffe, a dry, that defent. Or rather, as most both Jewith and others, the last of Kingdome shall it be, &c. She shat was the foremost of nations before, thall become the hindermoft, the laft, the loweft : fhe that was before fo rich and wealthy , fhall become a wild waste; as of Judah the like , Lam. 1.1, and of Egypt the same,

W. 13. Because of the wrath of the Lord.] This clause would rather have been annexed to the words foregoing; as the like, chap.
41, 18, Heb. bubbling, or, boyling wrath, Elay 34, 2. Chap. 10. 10. 8. 21. 5.

It (hall not be inhabited, but shall be wholly defolate.] Heb, It shall

It shall not be involved, our spain or mobily defolate. Help. It full not from not from droll, for Elsay 32, 00. Chap 17.6. So vers. 3, 29, every one that goeth by Ladylon shall be alposithed, and biffe at all the plaques. It middian and derion; as chap 1.4, 2.7. V. 3.4. Par your selven array against cabolin round about; 10, 58 the battell in array rund about against Babylon. See verse 9, 29, Gods speech to the Meeles and Persinns, and their affishant, of whom verfe 9. and chap, \$1, 11.

all je that bend the bow fhort at ber; Heb. tread the bow : as hap 46. 9. So verle 29. and throw, or caft, or caft out (as Lam, 3. 3. Joel 3.3. Zach, 1.21.) to wit, arrowes, or fhafts: a defective facech : the like whereunto fee chap. 4, 29,

[pare no arrowes,] Heb. have no pity on arrows: for fo the word properly fignifieth, having in it a notion of pity, and sparing out of pity, Exod. 2.6 2 Sam 12.6, 2 Chron. 36.15, arrow, colledively, for, arous: as Pfal. 9: 5, and el, for, al: as alfo, chap. 51, 3, this latter particle being of more frequent, almost general, use in this form See chap. 48,11. and one of the Jewish Doctors Suppofeth that there might be in the words a close preocupation of a fe-cret fuggestion, whereby the Persian fouldiery might think, when they thould be called upon to fpend their arrowes apace, that it would be great pity to have fo many prowes cast away and lost to which answer should be returned here, that no such pity should need, for none should be lost: they should every one do execution, as had been before said, verse 9. But this I conceive to be foniewhat over-nice.

for the sant finned against the Lord That which they pretended to be their ground for afflicting Gods people, verse 7, and it is to the Lord, here also, as there: though it may be understood, they have finned exceedingly; as it is said of the Sodomites, They were finners unto God, or, of God; that is, exceedingly great, or guice our finners, Gen. 13. 13, the words are in either place the lame, Sec varle 29,

V. 15. Shout against her round about :] Allault her on every fide with a warlike fhour, fuch as afsailants are wont to make, therewith partly, to incite, and fet on one another and partly to affiright those whom they alsail, Chap. 4, 19, & 49, 2, So tasher, than as some, who would have it understood of shouts used in a triumphant manner after victory obtained, and conqueft of a place made : though of fuch alfo the word be ufed , as

the hath given her hand: | That is, faith a learned late Writer. he hath entred into confederacy with the Lydians, our adverfairs, flo hath entred into confederacy with the Lydians, our adverfairs, (for which he citeth Herodote) and therefore we must not pare her: and thefe words he would have to be uttered by the affailants in the flour enjoyined: for to give the hand, is used for to enter into fociety and confederacy, Ezek. 17. 18, 1 Maccab, 11, 70. Gal. 2. 9. and fo, to put hand, Lev. 6. 2. and to firite hands, Jo 17. 2. But the most and best go rather another way, understanding it, as it is in other languages also, as well as in Hebrew, very frequent, in the Latine especially, for 19 yeth up ones fell into the power of another. So Chron, 30, 8, Lam, 5, 6, it implyesh, as a learned Writer lupposeth, an holding up of ones hand to be bound and manacled, as flives, prilogers, and captries were wont to be. See chap. 40. 4. But I conceive rather, as fliewing them quitted of armes, making no opposition, but suing for mercy: as Psal. 68-31. used also as a signal of submission and allegiance I Chron-20 24.

her foundations are fallen, her walls are thrown down:] So, ch, s1.88, the broad walls of Babylen shall be razed: but here speaking of it in a prophetical stiain, as of a thing already done, Howsoever a learned Writer would have it raken as looken by the ene. my, in way of incirement at the time of the assault: Let her foundations berazed , let her walls be thrown down : like that, Pfal. 137. 7. Strabo lib. 16. reporteth that a great part of her walls were rsuced by the Perfians, and the reft ruined by neglect and conti-nuance of time; fo that it might well be fail of it, the great city

Chap.1. (the greatest, saith Pausanias, in his Arcadiacks, that the sun had fcen) was become a great wafte.

for it is the vengeance of the Lord :] Against whom she had sinfor it is the vengeance of the Lord: I regaint whom the had in-ned, ver. 14. as that execution done upon Moab, is called the work of the Lord, Chap. 48. 10. the pronoun demonstrative for the verb fubflantive; as Pfal. 25. 11. So also ver. 25.

take vengeance upon her; as she hath done, do unto her. Pay her in her own coyn, deal with Babylon, as she dealt with Jerusalem, Ps. 137. 8. no jufter Law than that of retaliation , Exod, 21. 23, 25.

137. 8. no julter Law man that of reclaimation; Law, 3.1. 3; 3; 3; 7; 0cm, 19, 19, 3; 1. acknowledged for the peven by those that have the micleves fuffered it; Judge 1.5. So ver 29, Rev. 18. 6. V. 16. Cut of the fower from labylon, and but in that handleth the skilled in the time of havolf:] Sickle or, Sithe: [6] Jed. 3, 13, Defroy her for hat none of here be effecther to et all the ground, or to take the crop of it, if any come up of it felf; which yet God caused the Chaldeans to leave, when they carried the Jews away captive, 2 King. 25. 12. The Chaldce rendreth it, Cut off the King from Babylon, and whet the sword for the time of flaughter. But that departeth too far from the Text.

for fear of the oper cling sword, they shall turn every one to his people, and they shall slee every one to his own land.] Her hired souldiers and afliftants. See the same before of Egypt, Chap. 46. 16. See also,

Chap 51. 9
V. 1. 9[real is a [cattered fives:] Or, as a [cantered fives; a ve. 6. he is leattered among the nations. J cel 3.2, the load bave driven him away:] That is, as the Chaldee, fierce and nighty king compared to liom, the King of beatls; have driven him. ven him out of his countrey. See Chap. 4.7. yet the term may be more general, and comprehend any potent adversaries, Psal. 57.6.

firl the King of Affyria hath devured bim? Or, first the King of Affyria did eat upon him. See Chap. 10.25, most understand it of the Affyrian Kings vexation of the ten Tibes by Pul and Tiglath-Pilefer, 2 King, 15 19,20,29, 1 Chr. 5.26, and the deportation of them by Salmaneter, : Kings 16.7. and 17. 3, 4. Yet I conceive that it may have more special respect to the people of Judah invaded and much spoiled by the hossile incursions of Sennacherib, 2 King, 18.

13----17, and Eiarhaddon, 2 Chr.; 3.11.

and last this Nebuchad ezzar King of Babylon hath broken his bones.] Heb, bath boned him; that is as the most, hath etterly ruined him Fuel, nan once amy suits is to remote, native very times in may carrying away captive Judah and Benjamin, a King 24. 4. --16. and 257,111519,10. a sche other had done the ten T ibes 7 or referring both to ctofe two Tribes; making up joynty the State and Kingdom of Judah , he hath uterty deprived him of all fixing home of the property which the thete of the property which the the the theory See Edsy 38. 13. Lam. 3.4, the other tore his fleece and his flesh off him; but this lat ter hath even broken his bones too : to bone, for to break bones, or, to unbone : as, to neck, for, to break the neck, or , cut off by the neck, to monne; as, to need, tor, to oreat the need, or, can of or the need, Exod, 13, 13, Deut, 21, 4. Elay 66, 3. and, to tail, for, to curtail, or, ext off the tail. Deut, 2, 118, John 10, 19, V. 18. Therefore thus faith the Lord of hofts, the God of Ifrael, As

Chap 48.1.

Erbold, I will purify the King of Babylon, and his land, as I have purified the King of Affyria.] I will pull down the one, as I have a ready done the other t and the one produced the rather to give af furance of the other : as Efay 14.25, Heb. vifit upon, as Efay 10. 12. So Chap. 51.44.

V. 19. And I will bring I fract again to bis habitation;] Or, to his fold; as 2 Sam. 7. 8, or, his paffure: as Exck. 34. 14. See on Chap. 9. 9. (for he continueth fill the former metaphor raken from theep, verse 6 17.) to their wonted places of feeding and

and he shall feed on Carmel and Pashan, Which were of the richest and sertilest parts of that countrey, Num. 32. 4. Psalm 18. 12.

See Elay 33.9, and 35.2.
and hu foul (hall be facisfied upon mount Ephraim and Gilead.] Or, he shall be fatisfied, or, fatiated; as Elay 58. 10. Pfal.63.5. he shall feed as largely as he can defire to his fill : of Gilead, lee chap. 22.6. and of mount Ephraim, chap. 3.1,5,6 that these places were after the return from the captivity, by such Kings as prevailed in those parts adjoyned to the State of Judea, Some Writers observe here from Josephs Antiquities, lib. 13. cap. 5.8.

V. 20. In those dayes, and in that time, faith the Lord;] As be-

fore, ver.4.
the iniquity of Ifrael shall be sought for, and there shall be none;]
Or, it shall not be; as Psal, 39.13. Chap, 31.15, it shall no more be, than as if it never had been, God forgiving and forgetting it, Chap. 31.34. Zech.10.6.

and the fins of Judah, and they (hall not be found:) The fame thing in divers terms : not to be found, for, not to be ; as Pfal. 10. 15. with

7 9, and 37, 36. Dan. 2, 3, 5 for I will pardon them whom I referve. And God where he for giveth fin, forgetetch is, and utcerly abolitheth the guilt of it, Elay 45, 23. Mic. 7, 19 Heb. I will be propitious to them; as Chap. 5.7. and 33.8. in Christ, the onely true propinatory, Rom. 3.25. I Joh. 2, 2,

V.21. Go up against the land of Merathaim, even against it, and against the Inhabitants of Peked.] Gods speech to Cyrus. The words Merathaim and Peked, as some Interpreters of the best note deem,

are here the names of two countreys, through which Cyrus was to passe unto Babylon. The former is conceived to be that of the people called Mardi , fo termed from their head Cirie Me de; and the word feemeth to bear a dual form, in regard that the countrey was divided into two parts by the river Tigris that ran through ir; that nation inhabiting part of the one fide of it, which fload in Affyria, and part on the other fide, within the circuit of American below the fide of the other fide, within the circuit of American like the circuit of the circuit of American like the circuit of the nia, See Prolomy, lib.5, cap 13 Strabo, lib.11 and 2. and Ste-phen the Byzantine, place them either within Hy cania, or in the confines thereof; in whole works allo they are called diverfly, fometime Mardi, and fometime Amardi: the latter to wit, Pekod, is to and mentioned, Ezek. 23 23. whence fome conceive it to have been a city, or region of Chaldra; others rather or Afsyria, fituate in the lower part of it, and fo termed as fome fupnofe, because it was invested with the presetture and command of the parts thereabout; Nineveh that sometime had the preeminence, being then ruined: that it belonged to one of those Provinces, that place of the Prophet fufficiently theweth : and that Cyrus marched through Afsyria unto Babylon is apparent, by Herodote, lib. 1. The words therefore may well thus be rended, as they lye in the Text, and according to the pointings of them there, a sinft the land, for, this land; for the article is here demonstrative: as in that form; the day, for, this day, chap, 49, 19, 21.) from (or, by) Merathaim (a defect of the particle, as Gen. 4.1. Exod . 13. 7 18.) go up (of which, see verse 9.) against it; (a redundancy elegant and vigorous; as Elay 8. 13. and by the Inhabitants of Pecod; fo is and vigorous; is zery 8, 13, and 9) the immunicant of cess 10 13 the particle uled, Gen. 49, 29, 10 19, 19, or as forme, against them: et, for at; as before, chap. 49, 34, luppoling it to be a city of the Chaldees, which Cytostook in his way to Babylon. Thus Jeremy describes the course of Cytus his progress toward Babylon, as Efay doth of Sennacheribs march toward Jerufalem , Efay and the former the Chaldee, whom the old Latine also followeth, renders, the land of those that rule : as if it came from a Syriack term that fignificth to rile: whence Maran-aiba 1 Cor. 16, 22. Others, the land of rebellious ones; from an Hebrew term that fignificth in rebel, Lam. 1. 20, the ancient Greek, go up againft the land of bitternelle; from a word, whence Marab Fxod. 15. 23. Ruth 1. 20. the latter likewife fome make a noun, expounding it, visitation, or the land that is to be visited, verf. 27. Others make it a verb, rendring the words, and wifit her Inhabitants thut that her, is not in the Text. A late learned Annotator coming after all, addeth a peculiar Version of hi- own, thus rendring the whole pafaugeria pecuniar vertion on its own, that is manifold, or much, as chap, 16.18. and 17 18.) go up against ber, and against the Inhabitants of visitation; that is, such as are liable to visitation, as deferve to be visited. But leaving this with the lest to the consideration of others, I concur with the first.

ration or offers, I conclus with the impartment of malls, and laterly delivery after them, faith the Lord.] Thus this injunction is given against Chaldes and Babylon is generally acced: but about the lab. laufe of it, fome difference there is, Some refer those words, after them, to the places before mentioned as if it were faith, having alone with them, followed and I caked them, as it is were laid, having done with them, tubdued and lacked them, march on to Babylon. Others, and Io forme of the Jewish Commenters; purfue with the sword those that sice that none may crape; and draw hither those places, where God threatneth persons, to draw and fend a sword after shorn, Lev. 26, 33, chap.4-1.6. Ezek.5.2. Others lastly, define nutril the princips or are friends as Dan. 4.11, and this seemeth the most probable. See Esay 14.

a0---22,
and do actor ding to all that I have commanded thee.] To wit, by a
feccet inflinit; as a Sam. 16, 13, 2 King 18,5; 2 Chr. 36, 35,
Elai to 6, see Eay 44,18, and 49,14, and chan 34,12,
V. 12, A found f battel is in the land, of great defiration.] Help,
A witer of war; that is, cither a report of it; as Chap 4,15, or, firch
a mife, as is wont to be raifed in wailine conflicts, See chap. 48, 33. and, of great breaking; as Chap. 4. 6, 20, and 51, 64. See chap. 48, 38. alluding withall to such a noise, as in the breaking down and fall of high buildings is wont to be heard. See chap.

49. 21. V. 23. How is the hammer of the whole earth cut afunder and brov. 23. 1339 15 the hammer of the worst carrie was alignment and vent? Bab lon that like a great hammer, or fledge, did fubdue and deftroy all the Princes and people of the vorted thea known commonly in chose parts. See Efay 14.4—7,12.16.17, chay 51.20. Such an hammer is Gods word compared to for the power and efficacy of it , chap, 23, 29 and from such an one had that charles Martel his name with the French,

how is "abylon become a defolation among the nations?] Over whom

the lo domineered and tyrannized before, See verf. 12, V. 24, I have laid a frare for thee, and thou art allo taken, O Babylon, and those wast not aware:) Or, when those wast not aware; as chap. 34. I. I have caused thee to be taken unawares, as a fowl in a fnare, while it is feeding fecurely, and fufpecteth no fuch matter, Ecclef 9, 12. Luke 21, 35. for the city was taken fuddenly, when no such matter was expected, and while they were to C 2 feating Chap.1.

feasting and revelling; as Merodote relateth, See Efay 47, 11.

thou are found, and also eaught; becouse thou hast striven against the Lo a.] Against whom there is no detence, and from whom no esape, P.ev. 21, 30. Chap. 3.24, and 48, 43, 44. Heb. hast mireled the fill mireled the fil 1.aw, or fight in the field, Deut.2.5,19. 2 King, 14.10, Prev.15.18.

V. 25. Toe Lord hath opened his armwy, Heb, treasury, or, storehouse: but well rended aimsy; because a store house intended, not of bleslings; as Deut. 28.1:, but of judgements, though the same word be used of either; as God is said to open the windows of lame word be the do eletter; § 3000 is 13a to open the *miniors* of page. The *miniors* of page. The *miniors* of page. The state and own a bleffing. Mil. 3 to, but in the ambiguous, or comprehensive cerum of treating, the Prophet is deemed by fome to have fome glance at the Treaflures of the Temple, which her King had preyed upon 2 Chr.34c.88. as if it were fail that God would open the treaflury of his wrath to be avenged on them that had pillaged the treasury of his Temple, 2 Chr. 36. 18.

and hath brought forth the weapins of his indignation:] Or , his weapons of indignatin; as also Esai 13.5. and an array of vengeance, Esai 59. 17. and it is a figurative speech borrowed from the pra-Rice of Princes and States, who when any weighty expedition is intended, or invasion expected, are wont to fet open the places of publike flores, and to being forth the arms for fuch occasions there referved, 2 chr. 23. 9. E. 29 22.8 as the former word was very comprehensive, so this much more. See on chap. 49. 29. and it include thin it as well furniture, or field, and utenfils of all forts, as influments, or weapins; whence it is also by some deemed, that some eye is here had to the holy vessels, as intimating that these infirments of wrath should be employed against them, for carrying away, and profaning the vessels of Gods house, 2 Chr. 36.18. Dan.

for this is the work of the Lord God of helts in the land of the Chaldeans, | t is not mans work, but Gods, though men be made use of , and employed as instruments in it, Chap. 48, 10. See on Elay 10.5,15, and 63.3. So yerf, 15. The pronoun demonstrative, for

V. 6. Come against her from the utmost border, Heb. Come to ber (as verf. 7.) from the end; that is, fay fome, from a remote ber (13 vecl. 7.) Joon the end; that is, lay Jome, Irom a remote place, from a fac countrey, a 58 Mat. 1.4, a. 3 is initimating that no remoteneils of place should hinder them from doing Gods work, Elay 7. 18. or from the lands and; a svert, 4.1. For the Perfans lay upon the Perfan Goll's, and the Medes coasted upon the Capital Sea. See Elay 13. c. which place parallel to this, helecth to free & clear it from those forced confountions of the Jewith Materials and the second of the second fter, of coming upon ber from her end; when the term affigned for her flanding is at an end; as chap. 51. 3. or, come upon her at the end; that is, fet upon her fuddenly at the one fide of the city, chap. 51. 31. the former, the ancient Greek followeth, but with a difjoynting of the Text, As also it excludeth that new Interpretation of a learned late Writer, who expoundeth it in a notion of univer fality, but agreeth not with himfelf in the particular application of it: for in one place he would have it meant of an universality of persons, and renders it, Come all of you regether; as, saith he, it is taken, Gen 194. and 47.2. in another place, of an universality of place, and fo it thould be rendred, Come on every fide against her : and fo faith he again, it is taken both here, and chap, 51.31. Of which place, when we come to it; as also turther concerning that of Flav on ver at.

open her fore-houses] Break open those houses, wherein her wealth and treasure lieth locked up. The Hebrew word here onely found, doth properly fignific granaries : and fo the Chaldee rendreth it : but the ancient Greek more generally, as ours here store-houses; and it is observed that the Hebrew word answering to our treasury, hath a far larger conception, and taketh in all manner of flores, math a far larger conception, and taken in an inamer or fores, whereof icon Chap 41.8. To this of granaries, though in its original importing places of receit for flores of grain and witail; yet doth in likelyhood here comprehend treasuries, places defigned unto, and employed for the keeping of coyn, plate, jewels, and trea-fure of all forts; whereof Babylon had great abundance. See Efai

45.1,3. verf. 10.

caft her up as beaps ;] As men use to cast up earth and rubbish to raise the ground, when they are to make causeys; as Esay 57. 14. and 62.10. make her of a goodly starely city, nothing but heaps of earth, stones and rubbish; as Pfal. 79. 1. Efay 25.2, and 37.26. See chap \$ 1.37. and this feemeth to be the genuine notion of the occuracy 1, 37, and functioned not the genuine more of the Jewish Ma-nord, and the run fenfe of the Text; which on of the Jewish Ma-flers laying this for a certain ground; that the word there ufed is never found, but in a notion of lifting up/6 far backeth 1 but in ap-plication of it gooth another way, expounding it, not of the city it [st], but of its wealth; as if it was the word to the city it in [st], but of its wealth; as if it was the subject to the city it in city, caft them together upon heaps. (See on Elay 17, 11.) to which one of ours addeth, heap them fo up, asif ye were to make a causey of them, make the heaps so broad, that men may walk many together a breaft on them: and the Chaldee looking some what this way , Confume her wealth, as the enemy is wont to do the heaps of corn in the fields. The old Latine looking to that of Efai 62.10. rendreth it, Take up the stones out of the way and make hears :

which is altogether here unfuitable. But our margent exhibiteth which is altogener nere unoursours out magent extendence another reading, which many others emborace, irred her down at heaps which some expound of the treading down of causeys, or materials can up to safe them, thereby to flat them, and so make them even and smooth. Others, and so noth of the peach Mafters, of beafts treading on theaves of corn to thresh out the grain; whom a learned Scholiaft of ours following, rendreth it, tread upon whom a leatend Schollatt of oursoinowing, tenurents, tread space, as on heaps, (or, as forms, fleavest of ren, from Ruth 37, where it feemeth uled for the more) and expounds it, As own tread the heaps of corn in the floor, Dett. 27, 4, Mic. 4, 13, See Elay 31. 10. which I flouid willingly admit, the rather for the cern of grannies before uled, dld. Ande the yerb fold anywhere in that notion; which as yet I do not; and adhere therefore to the

and diftroy her utterly] Of the word here used, see on Elay 34.2 and 37. 11. it is frequently used of some places in the land of Ca.

naan that were utterly destroyed, Josh 8.26. and 11.21.

let nothing of her be left.] Heb. let there not be a remainder to her. See Elay 14. 21, 22. which may ferve for a commentary upon this

V. 27. Slay all her bullocks:] Her great Princes and men of might, See Elay 34.7. The Hebrew verb here uled might well be rendred, fwo d them, or put them to the fword : for the word fword in Hebrew cometh f. om it.

let them go down to the flaughter:] As Chap.48. 15, See there.

we not ober for their day is come; the time of their vilitation, last Chap., 7.7. 1. and 46:1. So verf 21. and the like, Eack, 7.7. 10.14. V. 38. be outer of the made (cape on to the land of Pabylon.) The Prophet speaketh this as if he heard the Jewith people that were got fafe out of Babylon, and were now on their way homeward, how joyfully they congratulated one with another, and bleffed God together for their delivery. The fentence is fulpended, as in speeches full of passion and effection is not unusual. o Cant, . 8. he voice of my belived ; and the very like we may fee Elay 66. 6. fome to make the fentence entire, infert, it heard; ren-Elay 66. 6. from to make the tentence entire, indert, w heardy rendring the Text, as here, for in Elay, A wince, for thought it be not necessary; see I missike nor. But that of the Jewish Doctor is iddicators, who would have this wife, to be the speech mentioned in the next verse; for Cyrus, faith he, sent out his proclamation of liberty for the Jews to return to their own countrey, Ez. 1. 1. before that Davius came to fit down before Babylon, who thereupon many of them got by fealth out of it; and the words following verfe 29, are the speech of those Jews thus escaped, encouraging those of Darius his forces, to go on couragiously in assaulting of the city, with assurance of success. But this may well go among other their groundleffe figments, whereof they have not a few.

to declare in Zion] When they have gotten thither, and are ar-

rived there, whither they are now bound, verse; See chap, 51;
10. what manner of voice that there glanced at was; though it
may also not improbably be understood of such, as having made thift to get before the reft to Jerufalem, thould there make repore of what had been done at Babylon. See verf, 8. and Efay 40, 9.

the vengeance of the Lord our God, the vengeance of his Temple.]
The vengeance executed by God for the direction and deftruction of his Temple, 2 Chr. 36.18,19.

V. 29. Call together the archers against Pabylon; all ye that bend the bow, camp against it round about: let none thereof escape:] Gods speech, not the Jews, as the Jewish Masters would have it. See opecin, not the jews, as the jewin matters would have it, See
yerf, 14, 15, and the like, Chap. 4, 17, Heb. Make the fluoters (as
Job 16 13,) to bear (as verf.z. So Chap. 51.27), unto Babel (for,
against her: as Chap. 49.19.20.) all treaders of bow, as verf. 14. A learned Annotator for flowers, readeth many : and the word may fignific either. But the Version generally received fitteth better

fignific cither. But the Version generally received intent better here: treat be bow as schape, 49, and 151,3, recompession between continuous and according to her work? according to all that she hash done, do unto her? I A weel. I'version, and the Lord; a giarist the host one of streach. The main cause of Baylons fall, her proud and information and the stream of 5.20,: 3. as of Athurs, Efay 10,11----15. and 37. 23, 29. and of

Moabs, chap 48.26,29,42.
V. 30. The efore shall her young men fall in her streets; and all her men of war shall be cut off in that day, faith the Lord.] See the same

one of west plants seem (yn mean only proper of the market of the Chap. 49.18. Bebold, I am against thee, O thou migh proud, faith the Lord Gold of holls, J or I am coming against thee, as Chap. 33, 11, 33.4 Heb. unto thee, as verf. 19, and, pride, for, man of pride; as I laid, I. facth Gold in freetal opposite, and feetineth hintleft gainst. them, because by no fin do men more directly oppose him, Jam. 4.6.

for thy day is come, the time that I will vifit thee.] As before, verl.

27. there wanted the very least of the state with a special power of the state of t tion ; as Amos 7.2. See Ecclef.4 10.

and 1 mit ignale a pre in his cities, a that ipnas across air roundabut him.] As Chapa. 11.4, and 49.7. The children if Judah, and the Wildran Jirdah, were oppressed togethers.] Or, were oppressed as the word is used. Deut. 12. 12. though at several times, and by several as wherehave in the children of first times, and by several as wherehave in the children of the children is a king, 17.6. by the Children of t

words here relate. See verf. 17.
and all that to be them captives held them fast, they refused to let
them go.] They held them tast as having good right to them, or imagining that no power was able to rescue them. See Esay 14. 17.

and 49.24. Their redeemer is firong, the Lord of Hoft: is list name.]
V.34. Their redeemer is firong, the Lord of Hoft: is list name.]
Cas Numb, 34.19.17. In the Lord of Hoft: is list name. (as Numb, 34.19.17. In the Lord of Hoft: as Chap, 32.38. and

48. 15.
he (hall throughly plead their cause,] Heb. will pleading plead; as Blai 51, 22, he will do it , not verbally , but really ; not by on those that have wronged them. So Psalm 35. 1. Prov. 22. 23.

Mic. 7.9.
that he may give reft to the land, and disquiet the Inhabitants of nablan.] Reft to his people, that had been disquiered, Judge 5, 31. Chap.; 1.2. (where the same word is found) Esay 14.3. and vexation to those, by whom they had been disquiered, 2 Thes.

1.6,7. V. 35. A fword is upon the Chaldeans, faith the Lord, and upon the inhabitants of Babylan, and upon her Princes, and upon her wife men.] Sword, for hostile invasion, doing execution upon them; as Levit. 16, 25, verf. 16. the Princes and Councellours of State are mentioned, as the chief flayes of the State, (See Ffai 3.2,3.) and fuch as might be most likely to escape, either by their power and wealth the one, or by their wildom and policy the other. See Elai 28.14,15,18. el, for, al; as before, Chap. 48. 11. and fo af-

terward, ver f. 36.
V. 36. A sword is upon the liars, and they shall doat :] The word here used is ambiguous: it is used sometimes for bars, Exod. 25.14, 15. whence fome here would have it understood of great men in place, or power, that are as bars, the chief ftrength and stayes of a State : but of thole before, and hereafter ; fometime it fignifieth a lis, and a list, from a root that fignifieth to devife . I King. 12. 33. and to fain, Neh.6.8. So it is taken, Efay 16.6. Chap.48.30. Job 11.3. and the Chaldean fouch-fayers, and wizzards are here fo a five distances the constraint of the war in the constraint of th

and they shall be dismayed.] Or, broken in pieces; as Chap.

V. 37. A sword is upon their borses, and upon their charets,] The hostile forces shall seize upon and spoil all their warlike provisions: so are borse and charet frequently used, Psalm 20. 7. and 76.6.

and upon all the mingled people that are in the midft of her,] As Chap. 25, 24. those of several nations that served under her, or so

onapa, 5.24. those on everal nations that reven under net, or lo-journed in fer, as Chapa, 6.2.1. and 51.6. See Hay 13.15 of cou-rage, having no manlinefer in them, thewing no many disposition. Heb. they that be for women, or, to women 3 as if they were turned into vvomen; they shall be one women; as, to be unto defolation, and, to become unterly desolate, are all one, Esay 1.7. and Joel 3. 19. Soalso, Chap. 51. 30. that which is said, as women, Elay 19. 16.

a sword is upon her treasures, and they shall be robbed.] See ver. 10

26. Elay 45.3.

V. 38. A drought is upon her maters, and they shall be dried up:]

Cytus, as he had dealt before with the river Cyndes in Afsyria on his way to Chaldea, which he cut out into 10 many feveral chanels, the child he with Enulvaries at and made it passable for his people; so did he with Euphrares at Babylon, while he lay in siege before it, which by many out-lets he so drained, that his forces had thereby free accesse without much difficulty to the walls of the city, and fo came fuddenly to furprise difficulty to the walls of the city, and to came tudently outprine it. See Herodoc, lib., and Chap, f., f. a. 3.6. there is in the words an elegancy arising from the affinity of found in those two words, fignifying a flower the one, and a drught the other, differing has a tower point onely, which our English cannot expresse.

for it is the land of graven images, I is it full of idols of all forts, Dan, s.a., as of the land of lifate, Elay 2, 8, one for put for the

Dan 5.4, as of the Jacob and of lirach, Elay 2.8, one lore put for the reft, as Elay 4.0.2, the personal demonstrative for the verb full-flamtive we have here also, as before, yerf, 15.1; and they are madyon their fall-1. The Chaldee, with whom the anciene Greek, and old Latine agree, renducth it, they foir in them 3 as Elam 9.7. and a word very near to it; and furinging from the fame root for letters, is frequently found. But finde it no where in this form, but in a notion of madness; as Chap. 25.
16, and 48, 9, and madnesse is used to expresse any vehenency of inordinate affection, whereby persons are strongly taken with, and

and I will kindle a fire in his cities, and it final devour all round a- | carried headlong without reason, or discretion, unto, or after ought. See Act. 26.11, The word rendred idols, doth properly fignific terrours, Job 20.25. Pfal.88.15. there were a race of giantly people, thence termed Emim, because they were terrible and formidable to other near neighbouring nations, Gen. 14.5. Deut 2 11. Hence are the Chaldean idols here to termed, either, as fome, in regard of the vast bulk, and giantlike shape and bignesse of some of them, Dan, 3. 1, or, as others rather, because they are terrible and formidable to their followers, as fear-crows are to birds and beafts, though being things contemptible and unable to do ought, Chap. 10, 1, 5. Baruc. 6. 70.

V. 39. Therefore the wilde beafts of the defart, with the wilde beafts of the Islands, shall dwell there, and the owls shall dwell therein: Heb. tsijim with lijim: Whereof see on Elay 13, 21, 22, and 34. 14. and, daughters of the owl; as Job 30, 29, the most general term and form, where of that Fowl the Scripture speaketh. Of Babylons

desolation see further Chap. 51.37, Rev. 18.2.

and it shall be no more inhabited for ever: neither shall it be dwelt in from Generation 10 Generation.] Heb. inhabit, and dwell; as verse 13. Chap. 46, 26. but of that manner of speech, see on

Elay 13.20.

V. 40. As Gid overthrew Sodom and Gomorrah, and the neighbour cities thereof, faith the Lord; to shall no man abide there, neither shall any son of man dwell therein.] So Esay 13, 19. See of Edom the fame Chap. 49.18.

V. 41. Behold, a people shall come from the North.] As ver. 3.9. See Chap. 6, 22. where the same things are said of the Chal-

acans, and a great nation] As ver. 9. Chap. 6.11.
and many Kings] Princes and Potentates, Associates and Assistants to Cytus, subject to him, or fetving under him, Chap. 25. 14. and 51.27 28.

from the coasts of the earth. Heb. from the sides of the earth; as Chap. 6.22. and 25. 32. and 31.8. that is, from the uttermoft parts of it; as before, verf. 26. and this helpeth to back the received Version there: so, from the uttermist parts of the earth Mat. 12.

way was, 50 Plal. 72 8, V. 42. They shall hold the bow and the lance: they are cruel, and will not flew mercy : their voice fhall roar like the fea, and they fhall ride upm horfes , every one put in array like a man to the battel against thee . O daughter of Dabylon.] Bow and Lance : The one to reach afar off, the other to pierce near at hand. See Chap. 6.23. where the lame things are poken of the Chaldeans, who were now to meet with their matches, and be dealt with themselves, as they had formerly dealt with others. See verle 15. 29. Chap. 51. 49. Esay 33.1.

V. 43. The King of rabylon bath heard a report of them, and his hands waxed feeble : anguish took hold of him, and pangs as of a woman in travel.] He hath heard either the tidings of their approach, or the report of the surprisal of his citie, Chap, 51.31. See the very fame before, Chap. 6, 14. and Belfhazzars condition, Dan, 5.6.

on, Dan, 5.6. V. 44. Behold, he shall come up like a l'on from the swelling of Jordan, unto the but itation of the strong; but I will make them sud only un away from her; and why is a chijen man that I may appoint over her? for who is sike me; and who will appoint me the time? and west out; you woo not we me, and woo with appear me the tract; and who is that highered that will fland helpen me? I bec this whole pallage opened at large, Chap, 49, 19, where the fame is spoken of Nebuchadnezzan's ex edition against Edom, that is here spoken of Cytus his expedition against Babylon. See the notes

V. 45. Therefore hear ye the counsel of the Lord, that he hath taken against Babylon, and his purposes that he had purposed against the land of the chaldean : surely the least of the stade of the chaldean is surely the least of the stade with them out : surely he shall make their habitation desolute with them.] See the very fame, Chap, 49 20.

V. 46. At the noise of the taking of Babylin the earth is moved, and the crie is heard among the nations.] The fame in effect, Chap. 49. 21.

CHAP. LI.

Verl.1. "Hus faith the Lord, rehald I will raife up againft Babylan, and againt them that dwell in the mill of them that
rife up againft and adjurging wind. A Continuation of the prophelic againft Babylon. the holdle invafion of the country, and
interfalls of the citie, is here feet forth by a new rehablance taken from a gale, or gutt of winde, both blafting, that fepsils the
fruits of the catch, and briderous, that weeps and carried way
all loofe matter, nor chaff, or flubble only, and fuch light full f; but the corn it felf also, and the weighty grain with it, ver. 2.

but the corn it left allo, and the weighty grain with it, yet.,

I will faufed. Heb. I sur raifing; as Efry 13,-17. Chapten. 9,

againg them that dwelf in the middle of them that rife up againg me].

Heb. unts (d, for, al, as Chapten. 9.) the inhabit asts of the heart

(that is, the middle; as, the heart of the fay. Pfalm ade. 10, rainfilly,

within as Tyre is had to be fituate in the heart of the fax. Pfalm and 6. in the heart of the sexth. More and 6. in the heart of the sexth. More and 6. in the heart of the sexth. More and 6. in the heart of the sexth. More and 6. in the heart of the sexth. More and 6. in the heart of the sexth. and so, in the heart of the earth, Mar. 12. 40.) of those that rise up against me: the preposition swallowed up between the participle

Chap. li,

Chap.li. the Lard of Hift;] Heb, If seel is not widowed (a word in this form no where clie found) nor Indab divorced from his God, from the Lard of Hift: the latter word lupplied in a congruous term; as (co. 3.). I gave so milke to drink, and not must teat! Niether is Ifrael a widow, that hath loft her husband; nor is Juda's in Indab in Indab in the Indab in I woman divorced and put away, without hope of being taken home again, Deut. 24.4. Their husband liveth fiill, and hath nor utterly cast off either, but will in his due time take them unto him again, though he have left them for a while, I Sam, 12, 22. Elay 50, 1 &

54456. C.3-1.8. 14. Lam. 1. 1.
though their land was filled with fin against the Holy one of Usual.
This the Jewish Commenters understand of the Chaldeans countrey, and render it, for, or but their land, that is, the Chaldeans, is full of delinquency and fin, for the evil that they committed and it just of attemptical was a major in the visit make they committed against the hoje one of fired in his people. But this is fomewhat a frange over-firstining of the exex: and yet want there not divers that go this way, rendring it, betaufe the Land of their menis full of guilt from the holy one of Iffsel; contrary to that, that they pre-first hoje of the contrary contrary. The third hoje of the contrary to that, the pre-first hoje of the contrary to that, the pre-first hoje of the contrary to the con others understand the words, their land, of the land of them both before mentioned, as well Judah, as Ifrael: but in the term following they differ; for some take the term assume here used in a notion of delinquency; as it is commonly used, Levit, 5,2. Num, 5,6, and render it as our Version dont, albeit, that they have deserved to be irrecoverably cast off & cut off for their sins, wherewith they have sulfilled their whole land, chap, 16.18. And some again, behave fulfilled their whose isno, ensp. 16.19. And some again, because the works of finare and delinquents, or guils, are taken also for the penalty due thereunto, would have it to to be here taken, rendring the words, for their land it full of penalty from the holy one of final it is the standard of the first the holy one of the first the first the standard of the first three or th as that Efay 40.2. But this also feemeth forced as well as the former. Others take the word in a notion of devastation: and although the noun here used, be not found elsewhere in that notion, yet is the Verb from whence it cometh, Pfalm 34.21. Efay 24.6. Ezekiel 6.6. & 25. 12. Joel 1. 18, and the tenour of the Text requireth ie here to be fo taken; for it is word for word, though their land buth been filled (for it is a Verb, not a Noun) with devalfation from the buly one of fiftest; that is, though he have in his wrath cauled their whole land to be wasted, and to lie thus waste for a long time together, c.4.20,27.

V. 6. Flee out of the midft of Babylon ;] See the fame before. chap. 50. 8. Though that was directed to Gods people the Jews; This to me seemeth directed, not to them, (though most so take it, and the like speech be afterward made also to them, v. 45.) but to

and the like specen he arterwar made also to them, v. 45.) but to those in her, that were aiding and affiftant to her, c.50. 16.v.9. and deliver every man his foul: 1 Or, himfelfe; as Pfalm 3. 2. Matthew 16. 25, 26. Heb. deliver a man his foul: 5 Shife every one (as Chapter 49. 5.) for himfelf, or for his life; as Genefis 19. 17.

be not cut off in her iniquity :] Or, lest ye be cut off in her penalty, or punishment; as the word is used, Genesis 4, 13, and 19, 17, Some conceive this as an admonition to Gods people, not to par-take in Babylons fins, lest they partake also with her in her sufferings; as Elay 62, 11. Revelation 18, 4. But I conceive trather to be intended as before, of such as taking her part, and standing for her, should perish together with her, Elay 13, 15, chapa

for this is the time of the Lords vengeance,] Asc.50.15,25,27,28. So c. 46.10. V.I I.

he will render unto her a recompence.] As Efay 59. 17, 18, and

65,6,7.

V. 7. Babylon hath been a golden cup] Such an one she hath been hitherto; one by whom God hath caused other people to drinke deepe of his wrath: but now her turne is come to drink deep of it her felf,c.25,26, the cup of which c,25,15, called a golden cup, as here, so Rev. 17.4. as most understand it, in regard of the great wealth and illustriousness of that Empire: resembled of the great weather and intertrollments of that Empire; retember a therefore by an head of gold, Dana, 33 38, and fance is playly on cal-led the golder one, Biay 14, 4, Howbettin, F Jewish Doctors, by a cop of gold, (for lot the words are; as a errors of gold, 914, 12, 12, 1) under-fland a cup of pure wine of the colour of gold 183, gold, for pure yellow oyl, Zeth, 4, 12, and gold, for clear winds, and fair weather, Job 37.22. But the former is more familiar, and scemeth the genuine notion of the word in this place.

in the Lords band;] As Pfal. 75. 8. and fo, take the cup from my band, c. 25. 15. because he made use of that State as an instrument

omang. 25, 33 to execute judgement thereby upon others, and the cup theet men-tioned is expounded to be the Chaldean [word, c.3, 9.19, that made all the earth drunken:] With the Wine of Gods wrach poured our by her hand, Chapter 25,18, Revelation 14,10, for that, Revelation 18.3, though the fame words with this, bear-eth another fense from this. See there, and that learned Annotatour feement to be out of the way, who would have this meant of Babylons inticing and drawing other Nations into affociation with her by her glittering shew, and glorious state, unto their de-

the nations have drunk of her wine, therefore the nations are mad.] That learned Writer rendreth it, therefore they shall be mad: they shall for their joyning with her, suffer also and undergo such

and the noun : a: the like in the fame term, Pfal. 18.39,48. 44.5. and the noun: a 'the like in the fame cremp. 143.1.8.3 94.8.8. 44.15.
and 7.4.3.2. againft the inhabitants of Babylon, which dealth
in the midl of the land of Chaldea, in the royal fear and center of
that State, and those people, that have carried themselves forebellionly and infolently againft me in the devastation of my land,
the destruction of my Temple, and the deportation of my people, c.
50.11.17, 24.48.39.2. and this Lake to be the plain and genuine fense of these words, against Babylon, the city and state it self, and against the inhabitants; those that dwell in her thus described. But both the Tewish Writers, and others of note, do here find other my-

fterious and more abstruse senses. For some of the Rabbines, by a device of theirs, which they call Aibbash, whereof see on c. 2, 2.6, do out of the words leb Lamai, the hear of these that rise against me, pick out Costlim, the Chaldeans, Others of them suppose a trajection in the text, and would have the words thus orderly against the beart of those that rife the gazinst meshe inhabitants of the land of Chaldea, before pointed to in Babbin: like that Efay to, 1. I will wifter upon the King of Alfpria's great beaut. And the Chaldee goeth formewhat the like way, but swarving more from the text, against the inhabitants of the Chaldeans people murtherous, haughty of heart, and goodly of stature : as alfo the old Latine somewhat after the like ftrain; but ture: is a nio ne on Laine somewhat with the line strain; but more succinelly, and coming nearer to the texts; against be inhabitants thereof that have lift up their heart against me: one of our prime Interpreters, the inhabitants of the heart; that is, those that dwell in, and rest upon their own counsels, devices and couries. And a late learned Annotator, against those that are secure in heart before me; for the word faith he, is fitting; and fitting, is a fign of feetitity, and so one of the Rabbines sometime useth that word: and Kamai

is here an abbieviation of Kodomai, and the Talmudifts oft so use it. But where doth the Scripture ever once fo take it ? or where find we in Scripture fuch a form as this, dwellers, or fitters of heart, for, secure ones, or persons that sit, dwell, or live securely? And to what purpose is it to have recourse to such forced and far fetcht strains, when we have a plain and familiar sence, freely and of its own accord offering it felf to us?

V. 2. And I will fendunto Babylon fanners that fhall fan her and empty her land: 1811 fometime fanned and scattered my people by them, c4.11.11. & 15.7, so will 1 now fan them by the Medes and Persians, who shall empty their land of them, as they formerly empticd my land of her inhabitants, v.35. 2 Chr. 36. 20, 21. See c. 48 12.& 49.32.36.

for in the day of trouble they shall be against her round about. They shall so beset her, that none shall escape, c, 50.15, 29.48 they some-time begint Jerusalem, c, 4.17. Heb. in the day of evil: as chap-

V. 3. Against him that bendeth, let the archer bend his bow, and against him that lifteth himself up in his brigandine.] So the Jewith Commencers well expound it, Against those that shoot with the bow, and those that appear in their armour among the Chaldeans, let those of the Medes and Persans that use the bow, bend is, and let sh their shafts at them, Heb.el, for, als against, or at say, 1. and tread, for bend, because that is the end of it; as < 5,0.14. Of the word rendred brigandine, see <.46.4, shoot at souldiers of all lotts, whether in armour, or weaponed onely without harness : there is a defect both of antecedent and relative; as Exod. 23, 20, c. 2, 8. Howbeit a learned late Writer thus rendreth the words. Unto the bender, that bendet bit bow and to him that advanceth in his brigandine, (to wit, those of either fort in Cyrus his army) thus saith the Lord, spare not ber young men, &c. and the word of bending is thrice repeated, implying that they should bend as deep as might be. And this way in part the ancient Greek feemeth to go : but taking no notice of

Let him that bendeth bend his bow, and let him that hath armour put it on.] But the former fense seemeth the more familiar, than either of thefe, and keepeth closer to the express terms of the text, which the Chaldee, and the old Latine that followeth it, not leaving only, but croffing, while in flead of el, they render al, the negative or inhibitive particle, and render it, Let not him that draweth the bow, draw it, faith the one; and let not him that bendeth, bend his bow, draw it, laith the one; and let not time that bendette, bend his bow, laith the other; nor let him go up in his bragandine. One of the words of bending in the text, is by the lewith Masters deemed fuperfluous. And it is observed by some, that they are willed to shoot at all, whether armed or unarmed, as not doubting but that their Arrowes should pierce, wheresoever they lighted. See on

and spare ye not her young men ; destroy ye utterly all her host.] This, and, controlleth the latter exposition of the fore going branch, which maketh this the beginning of Gods speech to the enemies forces, See c. 50.30.

V. 4. Thus the flain (ball fall in the land of the chaldeans, and they that are thrust thought on the flates. Heb. And asc 49.39.) the slain or wounded, (asc 37.10.) shall fall in the land of the Caldeans: there shall havock be made of them, as well within the city, as in the country also abroad. See Esq. 13, 15, 6, 50, 30. A learned Annotator supposed a trajection in the text, and would have the words thus rendred, And the chaldean being flain shall fall to the ground. But the distinguishing points in the original will not ad-

V. 5. For Ifrael hath not been forfaken, nor Judah of his God, of

judgements together with her, as shall make them even mad withall, But it feems meant rather of those calamities that they had fuffained from her , and by her , as the Prophet fore-told they thould, using this very term, where he spake of this cup, chap. 25.
16. and it might well be rendred, therefore they are mad; or, so

10. and it might well be renared; interfore unit are mad; or, fo that they became mad, or, fared like mad men; as chap. 46.9.

V. 8. Babylon is fuddenly fallen] Babylon is fallen; as Elay 21.9.

Rev. 14.8. and 18.2. as, Babylon is taken, chap. 90.2. fuddenly, unexpectedly, See chap. 50.24, in one bour, Rev. 18.10. read Dan. 5, and defroyed:] Heb. broken. So chap. 60.23, howl for her.] Bewait her fall 3 as chap. 48. 38. See Rev. 18.

take dalm for her pain, if fobe she may be healed.] Take balm (as chap.8.12.) for her grief; as Lam. 1. 12, use all the means ye can to help her; but all will be to no purpose. See the like; chap.

V. 9. We would have healed Babylon: but she is not bealed; Or, sould not be healed; the verb in a petential notion, as the like, chap, 46.15. The words of those that had affished her, and served under her ; we have done our best to fave her from destruction ; but all ir vain : there is no cure, or help for her ; as chap. 46.11.

forfake ber;] Give her over, as Physicians do a desperate cure, and let we go every one into his own countrey :] Our onely way and wiseft course is to fhift for our selves, Elay 13. 14. So chap.

for her judgement reacheth unto heaven, and is lifted up even to the for her judgement reacheth unto herwers, and is lifted up even to the sizes. Her punishment and calamity is executing great and grievous. (as the form is used to expresse extraordinary eminency of ought, Mai, 36, 3) proportionable to the fin, Rev. 18.5, the size whereunes, fee Gen. 18.14. Ext. 9, 6. Jon. 1. 2. too great to be holpen by any humans helps. The word sizer in our Version some close to the conder cloud; which the learned Schooliast controllets, because the word in his native notion fignifieth fmall duft, or, fine powder, Elay 40s it, whereas the clouds are air, condensated, or thickned: Our Version is the better and more exact; but that the word includeth vertion is the better and more exact; but that the word includeth also the clouds, or cloudy sky at least, appeareth Plalm 18.12. and Prov. 3.10. the clouds, or thick clouds of the skies, being mentioned in the one place; and, the clouds, or skies, faid to drop down dew in the other.

dew in the other.

V. 10. The Lard hath brought farth our righteusleesse; 1 The Frech of Gods people, acknowledging Gods mercy and goodnesse, yea, & righteouslinesse also in righting them upon their cruel opprefeurs, and owning thereby the religion professed by them, and their relation therein to him. So Pfal, 37.6. Misc., 9.

come, and the us delater in Zion the work, of the Lard our God] As inciting one another to praise him for it, See chap 50.28. So Rev.

inciting one another to praile imi for it, decemp you. 30. So New, \$1,5,4, and \$6,---7\$ and \$9,1,5,5,1\$ th. Make pure is a chap, \$4, \$\sqrt{1,0}\$ displies the arrow: \$\begin{align*} \limits right. The words of God, as some, yea, the most, to those that were to come against Babylon; as Chap. 50. 14, 15. But I suppose were to come against nanyion; a sc. map. 50. 43. 15. Duct i suppose rather with some other, though fewer, that they are spoken in way of derison to the Babylonians, as calling upon them to make all the preparation they can, against the Medes and Persians that are the preparation triey can, against the Medes and remains that are coming against them; as instinating what need of fuch preparations there would be abut implying withall, that all the strength and means they could make would not be able to secure them. See and means they could make would not be able to recure them. See the like in like manner delivered, E(ay 21.5, and again here, verf. 12, and this the very courfe of the context doth abundantly con-

12. and this the very courte of the context doth abundantly con-firm. See the like allo, chap.46.34+ gather the fields:] Heb., fill the filelds, get them altogether, make up the full number of them; fee that mone of them be mif-fing. So., a flandiff, fore, a full affembly. Elly 31.4, and, befiled the fore-skins (that is, delivered them in full tale) to the King. Sam. 18.47; it is implied that all got together would be little canush for the employment that should need them: the word fields where the same seems to the same than the same them is the them. here used comes near home to our shield, which in likelyhood came

the Lord hath raised up the spirits of the Kings of the Medes.] The rea Love nato raises up incipiriz of the Kings of the medel. I the reason why luch great preparations are requisite; because there is an army of Medes and Persans coming against Babylon, and that by a divine instinct. See the same form, Ezra 1, 1, and of this further, verf. 18.

for his device is against Babylon to destroy it?] Or, thought; as Job 42.2. or, contrivement: taken in the better fense; as Prov. 1.4. and 3.21. though it be mostly in the worfe. See vers. 12.29.

because it is the vengeance of the Lord, the vengeance of his Temple.] See chap. 50.28, verl.6.

V. 12. Set up the flandard upon the walls of Babylon:] About this whole passage again Authors disent. For the Jewish Commenters, whom fome other alfo follow, conceive this whole fpeech, as that allo, ver. 11, to be directed to the Medes and Persians, inciting them to use all possible industry and diligence in besetting and al-faulting the city of Babylon; and would have this first branch sucant; some, of marching with their ensignes displayed towards

Babylon because the Hebrew is el, that is, wate Babylon but is hath been formerly observed, that el is of cufed for el, spengas chep, 8,11, and 6,3,51,6,67. And others therefore understand it of section gup their banners on the top of her walls and towers, in clear of conquest and triumph, when they have taken it: like that, Pfal, 74,4. But to omit that the words run then in a preposterous renour, inciting to triumph in the first place; and to fedulous, vigilant, and cautious courses for surprised in the second content of the context carries it clearly the contrary way. And others therefore rather deem the words directed to the Babylonians, in an interval way. The second content is not word to the context of the context of the three of the context of the c irony; advising them to use all the care, diligence, and caution they can, to lecure and lafeguard themselves and their city against the enemies assaults, isophying, fay fome, that they should not want either courage to stand to it, and make their party good against the adversary, or means sufficient, as they suppose, to oppose them: but withall, as the most, that all their endeavours would not avail. ough; or, as a late learned Writer conceiveth, twitting them with their reminels and retchlefnels, that little regarding the enemy fet down before them, as if they were fafe enough, & fufficiently fecuredagainft him, by the river that are condition them; neglected the means of defence, and gave themselves to julity and reveiling, which they were deep in, what time, by occasion thereof, the city was taken. See on ver. 39, 41, and this feemen backed with that Bly 21.5; in which place the Prophet joyneth these two cognities: and those that apply the passage to the Chaldeans, expound this first member of it, of an entign to be fet upon the walls, to bring up thither those forces that were to be employed for the defence of the place, and repulse of assailants, and to keep them together in such

make the watch ftrong; fet up the watch-man:] So, watch in the watch-tower; fet a fentinel, or watch-man, Elay 11,56.
prepare the ambushes:] Heb, liers in wait; that is supplies : such

as not appearing upon the walls, but keeping out of fight, might be ready at hand to relieve those, as occasion should be , that were there employed.

for the Lord hath both devifed, and done that which he fpake againft Babylon.] Or, hash both contrived, and done, or will do. See Elay 14.24,26. Chap. 50.21. Heb. alfo, in both members; as Chap. 14. 18, and el, for al, either against, or concerning ; as Chap. 50. 1. Sec he like, Lam. 2.17.

V. 13. O thou that dwellest upon many waters,] The city of Babyv. 13. O took that aneatis upon many materia; I nectly of table too mass fitted upon the great river Emphraces, that ran both about it, and through it: to which is added, its ruling over many great nations in the other Babylon repreferred by it, Rev. vf. 17. abundant in tredjures: J Gathered from those nations, whom they

had spoyled and pillaged, and made tributary to them, 2 King.24.

is a loyete and pinages, and nate tributes, to their, o their of the coertoufuelle.] Heb, the cubit of the fucere, or, oppression, or, courtesystess. The cubit was the most common terminal ter measure in dimensions of length, breadth height and depth among that people, Gen. 6.15. Exod, 25.10. it was taken, and fo termed, as by the Greek term more plainly appeareth, from the former pare of the arm, reaching from the top of the middle finger up to the elbow. Hence some of the Jewish Doctors expound it, the arm, thouse. Hence to the permit before some of the might and powers (for for is the work arm, commonly used. See Chap. 48. 25.) wherewith thou hake errarby fubdued and kept down others, is now come to a nend. But other of them take it rather in a notion of medjure; yet the word following these allo expound diverfly; fome, the meafure of thy coveroufneffe; ba-caufe the word feemeth fould, Exod, 18.11 Some; of thine opprefion; because it is found joyned with opprefion, Ezek. 22.72. and these understand it of that recompence and retribution, that God incle understand it of that recompence and retribution, that God would mete out on the Baly lonians, for their instailed swaries, exercised in the spoyling of other people, Elay 14, 29, and 33,1. Chap, 0, 14, 29, Chers, the time first and measured out for her vijitation, to the Chaldee; as Chap, 50, 21, 0°, as another Jewish Marter, whom the old Latine concurrent with 1, but adjusting the same of the state of the same of t deftroy, Job 6.9. Elay 38 12. But the word properly fignificth lucre, or gain, I Sam. 6.3. Pfal. 30.9. Efay 33.13 Chap. 22. 17. Ezek. 33. 32. And I conceive that the words may well be rendred, the iff, or, limit of thy gain, or, gettings. The fet flint and term of time, that God hath precifely limited and defigned to allow thee, wherein to proceed in the fethering of thy neft, and enriching thy felf by the spoils of other people; and which therefore thou canst not exceed, is now expired and come to an end. See somewhat the like, but in a divers notion, taken from another kinde of measure, Gen. 15.16. Zach.5.6---11. Mat. 23.32. 1 Thef. 2.16.

V. 14. The Lord of hofts hath sworn by himself, saying, Heb. by his soul; as Amos 6.8. See verse 6. a supply of the term, saying, as

Chapter 5.5. Surely, I will fill thee with men, or with caterpillers.] Heb, but if; that is, unlesses, and en, 3. 26. Elay 55. 10, the usual form of an oath. See Chap. 44.16. and 49.13, for, if not and, but if or unlesses, and the learned Schooliast lesses are the control of regis, are in energy and today at one. And the rearned secondary therefore, who here maketh another unufual supply, and giveth the particles other notions, while he renders it, Certain it is that though I fill thee with men as with locufts; which he expoundeth of Chap.li.

Ghip. li.

furnishing Babylon with great multitudes of auxiliary forces, (because of Nineych the like is said, Nah. 3, 15, 17.) doth herein leave a plain beaten road, to flep afide into a more uncouth, and folitary a plain beaten road, to ftep afied into a more uncouth, and foliatay by-path. It is generally expounded both by the Jewin Dodors and others, of the en mies foul-diety, for their wast multirudes compared to locution, that thoused like the whole counterly fift, and city after ward a slife; and it o afterward a sgain, ver. 2.7. The word here tied is a kind of keeps a superactip, if, 16, 2, 34, compared with Exod. to a. 5. So called, because they like by, and defitoy all become them, what 1, 1, a smile rendeed careptings, in the Plain, and canter a. 270, in the standard of the standard o

trudes of localis are near van campanes community compared, Judge 6.5, Chap, 6.3, Nah, 3.15, 17.
and they shall life up and short against thee.] Or, that shall (as Chap, 5.0 9) inter (Heb. as short 3 as Deut, 2.6.3,) or cyalud, (as Blay 13, 22) or sing(as Hol. 2, 17, 10 as short (as Chap, 5.3, 28, 48, 33,)) again like, or over thee, as 1 lay 31, 4, an allufion, 1 laith a Rab-bine, in the words of finging and flowing to fuch longs and fluents, as the countrey peafants used amids their treading of grapes for wine in the vintage, and at the bringing in of their wines and Luits, see

Flay 16.9. Chap 43.33.
V. 15. He hath made the earth by his power, he hath eftablished the world by his nislom, and hath stretched out the heavens by his inderftanding.] Or , Even he that made the earth , &c. for the word of making here is a participle, not a verb; and to the other two, that effablished, and that stretched on. He it is, that hath swom it, and is able to make good what he hath swom. See the very same passage, Chap 10.12. The particle is supplied; as Job 15.26, Pfal,

V. 16. When be uttereth his voice, there is a muliitude of maters in the heavers, and he caufeith the cupous to a feed from toe sink of the earth, he made the highest was under the made of the earth, he made the highest many with rain, and hinged for the toe wind out of his treatment. Or, At the st. eing of whife whose, &c. The denotes and As 1,5 Cos of the whole verific, Chap. 1.0. Job 3, 15, Chap. 46. 18, and 48.15 Cos of the whole verific, Chap. 1.0.

and 48,14 See on the whole veries, an application of the state of the they were to bicker with the true God or to ftand before any, that should come furnished with power and commission from him. See the whole, Chap. 10. 4.

V. 18. They are vanity, the work of errours; in the time of their visitation they shall perish. See the same, Chap 10.15.
V. 19. the pritting of Jacob is not like them so, be is the former of all bings, and liraci is the red of his theteriant: the Lond of holls is

bis name.] See Chap 10,16. V. 10. how att my battle-ax, and weapen of war:] Or, Thou half been my hammer. So was the word rendred, hap. 50. 23. and it ocem my adminer. So was the word remored 3...182, 50...33, and it if fignificht finch a weighty one as is able to brack flones, and to make them fly afunder, as the root it comets from , properly fignifieth, Pfals. 29. Flay 29. thence allow an influence of difficient, or defluction, Excl. 31... See Chap 13...29. Howbert, fome tuppele it here to fignifie more fpecially finch a warlike weapon, or fpiked nere to infinite more iperaty fiter a warine weapon, or ipixed pile-ax, is hoften make use of in light, s therewish to batter and break the armors believes, and harmelle, of those they deal with, and warlike weapon; a detect of the copulative, as L say 4, 6, chap, 3, 21. Or, At an hammer hall they been unto me, and as wa like infruments : a defect of the note of fimilitude; as chap 5 8 and 26 18 framents a detection we note to menomeness than 3 0, and 20.1 and 40.0. However, the Chole endreth it; jub to teadigh be fore me the fert wherein the weapons four are 2 and booth the amount Greek and the old Latine founcehout to the fame pump long; Those diffipately, or breakful falsader, for me, the inframents of war. They leem to the reading falsader, for me, the inframents of war. They leem to the one differing but in a rittle from the other, and confequently in the found of a vowel; which in verbs of this form doth oft vary and interchange: though in the participle feldom, it ever. Our Version feement to go with those tew, that understand it of Cyrus, whom God intended for ou fe and employ. See Effay 41.2. and 45.11.2. But the most understand it rather of the Babylonian King, who was in Gods hand, as the Assyrian before him had been Effay 10.5 and they render the words all along therefore not in the future, but in the time paft.

the time part, for with thee will I break in pieces the nations, and with thee will I destroy hingdons: Heb, and, which those retain, who admit the latter Version: but there want not that render it, nor with thee, or by thee, but in thee: and turn the copulative into a dif cretive; as if it were faid, But I will now break afunder the nations, that are in thee, and destroy the kingdoms that are in thee, or under thee; which latter clause the Greek rendecth, I will take away the Kings out of thee. But our Version seemeth herein the righter: the copulative is oft used in a causal notion; as Chap. 48. Inflitted: the companying to the unit of a causal mount as a charge-state of the causal mount of the causa Saith a Rabbine, this prophesse were penned by Jeremy besore Ne buchadnezzar's conquefts of those several countreys ; whereof Ch. -- 49. See Ch. 50.23. But whether it were penned before a good 46-49. See Ch.50.3. But whether a were penned before a good part on his conquells, or mosa it is not unlike it was 3 (or a cepy of it leemeth to have been fent in the time of Zedkish, whill state yet flood unto Babylen. See ver. 59-40, the Prophet horoughout this whole I repehie fipeakth of Babylen, as wing flubdued all those nations that were to come under the yoke the thing the property of the of that Empire and now drawing on to her downfall,

V. 21. And with thee will I break in pieces the horfe and his ider. V. 13. And with thee will be reach precess one roote and antition, and with thee will break, in prices the theat each brittle, 1 Of, 1 the howe I bucken; for it is the influmental bet, as they term it, and fooken as in the time path; as before, ver.2.0. all of ver.2.3.3. As before all warlike weapons and influments, ver.2.0. foower. Wa riours themselves, with their horfer and charits; as Chap. 50. 37. This enumeration of particulars hath much emphasis in it,

37. This enumeration or particulars nath those emphasis in it, both here and there; as also, Chap. 50.35 --- 38.

V. 22. With thee also will I break in pieces man and meman, and

V. 3.2. With thee also nill 1 break in pieces man and meman, and the mail in the ewill 1 break in pieces old and young; and with the will 1 break in piece of we voung man and the maid.] On; By the base I broken, &c. as before ver. 2.1. and so also ver. 2.3. both sexs and all agos. See Chi. 36.7.1 bloth and, as before; and so ver. 2.3. I will also break in pieces must thee, the sheeted and his elect, and with thee will 1 break in pieces to behand-man, and his pieces form, and with thee will 1 break in pieces captains and rules.] People oi all forces, and of all ranks, So. happ. 0. 6.2, 7.35.—37. The source captain states of the sheeted of the s

V. 24. And I will render unto Babylon, and to all the Inhabitants of chalded all the evil that they have done in Zion in your fight, fath the Lird.] This Version fitteth well with the tenle of thole, who understand all that went before of Cyrus : who also some of them supply from the former , Ana I will by thee render to Labylon. But thole that conceive it as the most do, to be intended of Babylon, take the copulative here in a discretive notion, and render it, But case the copulative fact in a difference notion, and render is, But (asver 9,) I will render non-sightline &c. Though have made use on these for the punishing of many nations, and of mine own pupils in particularly, yet will I now at length execute judgement of the first think in the public particularly of the public particularly and the public particular for the public particular and the public particular and the public particular and the public particular and public pub not to the cuil done though next before-mentioned, but to the evil not to the two done though next before-mentionen, but to the evaluation return do, and the term of rend ing though more remote as if he had laid, Ye that are now in captivity at Babylon shall survive to see this judgement executed upon her. So Psal-79.10.

V. 25 behold, I am against thee, Or, I am coming against thee as Chap. 50.31. and el here, for, al 3 which yet the old Latine retaineth rendring it unto thee.

O aefter ying mountain , faith the Lord, A mountain is Babylon term: a, not for her fituation, as if it had flood upon an hill ; for it was built on a plain Gen. 11.2,9. and so feated that it had abundance of water round about it. ver, 13. but it is fo filled , as fome, sauce or water round about it, ver, 13, but it is fo filled, as 1 fone, in regal of the height of its power and eminency-whetewith it idd, as a maniam, over-top other cities, countreys, and kingdom, Or, as others, in regard of its high and flately palaces, loty Toeren, and thong Fortifications: that, as Berofus reportesh of them, refemilted nyth means wheterof it formed to reach as high, and to be as impregable, as it it had flood upon flow or gers and high means. ble, as it it had flood upon some great and high mountain, Herennbigs at it had flood upon tome great and night mountain, hereen-tom up he added the frange height of her walls: whereof further on verice 13, and those flupendous orchards, or gardens, with groves and walls, furnished with variety of goodly fall trees, and orched on arches aloft far from the ground, that made the city them, are 50, like tome Labouron, or other force-like moun-ty them, are 50, like tome Labouron, or other force-like mountain: whereof Diodore, lib.1. cap. 2. See the like expression, chap. 22.23. Zach.4.7. and 11. 1. yes, so saith the Jewish Doctor, the mountains of Gilead, for their strong holds, Amos 1.13. which is ack

which destroyeft all the earth,] And well therefore deserveft the ticle of a destroyer, See Esay 14 16,17. and Chap. 50.11.
and I will stretch out mine band upon thee.] Or, against thee; as

and I will freech out mine band upon thee,] Or, againft three; as chap, 6.12, and 15.6, and roll thee down from the recley;] From thy firong Holds and Forts; and from thy folty Tower; that feem to threaten heaven, Gen. 114. Dan., 21.3.0. See ver. 52, and I will make thee absurt momentain. Or, a barning momentain alluding to those mountains of fulphuny matter; such as Monghalin Sielly, Soma in Italy, lecked and Hogla in Ideland, that burn continually, and with the after and cinders as fome times beiching out from them, waste and fooyl all the countrey near to them: Of which kinde there was a field also fometime in that resine continually burning as Strabe. Ilb. 16. and Pliny, 18. 2 foot in continually burning as Strabe. Ilb. 16. and Pliny, 18. 2 foot. gion continually burning; as Strabo, lib. 16. and Pliny, 1.2. 6.106. report for to the heaps of after and cinders, that cities and towns report; for to the meaps of aince and chiners, that where and there in thind and burnt down to the ground, a few omit to leave behinde them, Chap. 50 16, ver. 37. Heb. I will give thee (as Ezch. 22. 4, and 35. 3.) Mine, or for, (as Chap. 50. 23 and fover, 29. 43.) d mountain of burning tas, a land of burning, Deut. 29. 23.

V. 26. And they fhall not take of thee a flone for a corner , nor a V. 26. anatury post not take of ince a front for a corner, nor a fine for foundations;] That is, as some, there fall not remain any front of thee, that may be ulcitall for building; or, as others, there shall be nothing left of thee, whereon some hope or attempt there that he nothing left or thee, whereon some sope or attempt may be to raide up a new State again; or thou flat never he re-edi-fied; that which the words following confirm, The Chaldee by some flum under flandeth a King, by flundating flunes, Princer, But that featurely over-curious. Thele two forts of flones are mentioned, because of special note and principal concernment in building, Pfal. 118,22. Elay 28, 16. Zach, 10.4. Eph. 2.2. Rev. 21.12. The

Pfal. 118.22. Elay 28, 16. Zacht. 10.4. Elph. 2.2. Rev. 2.1.12. The verb is indefinite, and may well therefore be rendered. There full not a fine be taken of these, &c. as Luk. 12.0. &c. 16.9. that then flath be defolded for ever faith the Land.] Or, for (as ver.) them flath be. Heb. deliations of perpetuity, or, perpetuall defoldations; as chap. 12. 12. Exch. 35.9. V. 17. Set up a flandard in the land; blow the trumpet among the nations:] The flandard, and trumpet, both to call people coether, that are to ferve and be employed againt Rabylon, Of this use of the consecution of the conference of the consecution o 19,21. & 6, 1.

19,11, & 6.1.
prepare the mations againft her:] Heb, faullifie; as Efay 13, 3.
chap. 6, 4, ver.38,
call together againft her kingdomes of Ararat, Minni, and Affichena;] Heb, make to hear againft her (as chap, 50.29) the kingdome; that is, people out of tholo kingdomes; as Efay 13, 4. The two former of thefe the most Writers bring within the cempaffe of Armenia. Of the former mention is made in Mofes where
that is fall to have reflect on the mountains; threaff after that the Ark is faid to have rested on the mountains thereof, after that universal deluge, Gen. 8, 4. See on Esay 37, 38. And for the latter, to wit, Minni, the Chaldee here hath also Armenia: which countrey divers learned men suppose so to be termed by a word compounded of two other, either Aram and Minnt, (because by ria was sometime deemed to take in Armenia, as Strabo, lib. 1. & 12. Pliny, lib. 5. cap. (1.) or of Har and Minnt, as the more mountainy part of Minni; and under these two terms therefore conceive to be comprehended the higher and lower Armenia; not want there of them who deem Minnt to be the same country, which Nicholas of Damascus calleth Minyas, on a mountain above which in Armenia, he faith that one arrived in an Ark at the time of the an Armenia, ne iaith riat one arte in air the deluge. See Josephs Antiquities, lib. 1. cap 4, Affichenaz are a neople defeended from Japher, whose sons by Gomer his elder son was so called, Gen. 10. 3, 1 Chr.; 6. Their seat seemed to have been within Asia the lesse in Bithynia and Phrigia, where that open within a the role in obsoling and a fining a white the Afcanian gulf, and lake, and river, and city, and region, all of that appellation are found. See Strabo, lib.12, & 14. Plinys, 1, 5 c. 3 1, 32e and that out of these parts Cyrus having subduced them, took fouldiers along with him to serve under him in his expedition against Babylon, is related by Xenophon, lib.7.

appoint a captain against her:] So the Jewish Commenter, one of them, following the Chaldee, expoundeth it as a military term

and office, a captain: though another of them, a Prince; be cause the latter syllable of the word is in a manner the same with cause the latter system of the word is an animal in claim with the Hebrew term that fo fignifieth. And because the former part of the word in Hebrew fignifieth a little one: Hence, Jome Cot-tiktower-currently defearing upon it, would have it or impor-an inferiour Prince, or one set over the meaner fort; and the clid Laine therefore in Naha, 17, 17, where the fame word is used in the plural form, rendreth it, little ones. In this it retaineth the word, as proper name of a perfon, as forewould have it, of a place, or people, as fome other: Which because it is fingular here; John would have it to denot therefore a Gierralli, and this, the of them, must need be Cyrus: but another convolling that concit would have it to be a Liversant Ciercalli under Cyrus; that may rule the Army by direction from him, and may from time to time acquaint the feverall regiments with his mind and pleafure: and would have the word to import a Prince of infillation, or inter-pretation, from an Mebrew word that fignifieth to diffill, or desp, applyed fometime to teaching, preaching, and prophecying, Job 29, 22, Mic. 2. 6,11. But the word feemeth to be a forcin term, and these strained interpretations rather witty than weighty, Some and their trained interpretations rather which that weight, some would have it to fignify an army; building on the old Latine, that biddeth, Mufter Tablar. The Greek rendreth it Beres desus, that is, engines to cast arrowes or darts. A learned Annotator would have it a Persian word, but of the Hebrews, corrupted, partly by transposition, and partly by transmutation of letters, from one that is uled, Esth, 9, 13, and to be the same with that which by the Greeks and Latines is called Satrapa: and would therefore the Greeks and Latine's Science Satisfar and wonder the clothe have the the meaning to be, fet a fatisfar overit; make it, of a Kingdome, a fatisfar ; that is, a Province; for the Satisfar were Governours of Provinces. Thus it should be herein nor were Governours or Provinces. Thus it montu be necentiar unlike that of Rezin and Pekah concerning the some of Tabeel, Efay 7. 6. But not to insist on any debate about the deduction of the word, though more probable than any of the former. yet tiphfar from Athassadarpan, not so easily brought. about the whole tenour of the Prophets speech here, both in the words next before, and those that immediately fol-

low after, is concerning the muftering of forces against Ba-bylon, not concerning her, as being not yet dealt with, much less subdued. Amids this great variety I shall make bold to sug-

gest mine own thoughts. I conceive with those Jewish Masters above mentioned, that the word fignifieth a Captain, and to above mentioned; that the wording mention is defined to be a term of fome military prefecture; and fo it feemeth to betaken, Nah. 3, 17, for elsewhere, favehere and there, it is not found in Scripture. But in one of the Chaldee Paraphrases it is faid to be taken for Angels, that are as Captains of Gods hoft, Gen. 3 2. 1, 2. Joh. 5. 14: and our Version in Nahum well rendreth it Captains; for of military men it is spoken: and so might it very well be rendred here; for the word is collective; as the word brife in the next clause: and the text to me seemeth clear and plain to this purpole , fet up Captains , or, Commanders againft ber; to wir, over thole forces, that ye shall gather together out of the nations before mentioned: for in vain doth that great man press this place, to ex lude Darius, and to back his frained interpretations Kings for a King, v. 11,28, whereof fee further there.

cause her forses to come up on the rough saterpillers.] That the word horse is here collectively taken; as Plalm 76. 6, is not to be doubted; and that the word rendred saterpillers (fingular also but taken collectively; as Pialm 105.34.) doth fignific a kind of locufts , bath been showed already , on v. 14. The question is here onely in what regard these horses are compared to locusts, or such a kind at least of them, as this term importeth: and here some would have them to be intended like them for multitude, and render the navetnem to be internace like them for multitude; and renace the words, bring ago, to bring up; (as Exol. 3.1. 1 Sam.1.9.1 5 Sometime a military term. See on chap, 50. 11.) boffe as locally, for number, or number, or number, or number, or number, or number thefte rather; as Pfal. 106, 34, fo it was used there before, year to a good them this and the like, Nah. 3.1.3,1.7. Others would have the refemblance to confift in the motion of either, make the borfe to rife like locasts; that is, to prance, or to convet, or to leap and run, as locustrusc to do, skipping and slying from place to place, either by thorter jumps when they remove not place to place, effect on more injunes when they remove nor large or ly longer lights; as when they paffe former move-fea, Of the motion of the localits, fee Joel 2, 4, 5, 7, 9, where they are compared to before, as he'r fear, the text or them: and of hosfs and charrets, Nah. 3, 2. Ihe former way the Greek gooth; the Chaldee the latter, I conceive the founts he intracted, boughthe latter not improbable, But there is an Epithet given here to this kind of locusts, concerning which there is some diversity of opinion, and from which some d aw new resemblances. The word rough, that our Versions yield, is by the Jewish Commenters approved, pointing us to the places, where the word it comet of doth to fignify, Job us to the places, where the word it cometo of doth fo fignify, Job. 41, Fifal; ray, soo, and in the places alone it is found. Nor do I fee why it flouid be rejected, the originall of the world backing it, and the relations within! constraint of whose that write of the feweral kinds of health, a mong which they offirm fome to be rough? Yet the Chaldee here rendreth it, gliftering, a shore kind of files allo do, as well as the glow-worm: and this fome would apply to allo do, as well as the glow-worm: and this some would apply to the host-emen glittering armour, or the trappings of their hoste, See Rev. 9.7. The Latine rendreth it, furnished with fings, or prieklet: and that some such thing the male louth shave in their tails both Aristoce, lib. 5, cap. 28. and Pliny 1. 11. c. 29. sfirm; and hither also some would draw that, Rev. 9. 3, 10. and those would have their retembled to such locality, as those in John, for would nave trace retained to man; only they question whether this attribute should belong to the buffe or the keaff, which will come much to one. Lastly, a late learned Amostaco rendered the word waffing; and feems to a feribe it to the horse, medium, at the boast: a not of the locust I salying all waste before it; where is no doubt, Plai. 105. 34,35. Joel 2.3. Nah 3. 16. for the word, faith he, written with him, fignifieth to malte and defiro; but the Chaldec dialect turneth fbin into famec : the lea ned man feemeth to dee datect treeth first mito famer. The letters being much alike. Howbeir, herein I concur with him, in that he taketh horse collectively for borfes; and horfes, for horfemen, V. 18. Prepare against her the nations] Heb: Santliffe; as be-

forc, y. 7. but here repeated to adde further vigent to it, again, with the Kings of the Medes, the captains thereof, and all the land of his dominion.] Either together with the nations before mentioned, verf. 27, that were to lerve under them ; or, simply the Kings of Media , Darius and Cyrus ; as verfe titum; on, many? The Angle of results. Define and Cytul 33 West!

11. for that great man feemed wery much here out of the way, who to exclude Darius from any coparater hip with Cyrus, would have Kings to be taken for King, both here, and before, well. 11. the particle feemeth to note only the nouns coming in regiment after the verb, Sadiffic, to which it hath reference: and it is not amil's therefore omitted in the members enfuing; though there alfo in the text, the meaning is, employ all the power ye can make

against Babylon.
V. 29. And the land shall tremble and sorrow] The people of Chaldea quake for fear, and be in pain, as a woman in travell:

Chaldea quake for tear, and be in pain, as a woman in traveli-for the word properly fignifies. See Eug 17.8. Chap.50.43. for every purple of the Lord fluid be performed againf Badylon, to make the Land of radylon a diploition without antibadistant.] See Eug 14.47. Chap.50.3 verie 11.15.36; the nous plurat put in a ditributer notion, joyned with a verb fingular; as Kith. 9. 23. Prov. 14.1. Joel 1.10.

V. 30. The mighty men of Babylon have forbern to fight; they have remained in their holds;] They have no heart to fight; they dare not fir abroad; as the Philiftines of the Ifraelites, I Sam. 14-11.

10 D

their might hath failed,] So some of the Jewish Criticks, deri- 1 ving it from a word that fignificth to fail, Elay 19. 5. or to max faint, Elay 14. 17. 17. but some other of them expound it, their faint, Eldy 14, 17, 17, but some other or them expound it, inter-courage gene, feeching it from a word that hat ha notion of diffi-cation in it; as having efference to a limb put out of joynt and re-moved, Gen. 3, 23, 10 it would rather be, their courage is shrank; as it is their created, or it is lame, and haddeth, as it is faid there of Jacob, verse 31. The former seemeth the genuine.

they became as women:] Heb, they are unto women; or, they are become women: they are so affected, so timorous and heartleste, as if they were turned into women; as if they were not men, but women indeed; the phrase is the same with that , Exod. 4. 3. 4. Se

Efay 19, 16. Chap, 50, 37. Nah, 3, 13.

1bey bave burnt their dwelling places.] Or, ber dwellings are burnt:
for the verb is indefinite; as the like, chap, 49, 28 and as verse 26. ber bars broken.] The bars of the gates, as well of her forts and palaces, as of her city: all flyeth open before the enemy, and all lyeth open to him: her gates are all broken open, as is wont to be, when the bars are broken wherewith they were kept fast thut, Pfal. 107. 16. & 147. 13. Prov. 18 19. and the enemy become matter and commander of all. See Elay 45. 2.

V. 31. One p:ft shall run to meet another, and one messenger to meet another, to show the King of Eabylon that his city is taken at one nece anouser; so powe the king of conventions on elly Maken at othe ends] lieb. Anner i omnear a unner findle tirm, and a reporter to meet a reporter. Or, A polf shall run meeting a polf; and a missinger and polf, for, one post and another; and or reporter, or missinger the like: as day to day; and night to night, for, one day to another, and, one night to another , Pfal. 19. 2. and, to meet, for, meeting, or, in meeting, as 1 Sam, 2, 34 unleft thu hadft made hafts, and hadft tome meeting me: and of this ule of the particle, fee chap 35.8 98.8 38.48.44.5.17. The meaning is, faith the Jewish Commenter, there shall come post upon post, and mellenger upon mellenger, that as one goeth away, he shall meet with another coming; and all to bring word to the King of the surprisal of the city, (Heb. 10 report, or, declare to the King of Babel) that his city is taken from the end, or, at the end; as, at my right hand, Plat. 16 8. & Exod. 37 8. at the end on this fite, and, As the end on that fide; that butily it taken at the one end; as our Version rendreth it; and the like is again, verse 46, and yet there needeth not here that restrictive supply; at, or, on the end, or, edge of it, is enough; for whether it were taken by assault made on the one fide onely; or, on either fide at once, (as a learned Interpreter would have it both where the river entred into the city, and where again it palsed out) at, or, on the end, or, skirt of it, it was. For whereas a learned Annotator would have it expounded; his city is taken from end, that is, it is all taken, the whole city is taken : and addeth withall, that this is a most manifest place, to prove that acception of this forme, which he attributeth unto it, to wit, a notion of university, or, as we use to speak, universality : that which, I fuppole, no one place produced by him proveth, and this here least of any that the term imported precisely, from the end, or extremity, cannot be doubted, much less denied. Now because the end, extreme part of a company may be the best, or chief, one way; the worft and meaneft another way; hence the word is used some time for the chief; as where it is said, that Joseph took of the end (the better end) of his brethren, the chief of them, and fet them before Pharaoh, Gen. 47. 2, fometime for the meanest; as where tis said of Jeroboam, that he made Priefts of the ends (of the fag end, as we say) of the people s of the meanest of them, 1 Kings 12.31. and the word is plural here, which was singular there, where applyed, as may feeme to the better part. As for that of the Sodomites, Gen. 19.4. the whole people from the end : the univerfality is in the whole people, young and old, the place or places from whence they came, noted onely in the word end, or quarter; as it is sometime not amiss rendred, So Elay 56. 11. every one from his quarter: and of the Danites, from their quarters. Judg, 18. 2. and if it be rendred as our Version doth it, from every quarter: the universality will be, nor in the word quarter, but in the nore of generality supplyed; as I Sam. 30. 8. Elay 30. 17. but I thould rather render it from each ones quarter; as in distributive notions is wont to be expressed. See Elay 2, 20. & 26, 19. So Numb. 11. 1. fire was kindled, and devoured in the quarter, or quarters (the wood being taken collectively) of the camp. And for that, Cap 50.26.enough was faid of it there. Yet will I not deny but that this form may sometime signific from among; as the Chaldee renderth it, Ezek. 33. 1. and if any shall deem it to to be taken, either Gen. 47.2. or I King, 12.31, I shall not contend with him. But that implieth not an universality, which this learned man ftriveth for ; Nor do I fee any colour of ground here to admit it: nor can it be fo taken, but where it hath some other noun after it to rest on, as in those places it hath : nor yet in fuch case neither, where it passeth on to some other end, or extreme; as Gen. 47.21. Exod. 26.28. & 36. 32. But could his exposition of it here be made good, and the marter of the melsage brought to the King, thus by post after post, were, that bis whole city was taken, it would much conduct to strengthen the opinion of a late Writer of great note, who building upon a relation of Berolus a Chaldee Writer, reported by Joseph the Jew, against Apion, lib.t. maintaineth very flifly, that when Cyrus was marching with his army towards Babylon, the King of Babylon

whom he called Nabonidus, went forth to meet him, with fuch forces as he had: but being worked by him, fled with fome few to a Town called Borsippus, whither Cyrus having taken Babylon, a Town called Bosspus, whither Cyrus having taken Babylon, and given order for the demolishing of the walls thereof, afterward pursued him, and having there taken him, gave him his life, and bestlowed the province of Carmania upon him. And he prefesch this place very hard for the further proof of this floy; For what needed, skin he, fust politing to the King; who ever he was, to acquaint him with the furpifal of the city, if he were at that time in the city, and not rather in some remove place? And indeed the city, and not rather in some remove place? if the whole city had been taken, as that learned Annotator would have it , the King and his Court needed not be informed of it by melsengers, they would have been themselves in the midft of the broyl. But this relation neither forteth well with other the passages of the Prophet in this place; and it is far otherwise, and more agreeably to the Prophets discourse, related by Herodote, lib. I, who agreeably to the Prophets antoning resulting a recovery wrote near two hundred years before this Berofus, and received what be wrote hereof from the Chaldeans, as also by Xenophon, lib 7, that wrote about an hundred before him ! neither of them make mention of any fuch flight of the Babylonian King to Borfippus; and the latter of them expressy mentioneth the mutthering of him in his palace at Babylon : whom it Cyrus had dealt so kindly with, as Berofus reporteth, or had he heard of any fuch thing, would not have failed to have inferted it into Cyrus his life, whom for his humanity and kind usage of those whom he conquered, he ftriveth by all means and upon all occasions to extell. And for the post upon post, or runner upon runner, as the Hebrew hath it, comeing one upon the neck of another to bring tidings to the Kings Court of the taking of the city, we need not remove King or Court out of the city, to some more remote place, if we do but consider, first what kind of messengers it is that the Prophet here speaketh of for neither are they ho fimen, fuch as those 2 Kings 7 4. & 9. 18.19. fent out for scours; not Perfiar rofts, (as that learned Writer ex-poundeth the terme here used) disposed into certaine stages, (whence ours have their name) to dispatch messages and intelligences with speed; but as the word is plain, curriers, or runners, foot-pofts, as we use to speak; such as Ahimaas and Cushi, 2 Sam 18. 19 --- 23, and again if we thall take notice of the ftrange largeness and amplitude of the city, even within the walls, in regard whereof Aristotle therefore in his Polnisks, lib 3.cap.2. Saith, that it deferved the name rather of a country than of a city: and withall what both he and Herodore also report, the one of them , that the utmoft parts of the city, the ends, as our Prophet here Speaketh, were taken, while those that dwelt in the midst were wholly ignorant of it, having heard nothing at all thereof, but went on with their revelling, (for at one of their drunken festivals it was taken) fee on verse 39, 41 the other from some other ancient historians, that it was three dayes after it was taken, before tidings came of it to some part of the city. And thus much may ferve to clear this place both from those forced expositions of the terms therein used, and the removall of the ground thereupon laid, to thwart the received opinion concerning Cyrus and Darius their joynt surpriful of Babylon, conjoyned with the flaughter of the King of Babylon,

V. 32. And that the passages are flopped: Or, rather, taken, as Verse 41 or, seized, or, surprized, as Chap, 48.41. the passages; that is, such places by which from the river Euphrates there was ordinarily entrance into the city : as one of the Rabbines expoundeth its who addeth also not amiss, that by the passages, is consequently understood the forts and towers situate in those places, to inhibit enemies from entrance; as of Moab, Chap.48.41.01, as others, enemies from entrance; as or monar, Chap. 48, 41. or, as others; not unlike to that, Judg. 12. 5., where it is faid, that they note the paffages of fordan, that is the places by which men usually pafsed over it is o here paffages are taken, whereby the river Euphrates is, or may be, paffed over i and this way if we take it, it may be rendred, paffages have been deprehended, or discovered, or found out : as the word is used of the wife suspected of disloyalty, it & hidden from ber husbands eyes, and she hath not been deprehended that is, discovered, found in the deed, or, as our English rendreth it, taken with the manner. Numb. 5.13. By diverting and draining of the tivers there, have been passages made and discovered, whereof use hath

been made for the taking of the city.

and the reeds they have burnt with fire. That which is here rendred reeds; the Jewish Commenter expoundeth great rushes; deriving it from a word that fignifieth a rufh, Job 8, 11, and making it the same with that rendred a bullrufh, Elay 58, 5, and these, faith he, Cytus his fouldiers burnt down, that they might not hinder their accesse to the walls of the city; but the words are not the same: and it would rather be rendred with the old Latine, meers, or pools. So the word is commonly, yea, generally, used; as Pfalm 114. 8. Efay 14.23. & 19. 10. & 32. 6. & 41. 18. & 42. 15. Nor need we, with that Jewish Critick, have recourse to the Arabick, who fuggefleth, that in that language, the word fignifiest a fori; and would have it to taken here. The meaning is, that Cyrus had by draining fo dryed up the meers, that were about Babylon, that they were as if they had bean walled, and burnt up with fire, And hither fome think that of Efay hath fome reference, Efay 44-27,28. For as for that which fome furmife, that Cyrus his fouldiery might fire the reeds, rushes, flags, and such sedgy stuffe

as grew in those meery places, thereby to harden the ground, and make it the more passeable, to me scemeth very improbable; considering, how fuddenly the attempt was to be made, and how covertly to be carried, whereas this would have retarded the enterprize, and partly with the smoke of the green, rushy, and ledgy matter have smothered and choaked the assailants, partly by the matter have imothered and choaked the aliailants, partly by the flame and crackling of the dryer reedy fluth; have difcovered them, and given notice of their approach unto thole in the city, who might as eafly then, as Herodoce well observeth, have taken them as fish in a purifier,

Itel pure burn! That is, the nemies; which fome make 60 bold in the tree burns in the purifier.

Chap.li.

with as to thruft into the text : but that is not fo well done : the verb is indefinite; and may best be rendred in a passive form: the

meeres are burnt up. See on varle 26. meeres are burnt up. See on weste 26.

and the men of war are aff ighted.] Daunted, and dismayed with
the sudden irruption of the enemy, whom before they slighted,
little deeming or dreaming of any such passage for them, or means
of surprisal by them. Se Versa of 160s, the God of Israel;] As
1.33. For thus faith the Lord of Hosts, the God of Israel;] As

nap. 50. 10. The daughter of Babylon] As Psalm 137. 8. Of the term, sec

is the athreshing shor; it is time to thresh ber: Oc, as some render is, in the time that be threshed ber; that is, what time it is wont to be threshed, as some; taking the word indefinitely. So wont to be threshed, as some; taking the word indefinitely. So there should be a defect both of the particle in, and of the relative that : but the Jewish Master taketh it rather for an infinitive , in that; but the Jewith Mafter taketh it rather for an infinitive, in the time of threshing it; the word significht stread; but to tread, both in Hebrew and syriack, I Cos. 9, to, is used for to thresh, faith a tearned Writer, and of the Syriach ke gived an instance but none of the Hebrew in which it is used for treading of grapes commonly 3 as Elay 63, 2, 3, Chap, 6, 33, and of olives also fomerime, Mice. 1, 5, but of corn, for threshing, or, treading it out; I find not where it is used. Yet thus also some of the Jewith Companyers, becen commonly in the state of the standard state of the standard state of the standard menters, here expound it, Babylon is like a floor full of fleaves; the menters, nere exposina stransports in the a moor tuit of meaves, the time of threshing her approached nor, when the time of it, to wit, of the shoor; (for the word of shor is in stebrow feminine) approach-eth. But to speak properly, the shor is not fail to be the sched-the the avest of corn in the short, whereof there is no minion in the text. And I concur therefore rather with those, that take the word in its native and most usual notion, for to tread, as Judg. 20. 43. conceiving it to have reference to the usual manner of preparing and fitting of floors for threshing against harvest time, by new laying, and claying, or plaiftering of them, and then treading them down to make them, as well firmer as eavener. So the meaning will be; the City and State of Babylon must be thrown down and levelled, made caven and plain, Verse 25, as a threshing-floor against harvest time, that her Princes and people may be threshed in her. See Elay 11, 0, Joel 3 14, 1 hap, 50.26.

in her. See Etay 11. 0. 10ct 3 14. 1 129. 10ctor yet a little while,] As Elay 10. 25. & 13.22. and the time of her harvoff [hall come | Nor for her to reap, but to be reaped and cut down: her fin being come to the height, Ver. 13. Gen. 15. 16. The is now ripe for judgement, ready to have her Princes, people, and parcakers cut down and threshed in her. See Joel 3 13. Rev. 14.16.

Joel 3 13, Rev. 14.16. V. 34. Nebuchadnezzar the King of Babylon hath devoured me,] Gods peoples complaint of the Chaldeans cruelty exercised upon them. Heb, hath eaten me, or, caten upon me: as of Atlur, Chap-

he hath crushed me;] Oc, bruifed; as Chap. 28. 25. or , broken

furies with whatfoever matter of special price or worth, he could find in me, Elay 39 4,6. 2 Chron, 36.18. Lam, 1.10. See the like

hnd in me, Diay 39 4,6. 2 Chion, 36.10. Lain, 1,10. ace the like exprefitions, Job 57 20,33. See also verse 44. he hath 474 me art.] As men cast away some vessel when there is nothing left in it, nor it self, of further use, or much worth. See

Chap 22,28. Lam. 4.2.
V. 35. The violence done to me, and to my flesh, be upon Rabylov, fall the inhabitant of Zion fay; and my blood be upon the inhabitants. of Caldea, shall Jerusalem say, Gods peoples complaint of the Babylonians harsh and cruel usage of them: (whereof see 2 Chr. Babylonians narth and cruci usage or them: (whereof we con-36. 17, Efay 47.6.) and either a prayer for, or prediction and profession of God their avengers (Chap. 50, 34.) just judgement upon them for the same: fo Pfal. 137. 8.9. It is an intimation at least that the cruelty shewed them, and their bloud-shed by them, did of it self cry to God for vengeance against them, as Gen.44. 10. See Habb. 2. 11,12. Jam. 5.4 Rev. 6. 9, 10. Sion and Ferufalem are here one and the fame; as Efay 4.4.

wind joinguism are note one and the latter, as Elay 4.4. violence done me] Heb. my violence; as, my wrong, for, the wrong done me, Gen. 16.5, and, the violence of Jerubbabels sons, for, the violence of done to the violence of the violence the violence done to them, Judg. 9 24. and, the violence of the children of Judah, for that thewed to them, Joel 3.10.

my flesh] As Mic. 3. 2,3, where this word is also used; and he

feemeth to perfift in , or have an eye at leaft, to the former refemblance of a ravenous beaft, tearing the fl sh of that he preyeth on. The Jewish Masters, some of them diffinguish the terms here on, the few minutes; from the foot of me, in the rapine of my goods, my felb, in those whom they hold in captivity and thraldom my blood, in those that have been sain by them. Some for f for rad remnant ; as the like word is uled in Shear-Fashubs name , Elay 7.

3, but the words differ in a vowel,
my blood) The guilt of, and vengeance for, that blood of my
people that hath been shed by them. See the like M11,27,15. inhabitant] Heb, inhabitreffesfor people that sometime inhabited there; as Chap. 10. 17. & 48. 19. Speaking of them, as of a dam-

fel, Efay 1.8. V. 36. Therefore thus faith the Lord, Pehold I will plead thy v. 3.6. Interfere thus Janh the Lard, penna. I was pread to earle, and take unegence for thest, I Gods andwer to his peoples cry; I will plead the caple, nor by words, but by deeds; by light-ing the wrongs by her done thee, and executing judgement upon her for thee, 3 a Chap, 10.34. So verfe 40 Pfalm 35.1.84.43, I Lam, 3.58. Mic 7.9. Heb. avenge thy vengeance; that is, the spitcfull wrong and crucky offered unto thee; as Lam. 3. 60. See before, on verfe as:

and I will dry up her fea, and make her fprings dry.] Her fea; that is, her great fream of the river Euphrates; so that it shall no more fland her in stead, than as if the springs that fed it were clean a dried. See verfe 32. fea, for, river. or, late, Mat 4.13,18. & 8.14e & 17.14. Joh. 21. 1, as river, for fen, Jon. 2.4. Sec Elay 21. 1. &c

V. 37. And Babylon shall become heaps,] See Chap. 50. 39. a dwelling place for dragons,] So Elay 13. 22. & 34. 13. Chap-

cc 49,54 c. an alfoliment, and an hiffing without an inhabitant] As chap; 49, and 40, 17, So chap, 50, 3,13,3,40. Verfe 41, 43, 29, V, 38. They fluid voar trgether like linns; they fluid year at hour while;] Thet words form of the Jewish Masters understand of the Medes and Persians, like siece lion, with hideous thous, and the strength which is though and the strength with the most fluid by the control of the Medes and Persians, like siece lion, with hideous thous, and the strength which the name of the Medes and Chap. out-cries breaking in upon the Bahylonians, as Elay 5, 29 Chap.
2, 15. See verse 14. Other or them, of the Chaldeans, and their out-cries to ced from them by extremity of pain and grief, when the outseless force from them by extremity of pain and greet, which the enemy should break in upon them; because of such mountfull outselfs. It word is found sometime used, 100 3.24, Pfal, 2.2 1, & 3.3, & 38, 8. But a concurrather with those of our Writers, who understand this passage of the Babylonians roaring and rewho understant chis pallage of the Babylonian roating and re-veiling it in their drumen restival, a which their city was surpri-fied. Of which, Herodore, Isb. 1. Zenophon, Ib 6. before on verse, 11. and again on verse 41. and this way the very next wood as direct use, verse 32. The latter word rendred 24: is no where else in Secti-puter found in this notion; though some of the Jewish Mastera would have it or taken, Zach 2. 13, the Chaldee rendreth is, they shalliff up this were on high; and the Jewish Commences upon the place tell us, that is significant properly the braying of an affer at the futer of the place of the place of the place of the place tell of the plac is sometime used allo with them of camels: that the braying of affes is a very uncouth noyle is well known; nor is a camels like to be any other; but a lions roaring mixt with an affes braying must needs produce a very hideous noyle indeed: such as may very firly be used to express such consuled shouts and clamours, as are wont to be rite among revelling companies over mastered with wine, Howbeit, because the word in Hebrew is used commonwattawin, ruswing, piccaute the word in reduce is the common-ity to 10 plays [7], as Elay 33, or, 10 plays a N. h. f. 13. Elay 33, 14. Hence, the ancient Greek readerth is, they rouge up them-flows, and the old Latine, they flags they they they loss tile to do 1 and as with Iwaggeing folk is not unifual 1 and fome of ours, which our margent exhib teth, they flate themfelves. ome of ours, which our margent exhibites the procedure received. Our ancienter Versions had it, As young hours when they are an g.y. fo shall they bend themselves; that which seems to look this latter way. But the former seems the more probable.

latter way, but the somet reconctine more probable.

V. 30 In their has I will make the 'p eight, and I will make them dealings, that they my rejects, and kep a perpetuallier, and not make faith her to o'.] O. When they are hot I will diple their direlated. When they are heated with diriking (as Elay § 11.) I direlated with diriking (as Elay § 11.) I will temper and tender them such a potion, as shall make them to drunk, as they thall fleep their laft, even an everlafting fleep with it : And a learned man obf weth , that as to give , is used for to put; fo to put is used sometime for to give; as Gen. 4. 25. and according to this Interpretation of the term here. it should be rendred, I will give their feelft, or, I will give them feelft: but neither in that place of Mofes doth the word | ccclsarily fo fignific and here it feemeth to be fomewhat harth. Our laft Version is , I will make their feasts, and fo the ancienter ones, I will mabe them & dinner : the learned Scholiaft, I will fer on their priting Others of prime note before him, which to me feemeh fitteft of any , I will prime note detore nim, which to me seemen access or any, I will disple their drinkings, or, their banquettings; for the word may have a notion of drinking in it; and drinking is in banquets deemed a principall matter, whereof both in H-brew and Greekthey. on a principali matter; whereor both in History and Greek they have their appellations; yet the word doth generally figuify a binquer, though to the wine, therein plentiful, relpect be more peculiarly here had. And in this palsage there feemeth to be a two fold reference t first of all to that great magnificent banquet that Baltazar made to his grandees ; Dan, f, i, and to that to D i

revelling festivall that at the same day was for divers dayes kept 1 thorowout the whole city, that gave Cyrus his forces the greater opportunity fuddenly to furprife it, when the people of all foits were deep generally in drink, as Herodore, lib.1. and Xenophon, lib.7. See Flay 21. 5. And Secondly, to that wine-cup of wrath, that God had threatned to temper tor them, and tender to them, fo as they mould not refule it, Chap. 15. 15. 16, 26, 28,
made them drunk] With another manner of wine, than that

they feast with and in another manner affecting them, than that is wont to do: fuch a wine as shall fill them with dread and aftonishment : fuch as shall make them mad indeed, and at their wits end. Chap. 25.16. See the effects of it in Baltazar, Dan. 5.6.

that the mayer/yee? Or, make mery, or, yevellit; as E(ay s. 2, ton the word fignish through yeel, eligibing, or leaping; and by fuel like motions an expendition of meriment and jollity, that skey may revellit; and fleep their left; for that while they are reveling it, they may feet beit left; So the lewish Commencer, that after the properties of the pr ter they have revelled, and drunk themselves drunk with their concubines in the vellells of Gods Temple, they may be cast into fuch a fleep, as they shall not awake out of it again, Dan. 5. 1 -4. luch a fleep, as trey thail not awake out of it again, Dan. 9.1-4, 9. 30, a fyriax, not unlike that Rom. 6.17, God be thanked that ye were the fevunits of fin, but have yielded obedience, &c. for, that though you were luch formetine, yet it is otherwise with you now; ye yielded now obedience to the doctrine of Christ. The Chaldee is tuppoded to have found here another reading, rendring it, they may not be valerase, but faint, as that word fignificat. Elay 51. 20. Amos 8, 13. and both the ancient Greek and old Latine, that they may be cast into an heavinesse or seep. But to attempt to alter the text here is neither safe nor needfull.

ter the text here is neutre iate non reasons. Heep apprecially as veries 77, the fleep apprecial fleep] Hebs after of perpetuity; as veries 77, the fleep of death, Pfal. 13,] ob 7.21. Effay 26, 19, and not wed; As after ordinary fleep me as e usually wont to do, Pfal. 3, 6. Chap 31, 16, but continue their fleep, being once furprifed with it, untill the heavens be no more. Job 14, 12, untill the last day, when all shall be awaked with the found of the the last cay, when all inal, be awaken with the found of the rumper that then shall be blown, Joh, s. 8. 1 (Co.1.5, f. 15.2.). The Chalder rendersh it, and shall not be quickned in the world to come; a spice of that Jewish Conceit, which some of their Lo-Gors are tainted with, that wicked men shall never its again, abufing to that purpole those paffages , Pial 1.5. Elay 26 14 but the Scripture is herein expressely clear against them, Mat. 13. 39, 41. & 25. 30 31,46. Joh. 5. 18 29 Yet true it is, that they fhall far deeper degree of it, Rev. 20.6. 14. See the fame paffage again

V. 40, I will bring them down like lambs to the flaughter , like Tams with the be-goates Or, I will throw them down, or, lay them along, (as Elay 10.13. & 43.14, Ezck. 26.10.) life rams. (See Elay along, (3 E 13) 10.13, (3 § 1.4, 1.72 × 1.0, 1.0) I step rame. (3 C E 13) \$4, 6.) to the flaughter, (3 a C 11.3, & 4, 8.1, 8. (5 0.3.7.) this pediwethers, and great he goats; as Deut. 3. 1.4, Ezek. 27. 1.4 for the few latter terms properly and more peculiarly import, the one the choyce and chief of rams, from their firength to termedats the other

the bigger and larger fort of male-goats See Elay 14 9, chap. 50.5. V. 41. How is Sheshach taken?] Some conceive it spoken in way of lamentation, Others, in way of admiration. Others again way of immentation, but come in way of animisation. Uncess again of both journly; both as bewayling Babylons fail, and withall wondering by what means or power fee could in luch manner between down. See the like, Chap. 50.3.0 (7) the name, Solfhar Babylon in the clitical, formwhat hath been already in the country of the country of the clitical, formwhat hath been already planted, on any 25.2.6. The name is taken from an ided in no fmall request with them , in honour of whom they observed a fe-Rivall every year divers dayes together . nor unlike to the Greek and Latine Saturnalia, and our wonted Christmas holy dayes, whereand Latine Salarinains, and our wonted contained noty dayes, where-in every man had liberty to do what he lifted, the mafters were at their fervants command, they had nevery house a mafter of mis-rule, whom they called Z. ganes; and all that time for some five dayes, which from the name of their idol, whom they thus ho-noured, were called the Sefacean, or the name being in common nource, were caused the separating of the name being in common fpeech cut thourers, the Sacandayer; they abandoned themselves generally night and day (for in such liberty, or licentious offer rather, how could it be otherwise?) unto all excelle and extremity of revelling and rior. This is reported by Athenaus in his Supper-Sophifters, or Table-discourses, lib. 14. one of Berofus his Babylonian, and Crefias his Perfan foices: as also Dion Chrysoftome, in his fourth Oration of Kingly power, mentioneth it. And at the time of this feast, (for the same by all circumstances it seemeth to have been) when the whole city was in this posture of revelling and routing, and the people as well great as small drowned in drink, did Cyrus take his opportunity to seize upon the city as the Au-thours before mentioned, both Herodote and Xenophon report: and the Prophet therefore the rather calleth Babylon by that name, as pointing with the finger to that very time, in which that State was to receive its fatall blow. Nor is it unlikely, as that during the time of this festival (according to that Prussian Witers relation) besides their houshold Masters of missule, they had one, whom they make a publike spectale of , for having made choyce of some notorious malefactor or other condemned to die,

they arrayed him as a King, and fet him in a chaire of effate. allowed him a table royally furnished, efficers to wait on him, and concubines to make use of at his pleature; and thus he passed the time so long as the festival lasted; but that expired, they stripe the time to long as an electrical natice; out that expired, they thing, which him, which him, and hanged him: fo that the king, to adde the more grace to that idol-leftivity, might over and beful el general levels, make that folloum invitation of his great ones, and give that royall entertainment unto them at that lipper, which he then little thought should be his last, Dan. 5. 1. 30. wherein by Gadatas and Gobrias, two of Cyrus his Commanders, and their followers, be was flain, in revenge of some wrongs formerly done to them and their friends, as Xenophon relateth it. Nor tell it out much otherwise with King Baltazar, than with that mock-King in the close of his royal banquet,
and how is the praise of the whole earth surprised? That city so

and how us the praje of the whole earth jusprijed e.] I hat city so famous over the whole world: praife, for matter of praife, as Esay 61. 11. & 61. 7. So Chap.49.35 Lam.2.15, how is calplan become an aftenishment] As Ver. 35. rendted defo-

lation, Chap 50.23.

among the nations? Over whom the before tyrannized; as Chap 50, 23, where is the same in effect with this here.

V. 4.5 The fea is come up upon Babylin: fee is covered with the multitude of the waves thereof.] An answer returned to the former question. That it is not to be marvelled, if Babylon be thus surpri-led and spoyled, when a whole sea of ho life force is brokenia upon her , and hath with numberleffe multitudes overwhelmed her, See the like expreffions, Efay 8.8. & 59. 9. Ezek, 26. 3. 19. Lam, 2, 15. See also verse 14.

V. 43. Her circs are a defolation, a dry land and a wildernesse.

land w. erein no man dwelleth, neither doth any fin of man paffe there-by] This some rest. ain to Babylon as consisting of two cities, the inner and the outer, divided by the ever Ephrates running between them. But the most rather unde fl. nd it of the other interious el-Sat the most rather time a native true one oner interiour class, called hers, as being the mother-city to them (as all of the class of Judah are called for falams cities, Chap. 34.1.) and were to undergo the like with her, Chap. 50. 3, 12, 13, 39, 40. as also the whole land was to do verse 29. The like descriptions of delon-

Lation (ecchap 2.6 & 9 12.

44. And I will punish "cl in Babylon," Heb. I will visit upon
(as Chap 40. 18.) Rel. Babylons chief idol: whereof, see on Esay

and I will bring forth out of his mouth that which he hath [wallowed up, 1 Heb. hu wallowing The spoyles of the Babylonians, where-of they had secced other people: ascribed to their principal idel Bel, either because they attributed their conquests and successes in war to him, Hab. 1.11, as the l'hylistines did theirs to their Dagen, Judg 16, 23 and the Ammonites theirs to their Camofa, Judg. 11, 24, or rather because of their booties and spoyles taken by them, tich presents were usually offered unto that idoll. To which purpose Euschius in his Evangelical preparative, lib. 9, cap. 40.41. relateth out of Abiden, an ancient Greek Writer, that N buchadnenzar adorned and furnished the temple of Belus very plentifully with fuch spoyls as he gat in war ; and the facred records inform us, that the precious vessels of the Temple of God at Jerusalem were thence carried away by him, 2 Chron, 36. 18, and pot land were mence carried away by him, 2. k.inon, 36. 18. and put into the Temple of this his ido), 3. k.inon, 36. 17. Dan, 1.2. which he that had fwallowed down, verfe 34. was afterward contracted to the state of the state rich furniture of this Bell Temple at Babylon, ice Diodore, la.c. 9, and the nations fault not flower seather sky more unto him; J they shall not slock to Babylon as they had wont to do, when she was in the height of her Imperial clatuse, no refort to Bell their bell and to his Temple, with prefents as formerly they had done. See the contrary to be pracified at J cruslaem, by Gods repole, after their return from captivity, Chap. 31, 12, and of the nations, under the Mess. Elso v. . . .

their tetura siom eaptivity, Chap. 37, 12, and of the nations under the Melins, Elay 2. 19, 19 and 16 Babyla shall fall. Heb. also the mall of Babyla shall fall. Alch. also the multi shall fall. babyla shall fall. on the strength whereof the so much relyed. See chap, 50, 15, and huester, veile 33, 8.

V. 45, 36 people, 250 can be insisted by an and deliver veery man be joul from the face argro of the land.) That is to be poured forth upon Babylon. Of the terms whereof, See Chapter 4, 8. And this some understand of danger by staying in Babylon ill Cyrus his forces ceme, as advising and admonishing the Jewest that there were, to get away before i but this steamthnot on sit of well with hard followish. Others of prime notes, not to stay in Babylon, when liberty was once published, as many might effects of the being leath to leave a place and that very delight-effer to do, being leath to leave a place and that very delightceffire to do, being loath to leave a place and that very delightfull, where they had lo long lived, and where they might now abide free from their former bondage; and choofing rather now to continue there where they had built and planted, Chap. 39. 5. than to remove to their own land, that had lien long time waste and defolare, and wherein they were to begin as it were and and defolare, and wherein they were to begin as it were a new world again: and this! take to be the genuine intendent and they are also as the second of the second and as one poured forth by Cyrus upon Babylon; as appeared in that Darits continued in it for freme space of time, the royal feet of the Empire, but was afterward to be further infliced up-

Chap.li. on it; and hawloever God should source them at Cyrus his on it; and namourer on a mount netter than at Cytis his furgifal of it, about they were ound there; yet he might justly leave than afterward to enfuing deficiation, if having liberty to depart, they though their and deem it better, to abide there amang harthen people, than to return to ferve God in their own country again. See also the like admonitions of leaving Babylon

before, c. 50.8. v. 6.5) Rev. 18,4.
V. 46. And left your heart faint,] Or, And fee that your hearts faint not; or, let nit year hearts faint; 1 Ot; and tectural year nearts faint not; or, let nit year hearts faint; be not faint-hearted: a defective peach; the like whereanto, lee Gen. 3. 22. Exod. 13. 17. Daur. 8.12. Efay 36.18, H.b. be fofe, or render, as Efay 7.4. a King.

22. 19. 10b 23 13.

and ye fear the rum our that shall be heard in the land : The rumour and ye fear the rum our that shall be heard in the land : This any percent the rummer that possess consum the team it is no cumous or report of Cytus his preparation to compagaint Babylon: This they are encouraged any to fear, which they might the cather do, because they had by this our Propher been formarly willed to pray because they had by this our Fromer usen tormary where to pray for Bibylons prospectry, their own safety and tranquility being wrapped up in its peace, e. 29. 7, but this, saith the Jewish Commencer not amis, to affare them, that God in his providence would to dispose ie that Cyrus his access should be no way prejudicial unto them. For that of a learned Writer, that this (hould be fubjoyned to the foregoing advice, v. 45, to admonish them that yet they should not make so much haste as to get out of Babylon,

upon the first report coming of Cyrus his intendment for Babylon, but stay til such time as God should further acquaint them with its feemech not to fuit fo well with the reft of the context,

feemeth are to fuit fo well with the reft of the context,
a runnum fluid bath on row spers, and affer that in another year
fail come a runnum 10c, as (om, fin as v ac) or, when (as ch)
34-1.2 a runnum fluid amin on riyear, (a defect of the numerical
34-1.2 a runnum fluid amin on riyear, (a defect of the numerical
34-1.2 a runnum fluid amin on riyear, (a defect of the numerical
34-1.2 a runnum fluid amin on riyear, that is a floors in general fluid
as (3,1,2,0,) our is the next year; that is a floors in general fluid
fluid continued to the runnum fluid and runnum fluid
as (3,1,2,0,) our is the frequently or year after year But form more diftinct report will come one year of Cyrus his preparations for war, and that might take him up no less time than a twelve-moneth, for such an expedition, as this against Babylon the head city of that vast Empire, was in reason required to be. The next year cometh the report of his setting forward, and being now on his year comain the report of the terring towards and seeing now division was toward Baylon; but that year was fipent in his march thorow Affrita, where the water pallages proved troublefome; and the draining of the river Gynder, to be revenged on it for the lofs of an horie of special note, and much account with him, drown'd in it, took him up much time, as both Herodote and Xeno-phon report : for in the third year having pierced into Chaldes, he came and fate down before Babylon, and gave not over the fiege ne came and tare down detore Dapyton, and gave not over the tiege thereof until the had furprifed it, Not doth the Jewith marker here go far from them, who expounding the place tels us that Balfhazzar reigned chree year, and in the firth year of his reigna a report fhould come to Babylon of Cycus his intendment against it; and in the second of his reign the same should be renewed; but in the third year he should come indeed.

third year he should come indeed, and obleace in he land | Or, then fo some render it, as chap, 47, 27, that is, in the third year | shall violence been the land. That which the Fewith Dobors, and most other also expound of the Medes and Persians harassing the land of Chaldear and a learned Writer would have understood by the word here used, the remail, or recompence that should from God be inflicted upon the Chaldeor recompense that modulations can be ministed upon the Character and for the violence, or wrongs, done to his peoplet, 35 (Seev. 34.) as the word, faith https://documents.com/plaim/1.16. But the plain and proper sense of the word, doth well enough here. Though those seems to go further out of the way, who taking the word fo, apply it to the Chaldeans perfiftance in their oppressions of Gods people, re-

youred to confirm them. ruler against ruler.] That is, Cyrus against Belshazzar or Bal-calar, as in other languages he is commonly termed. But some render the words, ruler upon ruler : expounding it of the frequent change of Rulers in a short compass of time, first, Baltasar, then Darius, then Cyrus: and this way the Jewish Commenter, and a prime Writer of ours feem to go: and because fuch changes arewont to breed much trouble, that therefore against this in particular God here heartneth his prople, affuring them that thefe shift-ings should no wife prejudice their safety; the new Kings successavely should rather help and favour, than hurt them or hinder

V. 47. Therefore behald the dayes came, that I will doe judgement

nancants of the whole land, as training of 3, they min the wittend, unable either to aft, or to advice ongly in, if ay 66, 5, the fame again hereafter, v, 22, field be emfounded, or abafiled, which in found also agreeth with the term in the text; or ashamed of their

idols that were not able to protoft them. See Elay 1. 29. c. 50. 2. and all bee flein fiell fiell in the middeft of her.] O, shall by and att per jump but just in the matchy judes, j 0., j but judes, j 0., j be falled in the middled of her; as 1 x Samil; 1, x S. Lam., s. 1. A learned lare Writer would have it rend red. all hir density ones, or densers, judicy laft in the middle of her: a, faith, the word is uted, judges 1, 1, 1, 2, 1 Samil; 6, 5, 2, 1, 11, 11, 12, 13 mil; dense it red, and it by the Greek in those places for endered; which would red with Herodores relation, who reported in expressions of the second red with the seco that the Babylonians were dancing, and in meriment paffing the time away, what time their city was furprifed Bat the terms, though

time away, what time time rely was imprised bill and extinguishing time the fame root, yet are not the fame.

1. 48. then the heaven, and the earth, and all that is therein, [b.,4] fing for habiton 1 Heb. Ard; as 4.46. and, over Bahylon, as Elay 634, or, 61/4; as 1.46. and, over Bahylon, as and earth fall learn to response at the rules of Bahylon i, as and earth fall learn to response at the rules of Bahylon i, as caled of the heavy preffures that the whole world had fustained by her return it and product to the state of the st 44.13. & 49.13. and the Like expressions, Plat. 96. 11.

34.7 — 9. Howbeit, they feem formewant roo curlous, who by heaven here understand the Angels, by the earth, the Jews and other nations abroad: the outward face of the whole visible

world is commonly in Scripeure by thefe terms defcribed, Pfal. 69;

world is commonly in sciences of the work, faith the Lnd. I for the fpoplers shall ome unto her from the North, saith the Lnd. I for the fpoplers shall ome unto her from the North, saith the Lnd. I for When; as Chapter to, 2. See C. 40.; and werke 33x5,56. V. 49. As Babylon hath caused the slain of stade to fail to hath saylon shall saith the saith. I Nor of the City alone, but of the whole countrey: and there is in the words a reason real ted of what was before menaced, that Babylons people should be stain, and by slain in the midst of ther, because the had dealt for the said the be flain and ly flain in the midft of they, because the had dealt for with other possible before, with Gods people more spice ally lamong the eff. chap. 447, 39. And this Version is backed with the ancient Gods and Lutine and others of ours, As for that, which some other of prime no e suggest, such subjoin suff fell, Oye sline of liftent, and with shaplon flaid the sland, security oversteamed, and not to come so freely, without some force, from contrained, and not to come forced, without some force, from the Text. Heb. also; and, also, for, At, and so, as fomewhat the like, Plain 49, 2, chapter 14418. & 3, 11. and to fall, for to make to fall, faith the learned Scholiaß; as Numb, 2, 22, but the yowel points are not there the fame.

points are not there the lame.

V. 50. Te that have e caped the fivord, go: away, fland not filli]
Or, flay w. Heb. fland not, as Gon. 45. 1. Chapter 4. 6. Ye that have cleaped the fivord of the Chaldeans; as those of the Egypnave cicaped the avord or the Chandeans; as those of the Egyp-tians, chap, 3 i.e. Or rather, ye who by Gods gracious provision, and powerful protection abiding in Babylon, at the time of its fur-prilal, have elcaped the fivord of the Medes and Perfians, make no ftay, when you have liberty to be going, once granted to you; let nothing retard you from fetting speedily upon return to your own

nothing retard you trust the company of the country. See on v. 25,
venumber the Luddar off, and let Jurafulm come into your mind.]
Heb, come up apprayer heart; as chap; 3:6. Think upon God, and the least of his foleran fervice, the length at retralemt; though yeb now in a place of much different from techniques, the Efeys; yeb now in a place of much different from techniques the Efeys; and Effections to the control of the let the remembrance of him and it, draw your hearts and affections thitherward and incite you to haften thither, Pfalm 102.14.8 137. 1,5.c.50.4,5.A learned Annorator, with some others, maketh this the intendment of it, to show them, what meditations they should the intension of t., to meet them, what institutions they instituted have, when they were upon the way homeward; t specified more fully in the words following, v. t. v. which to bring on therefore the more innoathly, he fubipyneth here a fupply of the word, faping. I conceive rather as before.

V. St. We are confounded, because we have heard reproach Shame hath covered our faces.] The complaint and lamentation of Gods people, being put in mind of Jerusalem the wonted seat of Gods serpeople, being put in mind or Jettualem the wonted lear of Goas ler-vice, at the very mention of it, and the remembrance of its prefent condition; bewailing the reproachful language and carriage of the adversary even against God himself, occasione by the deportation of his people, and the devastation of his temple of which kind of inselene and despiteful language, see Deut. 32.7,8 Pf 43 3 & 115.2.
Elsy 10. 10, 11. Ezek. 36, 20, and the like laments in the same terms ter part of the foregoing verfe, to carry on their supposed connexion ter part of the foregoing verticate carry on their imprises contexton for with this. So a learned Scholialt prefixed, another fupply in the front of chiasto wit. 1/19 [hill l/s], as if it were spoken by way of preoccination, as if they should sky, show an we remember Jerusalem, when we cannot do it without much shame and confusion for its content of the content of the without much shame and confusion for its content of the content of the without much shame and confusion for its content of the con tem, when we cannot do it without much thame and confutional of thould be not unlike that, P(al.: 137.4. But this alfo feement need-left as well as thus, and to frain the context without cause.

for strangers are come into the Santharies of the Lords House] Or, jor jtrangers are come into the Sanctarties of the Lorar robbie. Of, Becaufe (as c. 3-11, 15.) frangers (who were not to fet foot into thy San Huary, Mint. 5, 1.) have come in up in it (have not only entred into thy Temple, Lament, 1. 10. but have come in holdie minto thy Temple, Lament, 1. 10. but have come in holdie minto the sanctarties. into thy Temple, Lament, 1. 10, but nave come in the third enter upon it; asv. 4. the feat is come in upon Eabylon, the foiler is come in upon her, a verie of the Santhuaries of the Lords by fe: both the holy place, the body of the Temple, and the Holy of Holies, or the holy place, the body of the Temple, and the Holy of Holies, or

every one of their bowes is broken, Heb. their bows is broken : a she most holy place; the Oracle wherein the Ark was seared, on which God, as on his royal throne, or in his chair of effate, was which God, as on his royal throne, on this chain of citate, was faid to fit between the Chreubs, and there was wont to be confulred with Exod.; 2.2. Num.7.89, Pfal.80.1. or, as the Jewith Commenter, upon the house, confising of those two, as one entire frame; and the courts with the buildings about them, as another: terly spent and gone, as chap. 49. 35.
for the Lord God of recompences shall surely requite, As, the Lord
of vengeances, Plal. 94. 1, Heb. rendring render, or, requiting requite;

(See chap. 36.6.) and have burnt them down and demolished them, 2 Chr. 36. 19. V. 52. Wherefore behold, the dayes come, faith the Lord, that I will dijudgement upon her graven images, I in consideration of these la-mentable complaints of my people, as Pfal, 12, 5, or in regard of these insolencies committed against me in the devastation of mine house; I will be avenged both on the Chaldeans themselves, and on their idols, (together with their Temples 200; as Chap. 43. 12, 13.) which thall not be able to fave either themselves, or their

fervers. See the same before, verse 47.

and thorow all her land the wounded shall groan.] Their idols being not able either to deliver, or to relieve their people that depend upon them, to prefer them from wounds, or to relieve them of their pains, and much leffe to fave their lives, See v. 49.

ver both comprehended in the name of Santhuary, or Temple,

Y, 33. A would had his holded mount up to be heaven, I Though her walls were as high as heaven; as they fpeak, Gen, 11. 4. Deut, 1. 28. and they are reported to have been of a flupendious height, two bundted foot, faith Pliny, lib,6. cap.26. cubits, and those royall ones, an hands breadth longer than the ordinary, faith Herodote, lib, 1, though Strabo, lib. 16. and Diodore, lib. 2. fay , fifty cubits onely between the towers, and at the towers threefcore. See the

onely between the cowers, and at the towers inrections. See the like expertitions, Obad, 4, and though the flood of partie to the hight of her firength] Though the ratio her Pervitacianos as high as becaven: So forme, following the old Latine, that cendreth it, Though the splaylin in the lefty place her power; that is, feet it, or feetle aloft in heaven, in Seri-puter to frequently termed, Elay 14, 18, 83, 15, Chap, 25, 30, Lam. 1. 3. but the word is here in a contracted form, resting in regiment upon the next. The meaning therefore feemeth rather, Though the make their frength equall with, and proportionable to their height.

Yet from me shall spoylers come unto her, saith the Lord] Yet for all her height and strength shall those come unto her, that coming with commission from me, shall not fail to plunder her, verse 48. No height or strength can secure against God, or those that come furnished with power from him. So again, Ver. 55, 56

No. V. 54. A found of a cry cometh from Babylon,] A loud out-cry. as Efay 65, 19. Chap. 48. 3, the speech is abrupt, the verb want-

ing, as Elay 66. 6.
and great destruction from the land of the Chaldeans. Or, and of reat eleftruffien, Heb, breach, or, breaking; as Chap, 50, 22, See Chap, 61, & 48, 3,

V. 55. Because the Lord hash fingle Baylon, Jor, For (as verse

5. 27.) the Lord will sports Babylon, by them that shall come with commission from him, Vetse 53. Heb. is sporting; about to do

it, as Chap. 25, 36.

and destroyed out of her the great wyce, Thus the most, both Jewith and others, understanding the place, some of that strepe rous noyle, that is wont to be in places where great concourse of people is, Efay 13. 4, and fuch was no doubt in Babylon, being fo people 15, may 15, 4, 5, min turns was motional mayorin Senig to populous, and shaving flich tefort unto it out of all parts, V.44.O. thers, of those confused damours, that their roarres and revellers made at their dunken meetings, Verle § 3,3,3. See E/Ja > 2.3. which God, whither way we take it, would now fill and lay, by bringing those in upon them, that flowld either make them change their note, or filence their multitude, Sec Efay 16. 9, 10. & 21. 1, 2, & 35. 5. Chap. 48.45. But some Interpreters of note conceive it to 35; 5; ChBP48; 43; an ionic string in with hours and clamour up-on them, rendring the words, and be will ddfroy her theraght (up-plyed from verle 5;) our of her with a great neight; the particle de-figning the manner of doing ought; omitted; as of: its; Elay 34, 2. Chp23; 36, and the words following feets or carry it this way.

See Elay 16.9, with Chap. 48. 32.33. Amos 1. 14.
when her waves do roar like great waters, a noyle of their great voyce is attered. Heb. and (which some render, for, as Verse 20.) their 13 htterea. 1100. And (which inner-crond;) or, 3 verie 2.0.) Inen-waves flad area like great waters; or, like many waters & the noyle, or, shout of their voyte flad be given out, or, when the shout of their voyte (that is, their loud shoutings) are given out: the particle of time wanting; as Chap, 8, 18, Elay 17, 6. & 16, 10, & 41, 17, the waves of that fea, which shall break in upon her, verse 51. shall make an hideous noyse, such as the waves of the sea are wontro make, when they beat upon the rocks, or ruth in with violence upon the land, having either broken thorow, or got over the fea banks. See the like expressions, Elay 5. 30. & 17. 12, 13. See the

Danks, Decthic Insect Experiments, and \$5, 30. 60. 71. 125, 35. Oct the term of giving out awayes, Chap. 2. 15, & 16. 15. V, 56. Because the spayler is come upon her, even upon Rabylon, I Or, For (as verse 55.) the spayler (as v, 53.) is come upon her (as v. 42. 51.) upon Babylon z a redundancy, but such as makes the sentence the more vigorous; as Efay 8.13.8 48.6.Prov. 5, 21, Hab. 1, 11, and her mighty men are taken] Unawares, when they little dreamed of any danger. See verse 39.40.

diftributive form; as Elay 26. 19. Joel 1, 14. their ftrength is ut-

as Exod. 21. 36. & 22. 2. See verfe 6,24. Efay 59.18.

V. 57. And I will make drunk her Princes, and her wife men her captains, and her rulers, and her mighty men, and they shall seep a per-petual sleep, and not wate;] I will make them all drunk with the petial fleep, and not wave; I will make them all distinct with the wine of my wrath, Chap. 25, 26. Yet with all alluding to that drunken teaft, at which they were to their utter defirution furprized and flain. See verse 39, and of the terms here used there : the enumeration of leveral forts, of those of principal note especially, maketh the sentence more emphatical; as Esay 3, 2, 3, So Chap,

maken the tentence more emphasization as and ja-22, we chap, 50.35 — 37. Verfe.1 — 23, faith the King, whose name is the Lord of Hosts. As chap, 15, V.88. Thus faith be Lord of Hosts, the broad walls of Baylon or, the walls of be-ad rabilon. Of the amplitude of the city, see on verse 31, Strabo lib, 16. faith the compasse of it within the walls with some abatement, three hundred threesfore and Diodore, lib. a. with some abatement, three hundred threesfore and five; just some ny as dayes in the year; but Herodote, lib. 1. saith, four hundred in a study of in the year. Out restource, specing, in same, year land, and four four feetings with whom, Pliny agreeing, splic, 6.cay, a 6 faith, threefore mile. And or of the walls of it, it is reported by Herodoce, that they were fifty arg eabirs board at though Pliny transferibing him, instead of subirs faith, feet. So broad they were, as 'stado and Disinistic that two chartes draws with four bestes on breath, odore agree, that two chartes draws with four bestes on breath. might cafily meet on them, and leave (pace enough on either fide vacant. Of the height of them, fee before on verfe 5 ..

shall be utterly broken | Or, made naked, Heb. Shall in breaking down be broben down; or shall in making bare be made bare; for the word is ambiguous: the root at least whence it springeth. The Jewish Mafters fay it is taken in a notion of demolition , or breaking diwn, Efay 23 13. where our Ve fion both, raifed it up, but they, rained it; and so say they here. But the ordinary use of the word is frequent in a notion of ft appirg or making hare, Efay 32, 11, Lam, 4,21. Habb 3 9. Zenh 2 14 (See Chap. 17.6, on the word, heath) and in this notion bein taken, as by divers Interpreters of the beft note it is, it will in effect come fully home to the former: for the wall is faid to be laid bare in a figurative form of speech; not so much when it is destitute of descendants, but when it is razed and her foundations are laid naked, and the ground made level on which it before fleod. So Pfal. 137. 7. a place parallel to this, make it ba e, make it bare to the foundation: well rendred, ragels: for when the walls are razed, both the ground it stood on is made bare, and the town it environed is laid naked. As thick therefore and as firong as her walls were, yet God threatneth and foretelleth that they thould be razed : and Berofus reporteth that Cyrus took order for the demolishing of them. Yet were they not then wholly razed but then in part ruined, and utterly afterward. See on Chap so. 15. t is thrice repeated to give the stronger affu-

verse 44.

and her gates shall be burnt with fire:] An usual form in describing and not gates plan to common with pire. Institutation in the most office of the devalfation of a city, No. 1, 3, 8, 2,3, 13, 17. Chap. 17, 27. Lam. 1.4, 8, 9 Ezek. 16.2. The gates of Babylon were built with fately and lolty arches, proportionable to the walls, as Diodote reporteth: an hundred there were of them, as Herodote faith,

reportent: an hundred there were of them, as Herodote faith, with their pofits and hinges all of braffe, and the people shall lathour in vain, and the folk in the fire, and the people shall lathour in vain, and the folk in the fire, the they shall be weary) Oc, thus, (a verice a,) built he people rake pains for vainty, and the folk, untill they tire themselves for the fire; that is, as some of the Jewish Commencers, people shall use their usernal endeavours to save Babylon from definetions, but all in vain, only endeavours you have been supported to the same of the deavours to save Babylon from definetions, but all in vain, and to no purpofe, verfe 9, for with fire and fword shall she be confumed, and all those together with her that do aid and affift her, v. 4.47. Or, as other of them rather, It shall then appear, that all the plants that people have taken, a wearying and typing out themselves, and the pople have taken, a wearying and typing out the building of Babylon, have been but labout in vain, and produced nothing but fewell, matter onely to feed the fire, Verfe 2, 5 care foom failed to breef oblither for the frowd, Job 27. 14. and Ephraim, for the murtherer, Hol. 9. 13. See the same expressions, Habb. 2.13. A learned Annotator supposeth a trajection in the text, and would have it thus rendred, The labours of the people and folk that have been wearied (with building thy walls shall come to nothing by the fire. But this both disturbeth and dif-

joyneth the text over-much.

V. 59, The word which Teremiah the Probhet commanded Seraiah. the son of Neriah, the son of Maseiath; I To this prolix Prophecy against Babylon is subjoyed a course taken by Jeremy at Gods appointment, for the copying of it out, and conveying of a copy of it unto Babylon , Verle 59,60, there to be read unto the Jewish Captives abyding there, Verse 61, and after solemn protestation made of Gods purpole to put in execution the matters therein menaced, Verse 61. to be sunk in the river Euphrates, Verse 63. as a sign and seal of Babylons irrecoverable downsall, Verse 64.

The word,] Or, thing, or, matter; as Exod. 16. 16. Jeremiah commanded,] Gave in charge from God. Seraiah] Of this Seraiah we read nothing elfowhere : but

of another of his name then high Prieft, Chapter 52.24. of another of his name then high Prieft, Chapter 52. 24.
when he wen: with Zedeljah King of Judah inte Bahhan in the
furth year of his relan; 1 So, our of their Annals one of the Jewdift Commenters telleth us, that Zedeliah went to Bahylon, and
his Seraish in company with him, and returned thence flority after to the Kingdome again: but others rather render the text, when he went for, or, on the behalf of Zedekiah. So one of the Rabbines; or, as others, from Zedekjah : and to the ancient Greek, and the Chalas others, prime zenezime a must one measureme crees, and not he charled early of the particle is included, end. a, f. & 444, & 4, 9.16. Exod, 9.19. [first in embalfage by him to the King of Babylon to treat with him about affairs of flate. Hence is appeared; that this prophecy gainful Babel was penned feven year before the fubversion has a constant of the contract of the contrac

Chap.li.

phery against Babel was penned everty year nettore the supervision of the I powish clark. See, 239-210.

and this Straigh was 4 quest Prince.] Or now (as chap, 37, 4), this Straigh was (as the Hebrew hash it) Prince of Manachaiwhich fone take to be the proper name of a place, whereof this man had from take to be the proper and fo impossite to be, Judges 20, 43, the rule and charge: as some also impossite to be, Judges 20, 43, the this to at late in Judah, whence the Menusobiters, 1 Chron. to the confidence of the properties of but this is or a practing judan, whether the manuscripts of 2.52. Others, whom our Translators follow, make it an attribute intimating the mans disposition. a Prince of rest, one that lived intimating the mans disposition. A trince of rest, one that ived peaceably and quietly, as Salomon is called a man of res, 1. Chion, 22. 9. or one that laboured to make peace, and mediated for reconcilement between Zedekiah his master, and the Chaldean Monarch. Others again would have it to be the name of an office; Monarch. Others again would nave it to be the name of an onice; and of thefe, some, the Kings familiar favourite, with whom he laded to recreate himself, when he had times of leilure and liberty of relt from other more serious affairs. Some the Land Chamberlaim, of each from other more levious affairs. Some, the Lord Chamberlain, the that had the charge of the Kings refling place, or bed chamber of the charge of the Kings refling place, or bed chamber. Others, that he was Lord chiefe fulfite of peace on ethat by the charge of the control of the charge o presents brought to the King, who were by such an officer to have accesse. Others, of effts, or donatives, bestowed by the King, either on the fouldiery or communalty, which this man was by vertue of his office to dispose of. The old Latine rendreth it, the Prince of Prophecy : which Popith Writers to little purpose ftrain their wits to make somewhat of. Amids this variety and uncertainty, the two first seem most probable; and of the twain, that to me seemeth the more, that our Versions generally pitch upon, being backed with an instance of the same stamp, and seemeth to have been here specified, to intimate that this Seraiah was none of those facti ous and turbulent Courtiers, that opposed Gods Prophets, and di flurbed them in the execution of their ministery, and one therefore

No. So Jeremiah wrote in a booke all the end that should come upon Eabylon: even all these words that are written against Eabylon: Or, as some render it, After that he had written in a Book, Heb, And but fo is the copulative fometime uled; as Exod. 14.21. & 16. 20. Leviticus 9. 22. and the Noun for the Pronoun, as again, Verfe 61, and in one backe, for in a brobe; as in one pot, for in a pot, Ex 61. and in one powers to the power; as in one pays to the apply EX odus, 16. 33, and words, for things; as Deuteronomy 30.1. and el, again in the first place, for al. upon; as Chapter 50.35, 36, and el the second time, for al, either concerning, or against; as Chapter 50.35.

et the tecond time, for al, center was a service of the tecond time, for al, and fare minh faid to Seraiah. When their comft to Rabylon, and flush tees, and flush treat all these words,] Or, as some readed: it, and shut have seen, or, wheld the City (as his Disciples did the Temple, Martha 4, 19, and Christ himself perusalem, Luke 19, 41), then shut thou read all these words, or their shut her looke upon this book, or totl, and failt treat all these words or things; 347.6, out of it; as Neh. 81, 32 and, for then, as chapter 47.2 and words to things; as we 6. Howevier, it is not likely that Seraish should hear if the contract of the shut of the shut some of the chayes, that he was to it : fo, nor is that probable that some of note have, that he was to it: 10, nor is that probable that some of note have, that he was to reade it onely privately in some closet apart by himself. for why that there, rather than before he set out, or when he was on his way thither? but that he was to reade it unto his countrey men, way thinner, out must newss to rease it muons country men, the Jewes, who had together with Jeconiah about four years before been carried captive thither, a Kings, 24. 12, 14. in some private house, whither, as to an Embassador coming from Zedekiah, that held from the King of Babylon, 2 Kings 24, 17, they might have free access.

V. 62. Then fhalt thou fay, Or, And fhalt fay: if we follow the

latter version before-mentioned, v.61.

O Lord, thus half poken against this place to cut it off, that none O Learn, non non progen against our proce to const on, to can and all transien in it, neither man or beath, but that it shall be desirate for ever. I In the Hebrew Text el, again, tor, al, esterning, or against; as verse do, and from man even unto beat, and Chapter 50. 3. and defolations of perpetuity; as verse 26. Chapter 50.

ter 48. 34. V 63. And a shall be when thou hast made an end of reading this boke, that thou shalt binde a stone to it, and cast it into the middest of Euphrates.] On the banks whereof Babylon was situate: into the midst of it, for into it, as out of the midst of it, for out of it, verse 6. In like manner is a mill-stone said to be east into the Sea, to re-

present the irrecoverable downfall of the spiritual Babylon, Revelation 18.11.
V. 64. And thou shalt fay, Thus shall Babylon finks and not rife from the evil that I will bring upon her :] See Elay 26. 14. ch. 50.

39. 40.4.26. 39. 39. 404.26. 59.
and they shall be weary.] That is, saith the Jewish Doctor, they
shall not be able to hold out against Cyrus: O., as others rather
render it, though they weary themselves; as Elay 40. 30. verse 58. the copulative in a difference notion; as Hay 10.5. & 49.5. Though they take never fo much pains, even till they tire out themselves, in endeavouring and striving to raise and restore her again: 23 of

in enneavouring and triving to raise and rettore ner again; as of Edom, Mal. 14. Those that render it; and they fluid fee away, as job 20. B Pfal 20, 10 mildake the root.

Thus far are the word of feremiab.] That is, as some, thus far concerning Babylon, as below; thus far concerning Moab, chapter 48.47. Or as others rather, Thus far of the Prophets own writing, For the Chapter following scemeth to have been afterward added unto this book of his Prophefies by fome other holy man of God, (as the laft Chapter to the Writings of Moles) for the further illustration, and fuller confirmation of fome things therein contained. For that which one of the Jewish Masters would have to be the meaning of it, that after he had finished this Prophecy against Babylon, he prophecied not, is apparently controlled by the in-ferintions of fome other of the Prophecies in this volume recorded,

that are oflater date than this. See chapter 31, 1,& 33, 1, & 34. CHAP, LII,

1. & 37. 5,6. & 42.7. & 43.8. & 44.1.

Verse 1. Z Edekiab was one and twenty year old when he began to reign, and be reigned eleven years in ferufalem, and his mothers name was Hammal the daughter of Jermish of Linhah.

This chapter is supposed to have been written by some of those that lived in captivity as Babylon. The principal matter of it is concerning Zedekinsh wicked reign. v. 1—3, the suppose of some captivity.

1. The principal matter of six some concerning Zedekinsh wicked reign. v. 1—3, the suppose of some captivity.

1. The suppose was the suppose of the reign. v. 1—3, the suppose of six six suppose of the reign. v. 3—30, and the enlargement of jehojacin, verte 31—32, the most of it is related, 2 kings 2.4 and 55, 2 Chronicles 36, 12—18. Heb. reigned, for began 10 reign 32 x kings 2.1. 1. & 23. 1, See x kings 2.1. 1. & 23. 1, See

2 Kings 24. 18. N. 2. And he did that which was evil in the eyes of the Lord,] That is, displeasing to him; as 2 Sam, 11, 28, Sec 2 Kings 24,19,

according to all that Jehojakim had done.] Of whom fee 2 Kings

13. 37. For through the anger of the Lord is came to paffe in Feru-factor and Judah, tallibe had caft time out from his prefence, that Zede-krah the long rebelled againg the King of Babylan According to Vertion, Good primithed his force-going evil carriages, verfa. by giv-ving him up to his own pervectic will, and permitting his operfifth at a rebellious course against him, who had made to peritt in a received course against mm, who has made in Ming, and unco whom he had dworn loyalty, to the raine of himfelf; and the whole State together with him. The like where tunto, fee Plal, 81, 115, 12, 8mm, 11, 11, 42, 45, 18, Howbelt, I conceive the words may be thus rendred. Tea, and the enger of the Lind it was again! Feraldem and Jadah 10a Zudegha rendred again. was against Jevulatem and Judan -- tour casegous receive a gami-the King of Bublen. Teas, to the particle is used in way of exagge-ration, 1-fay 3.13. Chap, 14, 138. unto the anger of the Lord; as add iniquity unto their iniquity, 1961 69, 27, where the fame particle is used, it was; it accrewed, it was added further thereunto; is is ufed, it was, it accrowed, it was added further thereunto, as a King, 13,4, compared with Chap, 13,0, again J Jenulaliam and Jindob, as Pial, 78,1,1 and 106,40. Elay 3.2, that (Heb, and, as 4,4), and 4,2, 2. Zedelyish rebelled again the King of Babylon; That which God taketh fo hainoufly, as being fuch a transfertilise, as floudd both furely and most fewerely be averaged, in read of his each therein fallfield, and Gods name thereby (sandalized, or his each the Collafold, hone) in the same thereby (sandalized, or his each transfer Collafold, hone) in the same thereby (sandalized, or his each transfer Collafold, hone) in the same three by (sandalized, or his each transfer Collafold, hone) in the same three by (sandalized, or his each transfer Collafold, hone) in the same three by (sandalized, or his each transfer Collafold, hone) in the same three by (sandalized, or his each transfer Collafold). See how eagerly God infifteth upon it, with oath upon oath, to punish him for the breach of his oath, Ezek, 17.15 --- 1. See this also in the ftory, 2 King, 24.20. 2 Chr. 36.13.
caft them out from his prefence] Heb. face; as Pfal, 139.7. out of

that land, wherein they had formerly enjoyed the special presence of God in his house, word, and worship, Plal, 42, 2, and 84, 7. So

2 King. 13.17.

V. 4. And it came to pelfe in the ninth year of his reign, in the tenth
words, in the tenth day of the month, that Nebuchadrezea King of
Babylan came, he and all his among, againf fireyaldens, and pitched againff is, and its regainfil it round about. 1 See 2 King. 25. I.
Chap. 30. 1. Hence and the figh of the tenth manthy, bolieved during
the time of the captivity, 2 ach, 8.19. because in it the stege of the city began.

V.5. So the city was besieged unto the eleventh year of King Zede-kiah.] Heb. And as Chap. 37. 21. the siege continued an year and an half. See verf. 7. and the same with this, 2 King. 25.2. V. 6. And in the fourth moneth , the ninth day of the moneth , the

famine was fore in the city.] This occasioned the fourth moneths fast, Zach, 8, 19. Because in that moneth the city was surprised and

fo that there was no bread for the people of the land.] Heb, and ; as 1 Chap. 50.3. See: King. 25. 3. Chap. 38. 9. none for the common fort of people; as Chap. 26.23. whatfoever remainder of flore fome great ones might have.

V.7. Tuen the city was broken up, Heb. And; as Chap. 47.2. It was taken by forming foun of the gates being broken open, and the walls battered, or fealed. See a King. 4. Chap. 32.23. and all the men of was fled, and went forthe sure of the stay by night, by the way of the gate letti cen the two mills, which was by the Kings

garden , (now the haldeans were by the city round about) and they went by the way of the plain.] Sec on Chap. 39.4. : King. 25.4. which was by the Kings garden] Or, which were to wit

walls.

V. 8. rut the army of the Chaldeans purfued after the King, and overteek Zedekjah in the plains of Jericho, and all his army was featered from him] Heb. And 3 as Chap. 50,24. 2 King. 25.5. Chap.

V o. Then they took the King, and carried him up unto the King of Babylon to Riblah in the land of Hamath : where he gave judgement up in him] Or brought him unto him : as Chap. 39.5. See on Chap. 51.27. Heb And; as verf. 7. and, spale with him judgements; as

5(127) 1100 And 39 51. 2 King. 15 6
V. 10. And the King of Early longlew the fort of Zedeljiah before bis
2021 Caufed them to be flain, 25.1 King. 19.17. and so hereafter, and verfall. See 2 King, 25 7. Chap. 39.6.
he flaw also all the inners of Judah in Riblah. I See Chap.

39 6.

V 11. Then he put out the eyes of Zedekiah, Heb. And (as verle 9.) he blinded the eyes of Zedekiah; as Chap. 39. 7. 2 King.

and the King of Babylon bound him in chains and carried him to Babylon, Or, festers of brasse; as Lam 3.7. So 2 King, 25. 7. See Cha. 39 7.

and put him in prison, Heb. gave him (as 2 Chr. 16 10, into the brufe of the wards or custodies, as a prison is also termed by a word of the like notion, Genes, 42.7. Mat 14.3. and this seemeth rather the proper notion of the term, as Chap. 37, 13. Ezek. 44, 11, than, as a learned Annotator would have it, the ho-fe of mani-

till the day of his death.] A defective form, put in the prifon till the day of his death, for, put him in, and kept him there till he died: as bruife it up n the boil, for, bruife it, and lay it upon the boil, Elay 38.21, See more the like there, See this before menaced to Zedekiah, Chap. 32. 9. Ezek. 17. 16.

V. 1 . Now in the fifth moneth Heb. And ; as Chap. 30.4. Hence the fast of the fifth moneth, Zach 7.3, and 8. 19. for the burning of the Temple.

in the tenth day of the moneth It is faid, 2 King. 25 8, on the fe-venth day. The one of the two faith a learned Annotator, doubtleffe erroneous : but of that there is no necessity. The one may point to the day of the Captains arrival at Jerusalem : the other to the day wherein he set sire on the Temple : which also though it were fired on the feventh day, yet might not be burnt down before the tenth. Either, rather, than what another fuggesteth , that he might fet forth from Riblah upon the feventh day, and arrive at Jerulalem upon the tenth. But how foever, that learned Annotator is doubtleffe himfelf in an errour when he faith that Joseph the Tew affigreeth it the ninth : for he in his Antiquities, lib. 10, cap. 11, faith
exp.efly it was in the new moon; and that is neither feventh, nor tenth, nor ninth, but the fielt.

(which was the nineteenth year of Nebuchadrezzar King of Babylon See Chap .: 5.1, and 32.1. So 2 King . 25.8,

came Nebuzaradan Captain of the guardy]Or, Provost-Marshall: so ver., 14, &c. See of the term, on Chap, 39, vers, 9, whi h served the King of nabylon into Jerusalem, Heb. stood before him; as 1 King. 10 8, and 17. 1. Prov. 22.29. It is faid fimply a fervant, 2 King. 25 8, which sheweth the relative here omitted, as chap. 50. 5. to have reference to the Captain, not to the guard,

as Clap, 50, 5, to nave reterence of the Capanity in the temperature which in the thebrew is not ambiguous.

V. 12. And burnt the house of the Lord, and the Kings house, and all the house of persolaten, and all the house of the great men burnt be with fire.] It be burnt all the house of Fernselmon eand other than the control of the co to what end is mention made of the great ones houses after apart?
But the words would be rendred, all the bouses of Jerusalem, even every house of any great one (Hcb, house of great; that is, noble, or rich; as Gen. 24. 35, and 26. 13.) chap 41 1. he burnt. So that the copulative here is not in a notion of diffin tion, but of restriction. Rion rather, and further explication; as if it had been faid, when I fay, he burnt all the houles of Jerufalem, my meaning is not, that he burnt all the forty dwellings of the meaner fort; for of those he spared some for such as should be left to husband the land thereabour; at least, regarded not so much the demolishing of them, being no grace, or ornament, much leffe ffrength to the Citie : but that he burnt down all the great mens flately buildings, together with the Kings Palace, and Gods Temple , all the ftrong and gracefull edifices, that were in any part of the citie; though it is not unlikely but that many others of leffe note flanding near them were burnt down together with them, See the like use of the particle again, verf. 15. and such additional restrictions, Pf. 73.1.

and 145, 18. For those great Masters feem to shoot wide here. and 145, 18. For those great maners seem to meet wide here, who would have by this term intended, either their Chappells, or their Schools, because God was by praise and prayer magnified in the one, and the Law by the Lectures of their Doctors in the o

V. 14. And all the army of the Chaldeans that were with the Captain of the guard brake down all the walls of Jerusalem round about. They difmantled the citie that it might not be a place of ftrength to iccure any that might rife again, So 2 King, 25. 20, Neh, 1, 2,

to tecture any that might rise again. on a rings 43 to even, 1.3. Ext. 4.13.13, 5.16. Lam., 13. Ext. 4.13.13, 5.16. Lam., 13. Even, 13. of Babylon, and the reft of the maltitude.] Heb. And, as ver. 9. 11, So

of the poor of the people of the whole land in general; but of those that were

found in the city; a. before, ver. 13.

the rest of the multitude] the word rendred multitude is in the sto.

ry of the Kings hamm 1 her camen : as Chap-46-55 [cf. 18] when she camen : as Chap-46-55 [cf. 20] when she captain of the guar differential of the pool of the land for ourse-def (s. 3 and for bloomdones, 19th. And, as veril. 8, See a King, vall. Chap-13 10.

V.17. Alfol O., Mareover, as Chap-13-7. Heb, And, See a King,

the pillars of braffe that were in the house of the Lord, As the Prophet had foretold it should be, Chap. 27.19, 22. of these pillars, see

and the bases,] Ten in number, that stood under the laverse. See 1 King 7 27 38, 2 Chr.4.14 and the brafen fea that was in the house of the Lord] Sec

the Chaldeans brake, and carried all the braffe of them to Babylon.

They brake them for the more casie and convenient carriage them; as the Chaldean idols were dealt with by the Medes and Persians, Chap. 50, 3. Esay 46, 1,2.

doth well here; and better than betore, verf. 17. of fuch caldrons, fee Exad, 7.3 it is rend: cd p 15, 2 King, 15, 14,
and the (howels) influments they were wherewith to remove the

after from the altar of buint offerings, Exod. 7 3 for they were of b affe, 1 King 7.45. and they have this name from a term that fignifies to remove, and do away , Elay 28. 17. in regard whereof fome tender it befoms, or brooms; but that not likely; they would never be at the trouble to carry befoms to Babylon. The ancient Greek and old Latine render it here flesh books ; but without

and the fauffers,] The ancient Greek retaineth the Hebrew term; though mil-placed; the old Latine rendteth it Pfalteries; and the Jewith Mafters fome of them make it fome inftrument of mufickt and the word is deed cometh from a root that is of various conception, and fignificth v.ry frequently to make mufick by playing on lome inframent and tor fuch mufical inframents, is a word very near to this frequently uled. But what found fuch inframents do here, among brafen caldrons and flowels? The word is indeed rendied fnuffers : as here, fo 1 King. 7. 50. 2 King. 12. 13. 2 Chro. 4. 12. and being fo taken, it may come from another acception of the fame root, whereby it fignifies properly pune, and by pruning, to trim trees and plants, and confequently by a metaphorical use of its lamps; whence the fn first might have their name ; for that they pare off the superfluous part of the wicke , as pruning books (t. om hence in Hebrew fotermed, Ffay 2.4.) do the superfluities of plants; but those smallers belonging to the lamps were of gold; as by the places above pointed to appeareth : whereas these were of brasse, and are reckoned among those implements that belonged to the brasen altar; and I conceive therefore it should rather be rendred tongs; though by another name also fo termed from a root that fignificth to take; because by them men are wont to take up quick-coals, and the like, from the fire on the hearth, or in the chimney, Elay 6. 6. and yet is the same word used also for suffer; so termed, because they lay hold on the wicke, and take it by the end to raise it up: and it is for endred in our Version among the implements which belong to the lamps, Exod. 37 23. nor fee I on what ground the fame Interpreters turn them ellowhere into tonges, Exod. 25, 38, and Num 4.19, whereas the very word next entiting, in all the three places to wir, fouffdiffies, doth evidently them the word before it, to intend no other than fuffers: (and indeed what we is there of tongs about lamps?) the very felf-fame thing being spoken of in all those places. Howbeit, in Solomons Temple, it feemeth, that there were instruments of two forts, that were used about the lamps, the one to raise up the wicke, called by this latter term, and another to inip it off, defigned by the former : for both the terms are found diffinelly mentioned, 1 King 7.49,50. 2 Chron. 4. 21, 22, though but one of them in Moses; and tongs seemeth no fit term for either. But as the word that fignificth tongs properly, is used also for fauffers, in regard of some general notion defined in that term, common to either; fo the word that most usually signifieth snuffers, scemeth both here, and 2 King, 25, 16, used for tengs, in regard of that

fice with the oth r. A learned scholiast would have it to fignific flefb-boiles ; fo termed, faith he, because they cur the meat: but the office of fuch inftruments is not to cut or mince meat, but to take it up onely : So that neither observation nor notation, ba keth this his interpretation ; wherein I suppose he walketh

Chap. lii.

and the biwles,] So is the word rendred, Numbers 7, 13, and oft in that Chapter 3 or basons, as it is rendred 2 Kings 12. 13. Neh. 7.70. The word is used sometime for a bowl to drink in; as Amos 6.6 and such in likelyhood were those that were in the Temple and Tabernacle, for the receiving of the wine or drink-offering and pouring it out upon the facrifice : fometime for a bafon: fuch as were those that were used to receive the blood of the facrifices fo called, fay the Jewish Criticks ; because out of them the blood of the beaft facrificed was fprinkled,pare of it upon the Altar, the refidue being poured down at the foot of it. Now thefe Iat, the residue being posted down at the took of it. Now thele, whether bowls or bossins, (for the word comprehenden both were some of them of brasses, as those that Hiram cast for Solomon, I Kings 7-45, and those that Moses made for the brasses Altar, Exodus 38, Numbers 4-14, some of filver, as those that the twelve Princes gave, Numbers 4-13, 88, some of gold, benging to the Attar of Incesse, I Kings 7, 50. I Chronicles 18.

17, those of Brasses are force spoken of; the other, Verse 19, See there

there and the spoons,] Or, ladels, or cups, or dispes; for they were some of them to put incense in : and are so called, because they were hollow, resembling the palm, or hollow of the hand. These seem to have been brasen ladels, used about the Caldrons before-mentioned, belonging to the service of those facrifices, whereof part used to be boyled: and of this fort I conceive those to have been diftinguished from the Veffels of gold and filver, 2 Chron, 24. 15. Other there, though rendred spoons in our Versions yet indeed enps, or dishes rather, in which the incense was placed on the shewbread, Num. 4.7. & 7.14,86. and those were of gold, as all implements belonging to that Table were, Exodus 25, 29, & 37, 16, 1 King 7, 50, 2 Chr 4, 22,

and all the vessels of brasse, That is the rest of them; as Chapter

43.2.14.
wherewith they ministered, tooke they away. That is, wherewith service had wont to be performed; for the verb is indefinite; as chap.51.26.

V. 19. And the basons,] This is omitted 2 Kings 24. 17. The word is used sometime for a basen, or a piece, as we term it : so where the blood of the Paschal lamb is said to be received in such, Exod, 12,22 and that fuch both of gold and filver were used about the service of God in the Temple, appeareth, 1 King. 7. 50 2 King.

13...19 and the fire-pane] Or centers; as the word is rendred, Numbers 16.17,37,48. These were some of them of brass, belonging to the brasen Altar, Exodus 27,30. & 38.3 Numb. 16. 39, But one sinch acted the longing to the golden Altar, of gold, 1 ev. 16. 12. comate all the longing to the golden Altar, of gold, 1 ev. 16. 12. compared with Heb. 9. 4. & Rev. 8. 3, 5. and others, fo termed, not fo much from the use, as from the fashion of them, belonging to the lamps, rendred commonly fnuff-siftes; because they slood by the lamps with sand in them, therein to bury the snuff, so oft as occafion was to fnuff them, Of thefe, fee Exod, 25.38. & 37.23, 1 King. 7.

50. 2 Chr 4.22.
and the howls, 3 such of them. 2s were of filver, or gold.
See on Verfe 18. Therewere of thefe an hundred golden ones
made by Solomon for the fervice of the Temple, 2 Chroni-

and the caldrons, Or post: this is not mentioned, 2 Kings 25.

15. but in the verse onely before-going; and whether any such filver posts or p stress might be used in the Temple, some doubt may be made; though we read of some golden flesh-hooles, 1 Chr. 28.17. which yet one of the Jewish Doctors supposet to denote there some other implement that did belong to the table, and would have to be the same with the last here mentioned. But the Scribe having the former verse in his eye, when he was writing, might put that again here that he had there. See the like acknowledged superfluous

insertion, c. 51.3.
and the candlestickes Whereof, being ten in number, see 1 King.

7.49. 2 Chr. 4.7.
and the froons] Or dishes, or incense-cups. See on v. 18. and the cups] So the ancient Greek and old Latine render it, That by the term fome implement is defigned appertaining to the Table of Shew-bread, is apparent from Exodus 25. 29. and Numbers 4.7. And whereas there are two terms there joyned toge ther, this and another, the Jewish Masters some of them tell us, if we may believe them, that thereby are designed certain golden pipes, or half pipes rather, like to cleft reeds, or canes, and props or fhores made fomewhat after the manner of a fork : and whereas the loaves or cakes of flew-bread were to be fet on two rowes, fix in either row one upon another, these half-pipes were to be laid three of them between every other cake, to make free pallage for Air between them, and so to keep the bread from moulding; and can active enterent amon to recept the oreast from montaining; and that those forked props or thores were to keep up these half pipes; and enable them the better to bear up the weight of the bread:

Briffe of them, to wit, of all these Veffels, there was no weight of the bread:

common use there is of them to trimme lights with the one, and | and that hence the term here used hath its name; because these pipes or halfe pipes kept the bread pure and free from growing mouldy. But some of them of no small note berein diffent from sheir fellows; nor is there among those of them, that go this way, an entire agreement; for some of them would have this here mentioned agreement; for other of them would have that to be the props, and that other the props; others of them would have that to be the props, and this the press; and fome of ours, because the root it cometh from hath a notion of making or keeping pure, or clean, conceive thereby to be meant befores, and fo render it : but of that somewhat was faid upon occasion of another term on Verse 18. and of silver and golden besims, I remember not to have read. By those places of Moses pointed to, and compared together it appeareth, that the use of them both was one and the fame, to wit, to cover the Table, (fo the words are expressly in both places) that is, the things set upon the Table, to wit, the bread, and the incense, which stood both upon the Table in two Chargers the one ; in two leffer diffies the other : which how those pipes or props may be faid to doe, is beyond my shallow capacity. But these were then both in nature of covers, if Moses may be believed: and it may be (as to me seemeth) not improbably conjectured, that the one was of a larger fize or bredth, flat-bottomed, not unlike to our Plate-trenchers; that it preath, that bottomed, not unlike to our Plate-trenchers; that it might both cover the uppermoll toaf, or cake, (which was in likely-hood of some good bredth, containing, as each of the refl, two ten parts of an Epha, Levicius 24, of which measure; etc on If say 5, 10, that is, two Omers, Exodus 16, 16, and have the incense—up, or dish, allo set onie; the other of less compassed to cover the incense, which in a Cup or Dish, stood on the uppermost loaf or cake of either row, Leviticus 24.6. both-for use at least, if not for fashion, not unlike to such fort of covers, as we have oft for greater glasses and standing cups, the one, the other to those Brasen-plates made of those mutinous ones, censers, to cover the Altar. Numbers, 16. 38, 39. nor is this use of them unfultable to the terme given the one of them, that is here mentioned: for by means hereof both the bread and incense were kept clean, and free from dust or ought else that might cafually fall on them. But this my conjecture, I shall leave to the learned; refting ready to yield unto any, that shall produce and render some more prabable matter.

that which was of gold in gold, and that which was of filver in fil-ver, tooks the Captain of the Guard away.] Heb, what gold gold, and what filver filver : that is, as fome, whatfoever was of gold, or filver: fuch repetitions fometime importing an universality : as, man man, for every one. Lev. 15.2. and day day, for every day, Plal. man man, 10: every one, 12.7, 2.2, and any may for every ways rule.

61.8. & 63.19 and morning morning, for every morning, Elay 50.4,

or, as others those of gold apart by themselves; and those of silver apart by themselves; and those of silver apart by themselves; and both of them entire as they were; not broken as the brafen ones were, verfe 17. See the fame, 2 Kings

V. 20. The two pillars, Or, As for the two pillars; (the nominative put absolutely : as the like, Pfalm 18. 30. & 104. 17.) the one called Juin, the other Boar, 1 Kings 7, 15, 21, 2 Chrqnicles 3. 15,17
and one Sea,] Hebr. and the one Sea. Sec Verfe

and twelve brazen bulls,] Heb. and the twelve Bulls of braffe.

Whereof see 1 Kings 7 25.

1bst were under the bases, There is some doubt here moved how the rulls should be said to be under the bases, when as they were under the Sea, and the bafes not under it, but the other leffe lavers, I Kings 7. 27, 38. To which is answered by one, that the nether most parts of the Sea are here meant by the word bases: by Jewish Doctour, that the meaning is, they flood below by. or befide the bases: by a third, that there is in the Text a defect thus to be supplyed, the welve Bulls that were under it, (to wit, the sea.) and the bases, before-mentioned, v. 17. The bases are omitted, 2 Kings 25, 6.

which King Solomon had made in the House of the Lord: All which, worth King Solomon nan made in the Hauje of time Lords JAII which, as well Pillars, and Saa, and Bulls, as Bafes, Solomon hath made; That is, procured, or caused to be made; as he built the boufe, Acts 7.47. and this is added to show, as a Jewish Doctour observeth, that they were the very same that Solomon had made; having not been altered, or imbellished ; as fome other things about the Temple had beene, in some former Kings reignes, a Kings 16, 17, 3, and 18, 6. Yer it is expressly said, a Kings Kings 16. 17, 6. and 16. 6. The task expectedly land 2 kings and 18. 17. of Ahaz, that H-mangled the olders of the Bafes, and removed the Lavers from off them: As also that He to be down the Sea from the brayen: ulli that were under it. But Excitab his son and next successor, in likelyhood repaired the one, and restored the

other again. in the House of the Lord] Either, in the House of the Lord, which, (to wit, Pilias) solumn made, and fothere should be a Trajection in the words of the extra sethelike. Chapter 32. a trajection in the wo us of the ext as the like. Chapter 32.

Or, for the H we of the Lord; for they were not made in it, but in the faint of fram, 1 Kings 7 46. for it. So is the Particle wed. Nehemiah 5.3, and 13, 14, Eft. 4.7. Jeremiah 15.13. See

the quantity was fo great, that they could not well or eafly be was the perimeter, or compaf, (faith a learned Annotator) here the quantity was fo great, that they could not the weight of them, the diameter or bredth, of the pillar; and here, faith he, the feribes weighed; or that they regarded not the weight of them, they were not willing to ftand to weigh them See 1 Kings 7. 47. 1 Chronicles, 22. 3, 14. 2 Chronicles, 4. 18, and the like Syntax, Chapter 51. 56. and the fame in effect, 2 Kings

V. 21. And concerning the pillars, Heb. And the pillars; as

and the beight of one pillar was eighteen cubits,] This agreech with what is related, 1 Kings 7, 15, where the making of them is mentioned : as also with a Kings 25, 17, where the same story with this is reported. But in 2 Chron cles 3. 15 parallel to that, 1 Kings 7.15. the pillars are faid to be thirty five cubits long : for fo the words are there, he made and placed, or to be placed hefore the house (a complexive form of speech, for they were not there made, but in the plain of Jordan, 2 Chronicles 4. 17. though to that place they were defigned, and there they were placed, I King. 7. 21. See of the like on verse 11, 20.) two pillars thirty and five cubits in length. Thefe feeming differences to reconcile, fome have recourse to the divertity of cubits, which (fay they) were of two forts, the civil or common cubit, confifting of one foot and an half Ex hand bredths twenty four finger bredths, and eighteen thumbbredths; and the facred or holy cubit that confided of an handbredth, or foure fingers more than that other, Fizekiel 40.5. & 43.13 that which exactly agreeth with what Herodote reporteth of the royal cubit in Egypt, that it was three thumbs bredth longer than the ordinary cubit, and the computation, fay they, is made by the civil or common cubit in the one place, by the facred in the other. But because this computation will not serve to bring up the less number to the greater; for an hands bredth added unto each cubit will not raife eighteen, to above 21 which cometh far fhort of thirty five. Some tell us of a third fort of cubics that was of a double length to the common cubit, called the chief cubit, 2 Chronicles 3.3. and the arm-hole cubit, because it reached not from the top of the hand to the bending of the elbow, as the common cubit, but up to the arm-hole, Ezekiel 44.8 And this being admitted might indeed bring us home to the longer measure, and a little alment indeed bring us nome to the longer measure, and a little alfo beyond ir, a cubit over either in the geater (fay they) omitted,
because it belonged to the bass, or in the less number, though
but seventeen and an half indeed, added to make up a full number. But the places produced for it are both ambiguous, the latter especially, on which the main weight of this conceit lyeth; and by the word remdred arm-hole, some interpreters of prime note conceive some part of the building it self to be meant, which they render a wing. Certain to me it feemeth, that no other cubit can there be meant, than that which was before mentioned, chap. 40.5. where the Angel is faid to have had in his hand a measuring cane, reed or rod of fixe bits, by the cubit and an hand-bredth; and here, as having an eve to what he had there fail, he faith, that the foundations of the fide Chambers were the fulneffe of the reed of fix cubits : that is full as long as that meadining cane of fix cubits: and what cubit can there be any reason to imagine here intended, other than that fo fpoken of at first and after repeated again ? which may also justly be deemed to be the fame with that chief one mentioned in the dimensions of Solomons Temple; if the word at least be there so to be rendred, whereof some also make doubt. This therefore unless better ground could be produced, will hardly here help us. Some other therefore have recourse to the fabrick of the pillars. Thele pillars, or columns, faith a learned Writer, confifted of five parts, a figure table at the bottome, rundle or round bass upon that the flassing or main body; the head, or Chapiter, and the crown, or pomel. Unto which five I suppose a fixth may well be added, the fquite border on which the Pomegranats were : whereof fce on verse 23. Now, faith this learned man, the shaft or the main body of the piller was of eighteen cubits mentioned in the one place: the fquare Table and round basis below, together with the Chapiter and Coronet above, made out between them the other feventeen and these altogether with the faft, make up the thirty five related in the other. The Jewith Doctors go a third way. The one place. fay they, speaketh of either pillar apart , which were either of them of eighteen cubits, in the fhaft or main body; besides the Chapiters, the measure whereof is reported by it felf, I Kings 7.16 the other place peaketh of them joyntly together, as they were caft at first in one entire body, though after divided into two; and one cubit, say they is not expressed in the whole number, because it was divided between them, and went with either to the making up of the Chapiter on the top, and to back this their opinion, they press the word of length used in the Text: for it faith not, say they, the height of the pillars, as in other places, where they are spoken of as they flood, but the length of them, because he speaketh of them as lying yet along on the ground in the place where they were at first cast. Either of these two last seem to carry some good probability with them.

and a fillet of twelve cubits did compass it, Heb. a thred (as Geand a just of twelve cuots and compass is, i loco. a local (MOC-nells 14.23, rendred a line, 1 Kings 7, 15, a cond., locale, 4, 18,) of twelve cubits will, or would, or might compasse it: the Verbin a Potentiall notion: as, it will, (for, it would, or could) contain,

mult of necessity be out: for four fingers cannot make a dimetient of eight cubits in a column. But I doubt that this learned man is herein himfelf rather much miftaken : the purpose of the Writer hereof, whoever he was, being not, as I conceive it, to give the diameter, or breadth, of the main body of the pillar, (what needed that when he had related the exact compais of it before, from whence the diameter might be easily gathered?) but to acquaint the Reader with the thicknesse of the brass thorowout the main bo. dy of the column ; which though it were not entirely folid and maffic, but hollow within, yet was the brais of it four fingers thicke, which to the dimetion maketh nothing at all. And this appeareth plainly by what is faid of the sea, 1 King. 7. 26. & 2 Chron. 4. 5. the thickness of it was an hand breadth: the very term here wed though the measure a fingers breadth more in that than in this here, whereas both the perimeter and the diameter, or compais and breadth had been diffinely before mentioned, v. 23. in the one

place, v. 2. in the other. V. 22. And a Chapiter of braffe was upon it, and the height of one Chapiter was five cubits] The word rendred hapiter fignificth properly a crown or corenes; and fo divers sender it; that which is here faid of it, however we thall term it, and its mate agreeth with the dimensions thereof reported, 1 Kings 7.16. But 2 Kin s 25.17. where the fame flory with this is telted: this work Chapitre or ranet is faid to be three cubits high, which falleth two cubits flort of this. This feeming difference the Jewith Commenters thus reconcile : the Chapiters fay they, were divided into two parts, the upper and the lower ; the lower part next to the fhaft of the pillar had no figures on it; the upper part above that was fet out, with figures and much curious workmanthip : and this upper part onely is respected in the latter flory of the Kings, being of three cubits height; the lower of two cubits being let pass as belonging to the shaft. Some of ours more exactly divide the whole work above the faft into three parts the Chapiter, the lable, and the Coroner: and they affigne to the Chapiter one cubit, to the Table one, and three to the Coronet : which therefore fay they, confidered together with the Table, bath four affigned it, 1 Kings 7. 19. Others again divide it into the Table, or fquare, the belly and the crown: which I conceive to be the better divition, and suppose, that the square or table with its rife, untill it closed with the middle part, termed the belly, was of two cubits, omitted for that cause which the Jewish Doctors give, as comprehended in the pillar, and the telly with the crown to make up the three cubits between that mentioned in the place paralel to this.

with net-worke and Pomegranates upon the Chapitets round about, all of brids: it of fecond Pillas also, and the Pomegranates were hig unto these. Heb. and; for with; as C.27 2. Ezek 13. 24. Of this net-work, or writhed work; as it is rendeed in the lecond of Kings: as also of thele "omegranates, fee I Kings 7. 17,18, 2 Kings 25, 17. and hereafter v 23.

V. 23. And here were ninety and fix Pomogranates on a fide and all the Pemegrarates upon the net-work were an bundred in all.]
There are here again fome deeming differences both about the fum ingrofs between this Text and fome others; and about the sums themselves here mentioned. Concerning the former we finde it Said, 1 Kings 7, 19, that the Pomegranates were in rowes two hun-dred about up n either Chapiter, and 2 Chronicles 4, 13, that there were f ur hundred Pomegranates upon the two wreaths; two rowes groffe, are by general agreement thus reconciled; that there were improves of them on the toppe-workes of either Pillar, one over another and an bundered in either row, as is here faid, and this place therefore to be underftood, as if it were faid, an hundered all in one row : and confequently, two bundered. as the former place faith, in the two rowes upon the one; foure hundered as the latter hath it on both. There is a little more difficulty about making the two fums here mentioned to agree; for according to the words here thus rendred it might feem, that there word nynety fixe Pomegranates on each fide of either Chapiter, or Coronel above-mentioned, which would rife to the fumme of three hundred e glity and foure in all, for each either Chapiter or row, which none of the former fummes would admit: and whereas there is mention in the after fumme of an hundered onely : Unto this the common answer is, that the source that should goe to make up the hundered that was in each row were out of fight, by reason that the Pillar stood close to the wall, cither of the Porch, or the Houle; and the Writer here mentioneth those alone that were in fight. Thus both the Jewish, and others: which yet feemeth not very fatisfactory: for neither is it probable, that two fuch goodly Columnes en fled, not to beare up ought, but for a grace and ornament to the House, should be scituate so close to the wall, that the curious workemanthip of them might not be conficious on every fide: Nor again, doe they take notice, either of the Translation, or of the Text, which may feem to raife the computation to such an excessive form as was hinted before. In the Hebrew Text, for that which is here rendied on a fide, it is word, for word Winde-ward : That is, and the thickneffe thereof, was four fingers; it was hollow Before | toward the four Winds, or quarters of the World; as the cond

Chap, lii, wind is used, 1 Chr. 9. 24. Chap. 49. 36. Ezek. 42. 20. whence it may well be deemed that the sable, or border on which the pomegranates were engraved, was fquare; albeit that the belly or main body of the Chapiters were round; as the borders of the bases on which the layers frond; fer our with the like imagery, were fquare; although the mouth and main body of the bakes were round, 1 King. 7, 29,31, and that the pomegranets stood twenty and four on each fide, to which number the four corner ones added to the number here mentioned, make up the fum of an bundred hereafter Subjoyned, and understood as before. And this I conceive to be the most probable way of reconcilement For as for that apprehension of the late learned Annotator, who would make but two fides of them, and would have niner fix in each row on either of those sides, which with the two parting ones in each row, being eight in all should make up the 400, neither doth it fuit well with the term of wind, unlesse we make but two winds : nor will it with that addition of those eight . make up that entire sum , unlesse foure

V. 24. And the Captain of the guard took Seraiah the chiefe V. 24. And the Captain of the guard tong Seraian the confet by the death, and Zephaniah the fecond Prieft and the three Keepers of the door.] The Historian returneth from the fpoyles carried away, to fome perions of note, that Nehuzaradan took away from Jerufatome perions or note, that exemplicated and took away from Jerula-lem, at his return from thence to Riblah, where by Nebuchad-rezzars appointment they were flain. Those mentioned in this verse, he took out of the Temple; those in the next, out of the city. Seraiah, the fon of Azariah, 1 Chr. 6.14, the chief Prieft another from him of that name mentioned, Chap. 51. 59. and Zeanother from him or that name mentioned, Chap, 21, 59, and 25-photatals, of whom, Chap, 21, 1, & 29, 25, the Jecond Prigli-the next in place to the chief Prieft, who, upon any extraordinary occurrent referaining or dilabling him, was to lupply his place, Chap. 1.1. I Chr. (1.1. & Kings 3.3. 4. and three (not the three, for there were many more of them). Keepers of the dars. Help threshold. See Chap. 3.5.4. three felect ones of those, it may be three died on the control of the contr that used to attend at the three gates, the Late-gate, 2 kings \$1,6, 2 Chr. 3,5, Ezck. 44, 1,3, & 46, 1, and the North and South gates Ezck. 36, 7, which feem to have been the chief, and of moltule. See the fame, 2 king 25, 8

of moil use. See the fame, a king s.f. . 9.

V. s.f. He took also are of the city an etiment which bad the charge of the men of mar.] Heb. And out of the city (for the former out of the Temple, Verle 14.) he took, an Banach, or, office; as Gen. 39.

Effay 3.f. one, as chap 5.16. on how and worself or of the men of mar; or, the Muffler-Muffler, on the man of them that were near the Kings person.] Heb, that say the specified of the King; as near attendants, flanding before lack from the specified of the King; as near attendants, flanding before lacks.

usually do. See the manner of speech, Mar. 18. 10. In 2 King. 25. 19, there is mention of five only. But Joseph the Jew, lib. to, cap 11, hath, as it is here, feven: two of them might be men of leife nore, and in that regard i: may be there omitted. Some of the Tewish Masters say, that they were the two Scribes, that belonged to the Judges. But for this affertion they give no ground.

which were found in the city ;] Either were taken there ; as Chapter 50. 7, 24. or, fimply, that were abiding there : as

and the principal Scribe of the boft, I So the old Latine; but otherstather with the Jewish Commenter, the Scribe of the Captain of the host or the Generall: the office that Joab had under David,

of the north of the Colon of the Land, I Heb that highed, or, armied, who must ered the people of the land, I Heb that highed, or, armied, wwo magterea the people of the land, I free that inspreas, or, armord, if we might fo fpeak: that made an hoft, or army of them, This fone refer to the Commander, that framed the people into an army, and fo led them out to fervice: others, to the Scribe, that enrolled and lifted them for fervice : and this latter feemeth the

entonica and inica tient to service, and this sacre relationship in the field office, Eq. 33.18, and threefore m nof the people of the land that were found in the midfl of the city, 3 Or, that were (as before, and Chap, 41, 5) in the city, as it is a kings -5,19, the like fee Chap, 41, 7, & 50, 8,

Ezck. 3. 24. V. 26. So Nebuzaradan the captain of the guard took them; and breught them to the King of Cabylon to Riblah. Heb. And. as verse

breught them to not king of adoption to kindan, I new, Zina, 2 vere 5, See the fame, 3 Kings 25. 10. V. 17. And the King of Pabylon smite them, and put them to death in the land of Hamath:] See Verse 10, 2nd the same, 2 King.

Thus Judah was carried away captive out of his own land,] Heb. I mus judan wate carried away captive out of his own land, I tels, And, as Chap, 11, a. But the copulative my well be retained here; or else it must have reference to what was before related, Verfe 13 but this feement rather to look further backet hand so, as appeared. Verfe 28, and to be in nature of an introducing the company of the duction, used as a passage to a new discourse, concerning such as either had been before, or were at this time carried away captive, containing the fumme in general of the enfuing relati-

on, Verse 28 30.
V. 18. This is the people whom Kebuchadnezzar carried away captive in the seventh scare, three thousand Jewes and three and twenty.] This was done in the short reign of Jehojacin related, 2 Kings 24. 12, 14, 16. But there feemeth some difference between the relation of it here and there; for first what is faid to have been done in Nebuchadnezzars feventh yeare here, is faid to have been done in his eighth year there. I hat which

may easily be reconciled, as being translacted in the latter end of his seventh year, and about the beginning of his eighth: and fo verfe 19. the like whereunto, fee 1 Kings 15. 25, 28. and on Chap. 25. 1. Another difference more difficult is in the number, which are but three thoujand, and odde here, but ten thufand there, 2 Kings 24. 11, and feven thousand, if not eight thousand, as may feem more to them, Verse 16, for it is there said; and all the men of might feven thousand and frait free and smiths, a thin lands. Which some foreconcile, as if the first number included the two latter; to wit, that of the ten thouland, feven thouland were men of arms , and a thousand of them cunning workmen : and this feemeth not improbable; because they were mentioned together with the grosse summe in the same verie basore. But for the reconciling of this and the former, both the Jewish Writers and others give joyntly this answer, that of that tenthusfand, the three thusfand and odde, were of the Tribe of Judah, Jewes ftrictly to termed, the residue of the cribe of Benjamin, and some other that adhered unto them; which for ought I see must be admitted, and fland for good, unleile fome errour have by the Scribes default crept into the account

V. 29 In the eighteenth year of Nebuchadnezzar he carried away captive from ferufalem eight hundred thirty and two persons. That is, what time the city was taken in the eleventh year of Zedekiah, 2 Kings 25,2, faid to be the nineteenth of Nebuchadnezzar, 2 King. 25. 8. from which place a learned Writer would have to be correetcd. But thereof there is no need: in the eighteenth expiring, and in the nineteenth then entring, may well fland together, as before, verfe 18. Heb. fouls, for, perfons, as Exod. 1,5. Chap. 35. 6. So after Verle 30.

V. 30. In the three and twentieth year of Nebushadrezzar, Nebuzaradan the captain of the guard carried away captive of the Jewes feven hundre: forty and five perfons? This feemeth to have been done after that barbarous murther of Gedaliah, chap.41.2.2 Kings 25. 25. to prevent some new rebellion, Heb. fouls, for, perfons, again, as before, Verse : 9. and so in the next clause,

all the perfins were four thousand, and fix hundred. The whole number made up exactly from the severall ones before particular-

V.31. And it came to paffe | Or, Now lo it was; as chap. 36 22,23. in the feven and thirtieth year of the captivity of Jehilaein King of Judah] Or, after the deportation: fo the particle feemeth here to import; as alfo, Efay 38.17. Ezek, 40. 1. Dan. 11. 6. fix and twenty years after the diffolution of the Jewish State, 2 King, 2 (, 2, 8, when Jehojacin was now about fifty and five years

old 2 Kings 24. 8 in the twellib moneth in the five and twentieth day of the moneth, Here aga in cometh forme feering difference between the relation of this paffage here, and that in the History of the Kings: for what is faid to be don on the five and twentieth day here, is faid to be done on the twenty feventh there, 2 Kings 25. 27. Now this to reconcile the Talmudifts tell us a tale of Nebuchadnexzar and his fon Evilmerodac; to wit, that when Nebuchadnezzar died and was buried, his fon Evilmerodac was afraid to take the kingdome upon him, for fear leaft his father fhould return, (either nor being dead indeed, or rifen again as he did before,) after his feven mg nean muses, or rich again as ne did better,) after his leven years frende, Dan 4,33,36, and thould then kill him, as he had done other of his fons belove, whom he found then fitting upon his throne; it high fome of them fay, (for they are not all in one tale neither) that it was this Evilmerouse that he found in his royal feat , and that he did but imprison him; but t at he feared now, if he came again the fecon t time, he would deal worse with him: and durit not therefore take the Kingdome upon him, untill he had feen his fathers corpfe taken out of the grave, and before his face cut in pieces and cast to the vultures, that flaw away feveral wayes with the goblets of it; and that Jehojacin, (with whom he had been fellow-prisoner, whereby they were cin, (with whom he had been tellow-priloner, whereby they were grown into fome familiaity) then flanding by him, told him that his father would then come again, when all those pieces of him, that the vultures flew away with, should meet rogether in that place again : and that thereupon he released him from his impriforment : An I thus after all this long rale told the knot is readitonment: An ithus after all this long rate told, the knot is readi-ly untied, and they will the way on how: for, fay they, Nebuchad-nezzar died the five and inventieth day of the moneth, and was bi-ried on the fix and inventieth; (they made hafte belike to be rid of him) and on the feven and inventieth day his copie was taken up, mm) and on the free and invarience any his copie was taken up, and field say have heard, to fulfill that propher of fifty 1, 19, and fehojacin withall releafed. And how helps all this, if all of it were true, to a fasol the doubt? One of them therefore a little wifer than his fellows, though he related their flory too, I leth us, this enlargement of Jehojacin was relolved upon, and order given for it on the twenty and fifth day, though nor put in execution till the twenty (eventh; and this our Interpreters also approve . nor is it either unreasonable or incongruous to allow a day intervenient, for the fitting of one in such a condition for a suitable receit,
that Evil-Merodach King of nabylon, in the first year of his reign,]

Heb, in the year of his Kingdom; that is, in the fame year wherein he came to his Kingdom: as, in his reigning, or, when he reigned; that is, when he began to reign, verse 1, and so it is, 2 King 25, 27 in the year of his reigning: well rendred there, that he began to reign,

to E ±

lifted up the head of Jehrjacin King of Judah, I To lift up the head, is femetime used for to advance, fer up, or above: as then liftelt up the head, Plalm 3.3. & 18. 43.48, and he fhall lift up the head, Plal. 110. 7. but functime it fignificht is finver and take account of 5 or upon furvey, to take special surce of, be it for good or evil. So it is fail of Platzach, that making a solution feast upon his birth-day he took a list of his servants, and among the rest, he listed up the head of two of them then in restraint, that is, he took special notice of them both but to contrary purpofes, to release and restore the one of them to his former place, and to execute the other, Gen. 40. (for he did not advance him before he releafed him) but in the latter taking a lift or furvey of fuch Princes as his father Nebuchadnozzar had left under restraint at his decease, he tooke special no-

tice of J. hojacin among the reft.

and breught him first out of prifins. J. Heb, out of the bossle if restraint; as Clayere 37.15. See veile 33. much dispute and debate
there is among Writers, what the reason thould be why that Chaidean King floudis flow Jehojacin this kindness; and the Jewish Masters tell us, as was hinted before, because he and Jehojacin had been sometime fellow-prisoners : but that relation is of as much credit, as any other tales that they tell. Some other fay it much credit, as any other tales that they tell, Some other may it was done in regard of his voluntary yielding himfelf unto Nebuchi-duczzat, a kings 24,13, whereunto fome add, that he did fo by the advice of Jereny, which God would hereby make to appear that he approved of. But neither doe we read of any fuch advice given by Jeremy to Jeconiah, though to Zedekiah he fo did, chap. given by Jeremy to Jeconshi, though to Zedeisah he lo did, chap. 38,7,8. But it may well be thought rather that he did it by his mothers direction, by whom he was in other things in likely-hood too much led. Nor did Nobuchader: zar, annow whom he fo yield-ed himdelf, ever fives him any fuch favour fo long as he lived, Others would have it again fo dispited by Oods special providence to fulfill Jacobs Tophevy, concerning the continuance of the Septem with fulfill Jacobs Tophevy, concerning the continuance of the Septem with fulfill Jacobs Tophevy. which had failed, fay they, had not reconiah been fet at liberty to which had failed, Jay (hey, had not recontain been let at liberry to be head of the captivity, in which head; him and his iffue after him being of that flock, the government was continued. But what any few will thefe men then give to the Maccabe Commanders, who were of another tribe, and yet that prophecy by their government for further ad-? Nor doth this therefore give any faitsfagory reason of this kindnefs flowed by Evil Merodae to Jehojeich. If considering the property of the property Technical control of the control of Evil-Merodac being also but a young stripling then, might take some liking to him, and set his affection upon him: and howsever, during his fathers life, he could not in this kind thew it, yet did it, when he had power fo to do after his decease. But whatfoever the ground or occasion on mans part was, which is not easier to define, thus God made good, what the Plalmitt, who oever he were, with thankfulness, to the amplification of Gods mercy to that people, transcuments, to the amplification or loads mercy to that people, acknowledgeth, that God gave him, and others of themsa feveral times favour in the fight of thole, with whom they were under reftraint, Pfalm 106.46. See chap. 15,11. Daniel 1.9 and 4.48, 49, and 39, and 6.1,38. Nehe, 112.and 3.8. Ad., 710. In this Book of Kings, this is delivered in a more concile form, but in Stribook of Kings, this is delivered in a more concile form, but in Stribook of Kings, this selvered in a more concile form, but in Stribook of Kings, this selvered in a more concile form, but in Stribook of Kings, this selvered in a more concile form, but in Stribook of Kings, this selvered in a more concile form, but in Stribook of Kings, this selvered in a more concile form, but in Stribook of Kings, this selvered in a more concile form, but in Stribook of Kings, this selvered in a more concile form, but in Stribook of Kings, this selvered in a more concile form, but in Stribook of Kings, this selvered in a more concile form, but in Stribook of Kings, this selvered is a selvered in the selvered ture very frequent, he lifted up his head out of prifon, for he lifted up his head and took or brought him out of prifon : as more fully here we have it. So, then haft leved, or affelled my full from the pit, for then haft leved, or affelled my full and delivered it from the fit, Elay

V. 32. And fake kindly unto him, Heb. frake gold things with him; as C. 12.6, So 2 Kings 25.8. and fet his throne above the throne of the Kings that were with him

in Falylon.] Divers whereof it feemath Nebuchadnezzar his father had with him there ; before whom he gave Jeconish the precedency, as fome think, in regard of the great fame of his Ancefors David and Solomon; but might as well be out of fome other private respect, or affection to his person.

private respect, or affection to his person.

V. 33. And changed his prising naments:] Heb. the garments of his restraint; or, his garments of restraint: that is, of the house of restraint; as that more fully, Verse 31. the prism. So: Kings 15, e.g., The like is fail of Joseph, when he was to appear before Pharaolo, Genesis 41. the Localie is was not fis for him to come into the Kings presence in such fury rayment as in the urition he wore. But there seemeth more than so implyed in it here; to wie, that instead of such rayment, as had formerly been although him, while he was under restraint. formerly been allowed him , while he was under restraint, he had apparell now allowed him fuitable to the condition of one of his quality, a Prince living at liberty: As is is faid, of Jofeph afrerward, that the King put him into a vest of fine linnen,

Gen.41.42 and be did continually eat bread before him all the dayes of his life.] Either he mealed frequently with him; (fo fome) as did Cravid with Saul, I Samuel 20,3, 27, or he had a table in the Kings Court prepared of course for him, See of Meshiboseth the like,

V. 34. And,] or, for: the copulative in a causal notion, as firmation, and fuller explication of what before had been delivered

veite 33, for his diet] Or, as concerning his provision: that is, the provision made for him, or affigured him: for it is a nominative ab-folute, as the like before, Veite a.o. i. The word fightfieth properly, that which the Latines call Visitions, provisions for a journey; as doth also the Latine comments; Whence our English meat: though refitained sometime to wittly whence it is used for a meal, Proverbs 15, 17. See on Chron, 40, 5, here it may well be rendred prevision: though, having reference chiefly to diet, yet including also all other ordinary accommodations together

there was a continuall diet given him of the King of Babylon, I Heb. a provision of assidnity; that is, a dayly, or constant provision; as a sacrifice of assidnity, for the dayly, or set constant sarrisce, Ex-

every day a portion,] Hcb, word, or matter, (as Chapter 38, 27.) of a day in its day. See the very same forme, Exodus,

untill the day of his death, all the dayse of his life.] The like manner of formes of speech conceived in the Positive and Privative, or Assimilative and Negative conjoyned, and both liminateing one and the fame thing, is in Scripture very rife, and addeth fome Emphasis to the things so related. See Genesis 40, 23. Deuteronomy 9. 7. 1 Samuel 1,11. Pfalm 118, 17. John 1,3, 20, and 3. 15,16. 1 Theff. 5. 6.

ANNOTA-

ANNOTATIONS

On the LAMENTATIONS

O F

JEREMIAH.

The Argument.

He Booke of the Lamentations was composed by Jeremials in the time of the Babylonian captivity.

Therein he bewaileth the grievous calamities, that had befallen his people, the ruine of their State, the devassation of their Land, the destruction of their chief City, and of God Temple therein with it: the profunction of this holy thinge in it, and the desployable condition of all series and States, both during their strain sace a home, and a firerward in their heavy bondage abroad: complaints of the manifold smues and excesses of all series whereby they had enforced God to instit Gods judgements upon them: and exhertes thems to patience, under Gods in the basis single ments upon them: and exhertes thems to patience, under God, for the remission of the one, and the removal of the other, with an hopeful expectation of a gracious restitution in his due time, and of the righteous execution of his judgement upon those, who now insulted over them. his judgement upon those, who now insulted over them.

The whole worke is conceived in a very arisficial frame, full of rhetorical amplifications, and pathetical exppefions: and for the bester help of memory, all of it, (the half Chapter onely excepted) is constitued according to the order of the lesters in the Hebrew Alphabet; as also sundry of the Pfalms are.

Some of the Jewish Dollars assira that it was penned by Jecem, in the fourth year of Jehojakim: and that part of it at least is that roll, that the Prophet at Gods command then compiled, Barne his Scribe wrote out and read, and Jehojakimburnt, Jacem, 36,1, 4,10,33, which at the fiff, fag they, conflict due of thefe three fingle. Alphabets, in the firff, fag they, conflicted on of the fether english alphabets, in the firff, fag they, conflicted alphabets, contained in the third fecond, and fourth Chapters: but was afterward new written with addition of a threefold Alphabet, contained in the third Chapter; fir aining to this purpose those terms, Jerem, 26,32. There were added unto them many like words ; that is fley they written in an Alphabetical manner as those former were.

But this other of them control; and it appeareth to be a very frivolous funcy: for it is apparent, that that roll was, according to the charge given the Prophet by God, a large Volume, containing the summe of all these Sermons that the Prophet had presched from the time of his calling to the Prophetical function in the thirteenth year of Josias, Jerem. 1. 2. ume that day, Jerem. 36. 2, being about the space of three and twenty years, Jerem. 25, 3, the mest wherees, if not all, we have in likely hood yet extant: and are, both for the subject matter, many of them, and for the manner of composure generally, much different from this.

Others of those great Majeers, whom some of ours also concur with, suppose this to be that sad Poem, or dolefull ditty,
wherein this our Prophet lamented the death and loss of that, in some regards, matchless King Jostas, 2 Kings, 23.25.

whereof mention is made in the facred Annals, 2 Chron. 35.25.

But of this also there is no likelyhood, that seemeth to have been lost: neither doth any mention at all of Josias clearly discover it self in the whole work, whom yet it should principally ireat of, if it were that: and the main subject of it is apparently concerning such matters as fell out many years after his decease.

And this I thought not amiffe, to subjeyne here to remove those mistakes, which jet some of note seem to be taken with, as, at least, not unlikely.

CHAP. L



ow dith the city fit falitary, that was full of pepte? The first Alphabet of this doletul lamentation is spent in bewaiting the fal and forlors condition of the Jewish State; the infolencies of her profession.

own grievous transgretions, the procuring cause of heir ferings: their all intervence none with a more transgretions, the procuring cause of heiche he fulf-ferings: their all intervence none with another, and feconded with prayer unto God for mercy to her, and justice against them. In this first verse he lamenteth her as in the person of a woman, that had been fometime a stately Lady, richly married, and abundant in issue; but now become childless, a widow, a dejected one, be-reaved of children, husband and state.

How] The word is here not fo much an Interrogative, making a demand, and moving a question, as some would have it, (who carry on still the whole tenour of the context in this Interrogative form for four verses together; to all which the answer should be at length returned, verse 5.) but as a note rather of Admiration and aftonishment, mixt with grief, and commisseration, wondering at fo strange an alteration, and compassionating the party whom such a change had befallen. The like see 2 Sam. 2. 25. Jer. 49, 25. and 51. 41. Chapter 2.1. and 4.1. Ezekiel 26, 17.

Efay 3. 26. And it is observed by a learned Annotator, that on